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EPIGRAPHIA CARNATICA

VOL. VII

INSCRIPTIONS IN THE SHIMOGA DISTRICT

(PART I)

Published for Government

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(೧ನೇ ಸಂಚಿಕೆ)

BY

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VOL. VII.

Comprising the following Taluqs :—

Shimoga	Sh	...	...	...	No. of Inscriptions	**128**
Shikârpur	Sk	...	...	...	„	**324**
Honnâli	Hl	...	...	...	„	**123**
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DOORWAY OF TRIPURAHANTESVARA TEMPLE,

BELGAMI.

SCALE 12 6 1 2 FEET.

CONTENTS

PREFACE.

Though dealing with only four taluqs, no volume has involved more labour than the present, owing chiefly to the numerous and often elaborate records of the Shikârpur taluq. The inscriptions cover the entire period of the Christian era from the 2nd century, and contain fresh information of the highest importance on a great variety of subjects.

In the first place, the alleged Janamêjaya grants have been located as to their origin, and their probable period determined. But the oldest genuine inscriptions are those of Sâtakarṇṇi and a Kadamba king on the Maḷavaḷḷi pillar (Sk 263, 264), inscribed in Cave characters and expressed in Prâkrit language. Next to the Edicts of Aśôka discovered by me, these are the most ancient in the Mysore State. Of the origin of the Kadambas we have a romantic but apparently realistic account in the highly interesting Tâḷagunda pillar inscription (Sk 176), one of the most learned and valuable in the country. The traditional account is also found in Sk 117, but Sk 236 gives an entirely different version from either, and one which seems largely mythical. The dearth of Brahmans in the South and the consequent foundation of the great Sthâṇagûndûr agrahâra by Mukkaṇṇa Kadamba are related in Sk 186.

With regard to the Gangas, there are very long and detailed accounts of their origin, tracing them from the North, and ascribing their acquisition of Gangavâḍi, the main part of the Mysore country, to the aid they received from the Jaina guru Simhanandi. This part of the narrative seems entitled to credit, and the derivation of the family name from the Ganges is probably correct. Some farther remarks on the subject will be found in the Introduction.

The Châḷukya and Kaḷachurya inscriptions are elaborate compositions, mostly connected with Baḷḷigâve, the flourishing capital of the Banavâsi province. The description of the Kôḍiya maṭha and of the âchâryas at the head of it convey an exalted idea of the learning and the charities of those days. The account of Lakulîśvara in Sk 126 is of the first importance. Sk 96 shows that the poet Mâgha was well known in 1179. Historically, Sk 136 is full of information, relating the tragic end of Sômêśvara I, who drowned himself in the Tungabhadrâ, and the defeat of a Chôḷa invasion by his son, Sômêśvara II, who, for the protection of his dominions on the south, formed three buffer provinces extending from coast to coast, the middle one of which is called Noḷamba-Sindavâḍi.

The Nâga families of the Sêndrakas and the Sindas are of special interest. The Pâṇḍyas of Uchchangi will be found more fully dealt with in the Chitaldroog volume.

Of the Hoysaḷa inscriptions, Sk 225 asserts that the Kuntala country was at first ruled by the Nandas and the Mauryyas. Hl 8 gives the legend of the formation of the Kuruva island in the Tungabhadrâ, a place referred to in connection with the Râmêśvara tîrtha in Râshṭrakûṭa plates of the 8th century. Sh 68 informs us of the return from Delhi of the king's son, who had been taken there by the Turukas, no doubt as a hostage.

Among the Vijayanagar inscriptions, Sk 281 is remarkable for being dated in the S'âtavâhana śaka, and contains details of special interest and importance regarding Mâdhava, the great minister who was instrumental in founding the Vijayanagar empire.

The Arabic and Persian inscription of the Bijapur Sultâns at the Mâsur Madak tank (Sk 234) is deserving of notice. Also the inscriptions (Ci 43 and 44) of their governor at Basavapaṭṭaṇa.

The illustrations have been prepared by Namassivâyam Pillai of my office. But a separate volume would alone do justice to the architectural remains of Baḷgâmi, Bandaḷike and other places of great repute in former times.

Bangalore, Xmas 1901.

LIST OF ILLUSTRATIONS.

INTRODUCTION

This volume contains 658 inscriptions found in the eastern half of the Shimoga District. They present great variety, extend over a long period, and include many of the most interesting and important in the country. Those which can be assigned to specific dynasties or periods may be arranged under the following heads:—

Pâṇḍava	3	A.D.	Kaḷachurya	35	1158 — 1208
Ayôdhyâ	1	....	Hoysaḷa	72	1111 — 1340
S'âtavâhana	1	150	Sinda	31	1061 — 1247
Kadamba	22	250 — 1235	Sêvuṇa (Yâdava)	36	1215 — 1295
Sêndraka	1	685	Vijayanagar	41	1368 — 1621
Sênavâra	1	700	Kûḍali	6	1154 — 1683
Gaṅga	41	357 — 1245	Keḷadi	24	1544 — 1758
Râshṭrakûṭa	12	830 — 963	Sante Bennûr	13	1558 — 1667
S'ântara	19	830 — 1287	Bijapur	6	1632 — 1758
Châḷukya	130	640 — 1189	Chitaldroog	2	1675 — 1689
Noḷamba-Pallava	4	1048 — 1054	British	1	1863
Pâṇḍya	8	1083 — 1180	Mysore	1	1885

The above inscriptions are noticed in this Introduction, as far as possible in chronological order, under the specified heads, calling attention to what seems of importance in regard to each.

In order to save space, the following abbreviations have been made use of for the names of taluqs:—*Sh.*=Shimoga ; *Sk.*=Shikârpur ; *Hl.*=Honnâḷi ; *Ci.*=Channagiri.

Pandavas

It is necessary to begin with the alleged grants on copper plates by the emperor Janamêjaya, their professed date being about 3102 B.C., the commencement of the Kali-yuga, when Janamêjaya is said to have reigned.

The best known are the Gauj agrabâra plates (**Sk. 45**), which were brought to light at the beginning of the last century by Colonel Colin Mackenzie, who made the Survey of Mysore, and are said to be mentioned in 1746 in a *sanad* by Chennamâji, queen of Bednur. They are engraved in an old form of Nandî Nâgarî characters[1] and expressed in the Sanskrit language, except for certain Kannada forms in describing the donees. Similar to these are the Kuppagadde plates (No. 183, Sorab taluq, Vol. VIII). In the present volume the Bêgûr grant (**Sk. 12**) is similar, but no plates are forthcoming : there is only a copy on paper. **Sk. 86** is another of these grants, since discovered, at Sirâlkoppa, but the characters appear modern. From **Ak. 110** (Vol. VI) we also learn that the Brahmans of Kodaṅganûr claim to have had a Janamêjaya grant, but that the Hoysaḷa king Vishṇuvarddhana offered them a much better village and removed them to Kellangere. This was apparently in 1142, which therefore seems to furnish some guide towards the period to

[1] One variation of the letter *r* seems intended to represent the Hala-Kannada ṛ.

which we can assign these grants.[1] In 1879 I published a grant (*Ind. Ant.* VIII, 89) in precisely similar characters and terms, but dated S'aka 366 (A.D. 444),[2] and attributed to Vira-Noṇamba of the Châḷukya family, which evidently afforded a probable clue to their actual date. For this was a name of Jayasimha [3], the Châḷukya king Vikramâditya's younger brother, who was entrusted with the government of the Banavase province and held it from about 1076 to 1082. With him therefore I was disposed to associate these grants, and published in the same place parallel versions of them to show their substantial identity.[4] It is of course an easy process to scout them as palpable forgeries or spurious, and cast them aside as unworthy of serious attention. But a little consideration of the details will suffice to show that they are not forgeries in the sense of being records of grants that were never made, for most of the villages can still be identified. The grants themselves therefore were probably genuine, but owing perhaps to some insecurity or instability in the authority making them, they were attributed to a period safely too far removed for criticism. The figures of the S'aka year are wrong, but there is no forgery about Vîra-Noṇamba's grant, and it expressly says that it was written by the highly accomplished (*ati-kuśala*) Odvâchâri. This and the Bêgûr and Kuppagaḍḍe plates are signed *Ari-râya-mastaka-tala-prahâri.* Now we find that the title *Vîra-tala-prahâri* was given by Âhavamalla, father of Vîra-Noḷamba, to the Huliyera chief Sthira-gambhîra, for the bold manner in which he rescued Noḷamba's queen from her captors ; and the title *Gaṇḍa-tala-prahâri* to the Nirggunda chief, for a feat performed at Kalyâṇa, the capital.[5] These coincidences are significant.

The four Janamêjaya grants above named (including here, for convenience of comparison, Kuppagaḍḍe) are said to have been made by the emperor Janamêjaya, son of the emperor Parîkshit of the Pâṇḍava-kula, lord of Hastinâpura, with titles usually applied to the Châḷukyas. He made the grants while on an expedition to the South, in the presence of the god Harihara, at the confluence of the Tuṅgabhadrâ and Haridrâ, on the occasion of his performing the *sarppa-yâga* or serpent sacrifice. The actual moment of the grant is thus expressed in each,—

(Begur)—sarppa-yâga-ârambha-samaê
(Kuppag)—sarppa-yâga-pûrṇṇâhuti-samaê
(Gauj)—sarppa-yâga-pûrṇṇâhuti-tad-aṅga-samaê

Janamêjaya was the son of Parîkshit, who was the grandson of Arjuna, the third of the five Pâṇḍu brothers. Parîkshit died from the bite of a serpent,[6] in revenge for which Janamêjaya performed a great sacrifice of serpents. These so-called serpents were no doubt a Nâga race. Local tradition describes this serpent sacrifice as taking place at Hire Mugulur in Kadur District, where the *yûpa-stambha* or sacrificial post used on the occasion is still shown. The connection of the Pâṇḍavas with Mysore is asserted in inscription **Sk. 126**, which says that after performing the Râjasûya sacrifice they returned and came to Baḷḷigâve, where they set up the Five Liṅgas, which is also mentioned

[1] The copy of an alleged copper plate inscription of 1568 at Hoḷalkere (Chitaldroog District) says that the god Gôpâla-Krishṇa there was set up in former times by Janamêjaya, buried in the earth by Vishnuvarddhana, restored by Krishṇa-Râya and Râma-Râjaiya (of Vijayanagar), and liberally supported by Kâmagêtti-Kastûri-Medakeri-Nâyaka (the Chitaldroog chief). There is also a reference to Janamêjaya in **Ci. 83.** But this is a local traditional history of modern date, to which the author has prefixed in a confused manner some ancient names known to him. Farther notice of it is not required here.

[2] The cycle year is given as Târaṇa, which is right for S'aka 966 expired, the date of a Noḷamba stone inscription (Davangere No. 20, Vol. XI), but not for 366, owing to the casting out of samvatsaras when two begin in the same solar year (see *Ind. Cal.*, p. 33). But this practice ceased in the South in 909 A. D. (see *Ind. Cal.*, p. xxxviii), and the inscription thus seems to stand self-convicted of being later than that.

[3] His mother being a Pallava princess, he assumes all the Pallava titles. Noṇamba and Noḷamba are the same name.

[4] But Vira-Noṇamba's grant is not one made to Brahmans. It is a reward to a merchant for an act of bravery at Henjeru, which I have identified with Hemavati, just over the northern border of Sira taluq. Henjeru was a chief city of the Pallavas.

[5] See my notice of the Heggere inscription in *Ind. Ant. VIII,* 97; also Kd. 30, 33 (Vol. VI). For Prof. Jacobi's interesting note on Tala-prahâri, see *Ind. Ant. VIII,* 201.

[6] The *Bhâgavata Purâṇa* is said to have been recited to him in the interval between the bite and his death!

in Sk. 123. Pânuṅgal or Hânuṅgal, moreover, which is a little over the Mysore border, in Dharwar, is called king Virâṭa's city, at which the Pâṇḍavas spent a year of exile in various disguises.

But these traditions are of no help towards determining the period of our present grants. Nor do the data given in the grants themselves suffice to clear up the matter. It has been proposed to derive the year from the phrase *kaṭakam utkalitam* which immediately precedes the month and day, —just in the place where the year should be given if mentioned,—by applying the *kaṭapayâdi* system to the first word,[1] resulting in 1115 (S'aka) expired or 1193 A.D., and for many reasons this date seems not to be far wrong. The day is given as Monday, the third of the dark fortnight of Chaitra, at the time of *sankrânti* and *vyatî-pâta*. To this Gauj adds a partial eclipse of the sun. From data which Colebrooke furnished to the AstronomerRoyal, Sir G. B. Airy, the latter calculated that the solar eclipse mentioned occurred on Sunday, the 7th of April 1521.[2] But he was evidently not informed of Monday being the week day, as it is broken off in the Gauj inscription, being at the edge of the plate. Hence this estimate, though accepted at the time on such high authority, cannot be relied on. We may safely take as a guide the period of Vîra-Nonamba, the Châḷukya prince Jayasimha, which is known, the end of the 11th century; and assuming that his grant was the model for the others (to which the similar terms and signatures bear witness), we have to allot these to some king suggestive of the Pâṇḍavas and connected with Harihara. These requirements are met by the Pâṇḍya kings of Uchchaṅgi, of whose inscriptions there are several at Harihara. From Sk. 99 it appears that early in the 12th century they were governing Koṅkaṇa, but later on were governors of the Noḷambavâḍi Thirty-two Thousand and the Sântaḷige Thousand (Ci. 61, 39). Vijaya-Pâṇḍya, ruling in about 1166 to 1187, for part of the time seems as if independent. The Châḷukya power had been now overthrown by the Kaḷachurya usurpation. The Hoysaḷas under vîra-Ballâḷa, and the Sêvuṇas or Yâdavas of Dêvagiri under Jaitugi, were contending for the possession of the late Châḷukya territories. The Chôḷas had besieged without success for twelve years the impregnable Pâṇḍya stronghold of Uchchaṅgi and abandoned it,—which Ballâḷa then captured, re-instating Pâṇḍya on his claiming protection. The Liṅgâyit revival in the time of the Kaḷachurya king Bijjaḷa had spread with alarming rapidity throughout the Kannaḍa-speaking countries, superseding the Jains and ousting the Brahmans from their pre-eminence. The times were thus full of great political and religious convulsions, which might well furnish ground for the apprehension that led to the assignment of a fabulous antiquity to these agrahâra grants, their real period being the 12th century.

In the Bêgûr grant, 12 villages, including Bêgûr and its hamlets, are given to 1300 Brahmans of Bêgûr,[3] situated in the northern Edenâḍ Seventy of the Banavâsi Twelve Thousand. In the Kuppagaḍḍe grant, 10 villages, including Pushpagaḍḍe[4] and its hamlets, are given to 2000 Brahmans of Pushpagaḍḍe, situated in the Edenâḍ Seventy of the Banavâsi Twelve Thousand. In the Gauj grant, 12 villages, including Gautama-grâma (the Brahmanical name of Gauj) and its hamlets are given to 32000 Brahmans of Gautama-grâma,[5] situated in the Sântaḷige Thousand of the Banavâsi Twelve

[1] *Utkalitam* would mean counted or reckoned up; calculated. If only *kaṭaka* be taken, we get 111, which, in the Châḷukya Vikrama era then in use, yields 1187 A.D., or nearly the same. Vira-Nonamba's grant contains this phrase as well as the S'aka year, but has *utulitam*, not *utkalitam*.

[2] *Journal Bo. Br. R. A. S.*, X, 81.

[3] Bêgûr may be the Vêgûr of the early Kadamba grant (3rd century), Sk. 264. There are also grants made to the 1300 Brahmans of Bêgûr agrahâra in Sk. 14 to 18, dated 1035, 1088, 1039 and 1158. In 19 and 20 it is called Bêhûr.

[4] The Brahmanical form of the name Kuppagaḍḍe. Sorab No. 184, dating in 1033, shows that Kuppagaḍḍe was then an agrahâra.

[5] From Sk. 455 it appears that Gauju or Gautama-grâma was an agrahâra as far back as 890 A.D. In that only a thousand Brahmans are assigned to it. But in the other inscriptions at the place (Sk. 46 to 51), dating 1027 to 1076 and one in 1150, thirty-two thousand are mentioned, and the name also appears as Gauda. On the way from Shikârpur to Tâgarttr, where the path to Gauj branches off, is a cave called Gautama-rishi's cave, in the face of a small cliff. It contains only a bare stone pillar or post. Gautama was also the name of the distinguished head of the celebrated Kôḍiya-maṭha attached to the Kêdârês'vara temple in Balgâmi, in 1139 to 1149 (see Sk. 100, 103).

Thousand. In each of the above only the names of the four chief Brahmans are mentioned. In the Sirâlkoppa grant, fees in certain villages are given for the duties of astrologer, and the grant is signed *Ari-râya-kula-vilaya-kâlânala.*

Ayodhya

There is another dubious grant of professedly great antiquity to be noticed before we can proceed to the examination of undoubted inscriptions. This is Sh. 86, on copper plates at Kûḍalûr, claiming to be a grant made by the emperor Dharmmângada, son of the emperor Rukmângada and grandson of the emperor Hêma. These rulers are described as of the Sûrya-kula or Solar race, lords of Ayôdhyâ pura (Oudh), and having a flag bearing the crest of a golden peacock. The plates are said to have been discovered when digging in the ground about 50 are 60 years ago. They are engraved in perfectly preserved Nâgarî characters, and expressed in a curious mixture of Sanskrit and Mahratti, of which the latter part is to us unintelligible. The grant, apparently some land to a Brahman, was made by the emperor when on an expedition to the South, in the year Ânanda.

Rukmângada is mentioned in the Nârada Purâṇa, and he is there said to have had a will-born daughter named Môhini, who having extracted from him a promise to do for her whatever she may desire, calls upon him either to violate the rule of fasting on the eleventh day of the fortnight, a day sacred to Vishṇu, or to put his son to death ; and he kills his son as the lesser sin of the two. Professor Wilson, from whose Preface to the Vishṇu Purâṇa this is extracted (p. 52), gives reasons for setting it down as possibly a compilation of the 16th or 17th century. The grant no doubt refers to this legend in saying that the king was purified by the burden (or strict performance) of the *êkâdas'i* (or eleventh day) fast.[1] The peacock crest, so far as my knowledge goes, belongs to Burma. The Kadambas derive their origin from Mayûravarmmâ, whose name is accounted for by a story about a peacock[2] , but this was not their crest. The present grant appears to be a fabrication, and the Mahratti in it shows it to be quite modern. I have conjecturally put it under date 1750, when the Mahrattas were predominant in that part of Mysore.

According to tradition Rukmângada was the king of Sakkarepaṭṭaṇa (Kadur District), and made the Ayyankere lake, for the stability of which Honbilla (still worshipped at Sakkarepaṭṭaṇa) was sacrificed.

S'âtavâhanas

The Sâtakarṇṇi inscription on a stone pillar at Maḷavaḷḷi (Sk. 263) is of special interest, being, next to the Edicts of Aśôka discovered by me in Molakâlmuru taluq in 1892, the oldest that has been found in Mysore. Sâtakarṇṇi belongs to the S'âtavâhana dynasty of kings, a name since corrupted into S'âlivâhana.[3] In the purâṇas they are described as Ândhrabhrityas. They ruled over the entire Dekhan, including the Nizam's Dominions, with the districts east and west of them, and as this inscription and other indications prove,[4] over the northern parts of Mysore. Their chief

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[1] Compare the statement in Ag. 64 (Vol. V) that the Mysore king Kanṭhîrava-Narasa-Râja enforced the observance of the *êkâdas'i* fast, like Ambarisha and the kings of old.

[2] See my *Gazetteer of Mysore* (revised edition), I, 297.

[3] Sk. 281 is actually dated in the S'âtavâhana s'aka, for S'âlivâhana s'aka.

[4] In a find of leaden coins some years ago at Chitaldroog by Mr. Mervyn Smith was one bearing the name of Pulomâyi (*Mys. Gaz*, I, 802, plate I). Also a Sâtakarni inscription was found by Dr. Burgess at Banavâsi (*Ind. Ant.* XIV, 331).

capital appears to have been at Dhanakaṭaka in the east (Dhâranikotta on the Krishṇa, in Guntur taluq), but their chief city in the west was Paithan on the Gôdâvari. Sâtakarṇṇi, though perhaps originally the name of one person, was an hereditary designation, borne by several kings who were distinguished from one another by a matronymic, as Gôtamîputra Sâtakarṇṇi, Vasithîputra Sâtakarṇṇi and so on. Khâravêla's inscription in Kaliṅga shows a Sâtakarṇṇi ruling there in the 2nd century B.C, and they continued in power up to the 3rd century A.D. The reign of the Sâtakarṇṇi of the Banavâsi inscription (and therefore of this one) Dr. Bühler considered falls probably in the end of the 1st or beginning of the 2nd century. Dr. Bhagvanlal Indraji thought that it might be placed somewhat later.

Our present inscription is engraved in what may be called Cave characters, on the shaft of a six sided pillar, of an indurated dark stone, about 6 feet in height. The lines run lengthwise from bottom to top along each face, which is about 6 inches wide. There are eight lines of inscription, of which three form the Sâtakarṇṇi inscription, and the remaining five the Kadamba inscription next to be noticed. The third and sixth sides contain two lines each, and the other sides only one. The third side, where the first inscription ends and the second begins, is very much worn, and must have been the side on the south-west, exposed to the monsoon. The pillar was found lying neglected on the ground in front of the village temple, and the writing is so small and superficial that it might easily escape notice. All trace of base and capital have disappeared, but a sort of bracket for a light has been fixed on to the lower end, and the stone has probably been erected as a *dîpa-mâla* (upside down) on festival occasions.

The Sâtakarṇṇi of this and the Banavâsi inscription is described as a Haritiputra and of the Vinhukaḍḍachutu (or Vinhukaḍḍavutu or Vinhukaḍadutu) family. He is also in this one said to be of the Mânavya-gôtra, and is styled the râja of Vaijayanti-pura or Banavâsi. After the word *Siddham*, and an ascription of victory to the adorable Maṭṭapaṭṭi god, he issues his command to the *mahâvalabham rajjukam*,[1] or chief Revenue Commissioner, informing him that the village of Sahalâṭavi has been granted, free of all imposts, to Koṇḍamâna, son of Takiñchi, as a Brahman endowment, for the enjoyment of the Maṭṭapaṭṭi god. Maṭṭapaṭṭi is evidently the original form of Maḷavaḷḷi, the present name of the village. There is no trace now of any temple or god of antiquity, only a common liṅga in a most ordinary little mud-walled village shrine. Another temple at the village, dedicated to Râmanta, that is Râmanâtha, has near it the Châlukya and Yâdava inscriptions Sk. 265 to 271, of the 12th and 13th centuries. In these the village is already called Maḷavaḷḷi, and they throw no light on the present inscription. This latter is in Prâkrit, with various ancient terms, and in accordance with the practice of that early period, is dated according to the seasons,—in the second fortnight of the hot season, the first day of the first year. Unfortunately the succeeding words are effaced.[2]

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1 The *rajjukas* are an interesting survival from the time of As'ôka, the 3rd century B. C. The word, as Dr. Bühler has shown (Z. D. M. G. xlvii, 466), literally means "holder of the rope," that is, his proper duty was the measurement of the fields with a view to the revenue settlement. They were originally appointed by As'ôka, but perhaps for pious purposes. In the 7th and 8th Pillar Edicts he says,—"I have appointed numerous (officers) over the people, each having his own jurisdiction, that they may spread abroad my instructions, and develop (my wishes). I have also appointed *rajjukas* over hundreds of thousands of living beings, and they have been ordered by me to instruct the faithful." In the 4th Edict he says,—"Just as, after confiding a child to a skilful nurse, a man feels secure, saying to himself 'a skilful nurse sets herself to take care of my child,' so have I appointed these *rajjukas* for the happiness and prosperity of my subjects." See *Ind. Ant.* XVIII, 9, 307 ; *Ep. Ind.* II, 253, 271. The *rajjukas* or commissioners were "high officers intermediate in rank between the governors and the district officers (*pradês'ikâ*)" Mr. V. A. Smith's *As'ôka*, p. 148.

2 The Banavâsi inscription is dated in the 12th year of the reign, the seventh fortnight of the winter season, the first day. It is a grant of a Nâga slab, a tank and a *vihâra*, by the king's daughter S'ivakhada-Nâgasiri.

Kadambas

The earliest Kadamba grant in this volume is **Sk. 264**, which is on the Malavalli pillar above noticed, and follows after the Sâtakarṇṇi inscription on it, being engraved in the same Cave characters and expressed in the same Prâkrit language. After the word *Siddham,* and an ascription of victory to the adorable Maṭṭapaṭṭi god, as in the previous inscription,—the dharmma-mahârâjâdhirâja of Vaijayantî (or Banavâsi), versed in the views he has adopted on the sacred writings,[1] râjâ of the Kadambas, S'iva[khada]varmmâ[2] (that is, S'ivaskandavarmmâ), of the Mânavya-gôtra, a Hâritîputra, and Vaijayantî-pati, states that the ownership of the estate formerly said to be given (that is, in the preceding inscription) having been abandoned, he grants it a second time, and bestows upon Sri-Nâgadatta of the Koṇḍamâṇa family, maternal uncle of .. pi, 12 other villages in addition, as a Brahman endowment, for the enjoyment of the Maṭṭapaṭṭi god, who is styled the great refuge (*mahâ-saraṇṇa*). The inscription was engraved by Visvakammâ, by direction of Nâgadatta, as the râja had commanded, on this pillar of unburnt suitable stone. There are various benedictions at the end, which are of interest. The grant is dated in the 4th year, the first fortnight of the autumn season, the second day, the first asterism Rôhini. From the script, style and situation of this inscription, and the relationship of the donee, it is evidently not removed very far in time from that of Sâtakarṇṇi which precedes it. I have therefore marked its date as about 250 A.D. The Prâkrit employed is the Mahârâshtri form, and Dr. Bühler considered the inscription an evidence that this was already at that time a cultivated language in the South.

The next Kadamba inscription is **Sk. 29**, the Kûḍagere copper plates[3], engraved in the so-called box-headed characters which are identified with the early Kadambas. The grant is one made at śrî-vijaya-Vaijayanti (or Banavâsi) by the dharmma-mahârâja of the Kadambas, śrî-vijaya-śiva-Mândhâtrivarmmâ, in the second year (of his reign); and consisted of a parcel of land named Modekaraṇi in the village of Kodmâla[4], the situation of which is not stated. The grant was made to a Brahman named Dêvaśarmmâ, who was a *dattânuyôga* or guru (? of the king). The plates (*paṭṭikâ*) were written by Dâmôdaradatta, the private secretary (*rahasyâdhikrita*). The usual epithets of the early Kadamba grants are applied to the king, namely, "purified by meditation on Svâmi-Mahâsêna and the group of Mothers, of the Mânavya-gôtra, a Hâritîputra, versed in the views he had formed on the sacred writings."[1] Among the terms used in the conveyance of the land occurs what has been read here as *su-khaṭva-vâs-audanam*, it being customary to make grants with such accompaniments (see **Sr. 64**, Vol. III), and the phrase would connect with those which precede it. But Dr. Kielhorn has read the first letter *a* and translated the phrase—"exempt from (the duty of providing) cots, abode and boiled rice." It is difficult to distinguish between *su* and *a* in this alphabet, but the letter written here certainly appears to be *a*. By adopting this however we are landed in a meaning which runs counter to all Hindu custom, the giving of food and shelter being enjoined as a sacred duty. If *a* is to stand, we can only it would seem take *dana* as meaning *dhana*, in the sense of tax, and translate "free from tax on cots and cloths." Of the phrases which follow, *antashkara-vishṭikam* occurs in the same connection in **Hs. 18**, (Vol. IV), where the first word was left untranslated. Dr. Kielhorn renders it "internal taxes". The name of the king who makes

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[1] This difficult phrase, which occurs in so many Kadamba grants, has been translated by Dr. Kielhorn,—"studying the requital (of good or evil) as his sacred text." *Ep. Ind.* VI, 15.

[2] The two letters in brackets are worn out, but the faint traces left represent *khada*.

[3] They have been published by Dr. Kielhorn in *Ep. Ind.* VI, 12, from impressions by Dr. Fleet to whom I had lent them.

[4] Dr. Kielhorn has read this name as Kôḷâla, and Dr. Fleet (*Kan. Dyn.* 290) as Kodâla. But there certainly seems to be a subscript *m*, though it is not altogether distinct.

the grant has not been elsewhere met with, and his descent is not given. But on comparing this inscription with that of Mrigêsavarmmâ in the Hitnahebbâgilu plates (Hs. 18), it will at once appear how similar they are throughout. The unusual prefix *s'rî-vijaya-s'iva* to the king's name also occurs there, and in both the plates are described as *paṭṭikâ*. Mândhâtrivarmmâ was therefore of the same period as Mrigêsavarmmâ, and perhaps a near relation who may have come just before or just after him. There are no data for fixing the exact time of either, but they no doubt belong to the 5th century.

We next come to the Tâlagunda pillar (Sk. 176), than which no more important or interesting inscription has been discovered in Mysore, whether we regard its contents, its style, or its execution; and it has attracted much attention in Europe.[1] The pillar, which is of a very hard dark grey granite, is standing in front of the ruined Praṇamêśvara temple. Its pedestal is 5 feet 4 inches high and 1 foot 4 inches square at the top, a little more at the base. The shaft is octagonal, 6 feet 4 inches high, each face being 7 inches wide, but tapering slightly towards the top. The finial is a pear-shaped ornament, 1 foot 11 inches high, with a considerable piece split off lengthwise on one side, taking off a little bit from the end of line 10, but no letters are lost. The engraving is in artistically cut box-headed characters, and there are two lines on each face except the last, which has only half a line. The invocation at the beginning is on the pedestal, and runs up connecting with the first line. The inscription reads from the bottom upwards. It is mostly in excellent preservation, except on the side exposed to the south-west monsoon, which is a good deal worn. The language is Sanskrit throughout, and the composition is in the high-flown Kâvya style, which it is evident was in full vogue in the South at that early period, as pointed out by Dr. Bühler. I had gladly consented to the publication of the inscription by him, than whom no one was better qualified to do it justice; but his lamented death put a stop to this. The first 24 verses are in a very rare metre, which Dr. Kielhorn has stated[2] is not described in any Hindu work on prosody, nor does it occur throughout Hindu literature. But a minute search has resulted in his discovery of a verse in the same metre in each of two Gupta and Vâkâṭaka inscriptions of the 4th or 5th century.[3] Also two verses in the celebrated Bower manuscript,[4] a Buddhist work of about 400 to 450 A.D., written on birch bark, and obtained in Tibet, which has been deciphered and published with so much labour and skill by Dr. Hoernle. Dr. Kielhorn is of opinion that other specimens may be probably found if a search be made in old writings.[5] "It is clear" he says "that we have to do with a *Mâtrâsamaka*, in which each of the four pâdas of the verse contains 15 mâtrâs. The following is the scheme,—

Pâdas 1 and 3: ⏑⏑ ⏑ — ⏑ — ⏑ — ⏑⏑ ⏑

Pâdas 2 and 4: ⏑⏑ — ⏑ — — ⏑ — ⏑ ⏑

In pâdas 2 and 4 this scheme is followed throughout the 24 verses. In the two odd pâdas it is strictly followed in only 30 (out of 48) first and third pâdas; in 14 other instances, where there is the short for the 6th mâtrâ of the pâda, a long is used, and then the following long sometimes (altogether three times) will be substituted by two short; and in the remaining four, the existing instances show in place of the same short, one long and one short. The secondary form of the scheme for pâdas 1 and 3 is therefore,—

⏑⏑ ⏑ — — ⏑⏑ ⏑ — ⏑⏑ ⏑ 16 mâtrâs

and ⏑⏑ ⏑ — — ⏑ — ⏑ — ⏑⏑ ⏑ 17 matrâs"[6]

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1 A summary of the contents was given in my Introduction to Vol. IV, and Dr. Bühler directed attention to the importance of the inscription in the *Academy* of the 21st Sep. 1895.

2 *Ein unbekanntes Indisches Metrum*, in the *Göttingen Nachrichten* for 1899, *Heft* 2.

3 Tusâm inscription, l. 1 and 2, (*Gupta Inscriptions*, p. 270); Vâkâṭaka inscription at Ajaṇṭâ, l. 5—8, (*Archæological Survey of Western India*, Vol. IV, p. 125).

4 Part I, p. 4 (*iti sureyam*), and verse 36.

5 My Assistant, Mr. R. Narasimhachar, M.A., finds the metre in Bhîmabhatta's *Râvaṇârjuniya*, (a work illustrating Pâṇini's Sûtras, published in the Bombay *Kâvyamâlâ*). See vv. 44 (p. 68) and 58 (p. 174) for instance, and there may be others.

6 But the second mâtrâ of the third pâda in verses 19 and 21 is long.

After the usual expression *Siddham*, the inscription opens with obeisance and ascription of victory to S'iva, and praise of the Brahmans. Next follows praise of the king Kâkusthavarmmâ, the Kadamba Sênâṇi, the moon in the sky of a great race (*briha l-anvaya*). Then commences the highly important historical portion of the inscription. There was, it says, (at Tâḷagunda is implied) a family of very devout Brahmans,[1] born in the *gôtra* of the Hâritîputra, the chief rishi Mânavya, of the path of three rishis. An interesting account is given of their ritual and domestic habits, decidedly archaic in character. Their hair was constantly wet with the final ablutions after many kinds of sacrifices, they had performed the *avagâha* (or bath on completion of vedic study), maintained the sacred fire, drank *sôma* juice, and grew fat on sacrifical animals and offerings. They had a *kadamba* tree growing near their house, from tending which they acquired its name and qualities. In this Kadamba family there arose a distinguished and learned Brahman named Mayûraśarmmâ, who, together with his guru Vîraśarmmâ, went to the city of the Pallava kings (*i. e.* Kâñchî), and desiring to be proficient in *pravachana*, entered into every *ghaṭikâ*,[2] and (thus) became a quick (or ready) debater (or disputant).

There a sharp quarrel arose in connection with the Pallava horses or stables,[3] and he became so enraged that Kshatriyas should lord it over Brahmans, that he resolved though he was a Brahman to become a Kshatriya for the purpose of revenge. Accordingly, practising himself in the use of weapons,—very different from the sacrificial implements he had been accustomed to handle,—he overcame the Pallava guards at the frontier and escaped to the inaccessible forests at S'rîparvvata (in Karnul District, near the junction of the Tuṅgabhadrâ and Kṛishṇâ rivers). Here he grew to such power that he levied tribute from the great Bâṇa and other kings. These proceedings made the Pallava kings frown, but aided him in carrying out his designs, and in making preparations for a vigorous campaign. The kings of Kâñchî (the Pallavas) now marched against him with their ocean of an army, resolved to put him down. But journeying in various difficult disguises, he penetrated to their camps at night, and smote them down like a powerful falcon. Eating the food of disaster, and being rendered helpless, they were forced by him to carry his sword after him. They therefore quickly resolved to make friendship with him ; and gave him a crown, at the same time conferring upon him a territory bounded by the Amarârṇṇava (or Western Ocean) and extending as far as Premâra (Mâlva), with an undertaking that it should not be entered (or invaded) by others. And having meditated on Sênâpati and the Mothers, he was anointed by Shaḍânana.

His successors were his son Kaṅguvarmmâ ; whose son was Bhagîratha ; whose son was Raghu ; whose brother was Bhâgîrathi or Kâkustha. A glowing account is given of the prosperity of the kingdom under the latter ; and his daughters, it is implied, were given in marriage to the Gupta

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[1] The punctilious enumeration of details savours somewhat of the perfervour of new converts.

[2] The meaning of *ghaṭikâ-sthâna* is not accurately known. Mr. Pâṭhak has translated it 'religious centre' (*Ind. Ant.* XIV, 24). Dr. Kielhorn has published an article on the subject (*Gottingen Nachrichten* for 1900, *Heft* 3), with special reference to the use of the word in this inscription, and gives quotations in support of his view that it means something like *brahma-puri*. At the same time I met with the following inscriptions in Mysore. In **Cn. 178**, (Vol. V), we have

Dundubhau hâyanê Bhâdrapadê mâsê s'ubhê dinê ।
Uttaṅkôktyâ Sâma-vêdê vyadhattâm ghaṭikâ[s'ra]maṃ ॥ (or ghaṭikâ [kra]maṃ ॥)

I have been unable to obtain information as to what Uttaṅka says in the Sâma-vêda, but the Âdi-parva of the Mahâ-Bhârata contains some weird stories about Uttaṅka. He paid a visit to the serpent world to recover certain earrings which the serpent king had stolen. He it was who urged the emperor Janamêjaya to perform the serpent sacrifice. Observing some women weaving, it suggested to him a method of reckoning time.

On the other hand, in **Sk. 197** in the present volume, in the description of the beauties and attractions of Kuntala, we are told that it contained—*dharmmakke-nermmamum bhôgakk-âgaramum âda ghaṭikâ-sthânamum*—ghaṭikâ-sthânas that were supports of piety and mines of enjoyment. The latter clause seems to convey an idea quite opposed to the former, but we here certainly have the mention of some kind of institution.

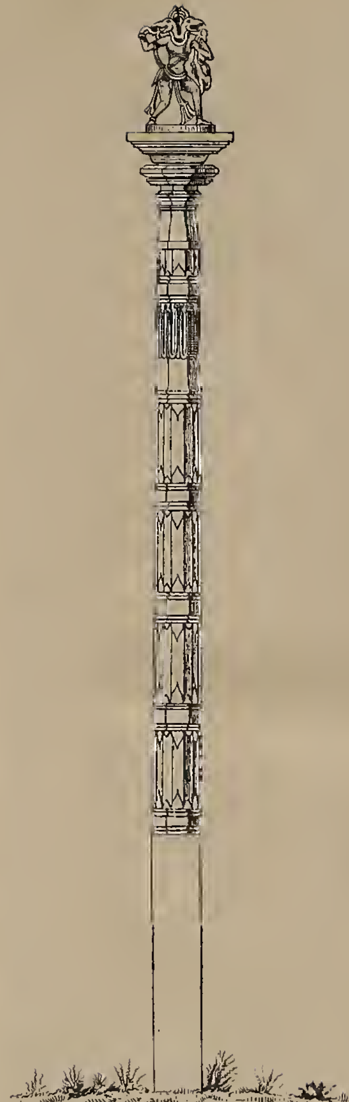
[3] All that we are told as to the cause of a quarrel that led to such dire results is,—*tatra Pallavâs'va-saṃsthêna kalahêna tîvrêṇa rôshitaḥ*.

(14)



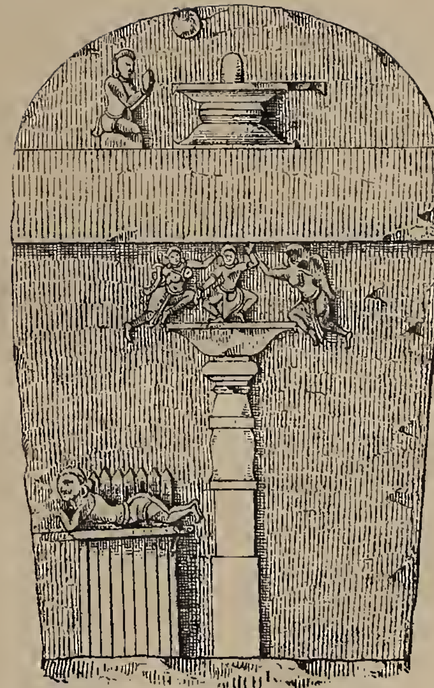
SCALE 12 9 6 3 1 FOOT

VIRAKAL (SK 249)



SCALE 5 4 3 2 1 5 FEET

BHERUNDESVARA PILLAR (SK 151)



SCALE 12 9 6 3 1 FOOT

SÛLA BRAHMA STONE (SK 152)

and other kings. This king, Kâkusthavarmmâ, caused a tank to be made for the celebrated temple here at which Sâtakarṇṇi and other great kings had worshipped. The king's son S'ântivarmmâ, who it appears had acquired three crowns, commissioned Kubja (the hunchback), who had composed this poem (*kâvyam*), to have it inscribed on the stone. The inscription closes with a benediction on Sthânakundûr (now Tâḷagunda), which was the resort of people from all quarters.

This learned inscription is full of interesting and important matter from beginning to end. It gives what appears to be a realistic and true account of the origin of the Kadamba line of kings, free from the numerous legends that are current regarding it,[1] and Mayûraśarmmâ is no doubt the Mayûravarmmâ who is always represented as the progenitor of the line (see **Sk. 117**). The information about the Pallavas, Kâñchi, Bâṇa and S'rîparvvata are highly important, as well as the references to the Premâra country, the Guptas, and Sâtakarṇṇi. In fact, the various lines of inquiry it suggests are well nigh inexhaustible. It is much to be regretted that Dr. Bühler was not spared to elucidate, as no one could so well do, the different questions it offers for investigation. The inscription is not dated, but every thing points to the 5th century as the period to which it belongs.

Another ancient Kadamba inscription is **Sk. 66**, on a stone at Taḍagaṇi, in front of the Râmêśvara temple. In it we have the king Madhuvarmmâ of the Kadamba family,—who were purified by meditation on Svâmi Mahâsêna and the group of Mothers, of the Mânavya-gôtra and Hâritîputras,—making grants in the villages of S'atômahilâ (which means the hundred women) and Kêtakapâḍa. There is no date, but from the style it may be assigned to about 500.

Hl. 13 is a *vîrakal* dating in 870 A.D. Unfortunately, of the name of the paramount sovereign only . . rasa Mârasatya remains. From the date the inscription falls in the reign of the Râshtrakûṭa king Nripatuṅga or Amôghavarsha, but I am unable to identify Mârasatya, unless it was that king's name. In any case, Indra is said to be ruling the Banavâsi Twelve Thousand, which is the reason for placing this under the Kadambas.

The next inscription (**Sk. 45** *b*), which is on a stone at the Gautamêśvara temple in the Gauj agrahâra, is filled with somewhat confused lists of donations, principally *sâle*, to that god, and to the Brahmans of a number of villages, first among whom come the thousand of Gautama-grâma. At one point we have mention of Kannarasa as ruling the kingdom of the world. This was the Râshṭrakûṭa king, and fixes the date at about 890. And Ajavarmmarasa, son of the Kadambas, is mentioned. Again, when S'ântarasa was ruling, the Kadamba Ajammarasa, no doubt the same, made a grant

From **Sh. 122** we only get the name Kuvara (or the prince) Taila (see **Sk. 117**). Its date may be about 1030. **Sk. 151** gives us Châvuṇḍa-Râya ruling Banavâse, Sântalige and Hayve, as far as the Western Ocean, under the Châḷukyas, in 1047. He is described as making sport of Koṅkaṇa, as Âhavamalla's Hanumân, a wild-fire to Kaṇagila-vâḍa, and thruster aside of Kannama. The Gurjjara. Chêra, Chôḷa and other kings were moved at the grandeur of Râya. He set up the fine *gaṇḍa-bhêruṇḍa* pillar at Balligâve, on which this inscription is engraved, and made a grant for the Bhêruṇḍêśvara (? at the top). **Sk. 120** shows him making a grant in 1048 for a Jain *basadi* in Balligâve. By his order Nâgavarmmâ erected habitations (*nilaya*) for the different sects.[2] He recurs in **Sk. 11**, dated 1063, in which he is called Châmuṇḍa-Nâyaka In **Sk. 152** we have a Kadamba Satyâśraya-Dêva ruling Kâṇanûr, also under the Châḷukyas, and making a grant. This singular inscription, which is on what is called the *śûla*-Brahma stone, will be noticed in another place farther on. In **Sk. 191** we have a vîra-Kadamba . . . rjjuna-Dêva in ? 1075.

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[1] But there is an evident design to exalt the Brahmans at the expense of the Kshatriyas.

[2] There was also a famous Châmuṇḍa-Râya connected with S'ravaṇa Belgoḷa in the 10th century, who had a younger brother Nâgavarmmâ.

Sk. 117 is on copper plates at the Virakta-maṭha in Balgâmi. It contains a genealogy of the Kadambas, and records a grant in 1118 by the king Sôma for the establishment of an agrahâra for 67 Brahmans. In accordance with the usual legend, Kadamba is said to have sprung from a drop of sweat which fell from the brow of S'iva under a *kadamba* tree, and he was born with four long arms and an eye in his forehead. He begat Mayûravarmâ, who begat Ravivarmâ, whose son was Nṛiga-varmâ, and he begat Kîrtivarmâ. In his line arose Vikrama-Tailapa, who destroyed his enemies, watching for them with the sword in his hand like a black serpent with hood expanded, and who performed from his birth numerous sacrifices for the promotion of *dharma*, which, as a four-footed bull, still wanders about at will in the shade of his sacrificial posts, rejoicing in the streams of the final ablutions. In his line was born the king Tailama, who won the earth by his courteous manners. His son was Kâma-Dêva, whose bounty was proclaimed by heralds from road to road, from city to city, and from village to village, in all directions. His son was Malla, whose queen was Padmâvatî. But he also had a favourite queen Basavala-Dêvî, who was the mother of Sôma, at the sound of whose kettle-drums his enemies swooned away. Though some of these names occur in other grants,[1] this genealogy as a whole appears to be new.

Sk. 100 is an elaborate account of the Châlukya kings. In the reign of Sômêsvara Bhûlôkamalla, when he had come on an expedition to the South,—the Kadamba king Taila, whose abode was at Virâṭa-nagari (Hânugal), delivered a very long speech praising Baḷḷigâve and its temples in the highest terms, expecially the Kêdâra temple and maṭha, and the gurus of the latter. The emperor was overcome by his eloquence, and wished to perform some work of merit in so auspicious a place, on which Taila skilfully brought to his notice a grant he had himself already made, and procured confirmation for it. The date is 1129. Hl. 47, which is one year later, records the death of Tailapa, on account of which event a man named Boppana made good the vow he had taken for the occasion (*vêḷe-vâkyam*), and went to *svargga* with Tailaha-Dêva. And Mayûravarma-Dêva with all his officials made a grant for the family, in consideration of Boppa's having fulfilled his time vow (*sameya-jôḷa*). We have had instances of similar self-sacrifice, on the death of the Gaṅga king Nîtimârgga in about 915 (see Ag. 5 and 27, Vol. V), and on the death of the Hoysala king Ballâḷa in 1220 (see Bl. 112, Vol. V). There was apparently the same thing on the death of Bammarasa-Dêva, the Gaṅga king of Âsandi, in about 1180 (see Kd. 146, Vol. VI). Sk. 249 records another most determined case of the kind in 1185, on the death of Lachchala-Dêvi.

The next grant is Sh. 79, on a copper plate belonging to the Kûḍali Sriṅgêri maṭha. It is engraved in a most confused and irregular manner, in small and rough Nâgarî characters, and it is difficult to read or make any sense out of some parts. It professes to be a grant of villages originally made by a Kadamba king Purandara-Râya (also apparently called Âditya-Sindhu in another place), in 1154, to Vidyâsankara-Bhâratî, the S'riṅgêri guru, and confirmed by the Vijayanagar king Harihara-Râya, presumably at the instance of his minister Vidyâraṇya.[2] Near the beginning are a number of professed quotations from the *S'ankara-vijaya*, giving only the first and last words. But they have not been found in the copies of that work that have been consulted. A good deal of the inscription is taken up with the titles and pretensions of the gurus, the countries over which they claim to have travelled, the languages they knew, and the various branches of learning in which they were proficient, one of which seems very like hypnotism. Sh. 80 is another precisely similar

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[1] As the Kargudari grant of 1108 (*Ind. Ant.* X, 249).

[2] It is mentioned by Buchanan in 1801 in his *Travels* (II, 412), but I had never been successful in getting a sight of it till a few years ago, when it had been produced before the Bombay High Court in connection with some law suit and translated by a committee appointed for the purpose, who, however, to judge from a version shown to me, were not very accurate in their interpretation.

copper plate in the same maṭha. It professes to be a grant, to the guru Vidyâśaṅkara-Bhâratî, of the Sriṅgapuri and two other agrahâras, each containing 360 shares, also other villages yielding altogether a revenue of 12000 *nishkas*, by a Kadamba-Râya, on a date expressed in a peculiar manner, meant apparently as equivalent to 1235. Then follow lists of the insignia and symbols of the guru, and of the countries between Sêtu and Hima in which the S'aṅkarârya-guru is worshipped by 2032 great Brahmans.

In Sk. 236, of date 1174, we have an altogether new and different account of the origin of the Kadambas, which is deduced from the Nandas. When Paraśurâma was destroying all the Kshatriyas, a king of the Lunar race named Sôma, from whom the Kaḷachuryya family arose, was preserved by his guru Aśvatthâma or Îśvarâmśa, who disguised him by letting his mustaches and beard grow thick, and instructed him in the use of weapons. Rejoiced at their escape, the king and his guru went to the Kailâsa mountain to offer thanks to the lord of Pârvvatî, and there they saw the honoured king Nanda worshipping S'iva with flowers. He had been so engaged for many days, supplicating S'iva for a son, and was turning away in despair that no response had been vouchsafed to him, when, as if saying," Do not be distressed," some *kadamba* flowers fell before him. Accepting them as a sign, he worshipped S'iva with these flowers, and obtained from him the boon, the god announcing to Îśvarâmśa that two brilliant sons would be born to the king under the name of the Kadamba-kula, and that he was to teach them the use of weapons. Accordingly, Kîrttivarmmâ and Maytavarmmâ were born. The latter had a son Tayta, whose son was S'ânta, whose son was Maila. After he and many others of the line had ruled, there was Boppa, the husband of S'rî-Dêvi. Bopparasa, lamenting that since the Kadamba Taila no one had arisen in the family worthy to protect the whole world, together with his wife supplicated Dakshiṇa Sômanâtha for a son. And Îśvara granted the boon that they should have a son equal in bodily strength to Râyamurâri-Sôma, who should transfer the glory of the Kaḷachuryyas to the Kadambas. And after his birth, in order that he might be recognized as the Kadamba Rudra, the god appeared to the wife in a dream,—clad in white garments, mounted on Nandi,—and marking the child's forehead with *vibhûti* (or ashes), gave him the name Sôma. A long account follows of his growth and distinction. An officer under him, named Mâchi-Nâyaka, erected in Bandaṇike in Nâgari-khaṇḍa the Boppêśvara temple, which the king Sôma, his wife Lachchala-Dêvi, and others endowed. And the Kaḷachuryya king Râyamurâri-Sôvi-Dêva's minister Nâcharasa granted certain taxes for it in 1174. Sk. 197 gives us the farther information that the Kadambas were the rulers of Nâgara-khaṇḍa, and that Boppa was the son of Brahma and Chattala-Dêvi. His son was Sôma, praised as in the former inscription, to whom and to Lachchala-Dêvi was born Boppa, who is said to have had an army of 18 *akshôhiṇi* and whose capital (*râjadhâni*) was Bândhava-pura (Bandaṇike). A list of Jain gurus is then given, ending with Nayakirtti, who was the preceptor of S'aṅkara-sâmanta, Boppa-Dêva's chief supporter, his descent being traced from the Naṇḍu-vamśa. He built a splendid Jina temple for S'ântinâtha in Mâguḍi, which gained such approval even from Sûryyâbharaṇa, the priest of Tripurântaka in Balipura (Balgâmi), that he granted an endowment for it. S'aṅkama-Dêva now distributed all his wealth, and marched away to join the king Ballâḷa, in whose service he came with him to Tânagunda. While they were there, Rêcharasa, the Kaḷachuryya minister, came to Mâguḍi to worship at the temple, which he did along with Boppa and S'aṅkara, and was so pleased with it that he made a grant for it. This was in 1182. The merchants and others also granted dues for it.

Sk. 183 of 1200 gives an account of the establishment of the Sthâṇugûḍha or Tâḷagunda agrahâra. When Mukkaṇṇa-Kadamba was ruling the Kuntala country, he sought diligently throughout the region of the South for any Brahmans, but found none. He therefore without delay went forth,

and doing worship to the Ahichchatra agrahâra, succeeded in obtaining thirty-two Brahman families, purified by 12000 agnihôtras. These he sent before him, and settled them in the outskirts of the city (Balligrâme), in the great agrahâra of Sthânugûdha, which he founded in a tract he had noted, where were the god Pranamêśvara, famous throughout the four yugas as set up by Brahma, and the *tîrttha* encircled by the five Lingas set up by that and other gods. Verses follow, praising Tânagundûr, its vegetation, and the learning of its Brahmans. Each couple of the gods congratulated themselves throughout the night on the abundance of the offerings they obtained there. Trilôchana-dêva, a Brahman of the Chakra-vamśa in it, set up the god Mâdhava, in consequence of a dream in which that god appeared to him, and he and his brothers made grants for it. Though well acquainted with all learning, Trilôchana-dêva in the presence of learned men pretended ignorance of even how to read; one thing he had not learnt, namely to say the two letters *i-lla* (no) to beggars. In **Sk. 225** we have Brahma, son of Boppa-Dêva, as ruler of Nâgara-khanda, under the Hoysala king Ballâla, in 1204.

Sêndrakas

Of these kings there is one inscription, **Sk. 154**,[1] in which we have Pogilli-Sêndraka-mahârâja ruling the Nâyarkhanda (that is, Nâgarakhanda) and Jedugûr, under the Châlukya emperor Vinayâditya Râjâśraya, in about 685.

The Sêndrakas are a line of subordinate kings mentioned in early inscriptions, who seem to have much in common with the Sindas, (see the section on these farther on) and to occupy contiguous parts of the Bombay and Mysore countries. They claim to be of the Bhujagêndrânvaya or lineage of the snake king[2], just as the Sindas claim to be of the Phanirâja-vamśa, which has the same meaning. They were thus both of Nâga race. The Sêndraka-vishaya is mentioned in the Bennûr plates, containing a Kadamba grant of the 5th century. (**Bl. 245**, Vol. V). One of the witnesses in the Mercara plates, of the same period, (**Cg. 1**, Vol. I) is a Sêndrika, but this may perhaps not be the same name. In **Ci. 43** the country south of Basavâpattana seems to be called the Sêndra country so late as the 17th century, and this must have adjoined the Sinda country, as appears from their inscriptions in this volume.

Sênavâras

The Sênavâra kings were brought to notice in Vol. VI. There is only one inscription here (**Sk. 278**) referring to them, in which we find the prithuvi-vallabha Sênavâra-bhûvara under the Châlukya king Vijayâditya-Satyâśraya, in abot 700. It is too much defaced to supply any information.

Gangas

The earliest Ganga insrciption in this volume is **Sk. 52**, engraved on copper plates which apparently belong to the Tâgarti agrahâra.[3] A peculiar feature is that they are inscribed in an extraordinary mixture of alphabets, of which there are at least three, used indiscriminately. The oldest has not been met with elsewhere, and in certain respects bears some resemblance to the Aśôka characters; another is Hala-Kannada, and the third is a form of Nâgarî.[4] Commencing in

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[1] A fac-simile is published in *Ind. Ant.* XIX, 144.

[2] *Ind. Ant.*, VII, 106.

[3] Originally published by me in 1878 (*Ind. Ant.* VII, 172) as the Harihara plates, as they were sent to me by the Superintendent of Inam Settlements from that place, to which it was understood they belonged.

[4] Similarly, the Parlâ-Kimedi plates of the Kalinga Ganga king Vajrahasta (published by Dr. Kielhorn in *Ep. Ind.* III, 220), and the Chicacole plates of Satyavarmmâ of the same dynasty (published by Dr. Fleet in *Ind. Ant.* XIV, 10), are in a mixture of alphabets. Of the former, Dr. Kielhorn says,—"The characters present a curious mixture of the Nâgarî alphabet as written in Southern India, and of several southern alphabets properly so called ... The writer has not merely shown his familiarity with several kinds of writing, but has also displayed some skill in the arrangement of the different characters ... Every letter appears in at least two forms, and for some we have no less than four (or even more) different forms."

the usual manner of the Gaṅga copper plate grants, we have first Koṅguḷivarmmâ, who divided the great pillar of stone with a single stroke of his sword, and was adorned with a coronet of *karṇṇikâra* petals (see **Sh. 4**). His son was Vishṇugôpa, whose son was Taḍaṅgâla-Mâdhava-Râya, ruling in Talavana-pura. On the date given, which apparently corresponds with 357 A.D. he granted land as a reward to Râma-dêva, the son of a *gauḍa* or farmer, for an act of bravery in killing Heñjera, and rescuing Râjamalla's wife and guards.

After a considerable interval we come to **Sh. 96**, in which we find that when Ereyappa assumed the crown, Bûtuga was governing the Maṇḍali-nâḍ and had a queen Chikkabbe, to whom he gave a tank for the god. No date is mentioned In **Sh. 24**, also without date, Satyavâkya-Permmânaḍi is ruling, and Kôte .... governing the Maṇḍali-nâḍ Thousand. **Sk. 83**, of 1058, and **Sk. 152**, of 1060, are of the time when the Châḷukya prince Vikramâditya, who was a Gaṅga on the mother's side and adopts all the Gaṅga titles, was in Baḷḷigâve, ruling Gaṅgavâḍi, as well as apparently the Banavâsi, Sântaḷige and Nolambavâḍi provinces, under his father, called Âhavamalla and Trailôkya-malla. His minister for Banavase was the Perggaḍe Nâraṇayya. In **Sh. 6** we have a Barmma-Dêva, with his wife, son and other relatives, making a grant at Maṇḍali. From **Sk. 109**, of 1070, to **Sk. 130**, of 1075, we have the Brahma-Kshatra Bhuvanaika-vîra Udayâditya-Dêva ruling first Gaṅgavâḍi, and then the Banavase and Sântaḷige provinces, under the Châḷukya king Bhuvanaika-malla. His wife was Lachchala-Dêvi, whose beauty and accomplishments are highly extolled. In the last inscription the Eighteen agrahâras are added to his administration, and he is said to have taken tribute from the neighbouring Chêra, Chôḷa, Pâṇḍya, Pallava and other kings, extended his territory as far as the four oceans, and to be living in peace in the royal city Baḷḷigâve. From **Hl. 14**, of 1076, to **Sh. 115**, of 1103, we have Tribhuvanamalla Gaṅga-Permmâḍi-Dêva ruling Gaṅga-vâḍi under the Châḷukya king Tribhuvanamalla. In 1085 (**Sh. 10**)[1] the king is said to have given him the Maṇḍali Thousand, with all the rights as regards treasure trove and underground stores, according to the rule of one-third (*tribhâgâbhyantara*).[2] And he in turn rewarded Perggaḍe Nokkayya, who had enlarged a tank, formed paddy-fields, built basadis and established places for the distribution of water and food, with the government of Taṭṭekere and the headship of eight villages, also giving him 20 horses, 500 servants, and a village, besides granting royal insignia for the basadis, and taxes for their support. The poetry of the inscription was composed by the minister for peace and war, Dâma-Râja. With **Sh. 51** of 1108 we have Bhujabala-Gaṅga-Permmâḍi-Dêva, who was ruling Gaṅgavâḍi and the Meghuṭṭi-Maṇḍali Thousand. **Sh. 97** of 1113 informs us that this king's wife was Gaṅga-mahâdêvi, and they had four sons—Gaṅga, Mârasiṅga, Goggi, and Kaliyaṅga. The king's residence was at Edehalli (now in Koppa taluq) and here he appears with a second wife Bâchali-Dêvi. The way in which she fascinated her husband, it says, was like a play (*nâṭaka*).[3] He gave her the title *pâtra-jaga-dale* (head of the world of dancers) and seems to have bestowed on her the village of Bannikere, where she built a Jina temple, and the king endowed it, the whole of his family and ministers being present. Among other grants given for it the Lokkiguṇḍi prabhu gave 1½ Lokki gadyâṇa, a coinage not met with before.

Sh. 57 of 1115 brings us to Nanniya-Gaṅga, the eldest son of Bhujabala-Gaṅga and Gaṅga-mahâdêvi. This inscription also contains the detailed genealogy of the Gaṅgas and list of gurus which will be noticed under **Sh. 4**. The king continued to reside at Edehaḷḷi and made a grant for

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1 This inscription is the earliest here that contains the long account of the origin and genealogy of the Gaṅgas. They will all be noticed together at the end of this section.

2 So in the original, but it may be a mistake for the usual *tribhôgâbhyantara*.

3 But this word is doubtful.

a *basadi*. In 1118 he made (Sk. 127) a grant for Umâ-Mahêśvara of the Pañcha Linga temple at Balgâmi. In 1120 he was attacked by the Poysaḷa king Biṭṭi-Dêva's general Boppa (Sh. 12) and a battle was fought at Halasur. Sh. 15 also mentions a great battle in 1122. From Sh. 4 we learn that Nanniya-Ganga built of stone the Paṭṭada-tirtha basadi of Maṇḍali which his grandfather had erected, and built also 25 other chaityâlayas. His queen was Kañchala-Dêvî and they had a son Hermmâḍi or Permmâḍi.

In Sh. 56 we have Vîra-Ganga-Permmâḍi-Dêva, whose general Gangimayya made an attack upon Belagavatti in 1125 but lost his life in the attempt. In Sh. 99 we are informed that the king had built a fort in Kannakâpura in Maṇḍali-nâḍ, and in 1127 made a grant for a well dug for the temple to the east of the fort. Sh. 37 and 20 and Sk. 18 are again of the time of Nanniya-Ganga who was ruling the Eḍevaṭṭe Seventy, the Ballave Seventy, Narivelige and agrahâra Bêgûr.

Ci. 73 carries us to the Ganga kings of Âsandi under the Hoysaḷas. Barmmarasa was ruling in 1180. In Hl. 79 of 1185, he is called Mâra Bammarasa. Ci. 64 gives us the history of the family to Nârasimha as already published in Vol. VI. In 1214, while the latter was ruling, a nâḷ-prabhu founded a village, constructed tanks and erected a temple, which he endowed. Among other gifts was one for the *salâkâchârya* of the god Harihara, a man who answers questions by putting a *salâka* or stick into a book at random and so finding a suitable passage. In Sh. 5 the minister Ganga's son Madhusûdana erected a Gangêśvara temple in 1218 in the name of his father. In Ci. 72 we have a Vaijarasa ruling, in 1220, who must therefore be a Vaija III, and in the second part of the same inscription is another Bammarasa in 1221. Sh. 87 of 1245 is too much defaced to make out the connected meaning, but begins with an enumeration of Bhujabala, Vîra, and Nanniya Ganga, who have been mentioned above as ruling Maṇḍali-nâḍ.

We may now proceed to consider the detailed account of the origin and genealogy of the Gangas as given in the following inscriptions—Sh. 10, 64, 57, 4, 39 and 56 (only the beginning), dating in the end of the 11th and beginning of the 12th centuries[1] The most complete are the Puraḷe and Kallûrguḍḍa stones (Sh. 64 and 4), of 1112 and 1122. Both begin with acknowledgement of the Châḷukya sovereignty, after which the second gives an account of the Hoysaḷas to Nârasimha. Then both continue alike, the former professing to give the *Ikshvâku-vamśâvatâram* and the latter the *Gangânvayâvatâram*, of which the following is a summary, from the latter.[2] In Ayôdhyâ-pura was born the head-jewel of the Ikshvâku race, Hariśchandra (according to Sh. 10, the son of Dhanañjaya,—capturer of Kanyâkubja,—and Gândhâri-Dêvi), who ruled in peace for a long time. His son was Bharata, whose wife was Vijaya-mahâdêvi. When the longing of pregnancy arose in her, she went to bathe in the Ganges and recovered her brightness. In due time she bore a son, who from the above circumstance was named Gangâdatta. He in turn had a son Bharata, whose son was again Gangâdatta, whose son was Hariśchandra. His son was another Bharata, whose son was also Gangâdatta. While the Ganga line was thus continuing, there arose in it a king named Vishṇugupta, who gained an empire and ruled from Ahichchhatra-pura, where he performed the Aindra-dhvaja-pûjâ, and Dêvêndra being pleased thereat gave him Airâvata (his elephant, regent elephant of the east). To Vishṇugupta and his wife Prithvîmati were born the sons Bhagadatta and S'rîdatta. To the former the father gave Kalinga, which he ruled in peace as Kaḷinga Ganga. To S'rîdatta he gave the ancestral kingdom and the elephant, which thenceforward was adopted as a crest. Then there arose in his family Priyabandhu or Priyabandhuvarmmâ, to

[1] Actually the earliest containing this account is the inscription at Humcha dated 1076 (to appear in Vol. VIII.) which is much superior in execution, the characters in these Shimoga inscriptions being small and cramped.

[2] To note all the variations would be tedious and of no use. Of the kings some have probably more than one name.

whom Indra, pleased with his faith, gave five ornaments (or tokens), saying—"If in your line any who countenance falsehood (or a false faith) should arise, they (the ornaments) will disappear." And giving to Ahichchhatra the name of Vijayapura, Dêvêndra departed. The Gaṅga line continued to flourish, and in it, to the king Kampa was born a son named Padmanâbha. The latter, distressed at having no sons, brought Padmaprabha's *śâsana-dêvati* into his power, and thus obtained two sons, whom he named Râma and Lakshmaṇa. At this juncture, Mahîpâla, ruler of Ujjayini-pura, attacked Padmanâbha, demanding the five ornaments. Padmanâbha indignantly replied that it was as impossible for him to part with them as for Mahîpâla to wear them, and added a defiant message. Meanwhile, taking counsel with his ministers, he sent his sons away, with his younger sister a virgin, and forty-eight chosen Brahmans. And as they were going to the south, he gave to Râma and Lakshmaṇa the names Daḍiga and Mâdhava.[1]

Continuing by daily journeys, they arrived at Pêrur (or Gaṅga Pêrur), where they met with the distinguished muni Simhanandy-âchâryya, and informed him of their circumstances. He, taking them by the hand, made them proficient in all learning and obtained for them from the goddess Padmâvati the boon of a sword and a kingdom. Mâdhava, seizing the sword, gave a shout and struck with it a stone pillar, which immediately broke in two.[2] Recognizing this as an auspicious sign, Simhanandi crowned them with a coronet of *karṇṇikâra* petals, provided them with a suitable retinue, and put them in possession of the Ninety-six Thousand kingdom, with Nandagiri (Nandidroog) as their stronghold, and Kuvaḷâla (Kôlâr) as their capital. And the boundaries of that Gaṅgavâḍi country were,—north, as far as Marandale; east, Toṇḍa-nâḍ; west, the ocean and Chêram; south, Koṅgu. Thus secure in the kingdom, they were marching to subdue Koṅkaṇa, when they passed through Maṇḍali, and being pleased with the place, by the advice of Simhanandi erected a chaityâlaya there.

On their return to Kôḷâla, a son was born to Daḍiga, named Mâdhava, who succeeded to the throne. His son was Harivarmmâ, whose son was Vishṇugôpa, who associated with falsehood (or a false creed) and the ornaments given by Indra accordingly disappeared. His son was Prithvi-Gaṅga, who favoured the true faith, and his son was Taḍaṅgâḷa-Mâdhava. There followed in succession Avinîta, Durvvinîta, Mushkara, S'rivikrama, and Bhûvikrama, whose sons were Nava-Kâma and Eṛaga. From the latter there succeeded Eṛeyaṅga, Srîvallabha, S'rîpurusha, S'ivamâra, and Mârasimha, who subdued the Mâlava Seven and named it Gaṅga-Mâḷava, cast aside Chitrakûṭa and slew Jaykêsi in battle. His son was Râchamalla, whose grandsons were Marulayya and Bûtuga. Then followed Eṛeyappa, Vîra-Vedaṅga, Râchamalla, Eṛeyaṅga, Bûtuga, Marula-Dêva, Guttiya Gaṅga, Mârasiṅga, Gôvindara, Saigoṭṭa Vijayâditya, Râchamalla, Mârasiṅga, Kurula Râjiga (in some called Satyavâkya), and Garvvada Gaṅga. Gôvindara's nephew was apparently Rakkasa Gaṅga, whose younger brother was Kaliyaṅga.

Here a diversion is made to give the descent of the âchâryyas of the Krânûr-gaṇa. These were, briefly,—Simhanandi, Arhadbali, Dâmanandi, Bâlachandra, Mêghachandra, Guṇachandra, Guṇanandi, Prabhâchandra, Mâghanandi and Prabhâchandra, whose colleagues were Anantabîryya and Munichandra, and their disciples S'rutakîrtti, Kanakanandi Vâdirâja, Mâdhavachandra and Bâlachandra. Prabhâchandra's disciple was Budhachandra, and his lay-disciple Barmma-Dêva Bhujabala-Gaṅga-Permmâdi-Dêva.

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[1] No farther mention is made of what occurred in their father's kingdom, the remainder of the narrative following the fortunes of these two sons. I have omitted some of the supernatural details introduced into the preceding story, such as the *nirvâna* of Nêmi-Tîrthakara, the *kêvalajnâna* of Pars'va-Bhaṭṭâraka and the visit of Saudharmêndra.

[2] This incident is mentioned in nearly all the old Gaṅga plates and in one place it is described as a bar or bolt which was an obstacle preventing his securing the throne.

He appointed the *basadi* which Daḍiga and Mâdhava had formerly built of wood and established on the hill of Maṇḍali, and for which the Gaṅga kings had continued to provide offerings, to be the chief *basadi* in the Edadore Seventy of the Maṇḍali Thousand, giving it the name of Paṭṭada basadi (the Crown church), and endowed it. His sons were Mârasiṅga, Nanniya Gaṅga, Rakkasa Gaṅga, and Bhujabala Gaṅga, each of whom made grants for it. Here dates are given for each. And Nanniya Gaṅga had the basadi built of stone in 1112, and erected 25 other basadis, endowing them. His wife was Kanchala-Dêvi, and they had a son Hermmâdi or Permmâḍi-Dêva. (From **Sh. 64** it appears that he became Ereyaṅga-Hoysala's son-in-law).

Such is the account, and parts of it have the appearance of fable, while others are undoubtedly true. The origin of the Gaṅgas is derived from Ikshvâku and traced back to Ayôdhyâ-pura.[1] Under Vishṇugupta the seat of government is moved to Ahichchhatra, which it is hinted was Vijaya-Pura.[2] To this king is attributed the separation into the two lines of the Eastern and Western Gaṅgas, those of Kaliṅga and Mysore. With the arrival of Daḍiga and Mâdhava in the south, at Gaṅga-Pêrûr, and the establishment of the Gaṅgavâḍi kingdom in Mysore aided by Simhanandi, we seem to come to historical events. For Gaṅga-Pêrûr is in the Kadapa District, and still bears that name to distinguish it from other Pêrûrs. Simhanandi is known from literature and other records, and is in several places described as the founder of the Gaṅga kingdom. The succession of rulers is in general accord with what we know from inscriptions in various parts, but many of the details vary, which is only to be expected in such extended annals.

The name Gaṅga which designates this line of kings,—whence Gaṅgavâḍi, the name of their kingdom, and Gaṅgavâḍikâras, now contracted to Gaṅgaḍikâras, that of its people,—is not an ordinary one. The stories all derive it from the Gangâ or Ganges river, and they may be right. For the only race known to us bearing a similar name are the Gaṅgaridæ mentioned in Greek and Roman classical writers, who, along with the Prasii, the people of Behar, were the subjects of Chandra Gupta, and occupied Bengal. Pliny calls them Gaṅgaridæ Calingæ, and describes them as a powerful people with a large military force.[3] Now when we consider the alleged and probable connection of Chandra Gupta, and the proved connection of Aśôka, with Mysore, grounds are not wanting, it seems to me, on which to base a derivation of the name of the Gaṅgas here from that of the subjects of those rulers in the north. Mauryas and Guptas, who had their origin there, survived in the south ; why not Gaṅgas ? The intimate relation that Jainism, which they professed, bore to the same region, lends support to the tradition, however overlaid with subsequent mystification.

Rashtrakutas

The Râshṭrakûṭa inscriptions in this volume begin with **Sk. 283**, not dated, which is of the reign of Nṛipatuṅga or Amôghavarsha, about 830. **Hl. 13** of 870 is also of his time, but the only name remaining of the king is Mârasatya. The actual name of Amôghavarsha seems not to be known. Perhaps the information is now obtained here. Indra was ruling Banavâsi at that time. The next three inscriptions belong to Kannara-Dêva II (**Sk. 45***b* of about 899, **284** of 90?, and **219** of 911 so far as his reign is concerned). In this last we kave a Kaliviṭṭarasa ruling Banavâsi, in the execution of whose orders the nâl-gâvuṇḍa of the Nâgarakhaṇḍa Seventy died, on which the king gave the office to his widow Jakkiyabbe. She seems to have held it with great credit for seven years, rejoicing in her beauty, until incapacitated by some bodily ailment, on which she resigned everything to her daughter, and coming to the *tîrtha* of Bandaṇike, expired in performance of Jaina

[1] The Châḷukyas also claim to have been originally in Ayôdhyâ-pura (see **Sk. 125**).

[2] There was a place called Vijayapura from which a Châḷukya grant of the 5th century was issued, supposed to be in Gujarat (see *Ind Ant.* VII, 241).

[3] See *Ptolemy's Geography* by Mc Crindle (*Ind. Ant.* XIII, 365).

vows. The inscription was composed by Nâgavarmmâ. Hl. 21 to 23 are of the time of Suvarna-varsha, a title of Gôvinda IV. Their date is 934. Sk. 194 is of the same reign, (and 322) though no overlord is mentioned. In it Puliyyamma, perggaḍe of the Sântalige Thousand, who had attained the rank of great minister, is said to have constructed the big tank at Tâṇagunda in 935, and made it over to the town on condition of certain annual payments being kept up. The remaining two are of the time of Akâlavarsha, Khandara-Ballaha, or Kannara-Dêva. Sk. 183 is of about 950, and Sankaragaṇḍa was governing Banavâsi-nâḍ. Sh. 22 is dated 963.

Santaras

The S'ântaras were brought to notice in Vol. VI. But Sk. 103 gives the following account of their origin and genealogy. They were born from the arms of Brahma, that is, were Kshatriyas, and being free (*s'ânta*) from the quality of *tamas* (darkness), free (*śânta*) from enemies by their might, and free (*śânta*) from fear and avarice, they acquired the name of S'ântaras. Among them arose Ammaṇa, whose brother was Siṅgi-Dêva. Ammaṇa's son was Taila, whose son was Kâma. His wife was Bijjala-Dêvi, and they had a son Jagadêva. Bijjala-Dêvi's sister was Chaṭṭala-Dêvi, who bore to Vijayâditya-Dêva a son Jayakêsi, who was reckoned as Jagadêva's elder brother. He ruled the Seven Koṅkaṇas, and had a younger brother Siṅgi-Dêva.

The earliest mention of the S'ântaras here is in Sk. 283 of about 830, in which we have Jagêsi (? Jayagêsi) ruling the whole of Sântalige, which corresponds with the present Tîrthahaḷḷi taluq. Sk. 45*b*, of about 890, mentions Sântarasa without specifying any name. In Sk. 284 we have Vikramâditya Sântara ruling in 902. An Ereya-Permmâḍi Sânta-Kâmapa is also mentioned, whose son was ? Ambinayita, whose son was Chandiga, but the inscription is not clear. Hl. 21 to 23, of 934, only mention Sântara, without any name. In Sh. 114 we have Jinadatta-Râya in ? 950. He is said to be born in the Kanaka-kula, and of the line of the Kalase kings. These were Sântaras, as we have seen in Vol. VI. In Sk. 195 Oḍḍamana appears as king of the Sântaḷige Thousand in 1007, when he made a raid on Tâḷagunda, carrying off the good looking women and the temple cows. Sk. 47 shows a Vikrama-S'ântara S'rivallabha-Dêva making a grant in 1027 to the thirty-two thousand Brahmans of the Gauda agrahâra. Sk. 53 presents a Nanni-Sântara Annala-Dêva in the same year making a grant for a temple erected by the son of the chief Brahman of Tâgarache (now Tâgarti). In Sk. 63 there is Trailôkyamalla Vira-Sântara-Dêva, who in 1063 remitted to certain Brahmans of agrahâra Kaṇṇavûr all the taxes that had been imposed by the members of his family. The imprecations at the end are novel. Sk. 46 gives as apparently a Vîra-Sântarâditya (no doubt the same as the preceding), who made a grant in 1068 for the god Gautamêśvara of the Gauj agrahâra. Sk. 62 of about 1070 mentions Trailôkyamalla Vîra-Sântara-Dêva's death, on which the Gavuṇḍa of Porapaḷe, it says, bore the burden (apparently the body) on his back for three days more and then released it, receiving from the succeeding Sântara money for preserving (? the body of his predecessor). The inscription is obscure as to its meaning. In 1076 a Kali-Sântara-Dêva lays siege to some place (Sk. 50).

It is here, in 1149, that Sk. 103 shows us Tribhuvanamalla Jagadêvarasa in the residence of Sêtu[1], ruling the kingdom. Surrounded by learned men and his court, he was discoursing on *dharmma*, and said,—"As water though of one substance is used under many names, so one is the Divine essence but it is served under many modes of life;" on which his son Bammarasa made a petition representing the merit of the Dakshiṇa Kêdâra and virtues of its âchâryya Gautama. The king and his son therefore united in making a grant for the god. In 1173 and 1191 a Vîra-Sântara-Dêva was ruling (Sh. 116, Sk. 38). In the latter, the wife of a warrior who fell in battle performed *sahâ-*

[1] In the south-west of Sâgar taluq.

gamana and died with him, taking *svargga* by force. Sk. 312 of 1287 gives us the continuation of the line from Bîra. His son was Brahma or Bommarasa, whose son was Tammarasa. He is described as breaker of the pride of the Lâḷa king, destroyer of the Kadamba king, hunter of the Koṅkaṇi king, setter up of the Tulu king. His residence was at Hosagunda, the chief jewel of the Sântaḷige kingdom. His minister Sôma-Nâyaka had the Kâliya-gaṭṭa of Saṇḍa built, in return for which, the Brahmans of Sâṇḍilya, in the presence of the Brahmans of all the 96 villages (several named), resolved to call it Sômanâtha-gaṭṭa, and made a grant to him of lands and a house.

Châlukyas

The inscriptions of the Châḷukyas, as was to be expected, are the most numerous in the volume. The first is a fragment which refers to the early king Polekêsi, and may therefore belong to about 640. Next comes Sk. 154, of the time of Vinayâditya, about 685, Pogilli-Sêndraka-mahârâja being the governor of Nâyarkhaṇḍa and Jeḷugûr. Sk. 278 is of the time of Vijayâditya, about 700. It mentions the Sênavâra king.

We then come to the later Châḷukyas, and there are two inscriptions (Ci. 7, Sk. 179) of Âhavamalla, a title of Tailapa, dating 992 and 997. In the latter, Bhîmarasa was governor of Banavâsi[1], Sântaḷige and some other provinces. Sk. 71 is of the time of Satyâśraya, 1002, and Bhîma-Râja was still governor of Banavâsi. Sk. 287, dated 1012, belongs to the reign of Tribhuvanamalla. Irivabedaṅga-Dêva's (that is, Satyâśraya's) son Kundamarasa now appears as viceroy of Banavâsi and Sântaḷige, and this position he held throughout the reign of Jayasiṅgha till the accession of Âhavamalla in 1042 (Sk. 184). He is also called Kunda-Râja (Sk. 307) and Kundaka-Râja (Sk. 9). In Sk. 287 a predicament is presented which it says was like the suit in the *Bhârata*, in which the well, the pot and the rope each belonged to a different man. Sk. 307 quotes a text which occasionally recurs in the inscriptions, saying,—By these two (classes of) men only is the disk of the sun burst through[2];—the sannyâsi absorbed in yôga, and he who dies facing the foe in battle. In Sk. 285 Kundamarasa is styled a Mâri to the Tivuḷas, and Sattiga's (that is, his father Satyâśraya's) *haṭṭa* (or stubborn one).

With Sk. 125 begin the inscriptions of Jayasiṃha-Dêva, Jagadêkamalla. In this, Tailapa is described as a fierce fear of the last day to Chôḷa, and as eager for war with Chôḷa. Of the kings of the Châḷukya dynasty, it says that 59 had sat on the throne in Ayôdhyâ-pura with great glory. In their line was born Satyâśraya-Dêva, who became a *sârbba-bhauma* or universal emperor. In that Satyâśraya-kula arose Nûrmmaḍi-Taila. The land and the crown having fallen into the hands of the Raṭṭas, he drove them out, this millstone to the Raṭṭas, and took possession of the crown of the Châḷukya kingdom. Jayasiṅgha was a sun to the lotus king Bhôja, and a lion to the elephant Râjêndra-Chôḷa. The Seven Mâḷavas he made to pack up their bundles, and forced Chêra and Chôḷa to plunge into the sea. Kundamarasa was ruling the Banavase Twelve Thousand, the Sântaḷige Thousand and the Hayve Five Hundred, *ubhaya sâmyadi* (? with both rights) as far as to the Western Ocean, and had his residence in Balipura (Balgâmi). Sk. 9 says that he was also ruling the Eighteen agrahâras. In Sk. 177 the thirty-two thousand Brahmans of the Sthânakundur agrahâra make a grant for the god Praṇamêśvara. In Sk. 30 a Satyâśraya-Dêva appears ruling Sântaḷige under Kundamarasa. He is credited with victory over the Tivuḷa forces, and is styled Kundama's warrior (*aṅkakâra*). Sk. 20*a* shows Jayasimha in 1032 in the residence of Etagiri, (Yâtagiri in the Nizam's Dominions)[3]. There is mention of a Padmanâbhayya, minister of Vijayâditya-Dêva, no doubt the viceroy of Noḷambavâḍi (see Ci. 18).

1 Very commonly written as Banavase in the inscriptions.

2 That is, they force their way into *svarga* or paradise by an heroic end.

3 Dr. Fleet's *Kan. Dyn.*, 45.

Sh. 126 is an interesting and important inscription. The opening portion states that after the Pâṇḍavas had performed the Râjasûya sacrifice, they came to Baḷḷigâve and set up the Five Liṅgas. The king was now, 1036, in the residence of Poṭṭalakere, and he made a grant for the repairs of the temple of the Pañcha Liṅga set up by the Pâṇḍavas, which was the Kâlâmukhi Brahmachâri-sthâna of Baḷḷigâve. The grant was made to the celebrated Lakuḷîśvara-paṇḍita,[1] who was living there and whose praises are given at great length. He had the title Vâdi-Rudraguṇa, and the opponents he overcame in disputation were Akalaṅka, Vâdi-gharaṭṭa, Mâdhava-bhaṭṭa, Jñânânanda, Viśvânala, Abhayachandra, Vâdîbha-simha, Vâdirâja, and Nayavâdi. The inscription closes with what I am informed is a quotation from Kumârila-bhaṭṭa, affirming that Mahâdêva is god, and that the rules enjoined in the three vêdas for the order of castes and âśramas are *dharmma*; moreover undertaking to refute in public assembly any one who casts aspersion on these two statements. The town is directed to maintain the work of merit: "let the irreligious leave it entirely alone." **Sk. 153** shows the king in 1039 residing at Ghaṭṭadakere.

With **Sk. 323** begin the inscriptions of Trailôkyamalla or Âhavamalla, whose name was Sômêśvara. We here find Singaṇṇa-Dêvarasa as governor of Banavâsi and Sântalige, besides other districts as far as to the Western Ocean. Among the epithets applied to him he is called guardian of Kollipâke, the door of the South. He repaired the temple of the goddess Bhagavatî Balliyabbe near Baḷḷigâve and endowed it. In the same year we see in **Sk. 160** that Châmuṇḍa-Râyarasa was made governor of Banavâsi and other provinces. **Sk. 151** describes him as lord of Banavâsi-pura, a brave at the courts of three kings, making sport of Koṅkaṇa, a wild-fire to Kanagile-vâḍa, thruster aside of Kannama. The splendour of his elephants and horses moved to jealousy the Gurjjara, Chêra, Chôḷa and other kings. He erected in 1047 the fine Bhêruṇḍêśvara pillar at Balgâmi, which is surmounted by a *gaṇḍa-bhêruṇḍa*, and has this inscription engraved on its base. From **Sk. 120** it would appear that he himself was known as the *gaṇḍa-bhêruṇḍa*. In **Hl. 107** and **119**, of 1048 and 1054, we have Trailôkyamalla Nanni-Noḷamba Pallava-Permmânaḍi-Dêva as governor of certain provinces. In **Sk. 118** the king is described as a lion to the elephant Chôḷa, a gale to the cloud Kaḷiṅga, a sun to the darkness Pâñchâḷa, a wild-fire to the forest Magadha, a thunderbolt to the mountains Mâlava, a garuḍa to the serpent Kêraḷa, and a submarine fire to the ocean the Nêpâla army. In a moment he sent the Seven Mâḷava, which came against him, to destruction; the Seven Koṅkaṇa and Seven Male, which united together, he terrified and forced to obey him; in the middle of the battle the Chôḷa king grew faint and died. The son of the *vaḍḍa-byavahâri* or senior merchant of the royal city Balligrâme erected a temple there to Abhinava-Sômêśvara. **Hl. 1** gives us the interesting information that Trailôkyamalla's chief queen was Hoysaḷa-Dêvi. She made a grant for a *tirttha* which a Gauḍa of Onnâḷi (the earliest form of the present Honnâli) had established on the bank of the Tuṅgabhadrâ.

In **Sk. 83** we find Châḷukya-Gaṅga-Permmânaḍi Vikramâditya-Dêva, who was a younger son of the king by a Gaṅga mother and assumes all the Gaṅga titles, appointed in 1058 as viceroy of Gaṅgavâḍi, with Banavâsi, Sântalige and Noḷambavâḍi, holding his residence at Baḷḷigâve. **Sk. 152** records a strange event that took place there in 1060 in his time. This inscription is on what is called the *śûla-Brahma* stone and is somewhat obscure. A man named Tuḷuva Chaṇḍiga seems

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[1] Lakuḷîs'vara was a famous S'aiva teacher, often mentioned in the inscriptions, as well as the *Lakuḷâgama*, his system of doctrine. His career seems to have begun at Mêlpâḍi in North Arcot District, as he is named in connection with a grant there in the time of Râjêndra-Chôḷa, 1020, as brought to notice by Dr. Hultzsch (*So. Ind. Ins.*, III, 27). Here we find him in 1036 settled at Balgâmi in Mysore. Eventually he went to Kârôhana in the Lâṭa country, identified by Dr. Bühler with Kârvân in Baroda, where he founded the Pâs'upata sect, whose doctrines are explained in the *Sarvadars'ana-saṅgraha* (see *Ep. Ind.* I, 271; V, 226). But an inscription of 1079 in Arkalgud taluq (Vol. V) shows us a Nakuḷâryya who was minister for peace and war to the Koṅgâḷva king Adaṭarâditya, and boasts of being able to write in four languages.

to have made a vow that he would not let (the nail on) his finger grow, in order to avert some agreement about the Banavâse fort to which he was apparently opposed. But Ballavarasa[1], on paying a visit to Pânungal, when Kadamba Satyâśraya-Dêva was ruling Kâṇanûr, these two made a grant of the fort, on which Tuḷava Chaṇḍiga cut off the finger which he had given, at the Permmâḷu temple, and climbing up to the Bhêruṇḍêśvara on the top of the pillar above mentioned, threw himself down on the points of spears and died. There is a figure of a man impaled on a row of stakes, whence the name of the stone, which is erected near the base of the pillar.

Sk. 11 shows Châmuṇḍa-Nâyaka acting as king of the Banavâsi province in 1063. He is apparently the same as the Châmuṇḍa-Râyarasa of Sk. 151 above, who held that position in 1047. Ci. 18 shows us Vishṇuvarddhana-Vijayâditya as a viceroy. He is called the Beṅgi-maṇḍalêśvara, being a son of the king by an Eastern Châḷukya mother. He had made a victorious expedition to the South, and was encamped at Mudukakere in 1063. In the same year we are told by Sk. 170 that the great minister, the daṇḍanâyaka Rûpabhaṭṭayya, who was in charge of the *vaḍḍa-râvuḷa* (? the principal taxes) and the Eighteen agrahâras, established the Jayanti Bauddha vihâra in Balligâve, and made grants for it and for the worship of Târâ Bhagavatî and of the gods Kêśava, Lôkêśvara and Bauddha (*Bauddha-dêva*), with all their attendant gods, and for distribution of food to the *yôginis*, *kus'alis* and *sannyâsis*. Buddhism therefore survived to a very late period here. The site of this vihâra is still pointed out, and I found there the image of Târâ Bhagavatî. This was made, according to Sk. 169, by Nâgiyakka, wife of the *nâḍ-perggaḍe*[2]. She was apparently of the Bâppura family, no doubt the same as the Batpûra family[3] from which the Châlukya king Pulikêsi obtained his wife in 550, and the *âdi-mahâ-Bappûra-vams'a* to which Satyâśraya-Dhruva-Indra-varmmâ, the Châlukya governor at Rêvati-dvipa in 611, belonged[4]. In Sk. 19 Lakshmarasa appears as the governor of Banavâsi.

With the highly important inscription Sk. 136 we enter upon the reign of Bhuvanaikamalla, who was Sômêśvara II. It begins with laudation of his father's rule, which left no evil persons or enemies in Kuntala. The worthless kings of Laṭa Kaḷiṅga Gaṅga Karahâṭa Turushka Varâḷa Chôḷa Karṇṇâṭa Saurâshṭra Mâḷava Daśarṇṇa Kôsala Kêraḷa and other countries gave tribute and were confined to their own boundaries. He also slew Magadha Andhra Avanti Vaṅga Draviḷa Kuru Khasa Abhîra Pañchâḷa Lâḷa and others, and made their forces serve him. Even so the muscles of his arm and the energy of his mind not being exhausted, he set out alone (for *svarga*) as if to fight against Indra, defeat him, and make him give tribute. And on the date corresponding with the 29th of March 1068, performing the rites of supreme yôga at Kuruvartti, he ascended to heaven in the Tuṅgabhadrâ. Bilhaṇa in his *Vikramâṅka-charitra*[5] states that Ahavamalla was seized with a severe fever, and feeling that his end was approaching, had himself conveyed to the banks of the Tuṅgabhadrâ. Bathing in the river and giving away much gold in charity, he waded in until the water reached his neck, and amid the din of the waves and of all manner of musical instruments deliberately drowned himself[6].

The inscription goes on to say that on the date corresponding with the 11th of April 1068, or fourteen days after this tragic ceremony, his eldest son Sômêśvara assumed the throne, with all the royal insignia, and the desire of the whole world was drawn to him. The Chôḷa king thought to take advantage of this juncture, exclaiming,—"A new reign; (a kingdom) fit only for a hero; now is the time to invade it; I will surround Gutti and besiege it." This he did, with an immense army.

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[1] Ballavarasa appears again in Sk. 124 and Hl. 30.

[2] She was still living in 1078 (see Sk. 106), where she is called *sâvâsi* of the Bauddha temple.

[3] *Ind. Ant.*, XIX, 19. [4] *J. Bo. Br. R. A. S.*, X, 343. [5] Published by Dr. Bühler.

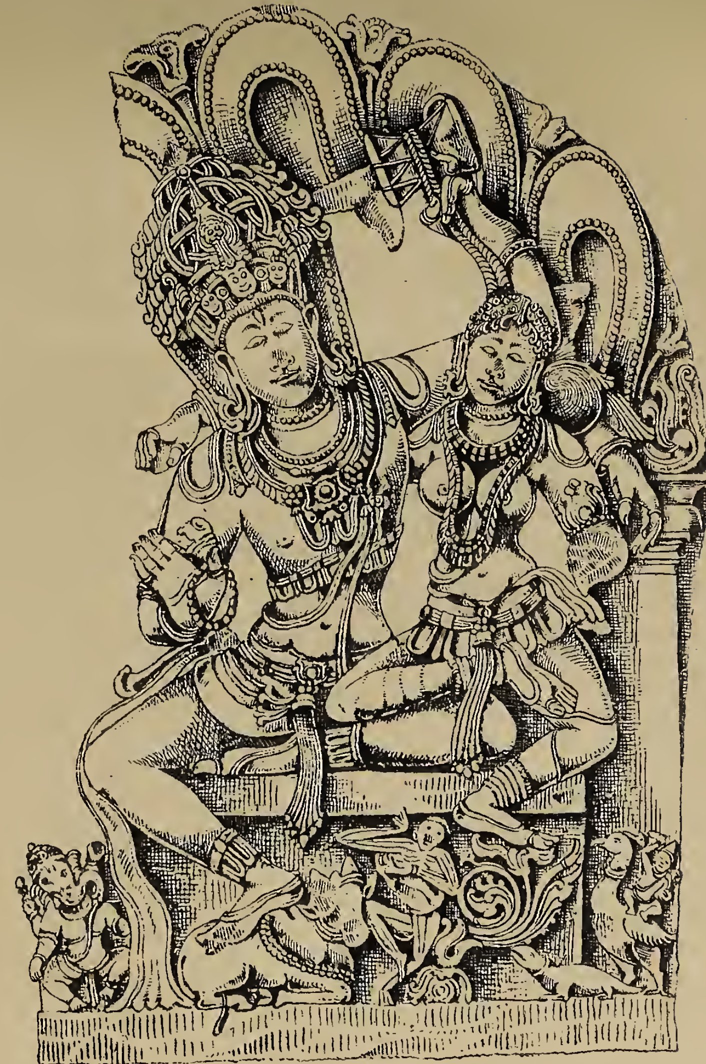
[6] This mode of death, Dr. Bhandarkar says, is called *Jalasamâdhi*. (*Early Hist. Dekkan*, 84).



SCALE 12 9 6 3 . . . 1 FOOT.

TÂRÂ BHAGAVATÎ

From Buddhist Vihâra, Balgâmi.



SCALE 12 9 6 3 . . . 1 FOOT.

UMÂ-MAHÊS'VARA

From Pancha Linga temple, Balgâmi.

Sômêśvara at once put his forces in motion to oppose him, and on the advanced cavalry coming into contact, a fierce battle ensued, in which Vîra-Chôḷa turned his back and fled. All the foreign kings were in consequence stricken with terror, and gladly became Sômêśvara's servants. He retained Lakshma, who is represented as indispensable to the Châḷukya kingdom, as the governor of Banavâsi, writing a śâsana and conferring royal honours upon him. Junior is king Vikrama-Gaṅga to me; to that Permmâḍi-Dêva the next junior is Vîra-Noḷamba-Dêva; to me, to Permmâḍi, and to Siṅgi, you are the junior; but to you all (the rest) are juniors; [1]—said the king, thus ranking him next to the royal family. Lakshmaṇa became lord of the great Banavâse-nâḍ, Vikrama-Noḷamba became lord of Noḷamba-Sindavâḍi, and Gaṅga-maṇḍalika became lord of the territory beginning from Aḷampura,[2] —Bhuvanaikamalla giving them those countries with the view of their being like a long bar (or bolt) to the South. Lakshma trod down Koṅkaṇa, drove back the Seven Kombu, and uprooted the Seven Male. He is called Râyadaṇḍa-Gôpâla, and united in himself the chief heroic characters of both *Râmâyaṇa* and *Bhârata*. His minister and chief treasurer was Sômanâtha, a Jain, who was a very distinguished poet, having the cognomen Sarasvatî-mukha-mukura, and being the author of *Sukumâra-charita*. He persuaded Lakshma to build of stone the Mallikâmôda-S'ântinâtha basadi in Baligrâma, which was of wood; and he set up a stone pillar, he says, at the principal entrance, recounting all his names and titles. He also with the emperor's permission granted for it some land which had formerly belonged to other basadis.

With **Sk. 109** and **110** we come to the Gaṅga prince Udayâditya as viceroy of Gaṅgavâḍi, Banavase and Sântaḷige, in about 1070. He was of Brahma-Kshatra descent, and had the title Bhuvanaikavîra. His wife was Lachchala-Dêvi, of great beauty and accomplishments. In **110** we have the following list of the later Châḷukyas, which is also repeated in **130** and **135**:—Tailapa, Satyâśraya, Vikramâditya, Ayyaṇa, Jayasiṁha, and Trailôkyamalla. In **Sk. 129** we find him in 1071 applying to the king, who was in the residence of Baṅkâpura, for a grant on account of the god Hariharâditya of Baḷḷigâve, and for the maṭha attached to it. At the head of this was the Advaita luminary Guṇagalla-yôgi, whose virtues are highly extolled. Among the sculptures at the top of the stone is an effigy of him, with his name over it. He is also called in the inscription Guṇagalla Nâgavarmmâchâryya. A list is given of several temples and a tîrtha he had erected. In **Sk. 295** Udayâditya, by order of the senior queen, granted in 1074 the tax on marriage pandals of the Seventy families and on looking glasses of dancing girls, to provide for the offerings to the god Râmêśvara of agrahâra Bhaṭṭara-Posavûr. In 1075 the king was still at Baṅkâpura, with Udayâditya as his viceroy (**Sk. 221**). He made a grant for a new basadi erected at Bandaṇike. In **Sk. 130** of the same year we find the Maṇḍali Thousand and the Eighteen agrahâras added to Udayâditya's jurisdiction.

With **Hl. 14** of 1076 we find Tribhuvanamalla Gaṅga-Permmâḍi-Dêva on the throne, with all the Gaṅga titles. This was Vikramâditya, who is said in **Sk. 124** to have easily overcome the Chôḷa and Lâḷa kings, with their feudatories, and secured the kingdom. He terrified Dhârâ and Chôḷa, and his feet were reverenced by the Saurâshṭra Aṅga Kaliṅga Vaṅga Magadha Andhra Avanti and Pâñchâla kings. Scorning to share it with others, he took the whole burden of the world upon himself. His governor of Banavase, Sântalige and the Eighteen agrahâras was Barmma-Dêvarasa, who was persuaded by Pratikaṇṭha-Siṅgayya in a discourse on *dharmma* to obtain a village from Ballavarasa and give it to the Permmâḍi basadi in Baḷḷigâve. This the emperor sanctioned, as it appears the basadi was one established by himself when he was a prince (*kumâra*), and

[1] Siṅgi evidently means Jayasiṁha or Jayasiṅgha, Vîra-Nolamba.

[2] I am sorry I have not been able to identify this place. Gaṅga-maṇḍalika was perhaps Udayâditya, see below.

viceroy of Banavâsi. The grant was made to Râmasêna-pandita, who is very highly praised as being in grammar Pûjyapâda, in logic Akalanka, and in poetry Samantabhadra. Sk. 107 introduces the king's younger brother Jayasimha, who is praised as a Noḷamba. He so shot his arrows that they went through the body and came out at the back. He seems to have added the Seven Konkaṇas to the kingdom, but the inscription is much defaced.

Here our attention is directed to the line of gurus of the S'akti-parshe, in the Mûvara-kôṇeya-santati of the Parvvatâvali, who frequently recur. In this place we have Kêdâraśakti, whose disciple, an ornament to the Lâkula-samaya, was Rudrâbharaṇa, and his disciple Vâlmîki, described as a Lâkula hand.[1] Parvvata is no doubt S'rî-parvvata, a great S'aiva sacred place in the Karnul District, near where the Tungabhadrâ joins the Krishṇâ. From Sk. 99 it appears that the Mûvara-kôṇe sect included or was connected with the Kâlâmukhas. Of these, Divyajñâni Kâsmîra-deva was chakravartti (Sk. 114). Mûvara-kôṇe is literally the cell of the three.[2] There is no information to explain the term, but Sk. 108 prefaces it by Dêvavrata-muni-santati. Of the S'akti-parshe, Kêdârasakti is said to be the *agraṇi* (Sk. 98) or chief, and may have been the founder. Sk, 94 and 99 describe his son and disciple Srîkaṇṭha, who was as another Lakulêśa. His son and disciple again was Sômêśvara, praised at length in Sk. 98, where he is said to have made the *Lâkula-siddhânta* to blossom. Sk. 99 says that war appeared to him as tears, and a battle as filled with demons. The famous Kêdârêsvara of the north, from which the temple at Balgâmi was named the Dakshiṇa Kêdârêśvara, is in the Himâlayas in Garhwal, at an elevation of more than 11000 feet above the sea.[3] Sk. 100 says that the god Kêdâra in Baḷḷigâve, thinking with supreme benevolence on his faithful worshippers,—afraid of the cold and unable to make that distant pilgrimage,—frees them from all sins (here).

In Sk. 135, we have Barmmadêvarasa still in power in 1078, but in Sk. 111, about two years later, Guṇḍamarasa appears. Sk. 293 of 1080, however, clearly shows that the Yuva-râja Jayasimha had been appointed viceroy of Banavâse, Sântalige and the two Six Hundreds (Belvaḷa). In Sk 297 he is described as on the most affectionate terms with his brother, like Lakshmaṇa to Râma. He had burnt Dahala, put to flight Lâḷa and Tivuḷa, and terrified Konkaṇa. The territory he was ruling is said to be—all the lands as far as the southern ocean, within Puligere, Ke ...., ?Reppu-male, Kasavalam, Banavâse-nâḍ and Belvaḷa. Bala-Dêva was his governor for Banavâse and the Eighteen agrahâras, as well as manager of the customs of Balipura. In Ci. 33 we have Tribhuvanamalla-Pâṇḍya-Dêva, who was a defeater of the designs of Râjiga-Chôḷa, ruling Noḷambavâḍi in 1083. Sh. 10 shows Ganga-Permmâḍi-Dêva at the same time governing the Maṇḍali Thousand.

In Sk. 16 a grant is made in 1085 to the 1300 Brahmans of the Bêgûr agrahâra, and a long account is given of their virtues and learning. In Sk. 178 of 1092 we have a long account of the 32000 Brahmans of Tânagundûr.[4] They are said to have come from Ahichchhatra, having gained 12000 *agnihôtras*, and purified their bodies by bathing in the *tîrttha* near the five great lingas set up by Brahma, Indra, Chandra, Yama and Agni. They were residents of 144 villages received as donations for the 18 horse-sacrifices of king Mayûravarmmâ, and were jewels in the frontal ornament of the lady the Kuntala country. Sk. 186 says that Mukkaṇṇa-Kadamba, who was king of Kuntala and lord of Banavâsi, made search throughout the South for Brahmans, but finding none, went without delay to the Ahichchatra agrahâra, and there succeeded in obtaining 32 Brahman families,

[1] For Lakula see above, p. 19. [2] A former pandit of mine strove to make it *mû-varak-oṇe*, security for three boons.
[3] The Râwal or chief priest of Kêdarnâth is always of the Jangam caste from Mysore (*Imp. Gaz.* VIII, 109).
[4] Possibly the 32000 assigned to this and other agrahâras (see p. 4 above), which seems an excessive number, may mean that they were Brahmans of the Thirty-two Thousand country (Noṇambavâḍi). Mukkaṇṇa Kadamba is said to have brough only 32 families from Ahichchhatra, and Gauj is said to have had only 1000 Brahmans at first.

purified by 12000 *agnihôtris*. These he brought and settled in the great agrahâra of Sthâṇugûḍha which he had established on the outskirts of the city (Balipura) in a tract he had noted containing the Praṇamêśvara temple and the *tîrttha* encircled by the five liṅgas set up by Brahma and other gods (as above).

Sk. 114 of 1096 contains the praises of a general named Kâlidâsa, who had overthrown the Lâḷa king, Magadha, Nêpâḷa, Pâñchâḷa, Chôḷa and others, brought in as spoil their treasury, elephants, wives and horses, and made them subject to the Châḷukya emperor. His junior uncle was Sarvva-Dêva, whose descent is given at length. His preceptor was Varêśvara, disciple of Trilôchana, who belonged to the line of Kâlâmukhas of whom Divyajñâni Kâsmîra-dêva was emperor. Advised by his guru, Sarvva-Dêva erected a Sarvvêśvara temple at the Tripurântaka in Balligrâma, and endowed it. In **Sk. 13** of 1098 Anantapâla appears as a mahâ-prachaṇḍa-daṇḍanâyaka. By his order, the manager of the *vaḍḍa-râvuḷa-suṅka* of Banavâsi remitted a certain portion for the god Vishṇu in what is here called Mârasiṅga's Bêgûr agrahâra. In **Sk. 106** of the same date, we have the senior Lâḷa Kannaḍa minister for peace and war, Bhivanayya. The great minister Padmanâbhayya was governing Banavase. Two men named Lôkarasa and Jôgarasa set up gods in their own names at Balligrâme, and made grants for them in the presence of all the principal residents. Among these are mentioned the names of the priests of the five maṭhas, and the *sâvâsi* of the Bauddha temple, Nâgiyakka.[1] In **Sk. 311** we again have Anantapâlayya, who had entrusted Banavâse to Gôvindarasa, styled raṇa-raṅga-Bhairava. **Sk. 98** and **99** are elaborate records of grants made by him in 1103 and in his jurisdiction in 1113 by the Pâṇḍya king Kâma-Dêva. Incidentally we learn that there were five maṭhas and three puras in Baḷḷigâve, and the names of the âchâryyas at the head of the former are given. Both inscriptions were composed by the fast poet (*âśu-kavi*), the very clever poet (*ati-paṭu-kavi*), Malli-dêva or Mallikârjjuna-bhaṭṭa of Gobbûr, who was an adept in mnemonic feats. If two from two different sides should together come writing it down from the end and reading it out, he would arrange the poem so read out, whatever it might be, as a new poem; would repeat four stories from hearing them (simultaneously) repeated; and make calculations in any given figures. He is called *avadhâraṇa-chakravartti*, and *dhâraṇâ-sârvvabhauma;* also a Niṭalâksha and a Shaṇmukha among good poets. In the second is a detailed account of the Pâṇḍyas, which will be noticed under that head. **Sk. 131** gives us the genealogy of Gôvinda. His minister for peace and war, Iśvarayya-Nâyaka, made a grant in 1104 for the god Nârasiṃha; and the other ministers, *bhaṭṭaguttas*, and the king's servants (*arasâḷgaḷ*) were to contribute certain amounts every year. Anantapâla and Govinda appear again in 1107 (**Sk 192**), when Trivaḷi-bhaṭṭa, who was perggaḍe of the great village of Tâṇagundûr, applied to the 32000 for land in which to dig a well for charitable purposes.

Sk. 137, of 1114, again refers to Anantapâla and Gôvinda, from which it appears that the latter was the former's brother-in-law. The following account is here given of the Châḷukyas.—As the original Boar raised up the earth which had been carried down to Pâtâla, so did Taila deliver as if in sport the land which had fallen into the hands of foreign kings. He was succeeded by his son Satyâśraya; whose son Vikrama followed; and then the latter's younger brother Daśavarmmâ. Daśavarmma's son Jayasiṃha came next, and then Jayasiṃha's son Âhavamalla. Then the latter's elder brother (*agraja*) Bhuvanaikamalla, followed by Bhuvanaikamalla's younger brother Vikramâṅka. At his feet the Sauvîra, Âbhîra, Ândhra, Golla and other kings prostrated themselves with humility when he frowned. Chôḷa lost his boundaries, Pallava held his hands full of sprouts, Ândhra hunted for caves in the mountains, Siṅghaḷa's burnt heart was turned to a desert, Mâḷava was jumped over,

[1] See above, p. 20.

Gürjjara's arm was shattered—such was his treatment of them. There being no one there to make a stand and fight against him, Kañchi was overwhelmed, and his only regret was that if he went farther south there was no brave king to war against. Lâḷa fled, Chôḷa held his ears and shook, Kaliṅga's kingdom being ruined he begged for alms. In **Sk. 316** we still have Gôvindarasa ruling Banavase in 1117, but Anantapâla does not appear.

In **Sk. 246** of 1123 we find a Râmayya ruling Banavâsi. This inscription contains another record of a vow. When the mahâ-sâmanta Bopparasa and his wife Siriyâ-Devi visited a certain temple at the rice fields (in Bandalikke), Dêkaya-Nâyaka, a cowherd's son, made a vow, saying—"If the king obtains a son, I will give my head to swing on the pole for the god Brahma of Koṇḍasabâvi." The reference is to the hook-swinging festival in which a Sûdra offers himself to be suspended by a hook fastened through the sinews of the back and swung round, his endurance of the torture being supposed to gratify the god.[1] In **Ci. 61** we have Râya-Pâṇḍya ruling Noḷambavâḍi and Sântalige in 1125. Under him Pallava-Râya was governing the Bilichi Seventy and the Dummi Twelve. A local chief named Iruga built and endowed a temple of Irugêsa.

With **Sh. 99** we come to the inscriptions of Bhûlôkamalla or Sômesvara III. **Sk. 280** mentions Plavaṅga (1127) as his 2nd year, and **Sk. 266** gives Kâlayukti (1139) as his 13th year. **Sk. 100**, dated 1129, contains a list of the Châḷukyas, with a long panegyric of him and his father. Like Vishṇu who crushed in battle the Asura that had carried off the earth to the infernal regions, and brought it back, was Taila, His son was Sattiga, whose son was Vikrama. His younger brother was Daśavarmmâ, whose son was Jayasiṃha. His son was Âhavamalla, whose eldest son was Bhuvanaikamalla. The younger brother was Permmâḍi-Dêva Vikramâditya. His palace was flooded with streams of the ichor of rutting elephants and the foam from the mouths of horses brought and handed over by the kings he had subdued. The Mâḷava, Chôḷa, Gauḷa, Magadha, Aṅga, Turushka, Kaliṅga and Vaṅga kings submitted to him, otherwise he would at once have sent them to enjoy the kingdom of the gods. His son was Sômêśvara Bhûlôkamalla, praised at length, who in the course of expeditions to all parts, came to the south and encamped in Hulluṇi tîrtha. During a discource on *dharmma*, the Kadamba king Taila, whose residence was Virâṭa-nagari, a great favourite of his lord, seized the opportunity to make a petition. This he did in a long speech, describing the glories of Baḷḷigâve and the virtues of its people. The five temples, to which were attached the five maṭhas, he says were those of Hari, Hara, Kamalâsana, Vitarâga and Bauddha. He also mentions that there were three puras. He then enlarges on the merit of this Dakshiṇa Kêdâra, the eminence of its maṭha and gurus. These were of the Mûvarakôṇeya-santati of the Parvvatâvaḷi, and mention is made of Kêdâraśakti, S'rîkaṇṭha, Sômêśvara and Vidyâbharaṇa, the equal of Bhârabhûti, the victor over Bauddhas, Mîmâmsakas and Syâdvâdis, a true ornament of the Naiyyâyikas. Not wishing to be distracted in his studies, he made over the business of the maṭha to Vâmaśakti. But at the beginning of the inscription Vidyâbharaṇa is said to have given the management of the Kêdâra maṭha to Gautama, which must have been later, as appears from the conclusion.[2] The king was completely overcome by Taila's eloquence, and gazing with brightened eyes on the face of the Kadamba lion, said, "We must perform some work of merit in that temple," and inquired what towns there were near. On which Taila, in reply, skilfully brought to notice a grant he had himself made, and asked for its confirmation. This proposal the king accepted, and made the grant to

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[1] This practice has now been put a stop to, the man being suspended by a hook fastened to his waist-cloth. But in the present tour of the Governor of Madras a petition was presented to him requesting its revival, as the surest way of preventing drought and famine and other public calamities, which were attributed to its prohibition.

[2] On the other hand we find Vâmas'akti at the head of the maṭha in 1156 (**Sk. 104**).

Vidyâbharaṇa, whom he sent for and was perhaps curious to see after what he had heard. Vidyâbharaṇa, accepting it, made it over to Gautama. The fortune of the Kêdâra maṭha, it is finally said, was planted through Sômêśvara; through Vâmaśakti it threw out branches, spread abroad and blossomed; then through Gautama it bore fruit.[1] **Sh. 32** records an act of *sahâgamana* in 1134. In **Sk. 112** two sculptors, in order to clear some aspersion on their guild, set up an image of the god Kusuvêśvara and made it over to Gautama as attached to the Kêdarêśvara temple, while the townspeople granted certain dues as an endowment for it.

With **Sk. 290** we have the reign of Jagadêkamalla. **Sk. 276** gives Dundubhi (1143) as his 5th year. The inscription affirms its maṭha to be a branch of the Sârathi-maṭha and to be a Naishṭika-maṭha: if the head of it is without Brahmacharyya he is to be expelled from the maṭha. In **Sk. 267** we have the senior Kannaḍa minister for peace and war, Bamma-Dêvarasa, ruling Banavase in 1147. Sôvi-Dêvarasa, called Bhagavati's warrior, was the lord of Bandaṇike; and five gâvuṇḍa brothers had a Kali-dêva temple built, the goddess Bhagavati, the Seven Mothers, a Vrishabêśvara, and an image of the Sun made. **Ci. 38** and **39** show us Vîra-Pâṇḍya governing Noḷambavâḍi from his residence in Uchchaṅgi.

The next inscription, **Sk. 104**, dated 1156, brings us to the 6th year of Trailôkyamalla. Under him Bijjaṇa-Dêva was ruling the whole country, and Mahadêvarasa was governing Banavase. Mâyidêvarasa, manager of the principal customs of Banavase, being in Balligrâme, delivered a discourse on *dharmma* to his courtiers, who in response expatiated on the merits of the Dakshiṇa Kêdâra and on the eminence of the gurus of the Mûvara-kôṇeya-santati of the Parvvatâvali. Of these, Gautama is mentioned and Vâmaśakti said to be his son. The fortune of the Kêdâra maṭha is said to have been planted by Sômêśvara, it put forth branches and blossoms through Gautama, till its fame was spread in all the world by Vâmaśakti.[2] Taking to mind what his advisers said, he remitted the duties on the hard areca-nut, the produce of the god Kêdârêśvara's garden, and on the betel-leaves from the garden. **Sk. 108**, eight years later, commences with a list of the Châḷukyas. First Taila, a cause of terror to the Lâṭa and Mâḷava kings, to Chêramma and the Gûrjjara king. Then, in succession, his son Satyâśraya; his son Vikrama; his younger brother Daśavarmmâ; his son Jayasiṃha; his son Âhavamalla; his son Bhuvanaikamalla; his younger brother Permmâḍi-Râya, Vikramâditya; his son Bhûlôkamalla, Sômêśvara; then Jagadêkamalla, who, churning the ocean the Chôḷa and Gûrjjara armies, obtained elephants, treasure and horses. His younger brother followed, Tailapa called Trailôkyamalla. Under him was Bijjaṇa-Dêva, seated on the chariot of whose mind, Mahâdêvarasa was ruling Banavase. He is said to have slain S'rîvatsa-daṇḍêśa and a general Kâḷidâsa is also praised. One day when Mahâdêvarasa was in Balipura, the muni Kêdâraśakti[3] delivered a discourse on *dharmma*, taking as his text,—"Whoso sets up but one liṅga, acquires a myriad-fold all the merit described in the *âgamas*". Influenced by this discourse, Mahâdêva-daṇḍanâyaka paid a visit to Vâmaśakti, priest of the Kôḍiya maṭha, descended in the Dêvavrata-muni-santati, the Mûvara-kôṇeya-santati, from Kêdâraśakti, Srîkaṇṭha, Somêśvara and .... ,whose disciple he was,—and set up the god Mallapêśvara in the name of his father, making grants for it.

With **Sk. 249** of 1185 we come to the 5th year of the last Châḷukya, Tribhuvanamalla Sômêśvara IV. Lachchala-Dêvi, the senior queen of the mahâ-maṇḍalêśvara Sôvi-Dêvarasa,[4] went to *svargga*; on which a man named Bôka, who had previously taken a vow that he would die with the Dêvi, immediately gave himself up to be beheaded. His master seems to have called upon him to

[1] In the similar verse in **Sk. 104**, which is much later, Gautama is mentioned before Vâmas'akti, the latter being his son.

[2] See the similar verse in **Sk. 100** where Vâmas'akti comes before Gautama.

[3] This must have been a later Kêdâras'akti.

[4] Probably the Sôvidêvarasa, lord of Bandaṇike, mentioned in **Sk. 267**.

fulfil his vow, and he instantly complied, a grant being made for his wife and children. His courage is applauded, and the moral is drawn that a word spoken with full resolve must not be broken. Our last Châḷukya inscription here is **Hl. 46**, of the same reign, dated 1089, the latest known for the Châḷukyas. Malli-Dêvarasa, who was ruling in Belagavartti (now Belagutti), made a grant for the god Siddêśvara and remitted certain taxes.

Nolamba-Pallavas

There are four inscriptions, dating from 1048 to 1054, relating to the Noḷambas, who were Pallavas by descent, and claim to be lords of Kâñchî-pura. In **Hl. 107** Trailôkyamalla Nanni-Noḷamba-Pallava-Permmânaḍi was ruling certain provinces under the Châḷukyas. In **Ci. 8** and **9** we have Trailôkyamalla Noḷamba-Pallava-Permmâḍi-Dêva placed in command of a force, with which he put to flight Chôḷa's great army, and encamped in Bammukûr. In **Hl. 119** he appears ruling the Dadirvvâlige Thousand, the Ballakunda Three Hundred and Konaḍiyûr. His minister was also apparently called Trailôkyamalla Noḷamba-Permmâḍi. Later on, the Châḷukya prince Jayasiṃha, as we have already seen, had the titles Vîra-Noḷamba-Pallava-Permmânaḍi.

Pândyas

The Pâṇḍya kings are identified with the hill-fort of Uchchaṅgi (just over the northern border of Mysore, in the south-west of the Bellary District), which became the seat of government for the Noḷambavâḍi Thirty-two Thousand (the Chitaldroog District). From **Sk. 99** we learn that these Pâṇḍyas were of the Chandra-vaṃśa or Lunar race. They were originally the rulers of the Hayve country, one of the Seven Koṅkaṇas, and their capital was Sisugali, so called because of the courage (*kalitana*) which distinguished the children (*sisu*) born there. After many Pâṇḍya kings had ruled, in that place, there arose the king Chandra, whose wife was Kammala-Dêvi. Their son was Kâma and his wife was Bhâgala-Dêvi, a Râjaputri jewel. These two had a son Chandra, whose wife was Sâvala-Dêvi, to whom was born Kâma-Dêva.

But previous to this the Châḷukya prince Jayasiṃha Vîra-Noḷamba is said (**Sk. 107**) to have made the Seven Koṅkaṇa become like bracelets (*kaṅkaṇa*) to the emperor. And in **Ci. 33** and **38** we have a Tribhuvanamalla-Pâṇḍya-Dêva ruling Noḷambavâḍi, among whose titles are "defeater of the designs of Râjiga-Chôḷa" (the ruler of Veṅgi). The dates are 1083 and 1112.

The Kâma-Dêva above mentioned was ruling in 1113. He claims to be lord of Gôkarṇa-pura and protector of the Koṅkaṇa-râshṭra. He was seated on the Pâṇḍya throne, like the nose to the face of the Pâṇḍya line, and had the title Nigaḷaṅka-malla. Induced by an eloquent discourse delivered by the eminent Sârasvata, Sômêśvara-paṇḍita,[1] on a text quoted from the *S'iva-dharmma*, he made a grant for the god Dakshiṇa Kêdârêśvara of the royal city Baḷḷigâve.

Ci. 61 brings us to Tribhuvanamalla Râya-Pâṇḍya-Dêva, who was ruling the Noḷambavâḍi and Sântalige provinces in 1125. **Ci. 38** and **39** are of the time of Jagadêkamalla Vîra-Pâṇḍya-Dêva, 1149. Among his titles are,—champion cutting on both sides (*parichchhêdi-gaṇḍa*), and defeater of the designs of Râjêndra-Chôḷa. **Sk. 300** mentions a Pâṇḍya-Dêvarasa, son of ...tya-Dêva, carrying off a dancing girl from Uddare by force in 1180.

Kalachuryas

The Kaḷachuryas immediately succeeded the Châḷukyas, whose minister Bijjaṇa or Bijjala was the first of the Kaḷachuryas who held possession of the territory dependent on Kalyâṇa. From **Sk. 18** and **123** we learn his titles, among which were,—lord of Kâlañjara-pura,[2] having the flag of a

[1] One of the S'akti-parishe, Mûvara-kôṇeya-santâna and Parvvatâmnâya previously referred to. [2] In Bundelkhand.

golden bull, and the sounds of the *damaruga* and *tûryya*, S'anivâra-siddhi, Giridurggamalla,[1] Niśśankamalla. **Sk. 236** says that the rule of the Kaḷachuryya line gave light to the world through Sôma; through Pemma it became spotless; through Gorvvapa it was distinguished for enjoyments; through Vajra it acquired might of arm; king Yôga obtained it with stability; through Permmâḍi it tasted happiness; and acquired power through king Bijjaṇa. **Hl. 50** adds that his younger brother was Mailugi-Dêva. His grandson was ? Sanka. His son was Râya-Murâri-Sôyi-Dêva, whose younger brother was Mallugi-Dêva. Then comes Sankama-Dêva.

Sk. 197, after stating that the Lakshmî of the Châḷukya kingdom transferred her society with pleasure to Bijjaḷa,—the author adding the query, "what; is it a new thing for women to seek after something new?"—goes on to say that the king of Simhala carried his tray, the Nêpâla king was his perfumer, Kêraḷa was his betel-bearer, Gûrjjara was his artificer, Turushka was his groom, Lâḷa was his valet, Pâṇḍya was his *peleya*, Kaḷiṅga was the attendant on his elephant,—thus did they daily do the work of servants. Bijjala's younger brother Mailugi-Dêva succeeded him. After that, Bijjala's grandson Kandâra. Then that king's junior uncle Sôyi-Dêva, who drew to himself Karṇṇâṭa and Kuntaḷa, and set his mind upon Lâṭa and Kâñchî. His younger brother Mailugi-Dêva then ruled, followed by the next younger brother Sankama, and he by his younger brother Âhava-malla.

Sk, 123 commences with an account of the creation of the world, followed by a list of the Chaḷukya kings who ruled the Kuntala country, down to Nûrmmaḍi-Taila. "At that time" it then proceeds to say "was Bijjala king," who brought into subjection the earth, from the ocean on the south to his northern boundary the Châḷukya capital. His governor of Banavase in 1159 was Kêśi-râja or Kêśava-Dêva, whose descent is given at length. He was the son of Holalamarasa and Durggâ-dêvi, and had two wives, Lakshmî-dêvi and Siri-dêvi. On his becoming angry, there were brought under his orders Sankanamale, Sântalige, Tâgarachche-malla's territory, Gâvatûr, Mogala-nâḍ, Siri-vûr, the Vanavâsi-hill-fort, Koṇḍaraṭe, Hayve, Gutti and Hettila. One day when he was seated in his court, surrounded by all the judges and great officers (many of whom are named), Rêcharasa began a discourse on *dharmma*, in which he extolled the merit of Balipura, and urged the establishment there of the god Kêśava in a Kêśavapura and its endowment. This was accordingly done, on a tract of land to the south of Balipura, obtained from the priest of the Five Liṅgas set up by the Pâṇḍavas, and other claimants. A Kêśava temple was built, of which it is said that timber and stone were transformed to the utmost in its construction, as if striving to add to all the variety of forms in which Brahma and had created wood and stone.[2] The *pura* in front of the temple, filled with commodious houses, having cots in each chamber, containing the softest beds, and all manner of vessels, was bestowed on Brahmans. These and some further grants were made in the presence of the representatives of the five maṭhas and three puras. The priests of the five maṭhas are named. Reference is also made to the seven Brahmapuris. The superintendence of these and of the new pura was vested by Kêsimayya in his *ârâdhya*, the râja-guru Vâmaśakti, son of Gautama, and an ornament of the Lâkuḷâgama, who was the head of the Dakshiṇa Kêdâra sthâna.

In **Sk. 161** we have Kariya-Kesimayya, as the governor of Banavase-nâḍ is here called, marching against Bandaḷike. **Sk. 139** shows as Padmarasa as daṇḍanâyaka of Banavase-nâḍ when Vâmaśakti's *bandi* (captive) was carried off. In 1162 Bijjaṇa's army marched to destroy Tâgarate

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[1] These last two were adopted by the Hoysaḷa king Ballâḷa II, and are accounted for in **Bl. 137** (Vol. V) as commemorating the capture of Uchchaṅgi.

[2] This temple seems to have altogether disappeared.

(Sk. 56). The same year (Sk. 102) Bijjala had a great minister Kasapayya-Nâyaka, by whose permission Bammarasa was the ruler of Banavase-nâḍ. But we obtain a glimpse of the system of administration, for he was controlled by five *karaṇams*, who were royal censors appointed "to see that the Lakshmî of that Bommarasa's government was free from adultery,"—that is, to ensure his loyalty,—and these were like the five senses to king Bijjala, "unmatched in ministerial skill, bold as fierce lions, able in detecting frauds, superior to all opposition." Bammarasa and his courtiers, united with these, were one day discoursing on *dharmma*, and began to extol the Kôḍiya-maṭha, the Dakshiṇa-Kêdâra-sthâna. Among other praises, it is said to be a place for the recital of the four vêdas and their *aṅgas*; a place for glosses on the Kaumâra, Pâṇinîya, S'âkaṭâyana, S'abdânuśâsana and other grammars; a place for glosses on the Nyâya, Vaiśeshika, Mîmâmsâ, Sânkhya, Bauddha and others the six darśanas; a place for glosses on the Lâkula-siddhânta, the Pâtanjala and other yôga-śâstras; a place for the study of the eighteen purâṇas, the dharmma-śâstra, all poems, dramas, comedies and every branch of learning; a place where food was freely distributed to the poor, the destitute, the lame, the blind, the deaf, story tellers, singers, drummers, flute players, dancers, eulogists, the naked, the wounded, *kshapaṇakas*, *êkadaṇḍi*, *tridaṇḍi*, *parama-haṃsa* and other mendicants from all countries; a place for the treatment of the diseases of destitute sick persons; a place of security from fear for all living things. At this juncture Bijjala-mahârâya having come there in the course of his expedition to subdue the South, and encamped in Balligâve,—they all repaired to his presence, and were recounting to him these distinguished merits of the Kôḍiya-maṭha, when Kasapayya-Nâyaka rose, and standing in front of his mahârâja with folded hands, made a petition in a speech which is given at length. It consists of praises of the Dakshiṇa Kêdâra and of Vâmaśakti, the existing guru of its maṭha, and winds up with a request that the king would there perform some enduring work of merit. He accordingly made grants for the Dakshiṇa Kêdârêśvara temple, as well as for temples at Abbalûr. A year later (Sk. 242) we find that Bijjala's son-in-law, Barmmarasa of Bandaṇike, was the ruler of the Banavâse country. His son Bopparasa had for wife Siriyâ-Dêvi, daughter of the Kâdamba king S'ânta, and their son was Sôma or Sôyi-Dêva. An officer under him, named Mâcheya-Nâyaka,—whose guru was Dêvaśakti of the Kâlâmukha sect, head of the Hiriya-maṭha of Bammakûr,—erected a temple with a stone tower, decorated with carvings and figures, in Baudaṇike. This he dedicated to Sômêśvara, after the name of his master, who granted endowments for it, as well as some other persons. And the temple was declared to be a Brahmachâri maṭha. Sk. 108 has already been noticed under the Châlukyas.

With Sk. 92 of 1168 we come to the reign of Râyamurâri-Sôvi-Dêva. The earth (*prithvî*) which of old through the stupidity of Prithu had for a long time been reduced to the condition of a cow, became the chosen crowned queen of Bijjaṇa-Dêva; and thus rose to renown like the jewel which, at first covered up by the sea shore, came to be the *kaustubha* on Vishṇu's breast. And like the moon rising from the ocean, so did Sôma rise out of the ocean king Bijjaṇa. He committed the government of all the countries attached to the treasury of the South to the mahâ-sâmanta Byâlike-Kêsimayya or Kêsava-daṇḍanâyaka, not apparently the same as the governor mentioned in Sk. 123 above. He was ruler of the Taddavâḍi Thousand, the Hânuṅgal Five Hundred and the Banavase Twelve Thousand. Coming on a tour of inspection through the territory under his jurisdiction, he arrived at Balligâve, and was struck with astonishment at the learning, charities and pious performances of the Dakshiṇa-Kêdârêśvara, and saying—"This is double of Vâraṇasi, a hundred-fold of Kêdâra, a thousand-fold of S'rîparvvata," resolved to perform there some work of merit. He therefore approached the head of the temple, the râjaguru-dêva Vâmaśakti, and noted for a long time his pre-eminence in all learning; how in grammar he was a Pâṇini, in polity and discernment S'rîbhûshaṇa, in drama and the science of music Bharata, in poetry Subandhu himself, in siddhânta Laku-

lêśvara. To him he made known his charitable intentions, and received the reply,—"Be it so: if you make any benefaction, we will accept it." Thereupon he made a grant, and obtained a copper śâsana from the king confirming it. Sk. 171 shows a Kadamba (whose name is gone) as governor of Banavase. Sk. 236 contains the account already referred to before as to the origin of the Kadambas, and the transfer of the glory of the Kalachuryya-vaṃśa to the Kâdamba-vaṃśa, in the persons of the two kings Sôma of those two lines. Sk. 233 mentions the governors of Nâgarakhaṇḍa and Banavase in 1176. The name of the former is gone, but the latter was Vikramâditya-Dêva, perhaps of the Sinda family.[1]

The reign of Sankama-Dêva begins with Sk. 96 of 1179. In his court were continually heard the heralds announcing that Gauḷa has sent elephants; Turushka, horses; the Simhaḷa king, pearls; Chôḷa, white cloths; Magadha, musk; the Malaya king, sandal; and the Lâḷa king, young girls. The king, attended by his great ministers and generals, several of whom are named, coming on a tour of pleasure to the south, on his arrival at Baḷḷigrâme was struck, as his predecessor had been, with the Dakshiṇa Kêdâreśvara temple, and saying—"This is truly the southern Kêdâra,"—resolved to perform there a work of merit. He also noted for a long time with astonishment the greatness of the penance and learning of the head of the temple, the râjaguru-dêva Vâmaśakti, who is said, as above, to be in grammar Pâṇini, and so on; but in poetry he is here said to be Mâgha himself, instead of Subhandhu as in Sk. 92, and Lakuḷiśvara there, appears here in the form Nakuḷiśvara. To him a grant was made for the god. And Tailaha Dêva and Eraharasa coming and seeing the work of merit, said—"This temple belongs to the family of the gurus of our line" and on that account they also made a grant. Sk. 123*b* informs us that the grants made for the god Kêśava set up by the Banavase-nâḍ governor Kêśirâja and for the god Sômanâtha of Bandaṇike having run out, fresh grants were made for the two by the Gupta prince Jôgi-Dêvarasa, the Kadamba prince Boppa-Dêvarasa and certain chiefs of the Nâgarakhaṇḍa Seventy. In Hl. 50 is introduced a great general named Kâvaṇayya-daṇḍanâyaka, uprooter of the Velnâḍa Chôḷeya kingdom, displacer of Hoysaṇa, terrifier of Koṅkaṇa. He was descended from Bankarasa of Balihaṛa in the Sagara country, and had a younger brother Mâdêva-daṇḍanâyaka.

Sk. 158 is the first inscription of Âhavamalla's reign. Sk. 119 repeats the statements about Bijjaṇa already referred to above under Sk. 92, and after mentioning the reigns in succession of Râyamurâri-Sôvi-Dêva and his equal Saṅkama-Dêva, says that the latter's younger brother Âhavamalla came to the throne,—a lion to the elephant Gauḷa, a net for the shoal of fish the Chauḷika army, a south wind to the rain-cloud the Ândhra king, a continual thunder-clap to the swan the Mâḷava king. That emperor's powers of government became his chief ministers. The first of these was Lakshmaṇa. Then there was Chaṇḍugi-dêva who burnt the territory of the brave Vijayâditya, and captured the Chôḷa and Hoysaḷa kingdoms. Rêchaṇa, Sôvaṇa and Kavaṇa are next mentioned. The king, surrounded by all these great ministers, summoned to his presence the experienced administrator Kêsimayya-daṇḍanâyaka (already referred to under Sk. 123), and saying to him,—"Govern the country which is the treasury of the South like a father,"—gave him the Banavase-nâḍ. This he accepted as a distinguished favour, and so well did this Kṛishṇa-Kêśava-dêva rule that under his government none were conceited, none conspicuous in splendour, none in opposition, none clamouring for influence, none creating a disturbance, none who were in suffering, no enemies filled with anger, none who receiving titles had their heads turned by the songs of poets. He was double of Châṇakya, tenfold of S'akaluka, a hundred-fold of Bhṛigu, a thousand-fold of Hari. A list is given of his principal ministers, with their characteristics, and his karanams and other advisers.

[1] See Fleet's *Kan. Dyn.*, 573.

When, surrounded by the royal censors and all his ministers, he was ruling Banavase, together with Hayve, Sântaḷige, Yeḍadore and other countries, one day in a great court assembly a councillor named Svâmi-dêva or Sâvi-dêva, a disciple of Vâmaśakti, started a discourse on *dharmma*. After praising the governor, he directed his attention to the glory and merit of Balipura, in which the râkshasa Bali had himself dwelt, made gifts and in the course of *manvantaras* been considered as Indra himself. Here he urged the ruler to perform some work of merit, who immediately said "Be it so." And assembling together the princes Tailaha-Dêva and Eraharasa, the town mayors, the chief priests, the Saudore-herggaḍe, the generals who had given him success with Kannara, subdued Koṅkaṇa and taken tribute from Vijayâditya, and gained honour from Hoysaḷa vîra-Ballâḷa-Dêva ; also the Banañju merchants from Ayyâvoḷe, Challuṅki and other chief *grâmas nagaras khêḍas kharvvaḍas maḍambas drôṇâmukhas puras* and *pattanas* in Lâḷa Gauḷa Karṇṇâṭa Baṅgâḷa Kâśmîra and other countries at the points of the compass; the Nânâ Dêsi, Manevarata and Jôrûpa,—in their presence he assigned the property of Bananjigas of Baḷḷigâve dying without sons, for the god Gavarêśvara ; that of those who die in the *nagara*, for the god Nagarêśvara ; and in all the five maṭhas, the three puras, and the seven Brahmapuris, in whichever unclaimed property accrues, to the god of that quarter. In **Sk. 144** Kêsimayya is invested with the title of Verggaḍe of the *antahpura* (or female apartments). **Sk. 197** contains an elaborate account of Jambu-dvîpa, Bharata and Kuntala, which is included in Karṇṇâṭa. The Châḷukyas were at first the favourites of the lady earth, but when they went to enjoy the pleasures of heaven, the Raṭṭas gained her favour. Taila however drove them off, and he and his successors held possession of her down to Nûrmmaḍi Taila. The Lakshmî of the Châḷukya kingdom then transferred her affections to Bijjala and his successors of the Kalachuri line. "What," says the poet, "is it a new thing for women to seek after something new ?" In obtaining the kingdom for Bijjala and his family a principal part is claimed for Rêcharasa or Rêchadaṇḍâdhinâtha. Having received in succession various countries from the Kalachuri emperors, he expressed a desire for Nâgarakhaṇḍa and accordingly became its ruler. Such was its prosperity under him that it was like a lotus, in which Banavase was like the Srî. During his government the Kadamba king Boppa-Dêva had Bândhava-pura (Bandaṇike) as his royal city, and a chief named S'aṅkara erected a Jina temple for S'ântinâtha at Mâguṇḍi. The important historical details mentioned in connection with this have already been noticed under the Kadambas. **Sk. 245** refers to an encounter which took place through some misunderstanding between Boppa-Dêva's followers when he went to Esaḷeyahaḷḷi to collect tribute and the musketeers of Maluge-Dêva's army which was on the march to Baḷḷigâve. In **Sk. 227** we have Chârukîrtti-paṇḍita-dêva, the title of the Sravaṇa Belgoḷa gurus, repairing a Pañcha basti and obtaining for it a tranfer of villages originally granted to another basti, which was probably no longer in existence. **Hl. 25** is the last inscription here of the Kaḷachuryas, but the whole of the portion relating to them has been purposely effaced.

Hoysalas

Most of the Hoysaḷa inscriptions in this volume relate to the time of Ballala II. But the first is **Sh. 89**, very much defaced. Then comes **Sh. 64**, the date of which is not clear. It is of the time of the Châḷukya emperor Tribhuvanamalla-Dêva, and apparently of the time of the Hoysaḷa king Nârasiṁha I. An account is givan of the Hoysaḷa kings down to his time, but mention is first made of Hemmâḍi-arasa or Hemma-Mândhâta-bhûpa, a Gaṅga king who was Ereyaṅga-Hoysaḷa's son-in-law. Ereyaṅga it says was a powerful right hand to the Châḷukya king. He trampled down the Mâḷava army, burnt Dhâra and laid it in ruins, dragged out Chôḷa and plundered his camp or capital, broke and ruined Kaliṅga. Of his son Vishṇu it is said that the world-renowned Koyatûr, Talavana-pura and Râyarâyapura were consumed in the flames of his glory. The king Hemma erected a Jina

temple, and Châmala-Dêvi, wife of Nâga, younger brother of Nârasiṃha's minister Tippaṇa, made a grant.

Here follows the detailed account of the origin of the Gaṅga family from the Ikshvâku-vaṃs'a as already noticed under the Gaṅgas. Then comes a list of Jaina gurus as in No. 57 down to Anantavîrya, after whom it proceeds somewhat differently from that. Then, commencing with Hermmâḍi-Barmma-Dêva, several Gaṅga kings and their wives are mentioned. When Ereyaṅga-Hosyaḷa's son-in-law Hermmâḍi-Dêva was in the residence of Harige, ruling the Eḍedore-[Maṇḍali] Thousand, he erected a chaityâylaya in Kuntalâ-pura and made grants for it in S'aka 989, to the guru Prabhâchandra. Later on, Satya-Gaṅga-Dêva, being in the residence of Eḍehaḷḷi, made the Gaṅga-Jinâlaya at the Kuruḷi-tîrtha, and granted endowments for it in S'aka 1054 (? 1034) to his guru Mâdhavachandra. Some other grants were also made to Bâlachandra.

From **Sh. 12** it appears that Poysaḷa Biṭṭi-Dêva's general Boppaṇa made an attack in 1120 on Bhujabala-Gaṅga-Permmâḍi-Dêva, and a battle took place in Halasûr. In **Sk. 87** the servants of the *tuppada bâgal* (or ghî gate) to the queen of Hoysaḷa-Ballâḷa-Dêva (I) deposited a fund for the god Ballêsvara. The inscriptions of Nârasiṃha's time are mostly effaced.

Of those of the reign of Ballâla II, **Sh. 43, 45** and **40** begin with a list of Vishṇuvarddhana's conquests. In the last, a Jaina merchant named Hoysaḷa-Goydi-S'eṭṭi was living in Eḍedore, promoting (it says) by acts of kindness to others long life, health and wealth. One day he heard a recital of the S'iva-dharmma and was thereby moved to make a grant for the god Siddhêsvara. (There seems no doubt that S'iva worship in accordance with the Liṅgâyit creed superseded that of Jina throughout these parts. Several liṅgas have been noticed, both free-standing and engraved as symbols at the head of inscriptions, which have been simply formed by cutting down a seated Jina into the required shape). **Ci. 73** and **77** of 1180 show the king residing at Vijayasamudram, the same as Hallavûr on the Tuṅgabhadrâ (see **Cn. 244**, Vol. VI). In **Sk. 145** we find Gôparasa, the minister and general of Ballâla, ruling the Banavase province in 1184, with Baḷḷigrâme as the capital. **Hl. 91** records some regulations regarding the trade of their agrahâra made by the Drâviḷa-dêsa Brahmans of Kolligana-ghaṭṭa, who were connected, it says, with Ahichchatra. The agrahâra was a resort of merchants and traders form Ayyâvaḷege, Tâlumaluge, the new Dvârâvati (perhaps Dôrasamudra), and the four points of the compass; and the regulations now made were intended to be observed from east to west and from south to north as far as Himavanta. A great deal of the latter part of the inscription is effaced. **Sk. 148** relates the voluntary death of a Jaina merchant's wife by the rite called *samâdhi*.

Sk. 105 extols Ballâḷa by saying that on hearing the terrible sound of his twanging bow, Chôḷa was driven out of his mind, Pâṇḍya escaped by night to the summit of a mountain together with his army, Vaṅga, Kaḷiṅga and Magadha, though kings over mighty hosts, fled. When he flashed his sword, Lâḷa stood bewildered, Magadha trembled, Ândhra was blinded, Gauḷa was split in two, the Koṅkaṇa king was terror-stricken, Nêpâḷa dropped his bow, Mâḷava in despair fled to the desert and fell, Chôḷa took to howling. His minister and general was Eraga or Ereyaṇa, who was appointed governor of the Banavase and Sântalige provinces. Owing to a discourse one day on *dharmma*, he visited the Kêdâra temple and was amazed at the learning and penence of the râja-guru Vâmaśakti-dêva, of which a long description is given. In addition to his other accomplishments he seems to have been a promoter of music and dancing. The king was at the time (1193) residing at Lokkiguṇḍi, after a victorious expedition to the north. And Ereyaṇṇa made a grant for the god Dakshiṇa Kêdârêsvara. The inscription was composed by Mâḷeya, paṇḍita of the Kavirâjas (the bards or eulogists). The next year (**Sk. 133**) Kumâra-Padmi-Dêva was appointed governor of the Banavase province.

He patronized the temple of Agnîśvara at Balipura, the line of whose *âchâryyas* were the Srautreya-siddhânti Kumâraśiva, his disciple Vâmaśiva, and his son Dêvaśiva. To the latter he made a grant for the temple, of the well-known *sthala-vritti* of the city, with a finger exhibited (*anguli-prêkshaṇîyâm*) forbidding the entry of both forces, those of the king and those of his agents. On seeing this work of merit, Ekalarasa also made a grant. **Sk. 186** is the inscription containing an account of the introduction of Brahmans to the South by Mukkaṇṇa Kadamba and the foundation of the Tâna-gundûr agrahara already referred to under the Kadambas. **Sh. 65** relates how sâvanta-Mârayya forcibly defaced a stone śâsana which had been written, and set up another.

Sk. 225 contains the important statement that the Kuntaḷa country was ruled by the nine Nandas, the Gupta-kula Mauryya kings; then by the Raṭṭas; after whom the Châḷukyas ruled; after them the king Bijjala of the Kalachuryya-vamśa; and then the king Ballâḷa of the Hoysaḷas. The latter in 1204 was in Vijayasamudra (see above). A Kadamba king named Brahma was the ruler of Nâgara-khaṇḍa, in which was the splendid city Bândhava-nagara (Bandaṇike). A temple for S'ântinâtha was created there by a merchant and the management of it was given to S'ubhachandra, who had raised up the *tîrttha* of Bandaṇike. Nâgara-khaṇḍa possessed five agrahâras, the learning of whose Brahmans is praised, as well as the merits of certain merchants and others named. Ballâḷa's minister Kammaṭa-Malla showed special favour to Bandaṇike, and he, with the Brahmans of the five agrahâras and a number of headmen and merchants, who are named, united in making grants for the god Sântinâtha of Bandaṇike. At the top of the inscription has been inserted the statement that Rêcha, and after him Kavaḍe Boppa who was half a Rêcha, were the principal promoters of the *tîrttha* of S'ânta-Jina, the lord of Bândhava-pura.

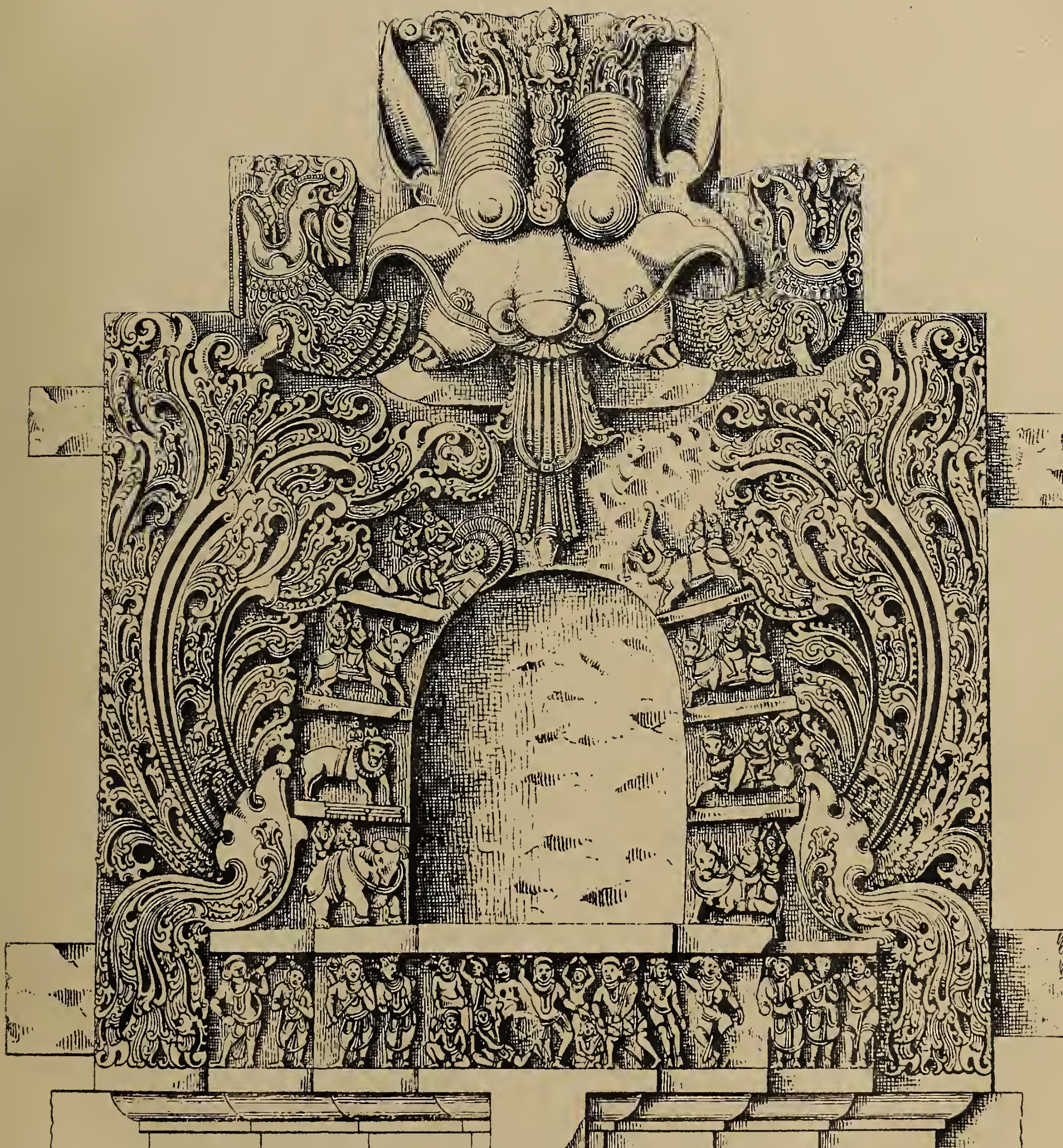
Hl. 7 describes Ballâḷa as a sun to the darkness the Chôḷa king, Garuḍa to the extended serpent Kaḷinga, a thunderbolt to the mountain the Nêpâḷa king, a lion to the rogue-elephant the Andhra king, a wild-fire to the forest Mâḷava, a moon to the Châḷukya lotus (causing it to close up). Under his governor Malli-Dêva was a chief named Sâvanta-Bûvayya, who had received the title of Sâvanta from the Châḷukya emperor as a reward for capturing an elephant which had escaped to the forest and was sporting on the hills. He made grants for the god Kuṟuva Râmanâtha or Râmêśvara of Moṟa-Guruva.[1] Some other gods were also set up in the neighbourhood. And the nâḷ-prabhu and all the gauḍas showed the tîrtha of the god Râmanâtha to Hoysaṇa vira-Ballâla-Dêva and obtained his sanction to extend the god's land to the river, and for certain other grants. **Sk. 235** contains the usual account of the rise and genealogy of the Hoysaḷas, and a farther account of the governor Malli-Dêva or Kammaṭa-Malla. In **Sk. 247** he is called the *mahâ-vaḍḍa-bêhâri* or great senior merchant. He renewed the grants to Brahmans originally made by Sôvi-Dêva in Bândhavapura, maintained by his son Boppa, and confirmed under the Yadu kingdom, being kept up by Malyana-daṇḍanâyaka. He also erected a temple there, and secured the assistance of the senior queen Abhinava-Kêtala-mahâdêvi[2] in obtaining a grant for it from the king in 1207. Two years later that queen's younger brother Mâdhava-daṇṇâyaka made a farther grant to Brahmans in Bandaḷike. **Sk. 196**

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[1] This is the Râmês'vara tîrtha mentioned in the Râshṭrakûṭa plates of Gôvinda Prabhûtavarsha, dating 803 A.D. (See *Mys. Ins.*, lvii, and *Ind. Ant.* XI, 126). Gôrava there appears as a description of the donee, to whom a previous grant by (the Châḷukya king) Kîrttivarmmâ was confirmed. Kuruva or Guruva is now the name of the island in the Tuṅgabhadrâ, a few miles south of Honnâḷi, which contains the temple of Râmanâtha or Râmês'vara. See below, under **Hl. 8**, for the legend of its formation.

But there is also a Tîrtha Râmes'vara close by, two miles west of Beḷagutti. It is formed by a natural perennial spring issuing from the side of a hill, led into a stone cistern. There is a maṇṭapa above and a large Nâga at the side. The place is a favourite one for picnics and marriages of the natives.

[2] As the Kêdârês'vara temple at Haḷebid is attributed to king Ballâḷa and his queen Abhinava-Kêtala-Dêvi, it seems probable that they were influenced to erect it by their obtaining acquaintance with the Dakshiṇa Kêdârêsvara temple at Balgâmi.



Scale 12 9 6 3 . 1 2 feet.

SIMHA LALÂṬA, TRIMÛRTI TEMPLE, BANDALIKE.

is a memorial pillar of the death at Chikka Mâgaḍi, by the Jaina rite called *samâdhi*, of Jakkavve, wife of the renowned Bharata. The inscription contains a long eulogy of her, partly in Sanskrit and partly in Kannaḍa.

In Ci. 64 Ballâḷa-Dêva is said to be sole ruler of the Seven-and-a-half Lakh country. Under him were the Gaṅga kings of Âsandi beginning with Vaijarasa, already brought to notice under that head. Sh. 54 records a grant made to Brahmans by Ballâḷa on the occasion of his paying a visit to the *âśrama* of Durvâsa on the bank of the Tuṅgabhadrâ. But the contents of the inscription are peculiar and cannot be relied on, being taken only from a manuscript copy in possession of the people of the place. Sh. 5 begins with an account of the Gaṅgas, followed by eulogy of the Hoysaḷas down to Ballâḷa. His generals are represented as carrying only canes in their hands and issuing peremptory orders to the Chôḷa, Kaḷiṅga, Chêra and Pâñchâḷa kings. Madhusûdana, a descendant from Rakkasa-Gaṅga's general Goggi, had a temple of Gaṅgêśvara built in the name of his father.

Ci. 72 brings us to the reign of Nârasiṁha II, uprooter of the Magara kingdom, establisher of the Chôḷa kingdom, sole ruler of the Seven-and-a-half Lakh country. The envoys of Siṁhaṇa, Lâḷa and Gauḷa are represented as struck with admiration at his power and trembling to incur his enmity, saying to one another, "See; these elephants are what Magarega (or the Magara king) gave in war; these are the elephants Chôḷa sent; these rutting elephants are what Kâḍava-Râya seized from Pâṇḍya." Saying to himself "Why I am called master of elephants when there are no troops of elephants of which I am master",—the king Narasiṁha marched without stopping for a hundred *gâvudas*, and overthrowing formidable enemies in the east, captured the hundred (or hundreds of) elephants with which Magara came against him, and brought them in with his horse. Then follows an account of the Gaṅga kings of Âsandi as above. A Gauḍa under them erected a temple and endowed it. But at the end of the inscription is an interesting statement that a dispute had arisen regarding boundaries, about which the headmen went in a body to the king, who had pitched his camp outside Siḷagôḍu. He and the five ministers then gave the following decision:—The boundary of the two nâḍs Noṇambavâḍi and Gaṅgavâḍi;—for Gaṅgavâḍi,—Guliyakallu, the Hâḍaṅgi hill, Hakiyadoṇe, Taliyakaṭṭa; the division runs along the field boundary of Bidarahaḷḷi.

Hl. 8 records a grant by the king for the god Râmanâtha of Moṟa-Guṟuva. It also contains the legendary account of the formation of this island in the Tuṅgabhadrâ, called Kuruva (the above Guruva) which is about five miles south of Honnâli, opposite to the point where the Hire Halla stream enters the river from the west. A Bôya woman named Dharaṇi-bôyiti, spreading out reed-grass on the ground and plaiting it together, produced a *moṟa* (or winnowing basket)[1] in the middle of the Tuṅgabhadrâ. There she and a Bôva named Vanarâja-Râma took up their abode in a pandal of reed-grass which they put to the shed that had been Mataṅga-rishi's *âśrama*. The period of flood in the Tuṅgabhadrâ coincided with the time of the woman's delivery, and on seeing the river coming down threatening to overhelm them, they placed that *moṟa* in the middle. Thereupon the Tuṅgabhadrâ, out of respect for a devoted wife who had given birth to a child, divided, and flowed on leaving them safe on the island thus formed. This became celebrated as the holy kshêtra of the god Râmanâtha, to whom grants were made by the Sinda kings of Beḷagutti and other local authorities. Ci. 52 shows the king residing at Pâñchaḷa in Chôḷa-nâḍ in 1233. Having slain many kings and being sole ruler over all the earth as far as the ocean, was it in order to attack them in the rear, it asks, that Nârasiṁha pursued after Kâḍava, Magara and Pâṇḍya? It was because they fled for fear of being caught by him, Yama for the same reason hiding himself, and the moon standing ready with its deer[2] as if to stamp it in the middle of their backs.

[1] It is in the shape of a shovel or scoop, but much wider.

[2] According to Hindu belief the marks on the moon represent a deer. The moon was ready to help the king as he was of the Lunar race.

Sh. 87 is a single inscription of the time of Sômêśvara, who was residing at Kaṇṇanûr, which is near S'rîrangam. The Ganga titles are here applied to Vishṇuvarddhana

With **Sh. 61** and **62** we come to the reign of Narasimha III. The stone is a memorial to a man who fell in defending Kûḍali when it was attacked. His wife, it says, gave arm and hand and went to *svarga*. This means that she performed *sahâgamana* and was burnt with her husband's body. The *mâsti-kal* (for *mahâ-sati-kal*) which commemorate such sacrifices always have a post engraved on them with an arm and hand projecting from it. The proper explanation of this symbol has not been satisfactorily obtained. **Hl. 11** says that a chief named Ganga-Perumale-Dêva had been to Dôrasamudra and returned to the Hole Honnûr nâḍ. He made a grant for the god Râmanâtha of Moṛa-Kuṛuva. In **Hl. 90** the same chief is described as plunderer of the Chôḷa camp (or capital), and as lord of Koḷiganagaṭṭa-vritti in Pâṇḍya-nâḍ, where he appears to be ruling. Koḷiganagaṭṭa was an agrahâra called Chôḷamahâdêvipura, **Sh. 78** records a grant for the god Narasimha of Kûḍali, the southern Vâraṇâsi, at the junction of the Tungâ and Bhadrâ.

Sh. 19 goes on to the reign of Ballâḷa III. The king's signature to the grant is *Malaparoḷganda*. **Sh. 68** is of much interest. It relates that after the Turaka war, on the occasion of his son vîra-Ballâḷa-Râya returning from Dilli (that is, Delhi, whither he had been taken as a hostage by the Musalmans), and entering the city, the 6th of May 1313, the king remitted certain taxes for the god Râmanâtha of Kûḍali. **Hl. 76** shows that Nêmaṭṭi (now Nyâmati) was an agrahâra in 1314. **Hl. 117** states that Sankiya-sâhani, brother-in-law of the king's senior home minister, marched against Basava-Dêva of Chandâvûr below the Ghats. He destroyed the Tuḷuvas but was apparently mortally wounded in the battle of the Ghats, and bathing in the ? Dôvâdana-tirttha, he went to the world of Vishṇu. In **Sh. 69**, dated 1320, the king is boasted to be a terror giving fever to Chôḷa, Mâḷava, Gauḷa and Gûrjjara; a Vishṇuvarddhana, sun and emperor of the South. Mâdhava or Mâdaṇṇa, who had received favour from the great minister Bembeya-daṇṇâyaka, together with the sixty farmers and the hundred and twenty temple priests, made a grant for the god Râma (of Kûḍali) The inscription was composed by the *kavîśvara* Bramma-dêva. **Ci. 65** mentions an attack by Gangu Selâr, who is called the son of Bira-Bakkanna-Woḍeyar. The date is given as S'aka 1000, Vikrama. But this does not correspond in any way and must be quite wrong. An inscription at Belur, dated 1397, calls Ganga Salâr the Turuka of Kallubarige, and says he burnt the gôpura of the Belur temple gateway. I have assumed that this was the same, the founder perhaps of the line of Bahmani Sultans of Kalburga, and assigned it to 1340 *A.D.*

Sindas

The Sindas gave their name to the Sindavâḍi province, which extended over parts of the Shimoga, Chitaldroog, Bellary, Dharwar and Bijapur Districts. It is mentioned as far back as 750 (See **Mj. 36**, Vol. VI), or even in the 5th century (see **Kd. 162**, Vol. VI). The inscriptions of the Sindas in this volume are nearly all confined to the Honnâli taluq, where their chief city was Belagavartti or Beḷagavatti, now Beḷagutti. Their origin is related in **Hl. 50** as follows:—From the union in love of S'iva and Sindhu (the name of the river Indus), was born a son with great glory, and in proof thereof, Bhava, the husband of Girijâ, gave him the name Saindhava. saying, "Be a king in the earth," and appointed the king of the serpents for his protection. Being his son, the husband of Gauri ...... and eating that fruit, the child grew. And Paramêśvara directed the goddess Mâlatî to assist his son in war, and gave him a second name of Niḍudôḷ (long-armed) Sinda. Karahaḍa being (appointed) his country, he subdued all enemies and became the king of that land. In **Hl. 20** the story is given thus:—On Sura-Sindhu (the river of the gods, the Ganges) obtaining union with Bhava (S'iva), a son was born, whose name was Haraviṭa and Saindhava-vara, with the

great king of the serpents as his protector. Karahada being (appointed) his territory, he shook and subdued his enemies and became master of the world.

The titles of the kings include,—mahâ-maṇḍalêśvara, lord of Karahâṭa-pura, obtainer of a boon from the goddess Mâlati (or Mâlachi), distinguished by the blue flag (*nila-dhvaja*), having the sounds of the *mallali* and *tûryya*, of the Phaṇirâja-vaṃśa (the race of the king of serpents),[1] having the tiger and deer crest (*vyâghra-mṛiga-lânchchhanam*), ruling many countries included in the Karahaḍa Four Thousand.[2] They also have the titles (Hl. 98, 26) Sinda-Gôvinda and Pâtâla-chakravartti. The list of countries forming the territory of the Sindas of Belagavatti is unfortunately somewhat defaced. But in Hl. 50 we are told that the following were the nâḍs won by his own arm or inherited from his ancestors by Îśvara-Dêva in 1180 :—the Edevatte 70, the Narigalige 40, the Bellave 70, the Holalûr .... ; in Sântalige,—the Muduvara 80, the Yedasuleya 70 ; in Kadambalike-nâḍ,—the Kolliga 70, the Fifty-six Bâḍa .. .. te 70, the ... 30, Arakere, the .. mijavoḷalu 12, the Attigêri 12, the Eḷambêru 12. But Hl. 26, 27, 28 give what were evidently the principal provinces of their kingdom, namely, Edavatte-nâḍ in Beḷḷave, the Muduvalla 30 and the Narivalige 40.

The following is a table of the kings as gathered from the inscriptions :—

Nidudôl Sinda:
among many rulers of his line was
Piriya-Chaṭṭarasa, whose wife was Dôrabarasi or Lôkabarasi
|
Jôgarasa
|
Chattarasa, 1117
Afterwards there were the brothers (father not mentioned)
Mâcha | ***Malli-Dêva*** | Harasam
Malli-Dêva
|
Râyarasa
|
Îs'vara-Dêva, 1166-1180
|
Pâṇḍya Dêva | ***Malli-Dêva, Malla,*** 1187-1204 | Râya | Vijaya
Malli-Dêva, Malla,
|
Îs'vara-Dêva, 1215-1222
by .. .. Dêvi: Sôvala (daughter) | Kâlale (daughter)
by Chaṭṭale: ***Kês'ava-Dêva,*** 1232
Kês'ava-Dêva
|
Bîra-Dêva, Harabîra, 1241-1247

The earliest king mentioned seems to be the Kayavîrarasa of Sk. 69 in 1061, but no particulars are given of him. Then comes Chaṭṭarasa of Sk. 316, in 1117, when Gôvindarasa, minister of Châḷukya Tribhuvanamalla, was governor of Banavase. A grant was made for a temple, to Rudraśakti, disciple of Kriyâśakti, promoter of the Kâlâmukha-samaya, of the Sakti-paridhi of the

[1] See remarks above, in the section on Sêndrakas.

[2] Karahaḍa or Karahâṭa is in the Satara District. There was also a branch of the Sindas who had their chief city at Erambarage (Yelburga in the Nizam's Dominions), with dates from 1076 to 1179. Fleet's *Kan. Dyn.*, 573.

Parvvatâvaḷi. Then we have Îsvara-Dêva in Hl. 98 of 1166, under the Hoysaḷa king Nârasiṅga-Dêva. Hl. 27 and 26 relate to fights with Siṅgi-Dêva, the king of Sântaḷige. Hl. 45 informs us that the Hoysaḷa king Ballâḷa had appointed Todapille-daṇṇâyaka as governor of Belagavartti-nâḍ in 1175. Sk. 206 of 1176 shows the Kaḷachuryyas in possession of the country, and Vikramâditya-Dêva, probably a Sinda, as governor of Banavase. In Hl. 50 of 1180 their minister Kâvanayya's younger brother Mâdêva-daṇḍanâyaka was the governor, descended from Sankarasa of the Sagara country. A detailed account is given of the Sindânvaya. Hl. 46 of 1189 shows the Châḷukyas again in possession. In Hl, 37, 38, 40 and 28 we have records of persistent attacks made in 1196 and 1197 by Umâ-Dêvi, who must have been the queen of Hoysaḷa Ballâḷa II. Her force is said to have been defeated on each occasion, but she seems to have obtained a lot of booty. In 1198 the Hoysaḷas were again in the ascendant (Sk. 315) and continued so. In 1208 we find their minister Tudapille-daṇṇâyaka still in office (Hl. 25). In 1215 the Yâdavas of Dêvagiri are in possession (Hl. 44), and Mâyi-Dêva was governor of Banavase. Also in 1216 (Hl. 48). But in 1222 Vanka-râvuta had been appointed (Hl. 20). In 1232 Honna-Bommi-Setti was in that office. The Sindas must have had troublous times in keeping in with so many changing overlords. But none are mentioned after this. A battle took place in 1245 at Kûḍali between ? Boppula and the Sêvuṇa general S'rîdhara (Hl. 54). The Sinda king had now taken up his residence in Kallise. In 1247 another battle was fought at Nêmatti between Dêkarasa and the ministers Mêdimaya and Srîdhara (Hl. 55). On this occasion Echaya, son-in-law of the Sinda king Bîra-Deva's Paṭṭa-sâhani Gaṅgeya-sâhani, made good the pledge he had taken at a council of war before the whole court that he would drive off the enemy in confusion, in consequence of which he had been presented with the umbrella which was the stake.

Sêvuṇas (or Yâdavas)

The line of kings called by various writers the Yâdavas of Dêvagiri, it seems more correct to designate as the Sêuṇas or Sêvuṇas. This is the name applied to them by the Hoysaḷas, who call themselves the Yâdavas. The title Yâdava-Nârâyaṇa, again, used by the Sêvuṇa kings, is also adopted by the Hoysaḷas, and both lines claim to be lords of Dvârâvati-pura,—Dvârakâ, the capital of Krishṇa in Kathiavar ;—but in the case of the Hoysaḷas with no doubt a secondary reference to their own capital Dvârasamudra or Dôrasamudra. Dêvagiri is the modern Daulatabad, in the north-west of the Nizam's Dominions. The Sêuṇa or Sêvuṇa country was to the north of the Gôdâvari, and probably corresponded in great part with the modern Khândesh.[1] The titles of these kings include,—Yâdava-Nârâyaṇa, bhujabala-prauḍha-pratâpa-chakravartti, having the flag of a golden Garuḍa. Hl. 17 says the birth of the Yâdava-vamśa was as follows :—To relieve the excessive burdens of the world were Râma and Krishṇa born ; by which that exalted family at once became the most honoured and famous in the earth. The first of those unequalled ones who acquired complete possession of the lady earth was Jayatugi-Dêva ; whose son was the valiant Siṅghaṇa. (Then follows) Kandâra-Dêva, whose heralds are represented as summoning by proclamation Kêraḷa, Hammîra, Konkaṇa and Chôḷa to submit at once. His son was king Râmachandra. (This list omits Mahadêva, the younger brother and successor of Kandâra).

The inscriptions of these Sêvuṇa kings in this volume range from the time of Singhaṇa in 1215 to that of Râmachandra or Râma-Dêva in 1295. Fierce contests took place between the Hoysaḷas and the Sêvuṇas for possession of the late Châḷukya and Kaḷachurya territories, with varying success.

The first inscription is Sk. 95 of 1215. Simhaṇa-Dêva is here described as a goad to the elephant Gûrjara, master of the Mâḷava woman, plucker up by the roots of the lotus the head of the

[1] Bhandarkar's *Early Hist. Dekkan*, 99.

Telugu king. Also as a thunderbolt crashing into the darkness the army of the Karnnâṭa king, a lion to the troops of the Mâḷava elephants, a roaring Agastya to the ocean the hosts of the Telunga king's army. His great minister and supreme confidant was Mâyidêva-paṇḍita, to whom the king committed all the worries of business, and occupied himself in the enjoyment of family pleasures. Another great minister was gaṇḍa-peṇḍâra Hemmayya-Nâyaka, whose wife was Ruppubâyi. This husband and wife, in the enjoyment of peace and wisdom (*sukha-saṅkathâ-vinôdadim*),[1] came to Baligâve, whose chief glory was the god Dakshiṇa-Kêdârêśvara, and the guru Vâmaśakti of the Kôḍi-maṭha, in penance like Upamanyu of old. And after seeing the festivals of the god and the great learning and piety of the *âchâryya,* they made grants for the temple. In **Hl. 44** and **48** Mâyidêva appears as governor of Banavase in 1215 and 1216. **H. 20** shows Vanka-râvuta in that office in 1222. Ten years later Honna-Bomma-Seṭṭi was the governor (**Hl. 43**).

We now come to the reign of Kandhâra-Dêva with **Sk. 217,** but there is nothing of importance in his inscriptions. Of Mahadêva-Râya's inscriptions, **Ci. 21** gives the following list of his predecessors:—In the Sôma-vaṁśa arose king Jaitugi; his son was king Bhillama; after whom was the emperor Simhaṇa. After him came Sâraṅgapâṇi, who put to flight the armies of his enemies. Then the heroic Mahadêva-Râya. Sâraṅgapâṇi, a name of Vishṇu, is evidently meant for Krishṇa-Kandhâra. Mahadêva-Râya is described, in somewhat the same terms as Simhaṇa-Dêva before him, as a Trinêtra to the pride of Mâḷava-Râya, terrifier of Gûrjara-Râya and rooter out of the lotus the head of Telunga-Râya. His councillors were the Brahma-Kshatra brothers Chaṭṭa-Râja and Kûcha-Râja, sons of Nimbi-Râja; also Chaṭṭa's son Chauṇḍa.[2] Those two ministers were in their own royal city Bêtûr, governing the Noṇambavâḍi province in 1268, and Chauṇḍarasa made a grant for the god Billêśvara of the agrahâra Dakshiṇa Bhâskarapuri or Dakshiṇâditya-nagari, which was Kôgilûr, surrounded by terrible forests, the resort of wild elephants.

The remaining inscriptions are of the reign of Râmachandra or Râma-Dêva. **Ci. 24** records the death in battle in 1280 of Chauṇḍarasa, who has the titles *râya-daṇḍanâtha* and *pêsaṇi-Hanuma.* He fell in fighting against Mummaḍi-Singeya-Nâyaka at Doravade in Kurugôḍu-nâḍ. For it is impossible (it says) to set aside the letters (of destiny) originally written; all are the sport of Vidhâtṛi (Fate). He seems to have been buried with Lingâyit honours, as they raised for him an *uppara-muḍi,* with a Nandi flag, and shouting Ho! Ughê! Ughê! committed him to Vîrêśvara. **Ci. 23** informs us of the death in battle of Châvuṇḍarasa's brother-in-law Joparasa in 1282. **Sk. 141** contains a singular memorial of devotion in which a man named Nêṇapâla-dêva presented to the god the chain of the cradle in which he carried his son, and he and his wife Yellu-bâi's son Gaṇêśvara and his wife Bommâyi, together in conjugal affection, entered the fire on the field of battle and gained *svargga.* **Hl. 17** contains a list of the previous kings as already noticed above. Râmachandra has here several of the usual Châḷukya titles, and is said to be a Trinêtra to the pride of the Mâḷava king an elephant-goad to the Gurjjara king, establisher of the Telunga king, a rough hand on the bracelet of the Lakshmî the Hoysaṇa king's empire, to hostile kings a *jagajhampa-kampaṇâchâryya.* His minister and general was S'rîdhara, whom we have already met with above. Hitherto (it says) the Dhârâ king Bhôja's fame was alone, now S'rîdhara's fame has become a companion to it. His son-in-law Viṭhala-daṇṇâyaka's grandson Lakuma-Dêva seems to have remitted the taxes (or intended to, for the inscription is incomplete) on a grant made to Mallikârjjuna-guru as custodian of the linga

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[1] I do not remember seeing this phrase used anywhere of private persons, but only of kings, being the common expression for describing their rule.

[2] These chiefs do not claim to be Sindas, but the names are those of Sindas, in the Belagutti and Yelburga branches.

which the Hoysaṇa king vira-Ballâḷa-Dêva (III) had set up at ? Jâḷevaḷe, on the western bank of the Tungabhadrâ, in the name of his father Narasinga-Dêva (III).

Vijayanagar

The earliest of the Vijayanagar inscriptions are of the reign of Bukka-Râya. **Sk. 281** of 1368 is interesting and important. It records the establishment of an agrahâra by the king's great minister Mâdhava, regarding whom some remarkable details are given. It is moreover dated in the *S'âtavâhana s'aka*, the only inscription I have met with so dated, clearly testifying, it would seem, to a knowledge of the origin of the S'âlivâhana era, and also of S'âtavâhana rule in ancient times over the part of the country in which this inscription is found. After the invocations, Jâmadagnya is praised, who turned back the ocean and conquered the earth, and slaying the Kshatras who were filled with pride from enjoying it, made it as far as encircled by the ocean the possession of the Brahmans. Then follows the mention of the king Bukka, whose fame was proclaimed as far as the southern, eastern and western oceans. His minister, distinguished for policy and courage, was Mâdhava, who was the son of Châuṇḍa, an austere ascetic Brahman of the Angirasa-gôtra. Through the astonishing favour of his guru Kâsivilâsa, Mâdhava gained celebrity as a S'aiva. By his masterful energies he subdued this world and the next, and was speedily the conqueror of how many countries on the shores of the Western Ocean. He cleared and made plain the ruined path of the *upanishads*, which was overgrown and dangerous from the serpents the proud advocates of evil doctrines ; so that though the abode of Brahma is so far, he was ever helping the worthy to go there without a guide, and was praised by the wise as the guru who established the path of the *upanishads*. Bukka-Râya, on mounting the great throne of the new Vijayanagara which was like the principal jewel in the middle of the pearl necklace the Tungabhadrâ, that encircled the Hêmakûṭa mountain as if it were the throat of the lady earth, committed the government as far as the Western Ocean to his minister Mâdhava. And he, in order that his administration might be without trouble, on the advice of the S'iva guru Kâsivilâsa Kriyâśakti, worshipped his favourite linga Tryambakanâtha by means of daily special ceremonies and by a number of rites and practices as prescribed in the *Saivâmnâya*. Then, in order to complete the great vow which he had commenced with special rites a year before in accordance with the directions of the *S'iva-sandhyâ*, he requested the king's permission to make the grant of a village, but explained that it must be one acquired from his own funds. He accordingly purchased Muchchuṇḍi[1] and its two hamlets in Nâgarakhaṇḍa, situated it is said in his own Eighteen-maṇḍala country, of which the chief place is Chandrakûṭa-pura. And forming it into 80 shares, he bestowed them on Kâsmîr Brahmans, pre-eminent by their virtues and the country of their birth, travellers to the farthest point of the *Chârâyaṇîya-aticharaṇâmnâya*. The śâsana was composed by the learned Phaṇiśitu, son of Viśvanâthâryya, and written out by Lâhidêva-bhaṭṭa, son of Râmadêva of the Sârngarava Kaṭhas. The inscription which follows (**Sk. 282**) is the deed of sale for the villages. They were sold for 200 varaha, five times the value of the annual rent, and a present of 18 cloths for the representatives of the 18 kampaṇas of the Gutti kingdom[2] of the Banavase Twelve Thousand nâḍ.

With **Hl. 84**, begin the inscriptions of Harihara-Râya II. After an invocation of Vâmana, the dwarf incarnation of Vishṇu, which is a favourite one for representation at the head of Vijayanagar grants, Harihara-Râya's son Chikka-Râya-Vodeyar, we are told, was in Âraga, the city of the

[1] This was one of the villages granted in the 3rd century by the Kadamba king S'iva[skanda]varmmâ (see **Sk. 264**), whose grant follows on the same pillar that of the S'âtavâhana king Sâtakarṇṇi.

[2] This no doubt explains the Eighteen-Maṇḍala country previously mentioned, and Chandrakûṭa-pura may be Chandragutti, shortly called Gutti.

Male-râjya (or hill kingdom), ruling the Thirty-six kampana in 1379. His minister, champion over three kings, destroyer of the Turuka army, Vîra-Vasanta-Mâdhava-Râya was also in the city of Âraga, ruling the Âraga and Gutti Thirty-six kampana. An officer under him, named Basavappa Nâyaka,—descended from one of the same name, who is called guardian of Rodda, the champion who captured the . . of fifty-six chieftains,—makes a grant (or intended to, for the inscription is not complete) to some one who is not named, but has a variety of epithets, including—establisher of the six darsanas, and *prativâdi-bhayankara*, which specially apply to S'rîvaishnavas. In 1390 the great minister Mallapp-Odeyar was carrying on the Âraga kingdom (**Sk. 313**). In the same year a number of gaudas made a grant for the god Râmêsvara of Kurava, and established a pura for the god, which they named Râmapura (**Hl. 6**). In **Sk. 241** we have an account of Bandanike, beautiful as Amarâvati, an admired ornament to the Banavase-nâd, which was like the face to the Kuntala country, that represented the *kuntala* or curls of the lady the ocean-girdled earth. Bâchappa-Vadeyar, who was on the throne of Gôve, made grants for the temple of the goddess Banna of Bandanike. The inscription winds up with what appears to be some fragment of a *s'hala-mahâtmya*, relating how the goddess wandered about in the forest in Pândya-mandala, and coming from Kôd, paid a visit to (the goddess) Brahmâni, and then came to bear witness along with those who attended the car-festival in Bandalike. On **Hl. 71** Vîra-Vasanta-Mâdhava-Râya is described as destroyer of the Turaka army, reducer of the Seven Konkanas to dust, plunderer of Kadamba, protector of the people of Kadamba-pura, lord of Gôve-pura. His son Bâchana-Râya, with the epithets, the Rangini glory, Giridurgga-malla, setter up of Konkana, was in 1396 established in the Kadamba-Râja's throne, ruling over Chandragutti, Banavase, Konkana, Rangini and all the other kingdoms. Bollarasa's son Anantarâja grants a number of taxes, which are specified, for the god Bâlinâtha of Holagundi-pura in Pândya-nâd.

Sh. 70 is the first of Dêva-Râya's inscriptions. Under his orders Viththhanna-Odeyar was ruling the Âraga kingdom in 1409. A grant was made to Venkanna-bhatta, reciter of the purâna before the god Râmanâtha of Kûdali, which is the southern Vâranâsi and the great Prayâga at the confluence of the Tungâ and Bhadrâ. **Sh. 30** states that in 1413, when Yere-Lakke-Nâyaka was ruling the Dummi and Bânûr nâds, he had a great forest near Bankiyapura (now Benkipur) cleared, and built there two villages named Narasimhapura and Lakshmîpura, with a tank. He also granted a number of taxes and the transit duties of Bankiyapura, also called Vankipuri, for the god Lakshmî-Narasimha. **Sk. 252** is a memorial of the rite of *sati*, and its observance seems to have been unusually prevalent during the Vijayanagar period. **Sk. 37** is another. It informs us that Virupa-danâyaka was in Chandragutti, ruling the Gôve Gutti kingdom in 1417, when a certain Râma-Gauda seems to have expired in his presence. Irugapa-Vodeyar took notes of the occurrence and sent (? the body) from Gutti to Hârika, where Bâma-Gauda's wife performed *sahagamana* and was burnt with her husband's body. In 1420 Bâchana-Vodeyar's younger brother Mallappa-Oder was governing Gutti-durgga (**Sk. 288**).

Sk 93 of 1422 shows Dêva-Râya's son Vijaya-Râya on the throne. Bayicheya-dannâyaka's son . . . . . . was governor. A priest named Bulli-dêva, who seems to have been a Jangama, died, and his three wives gave his body to the tomb. Nothing is said in this case of their giving up their lives at the same time, and this is not enjoined by the Lingâyit creed.

With Sk. 40. of 1430 we have Vijaya-Râya's son Dêva-Râya (in **Sk. 240** called Immadi-Dêva-Râya) as king; and the treasurer Arasappa's son Handiya-Râya was governor of the Gôve

Chandragutti kingdom. Sh. 71 of 1431 gives an account of Râyaṇṇa-Oḍeyar, who was governing, in the Âraga kingdom, the Hanagavâḍiya-Bhâgada-nâḍ of Ânavêri-nâḍ and the Hoḷeya-Honnûr-nâḍ. He was descended from Bukka-Râya's minister Baichapa, whose son was Mangappa, whose son again, famous as the king of Mâhishmatî, was Baichapa, whose son was Râyaṇṇa. In return for the *chhatra* and other works he had established, the farmers and subjects of his two nâḍs conferred upon him Daṇṇâyakapura, free of all taxes, with all its revenues, details of which are given. And shares were also provided for 20 Brahmans. The grant was made in the presence of all the gods of Kûḍali, which in addition to being described as the southern Vâraṇâsi and Prayâga, is said to be the original Harihara, at the confluence of the Tungâ and Bhadrâ. In 1442 the son of the Kadamba Sôyi-Devarasa of Bandaḷike, the famous royal city (*râjadhâni*) of the Nâgarakhaṇḍa Seventy, together with his son and son-in-law, blockaded Kappegere, a hamlet of Banavase (Sk. 240). In Sk. 36 we hear of the death of the son of Râma-gauḍa of Hârika, before mentioned, and his wife performed *sahagamana*. Mallasara-Oḍeyar was governor of Gôve Chandragutti at the time, 1415.

Sk. 239 is of the reign of Mallikârjuna-Râya. This also records the *sahagamana* of the two wives of a chief who died.

With Sk. 234 we come to the time of Krishṇa-Râya. Sh. 1 consists of copper plates giving his pedigree. From Chandra arose in succession Budha, Purûrava, Âyu, Nahusha, Yayâti and Turvasu. In that line there was the king Timma, famous among the Tuluva kings, whose wife was Dêvaki. Their son was Îśvara, to whom and his wife Bukkamâ was born Narasa. Quickly damming up the Kâvêri when in full flood, he crossed over and seized the enemy alive in battle, and taking possession of him and of his capital, made Srirangapaṭṭana (Seringapatam) his own abode. Having conquered Chêra, Chôḷa and Pâṇḍya, as well as the proud lord of Madhura, the fierce Turushka, the Gajapati king and others; from the bank of the Ganges to Lanka, and from the eastern to the western mountains he imposed his commands upon all kings. In Râmêśvara and other holy places he from time to time bestowed the sixteen great gifts. From Tippâji and Nâgalâ-Dêvi were born to king Narasimha the sons Vîra-Nrisimha and Krishṇa-Râya. The former, seated on the jewel throne in Vijayanagar, by his fame and policy putting to shame Nṛiga, Nala and Nahusha, attracting all hearts to himself, ruled from Sêtu to Sumêru and from the eastern to the western mountains. All manner of gifts did he make in Kanakasada, in the temple of Virûpâksha, in Kâlahasti, Venkaṭâdri and Kânchî, in S'rîśaila, S'ôṇaśaila, Harihara, Ahôbala, Sangama, S'rîranga, and Kumbhakôṇa, in Nandi-tirtha, Nivritti, Gôkarṇa, Râma-sêtu and all the other holy places in the world. Having ruled to the full unopposed, this king of the earth ascended to *svarga*, as if to rule the kingdom of the sky. Mightier even than him, the king Krishṇa-Râya then bore up the earth on his shoulders as if a jewelled epaulette. As though in order that the great gifts (*brahmâṇḍa*, *svarṇa-Mêru* and others) which he had bestowed might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars, stretching like mountain peaks into the sky, filled with the accounts of his victorious expeditions to every point of the compass and with the names of his titles. In Kâñchi, S'rîśaila, S'ôṇâchala, Kanakasabhâ, Venkaṭâdri and other places did he again and again bestow the great gifts prescribed in the śâstras. He was served by Anga, Vanga, Kaḷinga and other kings, and shone in the power of good fortune and the fullness of fame from the eastern to the western mountains and from the extremity of Hêmâchala to Sêtu. On the application of Tippasôma, son of the Kandhâchâra Brahman, the minister Mâdappa, he granted to Viśvêśvara, a highly esteemed teacher, the village of Bhaṇḍâripaḷḷi, in the country between the Tungâ and the Bhadrâ called Yedatore, in the Honnûr-sîme of the S'rîranga kingdom. The śâsana was composed by Sabhâpati. Sk. 84 and 85 are similar inscriptions, the latter also by Sabhâpati, recording

grants to Nârâyaṇa-yatîndra of the Kûḍali Ârya-maṭha, and to Vyâsatîrtha-yatîndra of the Madhvâ-chârya creed, disciple of Brahmaṇyatîrtha.[1]

Sadâśiva-Râya's inscriptions begin with **Ci. 76**, in which his agent Râmarâjoḍeyar grants the local barbers' tax to a barber named Ko .. .. **Hl 9** is a grant for the god Râmêśvara of Kuruva, in the middle of the Tuṅgabhadrâ. In **Ci. 62**. Râma-Dêva is described as the supreme king, master of Kuntala, the middle region, 126,000 yôjanas in extent, of Jambu-dvîpa, and lord of the throne of Vidyânagarî, which Harihara-mahârâya built and consecrated in the name of Vidyâraṇya-śrîpâda, who was in the form of the Virûpâksha-liṅga, the master of Pampâ on the bank of the Tuṅgabhadrâ.

Sh. 83 of S'aka 1510 (*A.D.* 1587) brings us to the time of Venkaṭapati-Dêva-Râya and provides an account of his pedigree.[2] In the descent from Chandra (the left eye of Hari), Budha, Purûrava, Âyu, Nahusha, Yayâti and Puru, was born Bharata. In his line was S'antanu, fourth from whom was Vijaya, from whom was Abhimanyu, and from him Parîkshit. Nanda was eighth from him, ninth from whom was Chalikka, seventh from him Râja-Narêndra, tenth from him Bijjaḷêndra, and third from him Hemmâḍi-Râya, the lord of Mâyâpuri, who prostrated himself before Murâri. Fourth from him was Tâta-Pinnama, from whom was born the capturer of seven forts in one day, Sôma-Dêva, whose son was Râghava-Dêva, from whom came Pinnama, lord of Aravîṭi-nagarî, whose son was Bukka, who firmly established the kingdom of Sâluva-Nṛisiṃha. Bukka married Ballâmbikâ, and their son was Râma-Râja. Though it was protected by Sapâda's army of 70,000 Sindh horse, he subdued the Âdavani[3] hill-fort in battle, and put to flight Kâsappuḍaya, who vied with Indra in power. He also took the lofty Kandanavôḷi-durga,[4] and drank the water from the feet of Hari there, through his faith escaping harm although his kinsmen had put poison into it. Râma-Râja's wife was Lakkâmbikâ and their son was S'rî-Raṅga-Râja. His wife was Tirumalâmbikâ, who bore to him in succession the sons Râma-Râja, Tirumala-Râya and Veṅkaṭâdri. Râma-Râja destroyed all his enemies and ruled the circle of the world, having Veṅkaṭâdri as his helper. Tiru-

[1] One of my pandits (Venkaṭaramaṇâchârya) has supplied the following account of Vyâsatîrtha, which is borne out by a little work called *Vyâsa-vijaya*.—Brahmaṇyatîrtha was the head of the Abbûr maṭha near Channapaṭna. A woman whose husband was dying, was preparing to become a *sati*, but being dissuaded by her friends, came to Brahmaṇyatîrtha for his advice. He blessed her that she should continue a wife and bear two sons, of whom give me, he said, the elder, and live with the younger. On returning home she was surprised to find her husband revived, and according to the sage's prediction she in course of time bore two sons. The elder was brought up in his maṭha by Brahmaṇyatîrtha, who in the seventh year consecrated him, giving him the name Vyâsatîrtha, and sent him to Mulbâgal, where he studied under S'rîpâdâchârya for twelve years. After this he and his gurus went to Pâṇḍuraṅga and bathed in the Bhîmarathi, and he set out on a pilgrimage to the holy places in the north. On his return he went to S'rîraṅgam, where some dispute arose about his admission, and he fixed a space for Vaishṇavas. He also had the large Vyâsasamudra tank made on the Mysore and Kadapa border. After this he was for twelve years at Tirupati, where the guru of the Vyâsarâja maṭha is even now entitled to certain privileges in consequence. He became the author of the following important works on the Dvaita philosophy;—*Tâtparya-chandrikâ*, *Nyâyâmṛita* and *Tarka-tâṇḍava*. Eventually he went to Ânegondi (or Vijayanagar). While there, the king was warned of an evil *muhûrta* (a period of 48 minutes) approaching, and advised to put some one else on the throne for that time. Not knowing whom to choose, the king sent out his state elephant with a garland, which the animal presented to Vyâsatîrtha. The latter was not enamoured at the prospect, and said he was only a mendicant; it must be a mistake. But on being urged, he hid himself in a cave, and the elephant being sent out again, again took the garland to him at the cave. He could not any longer deny the divine summons, and so for the time of the evil *muhûrta* was appointed to the throne. But in order both to make manifest the danger and to escape it, instead of sitting on the throne, he threw his ascetic's robe on it, which immediately burst into flame and was burnt. The danger being thus averted, he took his seat, and in the short time left him signed grants of land to the Brahmans who had anointed him. (Some of these grants, it is said, are still to be met with!) He ended his days at Ânegondi, and his *vrindâvana* or tomb is at a spot called Nava-vrindâvana, on an island in the Tuṅgabhadrâ about half a mile from that place.

[2] With the exception of the Devanahalli grant of S'aka 1508, published by me in 1879 (*Mys. Ins.* 252), this is the earliest of the similar grants that have been published;—one of S'aka 1523 (*Ep. Ind.* IV; 269); one of 1556 (*Ep. Ind.*, III, 236); and one of 1558 (*Ind. Ant.* XIII, 125).

[3] Adoni, to the north of Bellary.

[4] Said to be Kurnool, see *Ep. Ind.* IV, 270.

mala was then anointed to the throne, and repeatedly made gifts of gold, *tulâ-purusha* and others, as well as minor ones, in Kânchî, S'rîranga, S'êshâchala, Kanakasabha, Ahôbalâdri and other places. He was succeeded by his son Srî-Ranga-Râya, born from Vêgalâmbâ, who established himself at Uddagiri, and having conquered Koṇḍavîḍu, Vinikoṇḍa-pura and other fortresses, took up his residence in Penugoṇḍa-puri, being anointed to the throne by chief Brahmans. When he went to the feet of Murâri (or died), his younger brother Veṅkaṭapati-Dêva-Râya established the throne of the empire in Suragiri, being anointed by Tâtayâryya, the guru of his own gôtra, and other chief Brahmans. Immediately after his accession he subdued the Yavanas, driving back Malik-Ibrâhim in despair to his house, and thoroughly beating Muhammad-Shâh (Kutb-Shâhi kings of Gôlkoṇḍa, see *Ep. Ind.* IV, 270). His wives were Vêṅkaṭâmbâ, Râghavâmbâ, Ped-Ôbamâmbâ and Pin-Ôbamâmbâ. He was served as door-keepers by the Kâmbhôja, Bhôja, Kaḷiṅga, Karahâṭa and other kings, and by his own authority held possession of the throne of Karṇâṭa, having destroyed all his enemies from Sêtu even to Himâdri. He made a grant of two villages to Malla-Jyôsya. The śâsana was composed by Kṛishṇa-kavi Kâmakôṭi,[1] grandson of Sabhâpati.

The last Vijayanagar inscription is **Sh. 27** of 1621, the reign of Râma-Dêva-mahârâya. One of the Sante-Bennûr chiefs made a grant on the occasion of his son's marriage.

Kûḍali-maṭha

There are two maṭhas at Kûḍali,—the S'ringêri-maṭha of the Smârtha sect, and the Ârya-maṭha of the Mâdhva sect, called the Kallu-maṭha or stone maṭha. Of the inscriptions of the S'ṛingêri-maṭha, **Sh. 79** has been sufficiently described already under Kadambas. It professes to be a grant to Vidyâśankara-Bhârati and his guru successors. The titles and pretensions of S'ankara-Bhâratîndra are given at great length. But the inscription begins with praise of Vidyâraṇya, who established a great ruler in Vidyânagara. **Sh. 80** is also a grant to Vidyâśankara-Bhârati or Sarasvatî-Bhâratîndra. **Sh. 81** is a grant to Narasiṃha-Bhârati. **Sh. 82** is a grant by S'ankara-Bhârati, consecrated by the hands of Narasiṃha-Bhârati. Of the inscriptions of the Ârya-maṭha, **Sh. 84** is a grant to Nârâyaṇa-yatîndra, disciple of Raghupati-yatîndra. **Sh. 85** is a grant to Vyâsatîrtha-yatîndra, disciple of Brahmaṇyatîrtha.

Keladi

Some account of these kings was given in Vol. VI. Here we find certain details of their genealogy in **Sh. 2**. The line begins with Sadâśiva, whose son was S'ankêndra, whose son was the great Veṅkaṭa, his valour an adamantine armour to the Karṇâṭa country. He was a diamond elephant-goad to the rutting elephants the bounding Tauḷava kings, a sun to the darkness the Kirâtas, a boundary mountain to stop the great ocean of Mlechchhas ever seeking to overflow the South in victorious expeditions. His son was Bhadra, whose son was Vîrabhadra. He was a help to the râjâdhirâja Veṅkaṭâdri (Veṅkatapati-Râya II), being to him like a long right arm, and he gave protection to the southern kings alarmed by the great army of the Pâtuśâha (the Âdil-Shâhi king of Bijapur). Their titles were Yeḍava-Murâri, Kôṭe-kôlâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta. Farther steps can be added from **Sh. 29** and other inscriptions, but it seems better to give the following list of the kings taken from my Gazetteer of Mysore, II, 432.

1.	Chauḍappa-Nâyaka, son of Hulibailu Basappa	..	1499—1513
2.	Sadâśiva-Nâyaka, son of 1	..	1513—1545
3.	Sankanna-Nâyaka I, son of 2	..	1545—1558
4.	Sankanna-Nâyaka II, younger brother of 3	..	1558—1570
5.	Râmarâja-Nâyaka, son of 3	..	1570—1582

[1] From other grants it appears that Kâmakôṭi was the name of Sabhâpati's son.

6.	Venkaṭappa-Nâyaka I, younger brother of 5 ..	1582—1629
7.	Vîrabhadra-Nâyaka, grandson of 6, and son of Bhadrappa-Nâyaka	1629—1645
8.	S'ivappa-Nâyaka, grandson of 4, and son of Siddappa Nâyaka	1645—1660
9.	Venkaṭappa-Nâyaka II, younger brother of 8 ..	1660—1661
10.	Bhadrappa-Nâyaka, son of 8 ..	1661—1663
11.	Sômaśêkhara-Nâyaka I, younger brother of 10 ..	1663—1671
12.	Chennamâji, widow of 11 ..	1671—1697
13.	Basappa-Nâyaka I, adopted son of 12 ..	1697—1714
14.	Sômaśêkhara-Nâyaka II, son of 13 ..	1714—1739
15.	Basappa-Nâyaka II, nephew of 14, and son of Vîrabhadra-Nâyaka	1739—1754
16.	Chenna Basappa Nâyaka, adopted son of 15 ..	1754—1757
17.	Vîrammâji, widow of 15 ..	1757—1763
18.	Sômaśêkhara-Nâyaka III, adopted son of 17 ..	... ...

Sk. 255 and **55** are of the time of Sadâśiva-Nâyaka, in the latter of which he is said to be protecting the Âraga country. **Hl. 9** informs us that he had made a grant for the god Râmanâtha of Kuṟuva. **Hl. 83** is of the time of Vîrabhadra-Nâyaka, son of Bhadrappa-Nâyaka, and grandson of Veṅkaṭappa-Nâyaka. From **Hl. 82** it would appear that he had a minister of his own name. **Sh. 2** tells of his Brahman minister Râmakṛishṇa, to whom the king gave five villages, which he in turn made over to Brahmans. With **Sk. 27** begin the grants of Sômaśêkhara-Nâyaka I, who, as **Sh. 81** informs us, was the son of S'ivappa-Nâyaka, grandson of Siddappa-Nâyaka, and great-grandson of S'ankanna-Nâyaka. **Sh. 28** is a grant to the Bâlikoppa maṭha, freeing from transit duties the loads of 50 of the pack bullocks employed in its service. A list is given of the articles to be loaded, namely, areca-nut, pepper, fringed silk cloths, dried cocoa-nuts, grass, husked rice, unhusked rice, salt, tamarind, jaggory, oil, ghî, baskets, ... catechu, tobacco, cloths &c. The colour and age of the bullocks were to be registered at the *thânas* of Ikkêri, Durgga, Vasudâre (Vastâra), Sakkarepaṭṭaṇa, Kâmandurgga, the *hôbaḷi* below the Ghâts, and the custom-house at Chandâvâra. These seem to indicate the boundaries of the kingdom. **Sh. 3** is his grant of an *umbali* to the boatmen of the ferry at Sîmoge, who were allowed to take fees from passengers, but were required to remain under the orders of the Sîmoge fort and provide *harigôls* (or basket boats) for the service of the palace as might be required.

The succeeding grants are by his widow Chennamâji,—**Sk, 213, 82, 79** and **Sh 17.** The third is an interesting specimen of the style of official orders. It begins with the words *nirûpa-prati* (copy of order), with date and signature, and ends with *nirûpa bandu* (the order stops), followed by the names of the local officials. A man applied for an *umbali* for himself and an endowment for a maṭha erected by his father, on the ground that during the oppression of the Mogals he had erected cattle-folds at his own expense, and taken great pains to protect the cattle.

Sh. 29 is a grant by Basavappa-Nâyaka, son of the above Chennamâji. The concluding verses are some quotation addressed to Guha, and say that wherever a jôgîsvara once performs the worship of S'iva-liṅga, there all holy places abide for ever. A single gift made through love of Hara, with faith in S'iva, frees from sin and procures *môksha*.

Sh. 128 brings us to Sômaśêkhara-Nâyaka II. He made a grant for a herdsman who killed a tiger that had been infesting the Balaur pass. In **Sh. 7** is an account of the erection of the Basavana-vaḍḍu (or dam) on the Tuṅga for his father-in-law Nirvâṇaiya. **Sh. 98** is a grant to Raghurâjatîrtha-svâmi of the Kûḍali stone maṭha.

Hl. 94 is of the time of Basappa-Nâyaka II. **Sk. 209** refers to Siddappa-Nâyaka, perhaps a minister. Kôḍihaḷḷi Basavappa seems to have beheaded a Mancha-Barmma who was committing

lawless acts, and for whose arrest alone orders had been issued. For this it would appear he must have been put into confinement pending the enquiry, and he claims compensation for the time his land was thrown out of season. A refusal already given of this petition was confirmed, with a remark that petitions of this kind from the country for payment of money are not to be made. But the next year, Sômasêkara-Nâyaka III, in, **Sh. 210** on the advice of Sivalingappa, probably his guru, granted him an *umbali*. Each of these orders is called a *vâle*, that is *ôle*, a palmyra-leaf book ; and ends with the statement that it consists of 1 *vâle*, leaf or page.

Sante Bennur

An account of these chiefs was given in Vol. VI. We have here a few inscriptions relating to them. **Sh. 108** refers to a Hire-Rangappa-Nâyaka. It is not clear if he belongs here. **Ci. 62** describes them as of the Pûvala-vamsa, and mentions Hanumi-Nâyaka's sons Billappa-Nâyaka and Kengap a-Nâyaka. They admitted as hereditary the claim of one Linganna to the offices of sênabôva, jyôtisha, and purôhita in all the villages of the Sante-Bennûr-sîme, belonging to the Uchchangi-vente. In **Ci. 67** Kengappa-Nâyaka makes a grant to a tumbler. **Sh. 107** has Hire Hanumappa-Nâyaka's son Rangappa-Nâyaka. It is not certain that he belongs to Sante Bennur. **Ci. 42** brings us to Mummadi-Hanumappa-Nâyaka. **Ci. 47** and **48** are in Mahratti. **Hl. 34** contains a confused account, in which the following succession appears ;—Hire-Hanumappa, whose son was ? Tula-Hanumappa, whose son was Immadi-Hanumappa, whose grandson was Kengappa, whose son was Basavappa.

Bijapur

The Âdil Shâhi kings of Bijapur were descended from a prince said to be a son of the Ottoman Sultân Amurâth or Murâd, and brother of Muhammad the Great, the conqueror of Constantinople. He escaped to Persia, and was transported to the Bahmani court in India, where he rose to power and ended by establishing this line of kings. They were constant rivals of Vijayanagar, and some time after the overthrow of that power invaded Mysore and gained possession of large tracts of the country. These were formed into the provinces of Carnatic Bijapur Balaghat and Carnatic Bijapur Payanghat, and placed under Shahji, father of the famous Sivaji. Their principal opponents here were the Keladi and Mysore kings.

Sk. 324 dated 1632, is a fine Arabic and Persian inscription of the Sultân Muhammad Âdil Shâh, son of Ibrâhim Âdil Shâh, recording the erection of a fort on the hill at the Mâsûr Madaga tank, as an indication of victory and an attempt "to repel the wicked infidels and establish the auspicious Islam."

Ci 43 and **44** are of the same reign, and of considerable interest. The former is partly in Persian and partly in Kannada. The governor Bari-Malik, son of Lâr-Khân, son of Shêkh Malik, resolved to construct a tank, the breached dam of which is still in existence in the hills to the north-west of the great Sûlekere. When laying the foundation he heard that the Sultân was ill, and vowed not to complete it till his recovery. He seems to have obtained from the Hindus some texts as to the merit derived from making a tank. Of these the first is as follows ;—The quail and the boar, the she-buffalo and the elephant, the teacher and the carrier out (of the work),—these six went to *svarga*. All the pandits seem to be acquainted with the verse, but cannot say where it occurs. It is conjectured to be in the *Mâsa-mahâtmya* of the Vâyu or other purâna. The explanation of it is,—That a quail once scooped a hole in the ground (to nestle in) ; a boar came and made it larger ; a buffalo and an elephant each in turn enlarged it still more ; a holy man then pointed out that it could be made into a tank or pond, and the king to whom he gave this advice carried out the idea. For their shares in this work of merit, all went to *svarga* or paradise. The second text is,—A tank, hidden

treasure, establishing the vêdas, a S'iva temple, groves, family, sons,—these seven are continuous progeny, it is said. That is, these seven confer continuous benefit and their reward is unending. But what moved him to make the tank was, to provide for the security of the region south from Basavapaṭṭaṇa, where the Sêndra conutry (as it appears to be called) was covered with great forest, the haunt of robbers. On travellers complaining to him of the dangers of the place, he at once said 'I will go myself and see what there is there.' This he did, and clearing away the forest, built there a town called Mallipura (or Valipura), and made this tank, such that the three worlds were astonished. He freely gave out the land for cultivation, and formed the most sanguine expectations as to the result. 'I will sow without limit' he said,' and to all travelling between Râmêsa and Kâsi will daily supply milk from sugar-cane mills and will set up watersheds. I will continually plant cocoa-nuts, plantains and rice, with betel vines, so that all the people shall be prosperous.' **Ci. 44**, which is all in Persian, states that the Sultân recovered from his illness, and the governor was under the obligation of fulfilling his vow. He therefore completed the tank, and named it Vali Surûr (joy of a friend).

Hl. 106 and **Ci. 46** appear to be grants by governors under the Bijapur Sultâns. **Ci, 51** shows the S'rimanta Sâhib, a Mahratta governor at Basavapaṭṭaṇa, who makes a grant in conjunction with the Sar-Jamîndâr. The final imprecatory verse runs thus ;—Oh ! Râghava-Râjêndra ! though living through seven kalpas, never have I heard of or seen any one who has taken away what he has given. This is said to have been spoken by Jâmbavanta to Râma on his proposing to carry away a jewelled tray which was found buried in the ground of Râvaṇa's palace. But Râma having bestowed Lanka on Vibhîshaṇa, is reminded that he should not remove anything from it.

Chitaldroog

A fuller account of these chiefs will come in the volume for the Chitaldroog District. There are here only two inscriptions belonging to them, in the Sante-Bennûr country, of which they for some time possessed themselves. **Ci. 27** is by Bôleya-Kâmana-Nâyaka's grandson Hiriya-Timmana-Nâyaka. **Ci. 20** is by Bommana-Nâyaka, son of Medakere-Nâyaka, who was the son of ?Kariyappa-Nâyaka.

British

Under this heading must be placed **Sk. 324**. This is the fine Arabic and Persian inscription of the Bijapur Sultâns already referred to above. When the sluice of the tank below was repaired in 1863 by the Bombay Government, this stone was brought down from the hill and built in over the sluice. And across its face was inscribed the fact in Kannada; an example, unfortunately not wanting in other parts, of the sacrifice of bygone art and sentiment to modern bald utility.

Mysore

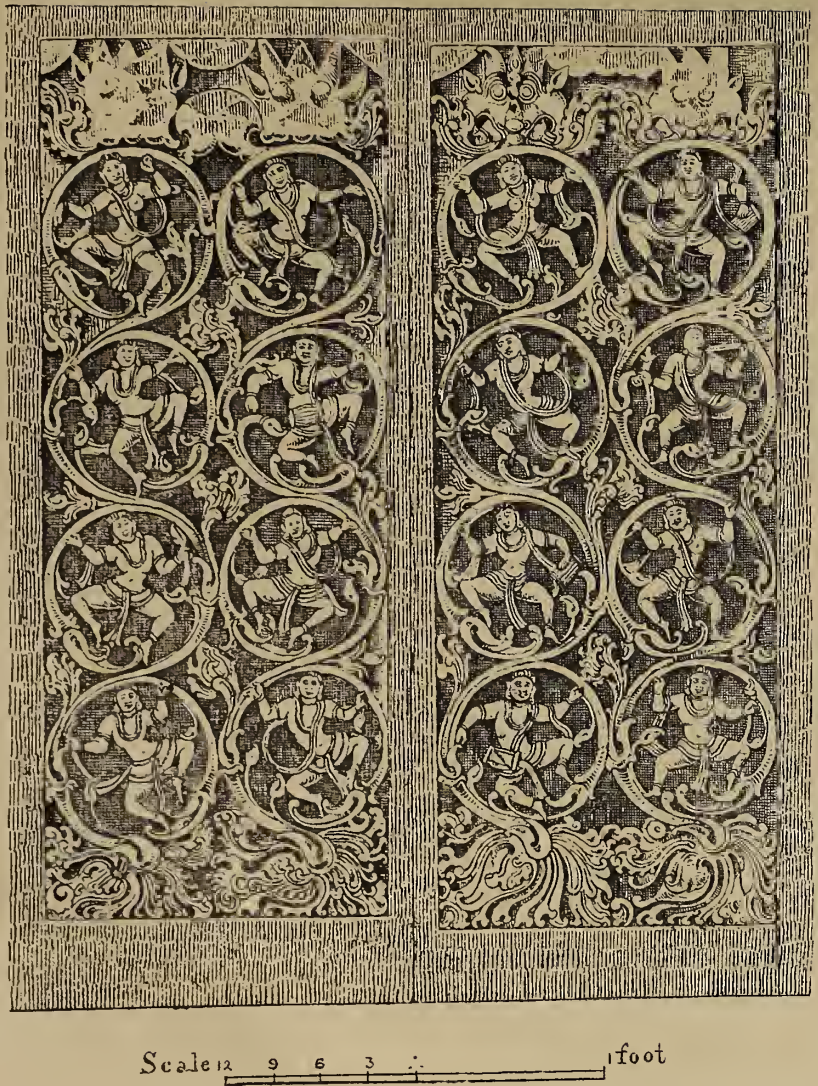
The only inscription of the Mysore kings is **Sk. 91**, recording the visit of the late Mahârâjah to the Kêdârêsvara and other temples at Belgâvi in 1885. It seems very tame and flat after the glowing and eloquent descriptions of royal visits to the place in ancient times, and the glory of this once splendid mother of cities, as it was called, has long passed away.

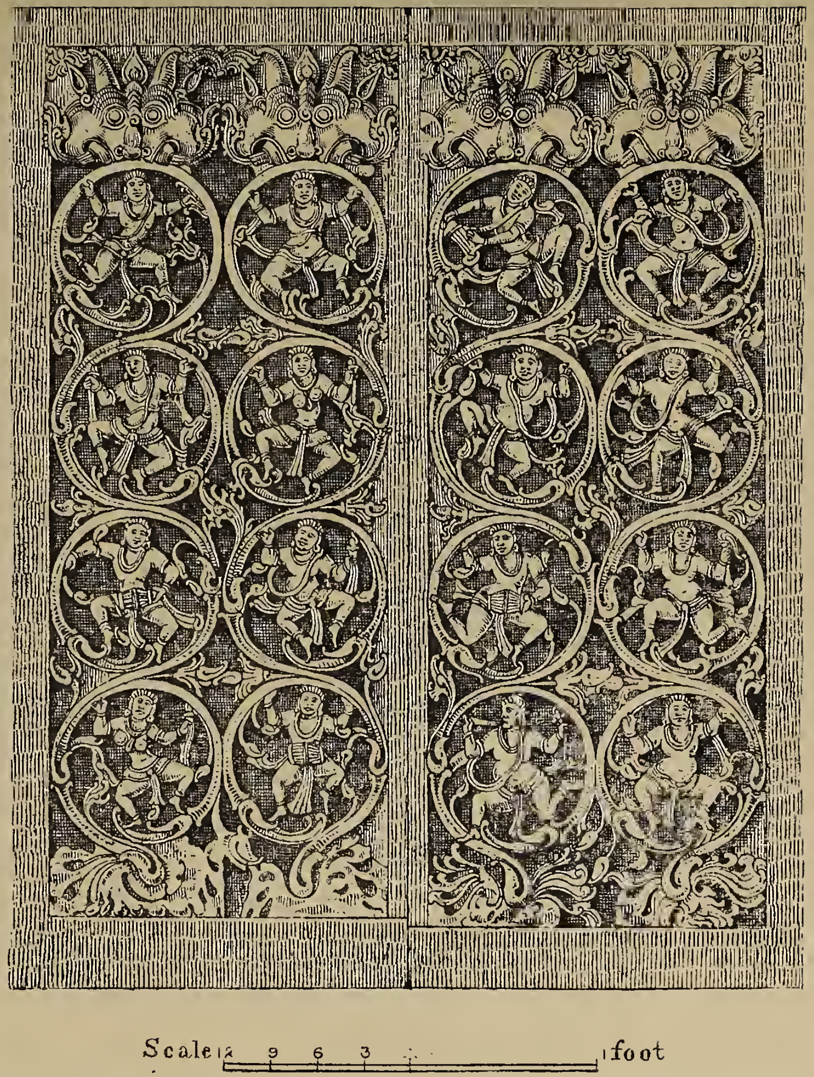
Architecture

The most striking examples of architecture in the District are at Belgâmi and Bandaḷike. Belgâmi was the royal city or capital (*râjadhâni*) of the Banavase Twelve Thousand. The name is variously written in inscriptions as Baḷḷigâve, Baḷḷigâmve, Baḷḷigrâme, Baḷḷipura or Baḷipura. It is said to derive its name from the râkshasa Bali, and to have been visited by the Pâṇḍava brothers after their performance of the Râjasûya sacrifice. They set up the five lingas of the Pañcha Linga temple. It was a place of such antiquity even in the 12th century that it was styled the *anâdi râjadhâni*, or immemorial capital, and *paṭṭaṇaṅgala tavarmmane* [1], the mother of cities. It contained five *maṭhas* and three *puras*, besides seven Brahmapuris. The first were connected with temples to Vishnu, S'iva, Brahma, Jina and Buddha. The principal temple seems to have been that of Dakshiṇa Kêdârêśvara, to which was attached the Kôḍiya-maṭha. At the head of this were a very learned and distinguished line of high priests, a branch of the Kâḷâmukhas, forming the S'akti-parishe of the Mûvara-kôṇeya-santati of the Parvvatâvali. The first one named is Kêdâraśakti, whose disciple was S'rîkaṇṭha, whose disciple was Sômêśvara (with dates 1094-1113), who had a younger brother Vidyâbharaṇa. Sômêśvara's disciple was Gautama (dates 1129-1149), whose disciple was Vâmaśakti (dates 1156-1193), whose disciple was Jnânaśakti. There was also a Vâmaśakti, disciple of S'rîkaṇṭha, in 1215. And there was besides another line from Kêdâraśakti, namely, his disciple Rudrâbharaṇa, whose disciple was Vâlmîki in 1078. This maṭha was not only celebrated for learning, but was a centre for dispensing medicine to all manner of sick persons, and like the mediæval monasteries in Europe, for distribution of food to the destitute and mendicants of all classes and sects. Another principal temple was the Pañcha Linga, already referred to. This had attached to it the Kâlâmukha Brahmachâri-sthâna, at the head of which in 1036 was the celebrated Lakulîśvara, founder of the Pâśupata sect, whose system of philosophy is frequently referred to as the Lâkula-siddhânta and the Lâkulâmnâya.

Belgâmi is now an ordinary small village of 1100 inhabitants. Several of the temples of which it formerly boasted still exist, but mostly in ruins. The Kêdârêśvara is perhaps the best preserved. It is a triple temple, originally of very ornate design, in theChâḷukyan style. In front of each of the pinnacles is the Hoysala crest, but this must have been added after the Banavâsi country had come into their possession, as the temple is evidently of much older date, and there is no Hoysala inscription in support of a claim for them as the founders of it. But the erection of the Kêdârêśvara temple at Halebid was almost certainly suggested by this one, for Abhinava-Kêtala-Dêvi, who was associated with Ballâḷa II in its erection, was, it would seem, connected with the neighbouring city of Bandaḷike (see Sk. 235). The Kêdârêśvara at Belgâmi is situated behind the embankment of the Tâvarekere or lotus tank which is frequently mentioned in the inscriptions. The Kôḍiya-maṭha, as its name indicates, must have been situated near the *kôḍi*, or waste weir. Another temple still standing is the Pancha-Liṅga, towards the north, near the Jiddi tank. The sculpture in it must have been very fine, especially the Umâ-Mahêśvara groups. Two *dvârapâlaka* in the Bangalore Museum were brought, I believe, from here. There is a Nîlakaṇṭha shrine, the liṅga in which is ofgreen stone. North of this is the Tripurântaka, a double temple, with rich carving in the doorways and the perforated screen between the two chapels. In the middle of the village is the Sômêśvara temple, now a large and plain building. The Jina basti is represented by a massive seated Jina in the yard of a private house. There is also a colossal fallen statue of Jina to the east of the village. The Bauddhâlaya was to the west of the Jiddi tank, where a large mutilated figure of Târa Bhagavatî is still lying. North-west of the village is a small island called Sîtâ-honda, which contained a temple of Jalaśayana and a number of Vishnu shrines. The images have been removed, I was told, to Shimoga.

[1] *Tavârmmane,*—the home from which a bride goes forth on becoming a wife.





STONE SCREENS, TRIPURÂNTAKA TEMPLE,

BALGAMI

The most striking object standing in the village is perhaps the Bhêruṇḍêśvara pillar, now called the Garuḍa-kambha. It is a lofty and elegant monolith, with a figure of the Gaṇḍa Bhêruṇḍa at the top.[1] It was erected, according to the inscription on its base (**Sk. 151**), by Châmuṇḍa-Râya in 1047, and probably fixed the length of the *bhêruṇḍa* pole used in measuring land (see **Sk. 120**). Near to it is the S'ûla Brahma stone, representing a man about to leap from the top of the pillar, supported by celestial nymphs; with another tableau showing him fallen upon the points of a row of stakes. This act of suicide was apparently in fulfilment of a vow (see **Sk. 152**). It is much to be desired that some efficient arrangements were made for conserving the interesting temples and other monuments at Belgâmi. The existing arrangements seem next to useless. Some scattered stones bearing inscriptions have been collected in the precincts of the Kêdârêsvara temple, but Lingâyits have been allowed to build mud walls within the temples round the Nandi, thus forming separate little dark chambers for their own peculiar worship. The enclosure walls are in a broken down condition, and the courtyards overgrown with rank vegetation.

Bandalike or Bandaṇike, as it is called in the inscriptions, must have been a splendid city in its time, and appears to have been the *râjadhâni* (royal city or capital) of the Nâgarakhaṇḍa Seventy. It is now entirely deserted and overgrown with teak trees. Of the ruined temples there, the Sômêśvara had an elaborately carved screen on each side of the doorway, extending from the ground to the roof, representing an one side the *Râmâyaṇa* story and on the other the *Bhârata* story. The former has been much damaged by fire. The Trimûrti temple must have been a handsome building. It has a fine *siṁha-lalâṭa*, with the regents of the cardinal points, in front of a dome which has tumbled down. In the centre of this carving is an empty niche formerly occupied by some image. There is also a ruined Sahasralinga temple. The Jina basti must have been a large and important one. On the pillars are inscriptions engraved in *bandhas* or wheels, with a key to their interpretation (see **Sk. 222** to **234**, and **228** to **231**). Near the Trimûrti temple is a sculptured stone representing the acts described in **Sk. 249.** In the lowest tableau the queen is seen giving away her cloth to her attendants, preparatory to the last farewell. In the middle tableau, on one side are the attendants standing round the cloth, over which is held an umbrella of honour, while on the other side is seated a man in penance, surrounded by others with drawn swords preparing to cut off his head.

The Praṇamêśvara temple at Tâlgunda, of which hardly anything remains, is of special interest on account of its antiquity and associations. It professes to have been founded by Brahma, and the fine pillar inscription in front of it says that Sâtakarṇṇi and other great kings performed worship there, which would take us back to the 2nd century. Close by is the Brahma tîrtha, the five lingas at which are said to have been set up by the gods Brahma, Indra, Chandra, Yama and Agni. The tank covered with lotus, the construction of which it is the object of the pillar inscription to record, is also still there. Tâlgunda moreover was the birth-place of the Kadambas.

At Sante-Bennûr is an imposing mosque erected by Randulha Khân on the site of the Raṅganâtha temple, which was destroyed. The mosque was desecrated in revenge by the ousted chief, and has never been used. The *hoṇḍa* or reservoir in front, faced round with flights of steps, had ornamental pavilions at the angles and in the centre. These were improved with elegant additions by the Muhammadans, but are in a ruinous condition. A fountain used to play from the middle one.

[1] Its dimensions are as follows,—the shaft, to the top of the cornice of the capital, 30 feet 6 inches high; the Bheruṇḍês'vara at top, about 4 feet high; the bottom of the pillar is 1 foot 6 inches square to 8 feet from the ground; above that it is circular, of the same diameter, with decorative bands. The Bhêruṇḍa is a double-headed eagle, with human body.

Classified List of the Inscriptions, arranged in chronological order.

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
		Pandava			
? 1193	Janamêjaya ..	Sk 12	? 1193	Janamêjaya ..	Sk 45
? 1193	,, .	,, 86	..	.. ..	..
		Ayodhya			
? c 1750	Dhammângada ..	Sh 86	..	.. ..	..
		Kadamba			
? c 250	Siva[skanda]varmmâ ..	Sk 234	? 1075	.. rjjuna-Dêva ..	Sk 191
c 400	Mândhâtrivarmmâ ..	,, 29	1118	Sôma ..	,, 117
c 450	S'ântivarmmâ ..	,, 176	1129	Taila ..	,, 100
? c 500	Madhuvarmmâ ..	,, 66	1130	Tailapa-Dêva .	Hl 47
870	Indra ..	Hl 13	? 1154	Purandara-Râya ..	Sh 79
? c 890	Ajavarmmarasa ..	Sk 45*b*	c 1170	.. ..	Sk 171
? c 1030	Kuvara Taila ..	Sh 122	1174	Sôma ..	,, 236
1047	Châvuṇḍa-Râyarasa ..	Sk 151	? 1182	Bòppa-Dêva ..	,, 197
1048	,,	,, 120	? 1200	Mukkaṇṇa .	,, 186
1060	Satyâśraya-Dêva ..	,, 152	1204	Brahma ..	,, 225
1063	Châmuṇḍa-Nâyaka ..	,, 11	? 1235	Kadamba-Râya ..	Sh 80
	Sendraka			***Senavara***	
c 685	Pogilli ..	Sk 154	c 700	Sênavâra ..	Sk 278
		Ganga			
? 357	Tadaṅgâla-Mâdhava ..	Sk 52	? 1118	Nanniya-Gaṅga ..	Sk 127
915	Ereyappa ..	Sh 96	1120	,, ..	Sh 12
c 970	Satyavâkya ..	,, 24	1122	,, ..	,, 15
1058	Vikramâditya-Dêva ..	Sk 83	1122	,, ..	,, 4
1060	,, ..	,, 152	1122	,, ..	,, 13
c 1060	Barmma-Dêva ..	Sh 6	? 1122	,, ..	,, 39
1070	Udayâditya-Dêva ..	Sk 109	? c 1122	,, ..	,, 42
c 1070	,, ..	,, 110	c 1122	,, ..	,, 44
? 1072	,, ..	,, 132	1125	Vîra-Gaṅga ..	,, 56
1075	,, ..	,, 51	1127	,, ..	,, 99
1075	,, ..	,, 130	1140	Nanniya-Gaṅga ..	,, 37
1076	Gaṅga-Permmâḍi ..	Hl 14	1142	.. ..	,, 20
? 1085	,, ..	Sh 10	1158	,, ..	Sk 18
? 1103	,, ..	,, 14	1180	Barmmarasa ..	Ci 73
? 1103	,, ..	Sk 115	1185	Mâra Bammarasa ..	Hl 79
1108	,, ..	Sh 51	1214	Nârasiṃharasa .	Ci 64
1111	,, ..	,, 89	1218	.. ..	Sh 5
1112	,, ..	,, 64	1220	Vaijarasa ..	Ci 72
1113	,, ..	,, 97	1221	Bammarasa ..	,, 72
1115	,, ..	,, 23	? c 1245	.. ..	Sh 87
1115	Nanniya-Gaṅga ..	Sh 57			

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
	Râshtrakûta				
c 830	Nripatuṅga Amôghavarsha	Sk 283	934	Suvarṇṇavarsha	Hl 22
870	.. rasa Mârasatya	Hl 13	934	"	" 23
? c 890	Kannara Vallabha	Sk 45b	935	"	Sk 194
902	"	" 284	935	"	" 322
918	" Akâlavarsha	" 219	? c 950	Khandara-Ballaha	" 183
934	Suvarṇṇavarsha	Hl 21	963	Kannara-Dêva	Sh 22
	S'ântara				
c 830	Ja[ya]gêsi	Sk 283	1027	Nanni-S'ântara	Sk 53
? c 890	S'ântarasa	" 45b	1063	Vîra-S'ântara	" 63
902	Vikramâditya-S'ântara	" 284	1068	"	" 46
934	S'ântara	Hl 21	? c 1070	"	" 62
934	"	" 22	1076	Kaḷi-S'ântara	" 50
934	"	" 23	1149	Jagadêvarasa	" 103
950	Jinadatta-Râya	Sk 114	1173	Vîra-S'ântara	" 88
? c 1000	..	Sk 180	1191	"	Sh 116
1007	Oḍḍammana	" 195	1287	Tammarasa	Sk 312
1027	Vikrama-S'ântara	" 47			
	Châlukya				
? c 640	Polekêsi	Sk 10	1061	Trailôkyamalla-Dêva	Sk 5
c 685	Vinayâditya-Râjâśraya	" 154	1063	"	" 11
c 700	Vijayâditya-Satyâśraya	" 278	1063	"	Ci 18
? c 980	Âhavamalla-Dêva	" 184	1065	"	Sk 170
992	"	Ci 7	1065	"	" 296
997	"	Sk 179	1066	"	" 19
? 1002	Satyâśraya	" 71	1067	"	" 169
1012	Tribhuvanamalla-Dêva	" 287	1068	"	" 136
1016	Jayasiṅgha-Dêva	" 307	c 1070	Bhuvanaikamalla-Dêva	" 109
? 1016	"	" 308	1070	"	" 110
1017	"	" 285	1071	"	" 129
1019	"	" 125	1071	"	Hl 81
1021	"	" 9	1072	"	Sk 132
1028	"	" 33	1074	"	" 295
? 1029	"	" 177	1075	"	" 51
1030	..	" 81	1075	"	" 221
1031	"	" 30	1075	"	" 128
1032	"	" 20	1075	"	" 130
1036	"	" 126	1075	Sômêśvara	" 67
1039	"	" 153	1075	"	Hl 69
1042	Âhavamalla-Dêva	" 184	1076	Tribhuvanamalla-Dêva	Sk 50
1046	Trailôkyamalla-Dêva	" 323	1076	"	Hl 14
1046	..	" 160	1077	"	Sk 124
1047	"	" 151	c 1078	"	" 107
1048	"	" 120	1078	"	" 135
1048	"	Hl 107	1080	"	" 8
1054	"	" 119	1080	Vikramâditya	" 218
1054	"	Sk 118	c 1080	Tribhuvanamalla-Dêva	" 111
1055	"	Hl 1	1080	"	" 293
1058	Âhavamalla-Dêva	Sk 83	1080	"	" 297
1060	Trailôkyamalla-Dêva	" 6	c 1080	"	Ci 19
1060	"	" 152	? 1083	"	" 33

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
? 1085	Tribhuvanamalla-Dêva ..	Sh 10	1114	Vikramâṅka ..	Sk 137
1085	„ ..	Sk 16	1115	Tribhuvanamalla-Dêva ..	Sh 57
1086	„ ..	„ 275	1115	„ ..	Sk 60
1088	„ ..	„ 17	1117	„ ..	„ 316
1089	„ ..	„ 14	1120	„ ..	Sh 12
1089	Jagadêkamalla-Dêva ..	„ 309	1122	Trailôkyamalla-Dêva ..	„ 4
c 1090	Vikramâditya ..	Hl 30	1122	Tribhuvanamalla-Dêva ..	„ 42
1092	Tribhuvanamalla-Dêva .	Sk 178	1122	„ ..	„ 44
? 1092	„ ..	„ 166	1122	„ ..	„ 13
1093	.. .	„ 90	1122	„ ..	„ 15
1094	„ ..	„ 94	? 1122	„ ..	„ 39
1096	„ .	„ 114	1123	„ ..	Sk 246
1098	„ ..	„ 13	1125	„ ..	Sh 56
1098	„ ..	„ 106	1125	„ ..	Ci 61
c 1100	„ ..	„ 311	1127	Bhûlôkamalla-Dêva .	Sh 99
c 1100	„ ..	„ 15	1127	Sômêśvara-Dêva ..	Sk 280
c 1100	„ ..	Hl 109	1129	„ Bhûlôkamalla ..	„ 100
1103	„ ..	Sh 14	1131	Bhûlôkamalla-Dêva ..	„ 133
1103	Vikramâditya ..	Sk 98	? 1134	.. ..	Sh 32
1103	Tribhuvanamalla-Dêva ..	Hl 66	1139	„ ..	Sk 266
1103	„ ..	„ 67	1139	„ ..	„ 112
1104	„ ..	Sk 131	1140	„ ..	Sh 37
1107	„ ..	„ 192	1141	Jagadêkamalla-Dêva ..	Sk 290
? 1108	„ ..	Sh 51	1143	„ ..	„ 276
1108	„ ..	Sk 294	1147	„ ..	„ 267
c 1110	„ ..	„ 149	? 1149	„ ..	Ci 38
c 1110	• ..	„ 77	1149	„ ..	„ 39
1111	„ ..	Sh 89	1149	„ ..	Sk 164
1111	„ ..	Hl 10	1149	„ ..	„ 165
1112	„ ..	Sh 64	1156	Trailôkyamalla-Dêva ..	„ 104
1113	„ ..	„ 97	c 1164	„ ..	„ 108
1113	„ ..	Sk 99	1185	Sômêśvara-Dêva ..	„ 249
1114	.. ..	„ 76	1189	„ ..	Hl 46

Nolamba-Pallava

1048	Nanni-Noḷamba ..	Hl 107	c 1050	Trailôkyamalla Noḷamba ..	Ci 9
c 1050	Noḷamba ..	Ci 8	? 1054	„ ..	Hl 119

Pandya

? 1083	Tribhuvanamalla-Pâṇḍya	Ci 33	1125	Râya-Pâṇḍya ..	Ci 61
? 1112	.. ..	„ 58	? 1149	Vîra-Pâṇḍya ..	„ 38
1113	Kâma-Dêva ..	Sk 99	1149	„ ..	„ 39
? c 1120	.. ..	Ci 3	1180	Pâṇḍya-Dêvarasa ..	Sk 300

Kalachurya

1158	Bijjaṇa-Dêva ..	Sk 162	1162	Bijjaṇa-Dêva ..	Sk 56
1158	„ ..	„ 190	1162	„ ..	„ 102
1158	„ ..	„ 18	1163	„ ..	„ 242
1159	„ ..	„ 123	1164	„ ..	„ 108
1160	„ ..	„ 78	1168	Râyamurâri-Sôvi-Dêva ..	„ 92
c 1160	„ ..	„ 139	c 1170	„ ..	„ 171
c 1160	„ ..	„ 161	? 1170	„ ..	„ 181
c 1160	„ ..	„ 146	c 1170	„ ..	„ 272

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1171	Râyamurâri-Sôvi-Dêva ..	Sk 151	1180	Sankama-Dêva ..	Hl 50
? 1171	,, ..	,, 251	? 1180	Âhavamalla-Dêva ..	Sk 158
? 1172	,, ..	,, 269	1181	,, ..	,, 119
1174	,, ..	,, 236	1181	,, .	,, 144
1175	,, ..	,, 75	? 1182	,, ..	,, 197
1176	,, ..	,, 206	1183	,, ..	,, 159
1179	,, ..	,, 96	1183	,, ..	,, 245
1179	Sankama-Dêva ..	,, 123*b*	? c 1200	,, ..	,, 227
1180	,, ..	,, 237	1208	.. ..	Hl 25
? 1180	,, ..	,, 300			

Hoysala

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1111	Biṭṭi-Dêva ..	Sh 89	1203	Ballâḷa-Dêva II ..	Sh 88
? 1112	Nârasiṃha-Dêva ..	,, 64	1203	,, ..	Sk 113
1120	.. ..	,, 12	? 1203	,, ..	,, 244
? c 1120	.. ..	,, 125	1203	,, ..	Hl 108
1131	(Ballâḷa-Dêva) ..	Sk 87	? 1204	,, ..	Sh 65
? 1142	..	Ci 60	1204	,, ..	Sk 225
1163	Nârasiṃha-Dêva ..	Hl 87	1204	,, ..	Hl 7
? 1166	,, ..	,, 98	1207	,, ..	Sk 235
1167	.. ..	Sh 55	1209	,, ..	,, 235
1168	.. ..	Ci 74	1211	,, ..	Sh 103
1170	,, ..	,, 36	? 1211	,, ..	Sk 202
? 1172	Ballâḷa-Dêva II ..	Sh 43	? 1212	,, ..	,, 196
? 1172	,, ..	,, 45	1214	,, ..	Ci 64
1175	,, ..	Hl 45	1215	,, ..	Sk 247
? 1178	,, ..	Sh 52	1216	,, ..	Sh 54
? 1178	,, ..	,, 53	1218	,, ..	,, 5
1180	,, ..	,, 36	1220	,, ..	Ci 6
? 1180	,, ..	,, 40	1220	Nârasiṃha-Dêva II ..	,, 72
1180	,, ..	Ci 73	1225	,, ..	,, 40
1180	,, ..	,, 77	1228	,, ..	Hl 8
1181	,, ..	Sk 212	1229	,, ..	Ci 45
? 1182	,, ..	,, 168	1233	,, ..	,, 52
1184	,, ..	,, 145	1245	Sômêśvara-Dêva ..	Sh 87
? 1185	,, ..	Hl 91	1287	Nârasiṃha-Dêva III ..	,, 61
? c 1185	,, ..	,, 111	1287	,, ..	,, 62
? 1186	,, ..	Sk 143	1289	,,	Hl 11
? 1186	,, ..	,, 148	1290	,, ..	,, 90
? 1186	,, .	,, 214	1291	,, ..	Sh 78
? 1188	,, ..	Sh 118	1292	,, ..	,, 72
1193	,, ..	Sk 105	? 1296	,, ..	,, 75
1194	,, ..	,, 138	1309	Ballâḷa-Dêva III ..	,, 19
1198	,, ..	,, 315	1313	,, ..	,, 68
? c 1200	,, ..	Sh 48	? 1314	,, ..	Hl 76
? 1200	,, ..	Sk 186	? 1319	,, ..	,, 117
1200	,, ..	Ci 37	1320	,, ..	Sh 69
? 1202	,, ..	Sk 156	? 1340	.. ..	Ci 65

Sinda

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
? 1061	Kayavirasa ..	Sk 69	1166	Îśvara-Dêvarasa ..	Hl 98
1117	Chaṭṭarasa ..	,, 316	1172	,, ..	,, 27

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1173	Îsvara Dêvarasa	Hl 26	1204	Malli-Dêvarasa	Hl 7
1175	,,	,, 45	1208	,,	,, 25
1176	..	Sk 206	1215	Îsvara-Dêvarasa	,, 41
1180	,,	Hl 50	1215	,,	,, 42
1187	Malli-Dêvarasa	,, 35	1215	,,	,, 44
1189	,,	,, 46	1216	,,	,, 48
1195	,,	,, 51	1222	,,	,, 20
1196	,,	,, 37	1232	Kêsava-Dêvarasa	,, 43
1196	,,	,, 38	1244	Bîra-Dêvarasa	,, 49
1196	,,	,, 40	1245	,,	,, 54
1197	,,	,, 28	1246	,,	,, 58
1197	..	,, 39	1247	,,	,, 55
1198	,,	Sk 315	1247	,,	,, 56
?c 1200	..	Hl 123			

Sevuna (or Yadava)

1215	Simhaṇa-Dêva	Sk 95	1268	Mahadêva-Râya	Ci 21
1215	,,	Hl 44	1268	,,	,, 22
1216	,,	,, 48	1268	,,	Sk 41
1222	,,	Sk 270	1269	Râmachandra-Dêva	,, 172
1222	,,	,, 273	1270	,,	,, 121
1222	,,	Hl 20	1277	,,	Ci 2
1223	,,	Sk 175	1280	,,	,, 24
1223	,,	,, 268	1281	,,	Sk 140
1224	,,	,, 248	1282	,,	Ci 23
1230	,,	,, 274	1283	,,	Sk 203
1232	,,	Hl 43	1284	,,	,, 122
1244	,,	Sk 80	1284	,,	,, 291
1248	Khandâra-Dêva	,, 217	1286	,,	,, 141
1256	,,	,, 198	1286	,,	Hl 12
1256	,,	,, 199	1286	,,	,, 17
1256	,,	,, 271	? 1294	,,	Sk 211
1265	Mahadêva-Râya	Ci 4	1294	,,	Hl 29
1268	,,	Sk 41	1295	,,	Ci 26

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1368	Bukka-Râya	Sk 281	? 1413	(Harihara-Râya)	Sh 30
1368	,,	,, 282	1415	,,	,, 31
1376	,,	,, 57	1416	Dêva-Râya	Sk 252
1377	Harihara-Râya	,, 35	1417	,,	,, 37
1379	,,	Hl 84	1420	,,	,, 288
1390	,,	Sk 313	1422	Vijaya-Râya	,, 93
1390	,,	Hl 6	1430	Dêva-Râya	,, 40
? 1396	,,	Sk 241	1431	,,	Sh 71
1396	,,	Hl 71	1442	Immaḍi-Dêva-Râya	Sk 240
1396	,,	,, 96	? 1445	,,	,, 36
? 1398	..	Sk 260	1447	Mallikârjuna-Râya	,, 239
?c 1400	..	Sh 11	1485	..	Sh 109
1401	,,	Sk 302	1510	Kṛishṇa-Râya	Sk 234
? 1403	Dêva-Râya	Hl 68	1510	,,	Hl 101
1407	..	Sh 110	1513	,,	Sh 1
1409	,,	,, 70	1515	,,	Sk 25

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1524	Kṛishṇa-Râya ..	Sh 26	1565	Râma-Dêva-Râya ..	Ci 62
1527	,, ..	,, 84	1570	.. ..	Sk 28
1527	,, ..	,, 85	1587	Venkaṭapati-Dêva-Râya ..	Sh 83
1545	Sadâśiva-Râya ..	Ci 76	1621	Râma-Dêva-Râya ..	,, 27
1557	,, ..	Hl 9			
	Kudali-matha				
? 1154	S'ankara-Bhârati ..	Sh 79	1527	Vyâsatîrtha-yatîndra ..	Sh 85
? 1235	Vidyâśankara-Bhârati ..	,, 80	1668	Narasimha-Bhârati ..	,, 81
1527	Nârâyaṇa-yatîndra ..	,, 84	1683	S'ankara-Bhârati ..	,, 82
	Keladi				
? 1544	Sadâs'iva-Nâyaka ..	Sk 255	1681	Channamâji ..	Sk 82
1556	,, ..	,, 55	1691	,, ..	,, 79
1557	,, ..	Hl 9	1696	,, ..	Sh 17
1571	,, ..	,, 60	1712	Basavappa-Nâyaka ..	,, 29
1632	Vîrabhadra-Nâyaka ..	,, 83	1718	Sômaśêkhara-Nâyaka ..	,, 128
? 1636	,, ..	,, 82	1719	,, ..	Sk 42
1641	,, ..	Sh 2	? 1722	,, ..	Sh 7
1664	Sômaśêkhara-Nâyaka ..	Sk 27	? 1724	.. ..	,, 21
1668	,, ..	Sh 81	1738	,, ..	,, 98
1670	,, .	,, 28	1752	Basappa-Nâyaka ..	Hl 74
1671	,, ..	,, 3	c 1757	Siddappa-Nâyaka ..	Sk 209
1672	Channamâji ..	Sk 213	1758	Sômaśêkhara-Nâyaka ..	,, 210
	Sante Bennur				
1558	H re-Raṅgappa-Nâyaka ..	Sh 108	? c 1610	.. ..	Ci 63
1562	Pilapa-Nâyaka ..	Ci 69	c 1615	Hanumappa-Nâyaka .	,, 47
1565	,, Keṅgappa-Nâyaka ..	,, 62	? 1616	,, ..	,, 48
? c 1565	Kengappa-Nâyaka ..	,, 67	? 1616	,, ..	,, 49
1576	Raṅgappa-Nâyaka ..	Sk 107	? 1625	Mummaḍi-Hanumappa-Na.	,, 35
1601	Mummaḍi-Hanumappa-Na.	Ci 42	? 1667	Basavappa ..	Hl 34
? c 1610	Hanumappa-Nâyaka ..	,, 25		..	
	Bijapur				
1632	Muhammad Âdil Shâh ..	Sk 324	? 1679	Shâhaji ..	Hl 106
1653	,, ..	Ci 43	1679	Navâb-Divân ..	Ci 46
1653	,, ..	,, 44	1758	S'rîmanta-Sâhib ..	,, 51
	Chitaldroog				
? 1675	Timmaṇṇa-Nâyaka ..	Ci 27	? 1689	Bommaṇṇa-Nâyaka ..	Ci 20
	British			***Mysore***	
1863	Bombay Government ..	Sk 324	1885	Châmarâja Woḍeyar ..	Sk 9

INSCRIPTIONS IN THE SHIMOGA DISTRICT.

SHIMOGA TALUQ.

1

At Shimoga, on copper plates in possession of Vûragaḍuru Sûrappa.

(Nâgari characters.)

(I*b*) S'rî-Gaṇâdhipatayê namaḥ |
namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'aṃbhavê ||
Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṃ |
yad gajô'py Agajôdbhûtaṃ Hariṇâpi cha pûjyatê ||
asti kshîramayâd dêvair mathyamânân mahâṃbudhêḥ |
navanîtam ivôdbhûtam apanîta-tamô mahaḥ ||
tasyâsît tanayas tapôbhir atuḷair anvartha-nâmâ Budhaḥ
puṇyair asya Purûravâ bhuja-balair âyur dvishâṃ nighnataḥ |
tasy-Âyur Nahushô'sya tasya parushô yuddhê Yayâtiḥ kshitau
khyâtas tasya cha Turvasur Vasu-nibhaḥ śrî-Dêvayânî-patêḥ ||
tad-vaṃśê Dêvakîjânir didîpê Timma-bhûpatiḥ |
yaśasvî Tuḷuvêndrêshu Yadôḥ Kṛishṇa ivânvayê ||
tatô'bhûd Bukkamâjânir Îsvara-kshitipâlakaḥ |
atrâsam aguṇa-bhraṃśaṃ mauḷi-ratnaṃ mahîbhujâṃ ||
sarasâd udabhût tasmân Narasâvanipâlakaḥ |
Dêvakî-nandanât Kamô Dêvakî-nandanâd iva ||
Kavêrîm âśu badhvâ bahuḷa-jala-bharâṃ yô vilaṅghyaiva śatrûn
jîvagrâhaṃ gṛihîtvâ samiti bhuja-balât tañ cha râjyaṃ tadîyaṃ |
kṛitvâ S'rîraṅga-pûrvaṃ tad api nija-vaśê paṭṭaṇaṃ yô babhâsê
kîrti-staṃbhaṃ nikhâya tri-bhuvana-bhavana-stûyamânâpadânaḥ ||
Chêraṃ Chôḷam cha Pâṇḍyaṃ tam api cha Madhurâ-vallabhaṃ mâna-bhûshaṃ
vîryôdagraṃ Turushkaṃ Gajapati-nṛipatiñ châpi jitvâ tad-anyân |
â-Gaṅgâ-tîra-Laṅkâ-prathama-charama-bhûbhṛit-taṭântaṃ nitântaṃ
khyâtaḥ kshôṇîpatînâm srajam iva śirasâṃ śâsanaṃ yô vyatânît ||
vividha-sukṛitôddâmê Râmêsvara-pramukhê muhur
mudita-hṛidayas sthânê sthânê vyadhatta yathâ-vidhi |
budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaśa
tri-bhuvana-janôdgîtaṃ sphîtaṃ yaśaḥ punaruktayan ||
Tippâjî-Nâgalâ-Dêvyoḥ Kausalyâ-śrî-Sumitrayôḥ |
dêvyôr (II*a*) iva Nṛisiṃhêndrât tasmât Paṅktirathâd iva ||
vîrau vinayinau Râma-Lakshmaṇâv iva nandanau |
jâtau Vîra-Nṛisiṃhêndra-Kṛishṇa-Râya-mahîpatî ||

vîra-srî-Nârasiṃhas sa Vijayanagarê ratna-siṃhâsanasthaḥ
kîrtyâ nîtyâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâṃ vadânyân |
â Sêtôr â Sumêrôr avanisura-nutaḥ svairam â chôdayâdrêr
â pâschâtyâchalântâd akhiḷa-hṛidayam âvarjya râjyaṃ śaśâsa ||
nânâ-dânâny akârshît Kanaka-sadasi yas śrî-Virûpâksha-dêva-
sthânê śrî-Kâḷahaśtîsitur api nagarê Vênkaṭâdrau cha Kâñchyâṃ |
S'rîśailê S'ôṇaśailê mahati Hariharê 'hôbalê Saṅgamê cha
Srîraṅgê Kumbhakôṇê hṛita-tamasi mahâ-Nanditîrthê Nivṛittau ||
Gôkarṇê Râmasêtau jagati tad itarêshv apy aśêshêshu puṇya-
sthânêshv ârabdha-nânâvidha-bahula-mahâdâna-vâri-pravâhaiḥ |
yasyôdañchat-turaṅga-prakara-khura-rajas-śushyad-ambhôdhi-magna-
kshmâbhṛit-paksha-chhidôdyattara-Kuliśadharôtkaṇṭhitâ kuṇṭhitâbhût ||
brahmâṇḍaṃ viśva-chakraṃ ghaṭam udita-mahâbhûtakaṃ ratna-dhênuṃ
saptâṃbhôdhîṃś cha kalpa-kshitiruha-latikê kâñchanîṃ kâmadhênuṃ |
svarṇa-kshmâṃ yô hiraṇyâśva-rathaṃ api tulâpûrushaṃ gô-sahasraṃ
hêmâśvaṃ hêmagarbhaṃ kanaka-kari-rathaṃ pañcha-lâṅgaly atânît ||
râjyaṃ praśâsya nirvighnaṃ prâjyam dyâm iva śâsituṃ |
tasmin guṇêna vikhyâtê kshitêr Indrê divaṃ gatê ||
tatô'py avârya-vîrya-śrî-Kṛishṇa-Râya-mahîpatiḥ |
bibharti maṇi-kêyûra-nirviśêshaṃ mahîṃ bhujê ||
kîrtyâ yasya samantataḥ prasṛitayâ viśvaṃ ruchaikyaṃ vrajêd
ity âśaṅkya purâ Purârir abhavat phâlêkshaṇaḥ prâyaśaḥ |
Padmâkshô'pi chaturbhujô'jani chaturvaktrô'bhavat Padmabhûḥ
Kâḷî khaḍgam adhâd Ramâ cha kamalaṃ vîṇâñ cha Vâṇî karê ||
yat-pratâpa-jitô bhânuḥ pataty ambunidhau dhruvaṃ |
dussahaṃ manasas tâpaṃ sutarâṃ sôḍhum akshamaḥ ||
śatrûṇâṃ vâsam êtê dadata iti rushâ kin nu saptâṃburâśîn
nânâ-sênâ-turaṅga-truṭita-vasumatî-dhûḷikâ-pâlikâbhiḥ |
saṃśôshya svairam êtat-pratinidhi-jaladhi-śrêṇikâṃ yô vidhattê
brahmâṇ(II *b*)ḍa-svarṇa-mêru-pramukha-nija-mahâdâna-tôyair amêyaiḥ ||
mad-dattâm arthi-sârthas śriyam iha suchiraṃ bhuñjatâṃ ity avêkshya
prâyaḥ pratyûha-hêtôs tapana-ratha-gatêr âlayaṃ dêvatânâṃ |
tat-tad-dig-jaitra-vṛityâpi cha biruda-padair aṅkitâṃs tatra tatra
sthitvâ jâta-pratishṭhâṃ vyatanuta bhuvi yô bhûbhṛid-abhraṅkashâgrân ||
Kâñchî-S'rîśaila-S'ôṇâchala-Kanaka-sabhâ Vênkaṭâdri-pramukhyê-
shv âvartyâvartya sarvêshv atanuta vidhivad bhûyasê śrêyasê yaḥ |
dêvasthânêshu tîrthêshv api kanaka-tulâpûrushâdîni nânâ-
dânâny êvôpadânair api samam akhiḷair âgamôktâni tâni ||
rôsha-kṛita-pratipârthiva-daṇḍaḥ S'êsha-bhuja-kshiti-rakshaṇa-śauṇḍaḥ |
bhâshege-tappuva-râyara-gaṇḍas tôshakṛid arthishu yô raṇa-chaṇḍaḥ ||
râjâdhirâja ity uktô yô râja-paramêśvaraḥ |
Hindurâya-suratrâṇa-dushṭa-śârdûla-mardanaḥ ||
gajaugha-gaṇḍabhêruṇḍa ity-âdi-birudânvitaḥ |
âlôkaya mahârâya jaya jîvêti vâdibhiḥ ||
Aṅga-Vaṅga-Kaḷiṅgâdyai râjabhis sêvyatê cha yaḥ |
stutyaudâryas sudhîbhis sa Vijayanagarê ratna-siṃhâsanasthaḥ

kshmâpâlân Krishna-Râya-kshitipatir adharîkritya nityâ Nrigâdîn |
â pûrvâdrêr athâstakshitidhara-katakâd â cha Hêmâchalântâd
â sêtôr arthi-sârtha-śriyam iha bahulîkrîtya kîrtyâ samindhê ||
śakâbdê S'âlivâhasya sahasrêna chatuś-śataih |
chatus-trimśat-samâ-yukte S'rîmukhê vatsarê kramât ||
Pushya-mâsê tathâ darśê mahôdaya-samanvitê |
punya-kâlê śubhê yôgê śrî-Virûpâksha-sannidhau ||
Tuṅgabhadrâ-nadî-tîrê Krishna-Râyô mahâ-matih |
kandhâchâra-dvijêndrêna Mâdapâmâtya-sûnunâ ||
vijñaptô'mâtya-varyêna Tippasôma-sudharminâ |
Haritânvaya-jatâya varÂpastamba-sûtrinê ||
Yâjushânâm varênyâya Mâdhavârâdhya-sûnavê |
śrauta-smârta-pravînâya sadâ shat-karma-vartinê ||
upâdhyâyâgraganyâya dadau Viśvêśvarâya cha |
S'rîraṅga-râjyakê chaiva Honnûrasya cha sîmani ||
Tuṅgâ-Bhadryôr antarâlê nâdau Yedetorâbhidhê |
S'iriyûrâbhidhâd grâmât di-(III *a*) śam prâchîm samâśritam ||
tathâ dakshinatah pratyag diśi Beṅkîpurâbhidhât |
Jannâpurâbhidhâd grâmâd uttarasyâm diśi sthitam ||
Bhandâripalli-nâmânam sarva-sasya-samanvitam |
pratinâmnêti vikhyâtam Krishnarâyapuram sadâ ||
sarvamânyam chatus-sîmâ-samyutam cha samantatah |
nidhi-nikshêpa-pâshâna-siddha-sâdhya-jalânvitam ||
akshînyâgâmi-sahitam êka-bhôgyam sabhûruham |
vâpî-kûpa-tatâkaiś cha kachchhênâpi samanvitam ||
putra-pautrâdibhir bhôgyam kramâd â-chandra-târakam |
dânasyâdhamanasyâpi vikrayâdês tathôchitam ||
parîtah prayatais snigdhaih purôhita-purôgamaih |
vividhair vibudhaiś śrauta-pathikair adhikair girâm ||
Krishna-Dêva-mahârâyô mânanîyô manasvinâm |
sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ ||
asyâgrahâra-varyasya chatus-sîmâ-vinirnayah |
sarvêshâm sukha-bôdhâya likhyatê dêśa-bhâshayâ ||

Bhandârihalliya pratinâma Krishnarâyapurada chatus-sîmâ-vivara mûdalu Kavilagondiya gadi | teṅkalu Chennâpurada gadiya madhyada hutta | paduvalu S'iriyûra tevara nîruvariya gadi | badaga îśânya Bhandeda gadi |

tad idam avanî-vanîpaka-vinuta-dharâyasya Krishna-Râyasya |
śâsanam uru-kavi-vaibhava-nivaha-nidânasya bhûri-dânasya ||
Krishna-Dêva-mahârâya-śâsanêna sabhâ-patih |
abhânîn mridu-sandarbham tad idam tâmra-śasanam ||
Krishna-Dêva-mahârâya-śâsanam Mallanâtmajah |
tvashtâ śrî-Vîranâchâryô vyalikhat tâmra-śâsanam ||
dâna-pâlanayôr madhyê dânâch chhrêyô'nupâlanam |
dânât svargam avâpnôti pâlanâd achyutam padam ||
sva-dattâd dvi-gunam punyam para-dattânupâlanam |
para-dattâpahârêna sva-dattam nishphalam bhavêt ||

sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭi-varsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ||
êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâṃ |
na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||
śâmânyô'yaṃ dharma-sêtur nṛipâṇâm kâlê kâlê pâlanîyô bhavadbhiḥ |
sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ||
*śrî-Virûpâksha.

2

At Shimoga, on copper plates in possession of Pleader Kollûrayya.

(Nâgari characters.)

(I*b*) S'rî-Gaṇêśâya namaḥ |
namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||
Harêr lîlâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
jayaty Adrîndrajâślishṭa-sphaṭikâchha-kaḷêbaraḥ |
jagad-ânanda-dânâtividagdhaś śrî-Sadâśivaḥ ||
kôpa-prasâdau saphalau kṛitavân pitṛi-putrayôḥ |
Lakshmî-Nṛisimhô jayati satya-jñâna-sukhâtmakaḥ ||
asti praśastaḥ Keḷadî-Sadâśiva-mahîpatiḥ |
âchâryakaṃ vidhattê yad-rîtis sarva-mahîbhujâṃ ||
tad-garbha-jâta-Saṅkêndrâj jâtô mâna-dhanô mahân |
sarvôrvîśa-śirôratnabhûtô Vêṅkaṭa-bhûpatiḥ ||
garvitâhita-sandôha-vadanâbja-niśâkaraḥ |
Karṇâṭa-dharaṇî-vajra-kavâṭâyita-vikramaḥ ||
pratyarthi-vasudhânâtha-makuṭôdyan-marîchibhiḥ |
rañjitâṅghri-yugas satya-Hariśchandras su-dhârmikaḥ ||
khyâtaś śrî-Keḷadî-Sadâśiva-mahîpâlânvayâmbhônidhêḥ
pûrṇênduḥ pratipaksha-pârthiva-gaja-prôddaṇḍa-kaṇṭhîravaḥ |
saujanyâmbunidhir Nidhîśa-vibhavô vidyâ-vivêkâśrayô
Bhôjaś sat-kavi-santatêr vara-guṇas śrî-Vêṅkaṭa-kshmâpatiḥ ||
khelat-Tauḷava-râja-râji-madavan-mâtaṅga-vajrâṅkuśas
saṅkhyâtîta-kirâta-maṇḍala-bala-dhvântaugha-chaṇḍadyutiḥ |
śaśvad-dakshiṇa-dig-jayôdyata-mahâ-mlêchchhâbdhi-vêḷâchalô
nissîmârjita-vikramôrjita-bhujaś śrî-Vêṅkaṭa-kshmâpatiḥ ||
Bhadra-bhûmipatis tasya tanayô vinayôjvalaḥ |
Sadâśiva-padâmbhôja-bhramarîbhûta-mânasaḥ ||
S'iva-prasâdât sañjâtaḥ kumârô Bhadra-bhûpatêḥ |
vidvân vivêkî vikrântô Vîrabhadra-mahîpatiḥ ||
śrîmad-rajâdhirâjâkhyô yô râja-paramêśvaraḥ |
tasya śrî-Vêṅkaṭâdryâkhya-siṃhâsana-patêḥ prabhôḥ ||
sahâyas sarva-karyêshu dakshiṇôchcha-bhujâyitaḥ |
kîrti-pratâpa-sampannô dharma-kâmârtha-tatparaḥ ||

*In Kannada characters.

pâtuśâha-mahâsênâ-trasta-dakshiṇa-bhûbhu(II*a*)jâṃ |
abhayasya vidhâtôdyan-nîti-śaurya-vivêkavân ||
râya-siṃhâsanârûḍhair agrahârân kṛitân purâ |
vichârya pâlayan dharma-sûkshma-tatvavidâṃ varaḥ ||
viśuddha-vaidikâdvaita-siddhânta-sthâpanôtsukaḥ |
Yaḍavôpapadôpêta-Murâri-birudôjvalaḥ ||
pratyarthi-dharaṇîpâla-kôṭe-kôlâhalâbhidhaḥ |
dêva-gô-vipra-sêvâkṛich-chhiva-bhakta-śirômaṇiḥ ||
dânâmbhaḥ-parivardhamâna-sukṛitôrvîjâmbu-viśrâṇanê
śôbhâyâm api Vîrabhadra-nṛipater hastaḥ sarôjâyatê |
tasyôdyad-bhuja-vikramâkhya-dharaṇîjâtâmbu-dânê punaḥ
kântâv udyata-śaurya-vairi-vanitâ-nêtraṃ sarôjâyatê ||
śrî-Vîrabhadra-kshitinâyakêna vidhîyamânâṃ dvija-dâna-dhârâṃ |
dṛishṭvâ vyayô mê bhavitêti bhîtaḥ svâduḥ samudraḥ sthitavân su-dûrê || 20 ||
tasyâstê su-mahâmâtyaḥ svâmi-kârya-dhurandharaḥ |
vêda-śâstra-kalâbhijñô râja-nîti-vichakshaṇaḥ ||
shâḍguṇya-naipuṇya-nidhiḥ śakti-traya-virâjitaḥ |
Vasishṭa-gôtrê sañjâta Âśvalâyana-sûtrayuk ||
Bahvṛichâṃ pravarô vidvân para-nârî-sahôdaraḥ |
Krishṇa-Râya-svarṇa-kôśâdhîśa-Nârâyaṇa-prabhôḥ ||
naptâ śrî-Râmakrishṇasya pautrô mantri-śirômaṇêḥ |
Purushôttama-mantrîndra-sûnuḥ sarva-guṇâkaraḥ ||
Râmakrishṇâhvayô mantrî S'akrasyêva Bṛihaspatiḥ |
tasya śîla-guṇais tushṭô Vîrabhadra-mahîpatiḥ ||
sva-paraṃparayâ prâpta-Âraga-kshiti-maṇḍalê |
Gâjanûrâkhya-sîmâyâṃ Tuṅgabhadrâ-taṭê śubhê ||
Nandigêrî-Kôlataḍî-Sakharêbayalâhvayaiḥ |
Taṭṭîkerê-Hebbayalu-nâmabhyâṃ saha pañchabhiḥ ||
upagrâmaiḥ śubhair yuktaṃ Triyambakapurâbhidhaṃ |
agrahâraṃ su-prasiddhaṃ chatus-sîmâ-samanvitaṃ ||
nidhi-prabhṛity-ashṭa-bhôga-têjas-svâmyaiś cha saṃyutaṃ |
âdhi-vikrayayôr dâna-parivartanayôḥ kshamaṃ ||
yajanâdi-kriyâ-shaṭka-sat-karmâsakta-chêtasê |
vidushê Râmakrishṇâya mahâpâtrâya dhîmatê ||
sa-hiraṇyâb-dâna-dhârâ-pûrvam â-chandra-târakaṃ |
sa-santânaṃ sukhî bhuñjan tishṭhêti vyataran mudâ ||
abdhy-aṅgêshu-mahî-saṅkhyâ-śakâbdê Vishu-vatsarê |
Âśvinê mâsi bahulê'mâvâsyâyâṃ ravêr dinê ||
sûryôparâga-samayê siddharshi-jana-sêvitê |
Kôṭîśvara-Siva-kshêtrê tîrê puṇya-mahôdadhêḥ ||
Vasishṭa-gôtra ṛig-vêdî Âśvalâyana-sûtrabhâk |
(II *b*) suvarṇa-kôśâdhîsaś śrî-Râmakrishṇâkhya-mantri-râṭ ||
vivâhâya dvijâtibhyas tathôpanayanâya cha |
datvâ hiraṇyaṃ paryâptaṃ kṛitvâ dânâny anêkaśaḥ ||
śrôtriyair dharma-śâstrajñaiḥ paṇḍitêndraiḥ samaṃ mudâ |
śvêtâśva-dânaṃ nirmâya yathâ-śâstraṃ tadâ punaḥ ||

Vîrabhadrâvanîśêna S'ivârpaṇa-dhiyâtmanê |
dattaṃ samagra-phaladaṃ pañchôpagrâma-śôbhitaṃ ||
Triyambakêśa-Gôpâlakrishṇa-sañjâ-prasannayôḥ |
âbhimukhyasthayôr Îśa-Vishṇvôḥ sadana-bhâsuraṃ ||
bhadrâkârasya raudrasya bhadrasya bhajakâvaḷêḥ |
Vîrabhadrasya dêvasya manôjñâlaya-maṇḍitaṃ ||
siddha-dvâdaśa-nishkâpti-yuta-vṛittibhir anvitaṃ |
ramyaṃ sa-vastubhir gêhaiḥ Triyambakapuraṃ śubhaṃ ||
chid-ânanda-ghanô Lakshmî-Nṛisiṃhaḥ prîyatâm iti |
nânâ-śâkhâ-gôtra-sûtra-śrôtriyêbhyaḥ pradattavân ||
Vîrabhadrâvanîśêna Karṇâṭa-kshiti-bhûbhujâṃ |
nija-râjyâdhirâjatva-saṃsthâpana-paṭîyasâ ||
Râmakrishṇâbhidhânêna dakshâgryêṇâtma-mantriṇâ |
kâritasyâgrahârasya bhâsvad-brâhmaṇa-saṃsadê ||
sa-santânaṃ nirbhayêna bhôktum â-chandra-târakaṃ |
lêkhayitrâ sva-nâmnaiva dîyatê dâna-śâsanaṃ ||
sphuṭam asyâgrahârasya chatus-sîmâ-kuṭumbinâṃ |
viprâṇâṃ nâma-gotrâdi likhyatê dêśa-bhâshayâ ||

svasti śrî-jayâbhyudaya-S'âlivâhana-śaka-varsha 1564 neya Vishu-saṃvatsarada Âśvîja-ba 30 Âdivâradallu śrîmad-Eḍava-Murâri kôṭe-kôlâhala viśuddha-vaidikâdvaita-siddhânta-pratishṭâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Vênkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru Chinnabhaṇḍârada Purushôttamayyana maga Râmakrishṇappayyna kaiyya sûryô'parâga-puṇya-kâladali mâḍista Triyambakapurada agrahârada dêvasthânagaḷu brâhmarige saha koṭṭa tâmra-śâsanada kramav entendare namage kâṇâchiy âda Âragada-râjyakke saluva Gâjanûra-śîme-vaḷage koṭṭa svâstheya vivara | dêvasthânagaḷige Triyambakêśvara-dêvaru Gôpâlakrishṇa-dêvaru Vîrabhadra-dêvarige saha dêvastâna 3 kke amṛita-paḍi-nandâ-dîpti-muntâda dêvatâ-vechchakke Nandigerî-grâma 1 kke rêkhe ga 80 Hebbayala-grâma 1 kke rêkhe ga 25 ubhayaṃ grâma 2 kke rêkhe ga 105 agrahârakke Triyambakapurada grâma 1 kke rêkhe ga 120 (III*a*) Taṭṭîkere-grâma 1 kke rêkhe ga 200 Sakharebayalu-grâma 1 kke rêkhe ga 20 antu grâma 3 kke ga 340 mununûru-nâlavattu-varahakke uṇḍige-vivara | (39 *lines following contain names, &c., of share-holders*) antu Triyambakapurada agrahârake saluva Triyambakapura-mukhyavâda grâma 6 kke rêkhe ga 485 nânûra-embhattaidu-varahana rêkheya bhûmiya grâmagaḷanu Keḷadiya Vênkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru Vishu-saṃvatsarada Âśvîja-ba 30 yû Âdivâra-sûryôparâga-puṇya-kâladali Râmakrishṇappayyana kaiyya mâḍista Triyambakapurada agrahârada dêvasthânagaḷu brâhmaru satra-dharmake saha sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi Sadâśivârpitav âgi koṭṭev âgi î-grâmagaḷa chatus-śîmeya gaḍigaḷali sthâpitava mâḍisi koṭṭa Vâmana-mudre-kallugaḷa chatus-sîme-bhûmi-vaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyangaḷ emba ashṭa-bhôga-têjas-svâmyavanu âgu-mâḍikoṇḍu dêvatâ-sêve satra-dharmavanu naḍasikoṇḍu nîvu nimma santâna-paramparey âgi â-chandrârka-sthâyigaḷ âgi âdhi-kraya-dâna-parivartanegaḷige salisikoṇḍu sarva-mânyadali sukhadiṃ anubhavisi koṇḍu bahiri endu Keḷadî-Vênkaṭappa-Nâyakara pautraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru Chinnabhaṇḍârada Râmakrishṇappa (IV*a*) appanavara mommaga Purushôttamayyanavara maga Râmakrishṇappayyana kaiyya mâḍisida Triyambakapurada agrahârakke koṭṭa tâmra-śâsana |

âditya-chandrâv anilo'nalaś cha dyaur bhûmir âpô hṛidayaṃ Yamaś cha |
ahaś cha râtriś cha ubhê cha sandhyê dharmaś cha jânâti narasya vṛittaṃ ||

dâna-pâlanayôr madhyê dânât śrêyô'nupâlanaṃ |
dânât svargam avâpnôti pâlanâd achyutaṃ padaṃ ||
sva-dattâd dvi-guṇaṃ puṇyam para-dattânupâlanaṃ |
para-dattâpahârêṇa sva-dattaṃ nishphalaṃ bhavêt ||
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭi-varusha-sahasrâṇi vishṭhyâṃ jâyatê krimiḥ ||
êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâṃ |
na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||
yâvad dadhâti dharaṇîm dharaṇîdharaughô yâvat sthitî ravi-niśâkara-târakâṇâṃ |
yâvat kathâ Raghupatêr jayatîha tâvat śrî-Vîrabhadra-nṛipa-dharma-varaḥ sthirô'stu ||
Pârvatî-pîna-vakshôja-parirambha-vilâsinaḥ |
syâd Îśasya kṛipâ nityâ Vîrabhadra-nṛipôttamê ||
sâmânyô'yaṃ dharma-sêtur nṛipâṇâṃ kâlê kâlê pâlanîyô bhavadbhiḥ |
sarvân êvaṃ bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ||
*śrî-Vêṅkaṭâdri.

3

In Shimoga, on a copper plate in possession of Ambigara Basava.

(I*a*) svasti śrî-vijayâbhyudaya-S'âlivâhana-śaka-varusha 1594 neya Virôdhikṛitu-saṃvatsarada S'râvaṇa-śuddha 15 lû śrîmat-Keḷadî-Sômaśêkhara-Nâyakaru S'îmoge-Tuṅgabhadrâ-nadiya harugôla-Mudaliṅga-muntâda-ambigarige barasi koṭṭa tâmra-śâsana-kramav entendare nîvu umbaḷi biḍabêk endu hêḷikoḷalâgi Sîmoge-kôṭe-havâlil i iddu hôgi-bâha-mârgastara kayya rokka tegadukoḷuta harugôla hâki dâṭisi prastutav eṃbâga hêraḷada harugôla vadagisi koṭu aramane-sêve mâḍikonḍ ihabage Gâjanûra-sîme-vaḷagaṇa Korlahaḷḷi-grâmadinda rêkhu pramâṇu ga 24 yipatu-nâlku-varahana bhûmiyanu umbaḷiyâgi biṭ idhêve î-bhûmige saluva chatur-gaḍige neṭṭa gaḍi-kallina vaḷaguḷa yên unṭâda sarva-sâmyavanû pûrva-maryâdeyali âgu-mâḍikoṇḍu nimma santâna-paramparey âgi anubhavisikoṇḍu bâ(I*b*)hadu prâku S'îmoge-muttigêlu kaṭṭi biṭa saṃbhandha hirî-kartaru Sivappa-Nâyaka-ayyanavaru barasi koṭa nirûpa pramâṇu Raṅga-Bôya Timma Saṇṇa-Mariya Muda saha ja 3 ke biṭa baṭṭegârakada teranu taḷavâra-mukhântara bâha biḍu-vakkala teru Karihuḍuga Koḍamoge-Timma Doḍḍa-Chenna saha mûvarinda saluva kâśa-vargada teru î-âru-mandigû harugôla-teru saha biṭṭ idhêve ishṭanu anubhavisi-koṇḍu aramane-sêveyê gatiyâgi yihadu yendu koṭṭa tâmra-śâsana ||

śrî-Sadâśiva.

4

At Kallûrguḍḍa (Shimoga hobḷi), on a stone lying to the east of the Siddhêśvara temple.

S'rîmat-parama-gambhîra-syâdvâdâmôgha-lâñchanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇaṃ śrîmat-Trilôkyamalla-Dêvara vijaya-râjyam

*In Kannada characters.

uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire | Gaṅgânvayâvatâram ent endoḍe |

sale Vṛishabha-Tîrtha-kâlaṃ | sulalitam ene sakaḷa-bhavya-chittânandaṃ |
Kali-kâla-nirjjitaṃ śrî- | lalanâ-lâvaṇya-varddhanaṃ kramaḍindaṃ ||
sogayisuva-kâladoḷ kî- | rttige mûla-staṃbham enip Ayôdhyâ-puradoḷ |
jagad-adhinâthaṃ puṭṭida- | n agaṇyan Ikshvâku-vaṃsa-chûḍâratnaṃ ||
dharege Hariśchandra-nṛipê- | śvaran ôrvvane kântan âgi dôrvvaladindaṃ |
birudaran adirppi vidyâ- | pariṇatiyiṃ neṟedu sukhadin ire pala-kâlaṃ ||

vṛi || âtana putran indu-Hara-hâsa-nibhôjvaḷa-kîrtti sad-guṇô- |
pêtan udâtta-vairi-kuḷa-bhêdanakâri kaḷâ-pravîṇan ud- |
dhûta-malaṃ Surêndra-sadṛisaṃ Bharataṃ kavi-râja-pûjitaṃ |
khyâtan atarkya-puṇya-niḷayaṃ su-janâgraṇi viśrutânvayaṃ ||
ṛiju-śîḷa-yuktey enisida | Vijaya-mahâdêvi tanage satiy ene vibudha- |
vraja-pûjyaṃ Bharataṃ Bhâ- | vaja-sadṛiśaṃ tâne sakaḷa-dhâtrî-taḷadoḷ ||

â-Vijaya-mahâdêvige garbbha-dôhaḷaṃ negaḷe |

taraḷa-taraṅga-bhaṅgura-samanviteyaṃ jhasha-chakravâka-bhâ- |
sura-kaḷahaṃsa-pûriteyan udgha-latâṅkita-gâtreyaṃ manô- |
hara-nava-śaitya-mândya-śubha-gandha-samîra-nivâseyaṃ taḷô- |
dari neṟe Gaṅgeyaṃ nalidu mîv-abhivâñchchheyan eyde tâḷdidaḷ ||
kaḷahaṃsa-yâne palaruṃ | keḷadiyar-oḍa vôgi pûrṇṇa-Gaṅgâ-nadiyaṃ |
viḷasitamaṃ pokku nirâ- | kuḷadind ôlâḍi pâḍi gâḍiyan ântaḷ ||

antu manad-alampu pôge Gaṅgâ-nadiyoḷ olâḍi nija-gṛihakke vandu nava-mâsaṃ neṟedu putra-naṃ paḍed âtaṅge |

Gaṅgâ-nadiyoḷu mindu la- | tâṅgi magam baḍedaḷ appa kâraṇadindaṃ |
mâṅgalya-nâmav ondud i- | ḷâṅganeg adhipatige Gaṅgadattâkhyânaṃ ||

â-Gaṅgadattaṅge Bharatan emba magaṃ puṭṭidan âtaṅge Gaṅgadattan embaṃ puṭṭi |

guṇa-nidhige Gaṅgadattaṅ- | g aṇugina putraṃ vivêka-nidhi puṭṭi dayâ- |
graṇiy âgi Hariśchandraṃ | praṇuta-nṛipêndraṃ dharitriyoḷ śôbhisidaṃ ||

mattam â-nṛipôttamaṅge Bharatan emba sutaṃ puṭṭidan âtaṅge Gaṅgadattan emba magan âgim intu Gaṅgânvayaṃ saluttam ire |

Hari-vaṃśa-kêtu Nêmî- | śvara-Tîrthaṃ varttisuttam ire Gaṅga-kuḷâṃ- |
bara-bhânu puṭṭidaṃ bhâ- | sura-têjaṃ Vishṇuguptan emba nṛipâḷaṃ ||

â-dharâdhinâthaṃ sâmrâjya-padaviyaṃ kaikoṇḍ Ahichchhatra-puradoḷu sukham irddu Nêmi-Tîrthakara parama-dêva-nirvvâṇa-kâladoḷ Aindradhvajav emba pûjeyaṃ mâḍe Dêvêndran osedu |

anupamad airâvatamaṃ | manônurâgadoḷe Vishṇuguptaṅg ittaṃ |
Jina-pûjeyinde muktiya- | n anarghyamaṃ paḍegum endoḍ uḷidudu piridê ||

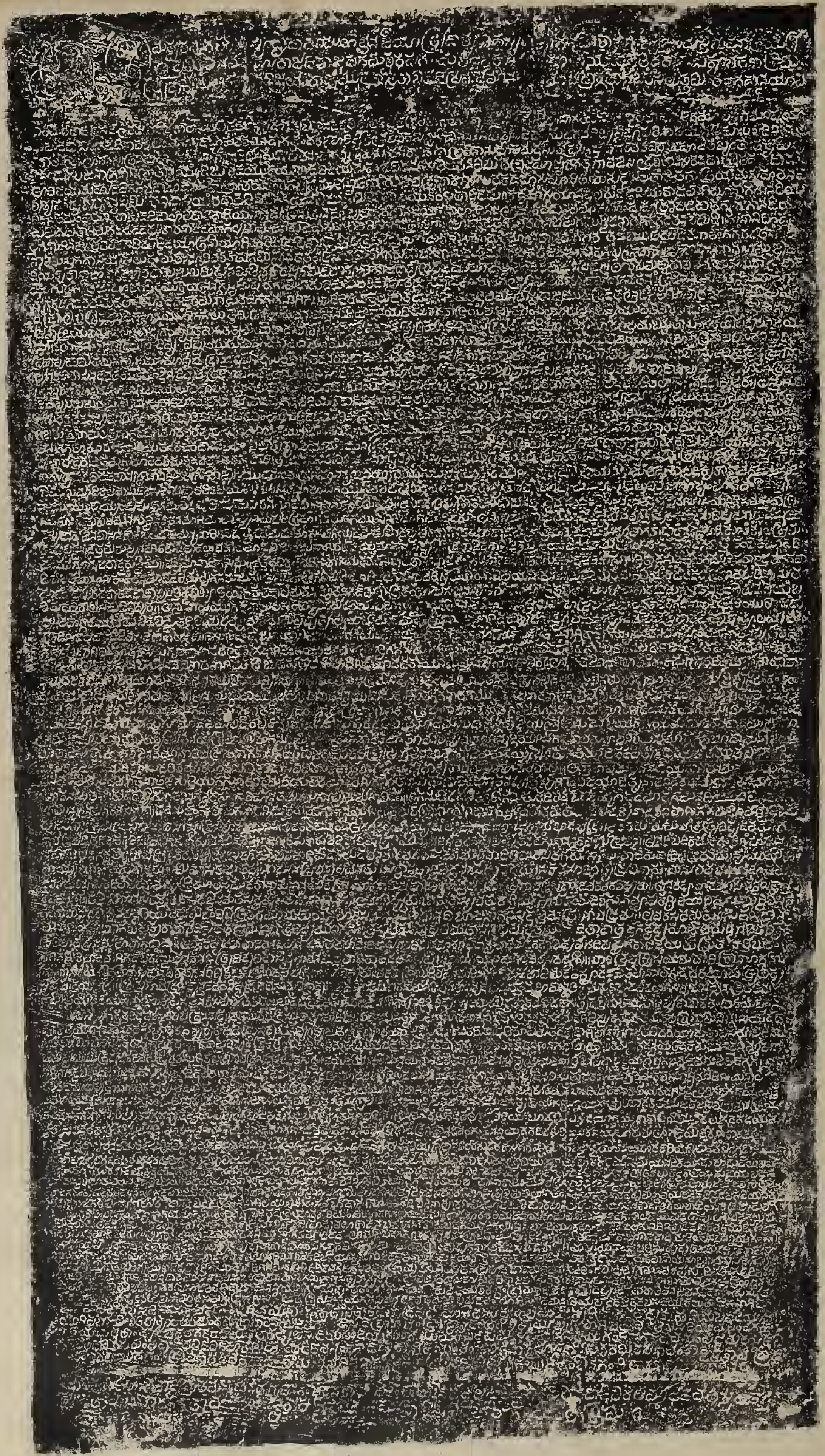
â-Vshṇugupta-mahârâjaṅgaṃ Pṛithvîmati-mahâdêvigaṃ Bhagadattanuṃ S'rîdattanum emba tana-yar âge Bhagadattaṅge Kaḷiṅga-dêśamaṃ kuḍal âtanu Kaḷiṅga-dêśaman âḷdu Kaḷiṅga-Gaṅgan âgi sukhadind ire |

ittal udâtta-yaśô-nidhi | matta-dvipamaṃ samasta-râjyamumaṃ S'rî- |
datta-nṛipaṅg ittaṃ bhû- | pôttaman enisirdda Vishṇugupta-narêndraṃ ||

antu S'rîdattanind ittal âney-uṇḍige saluttam ire |

Priyabandhu-varmman udayisi | nayadindaṃ sakala-dhâtriyaṃ pâḷisidaṃ |
bhaya-lôbha-durllabhaṃ la- | kshmî-yuvati-mukhâbja-shaṇḍa-maṇḍita-hâsaṃ ||

va || ant â-Priyabandhu sukha-râjyaṃ geyyuttam ire tat-samayadoḷu Pârśva-Bhaṭṭârakargge Kêvaḷa-jñânôtpattiy âge Saudharmmêndraṃ bandu Kêvaḷi-pûjeyaṃ mâḍe Priyabandhu tânuṃ



KALLŪR GUḌḌA STONE (SH. 4)

bhaktiyiṃ bandu pûjeyaṃ mâḍal âtana bhaktig Indraṃ mechchi divyav app aydu-toḍagegaḷaṃ koṭṭu nimm anvayadoḷu mithyâ-dṛishṭigaḷ âgaloḍam adṛiśyaṅgaḷ akkum endu pêḷdu Vijaya-purakk Ahichchhatram emba pesaran iṭṭu Divijêndraṃ pôpudum ittalu Gaṅgânvayaṃ sampûrṇṇa-chandranante perchchi varttisuttam ire tad-anvayadoḷu Kampa-mahîpatige Padmanâbhan emba magaṃ puṭṭi |

tanage tanûbhavar illade | manadoḷu chintisutam irddu Padmaprabhan âr- |
ppina-kaṇi śâsana-dêvate- | y ane pûjisi divya-mantradiṃ sâdhisida[ṃ] ||

antu sâdhisi sâdhita-vidyan âgi putrar irvvaraṃ paḍedu Râma-Lakshmaṇar emba pesaran iṭṭu |

parama-snêhadoḷ irbbaraṃ naḍape lîlâ-mâtradim chandranant |
ire sampûrṇṇa-kaḷâgar âgi beḷeyal vidyâ-balôdyôgam ur- |
vvareyoḷ chôdyam enal saluttam ire kîrtti-śrî diśâ-bhâgadoḷ |
pared âśâ-gajamaṃ paḷañch aleye lakshmî-bhâradind oppidar ||

antu sukhadind irppudum attal Ujjayinî-purâdhipati-mahîpâla toḍavugaḷaṃ bêḍiy aṭṭidoḍe Padmanâbhaṃ Kṛitântanante raudra-vêśamaṃ kaikoṇḍu |

emag adan aṭṭalk âgadu | tamage tuḍal yôgyam alla santam iral vêḷ |
samarakke vandan appaḍe | nimiśadoḷ ânt iṟidu vîra-rasamaṃ meṟevem ||

antu nuḍidaḍe mantri-varggadoḷ âlôchisi tanna taṅgeyaṃ kanneyuṃ nâlvatteṇbar âptar appa vipra-santânamuṃ berasu kaḷapidoḍ avar ddakshiṇâbhimukhar âgi baruttuṃ Râma-Lakshmaṇargge Daḍiga-Mâdhavar endu pesaran iṭṭu nichcha-payaṇadim |

band avargaḷ uchita-padaman a- | gundaleyim kaṇḍar amala-lakshmî-chittâ- |
nandanamaṃ Pêrûraṃ | mandâra-namêru-pushpa-gandhâdriyumaṃ ||

va || antu Gaṅga-Hêrûraṃ kaṇḍ alliya taṭâka-tîradoḷu bîḍaṃ biṭṭu chaityâlayamaṃ kaṇḍu nirbbhara-bhaktiyiṃ tṛi-pradakshiṇaṃ geydu stutiyisi samasta-vidyâ-pârâvâra-pâragaraṃ | Jina-samaya-sudhâmbhôdhi-sampûrṇṇa-chandraraṃ | uttama-kshamâdi-daśa-kuśaḷa-dharmma-rataraṃ | châritra-bhadra-dhanaraṃ | vinêya-janânandaraṃ | chatus-samudra-mudrita-yaśaḥ-pra-kâśaraṃ | sakaḷa-sâvadya-dûraraṃ | Krâṇûr-ggaṇâmbara-sahasrakiraṇaraṃ | dvâdaśa-vidha-tapô-nushṭhâna-nishṭhitaraṃ | Gaṅga-râjya-samuddharaṇaraṃ | śrî-Siṃhanandy-âchâryyaraṃ kaṇḍu guru-bhakti-pûrvvakaṃ vandisi tamma band-abhiprâyam ellamaṃ tiḷiya-pêḷe kaikoṇḍ avargge samasta-vidyâbhimukhar mmâḍi kelavânuṃ devasadiṃ Padmâvatî-dêviyaṃ bhakti-pûrvvakam âhvânaṃ geydu varaṃ baḍedu khaḷgamuṃ samasta-râjyaman avargge mâḍi |

muni-pati nôḍal vidvaj- | jana-pûjyaṃ Mâdhavaṃ śilâ-stambhaman âr- |
dd anugeydu poyyal adu puṇ- | mene muṟidudu vîra-purushar ênaṃ mâḍar ||

â-sâhasamaṃ kaṇḍu |

muni-pati karṇṇikârad esaḷoḷ neṟe paṭṭaman eyde kaṭṭi saj- |
jana-jana-vandyaraṃ parasi sêseyan ikki samasta-dhâtriyaṃ |
manam osed ittu kuñchaman agurvvina kêtanam âgi mâḍi bar- |
pp anitu parigrahaṃ gaja-turaṅgamumaṃ nijam âge mâḍidar ||

antu samasta-râjyamaṃ mâḍi buddhiyan avargg int endu pêḷdaru |

nuḍidudan âroḷaṃ nuḍidu tappidoḍaṃ Jina-śâsanakk oḍaṃ- |
baḍadaḍam anya-nârig ered aṭṭidaḍam madhu-mâṃsa-sêve gey- |
dadam akulînar app avara koḷkoḍey âdoḍam artthig artthamaṃ |
kuḍadoḍam âhavâṅgaṇadoḷ ôdidaḍaṃ kiḍuguṃ kula-kramaṃ ||

endu pêḷdu |

uttamam appa Nandagiri kôṭe poḷal Kuvaḷâlam âge toṃ- |
battaṟu-sâsiraṃ vishayam âptan anindya-Jinendran âji-raṅ- |

gâtta-jayaṃ jayaṃ Jina-mataṃ matam âg ire santataṃ nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âḷdar urvviyaṃ ||

mattam â-nâḍiṅge sîme |

uttara-dik-taṭâvadhige tâge Madarkkale mûḍa Toṇḍa-nâ- |
ḍ att aparâseg ambunidhi Chêram enipp eḍe teṅka Koṅgu mat- |
t ittoḷag uḷḷa vairigaḷan ikki parâvṛita-Gaṅgavâḍi-toṃ- |
battaṟu-sâsiraṃ dal ene mâḍidar intuṭu Gaṅgar ujjugaṃ ||

antu dharitrig adhipatiy âgi Daḍiga-Mâdhavar irvvaruṃ Koṅkaṇa-vishaya-sâdhana-nimittaṃ baruttaṃ Maṇḍaliyaṃ kaṇḍar adaṟa prabhâvam ent ene |

nuta-Mâhêndra-puraṃ dharâ-taḷadoḷ opputt irdda vikhyâtiyiṃ |
Kṛita-kâlaṃ Madanâ-puraṃ negaḷe mikk â-Trêteyoḷ sajjana- |
stuta Maṇḍâla-puraṃ tṛitîya-pesariṃ Dvâpâradoḷ santatôn- |
natiyim Maṇḍaliy embar intu Kali-kâlaṃ sandud int î-puraṃ ||

ant â-nâlku-yugakkaṃ nâlku-pesarind oppuva Maṇḍaliya bahir-bbhâgadoḷu saugandhamaṃ kûḍe pasarisuva sahasra-patrav app alardda tâvaregaḷim nânâ-jalachchariy-ulipadind oppuva heggeṟeyaṃ kaṇḍu bîḍaṃ biṭṭu tad-giriya ramyamaṃ kaṇḍum illi chaityâlayamaṃ mâḍim endu Krâṇûr-ggaṇa-tiḷakar Siṃhanandy-âchâryyar ppêḷe mahâ-prasâdam endu chaityâlayamaṃ mâḍisi kelavânuṃ divasadiṃ Kôḷâlakke pôgi sukhadiṃ râjyaṃ geyyuttaṃ ire Gaṅgânvayaṃ perchchi varttisutt ire Daḍigaṅge Mâdhavan emba sutan âgi rajyaṃ geyyal âtana magaṃ Hari-varmman âtana putraṃ Vishṇu-Gôpan emban âgi mithyâtvakke salvuduv ant â-toḍav adṛiśyaṅgaḷ âgi pôge âtana magaṃ Pṛithvî-Gaṅgam samyag-dṛishṭiy âtana magaṃ birudaraṃ taḍaṅgâlu voyd aḍigiḍisuva Taḍaṅgâla-Mâdhavan âtana magaṃ |

Avinîta-Gaṅgan embaṃ | bhuvanakk adhinâthan âgi puṭṭi budhargg ut- |
savamaṃ puṭṭisidaṃ Mâ- | dhava-Râyana marmman abdhiyante gabhîraṃ ||

antu śata-jîviy emb âdêśamaṃ kêḷdu |

bharaḍindaṃ churchchu-vâydaṃ pogaḷe budha-janaṃ banda Kâvêriyoḷ bhî- |
karam âgal vîra-lakshmî-nayana-kumudinî-chandramaṃ nindu nôḍal |
parivâraṃ tanna kîrtti-prabhe baḷase diśâ-bhâgamaṃ chôdyam âgal |
parama-śrî-Jaina-pâdaṃ nelase hṛidayadoḷ Mêru-śailôpamânaṃ ||

antu churchchu-vâydu bardduṅkidan âtan-anvayadoḷu Durvvinîta-Gaṅgan âtaṅge Mushkaran emban âdan âtaṅge S'rîvikraman âtana magaṃ Bhûvikraman âtana magandir nNavakâma-śrî-Eṟagar avaroḷu Eṟeyana magan Eṟeyaṅgan âtanind udayisidaṃ S'rîvallabhan âtaṅge S'rî-purushan âdan âtaṅge S'ivamâran emban âtaṅge Mârasiṃhan udayaṃ geydaṃ |

avayavadinde sâdhisida Mâḷavav êḷuvan eyde Gaṅga-Mâ- |
ḷavav enal akkaraṃ baredu kal niṟisutte kaḷalchi Chitrakû- |
ṭavan uṟe Kannamujjeya-nṛipânujanaṃ Jayakêsiyaṃ mahâ- |
havadoḷe Mârasiṃha-nripan ikki nimirchchidan âtma-śauryyamaṃ ||
tanayaṃ śṛi-Mârasiṃhaṅg anupamita-Jagattuṅgan âdaṃ jagat-pâ- |
vana-lakshmî-vallabhaṅg int udiyisi negaḷdaṃ Râchamallâvanîśaṃ |
Manu-mârggaṃ Gaṅga-chûḍâmaṇi jaya-vanitâdhîsa-bhûvallabhêśaṃ |
Jina-dharmmâmbôdhi-chandraṃ guṇa-gaṇa-niḷayaṃ râja-vidyâdharêndraṃ ||

ant âtana marmmandir Maruḷayyaṃ Bûtuga-Permmâḍi tad-apatyan Eṟeyapaṃ tat-suta-Vîra-veḍaṅgan embaṅge |

udayaṃ geydaṃ vidyâ- | sudatîśaṃ Mâra-rûpan uchita-viḷâsaṃ |
vidita-sakaḷârttha-śâstraṃ | mṛidu-vâkyaṃ Râchamallan ahitara-mallaṃ ||

ant â-Râchamallanind Ereyangan âtana magam Bûtugan âtana magam Marula-Dêvan âtan-âtmajam Guttiya-Gangan âtanindam marey êrida Mârasingan âtana sutam Gôvindaran âtana putram Saigotta-Vijayâdityan âtanindam Râchamallan âtanim Mârasingan âtana sutam Kurula-Râjigan âtanindam Garvvada-Gangam Gôvindarana tammana magan appa Mamma-Gôvindaram |

tengan udid adardu kiltam | kaungam midukad iral edada-kayyol mada-mâ- |
tangamane pididu nilisida | Gangam sâmânya-nripane Rakkasa-Ganga ||

tad-anujam Kaliyangan âtanind uttarôttaram Gangânvayam saluttum ire Krânûr-gganad-âchâryyâvatârav entendode |

dakshina-dêsa-nivâsî Ganga-mahî-mandalika-kula-samuddharanah |
srî-Mûla-sangha-nâthô nâmnâ srî-Simhanandi-munih ||

avara tad-anantaram Arhadbalyâchâryyarum Bettada-Dâmanandi-bhattârakarum Bâlachandra-bhattârakarum Mêghachandra-traividya-dêvarum | Gunachandra-pandita-dêvar avarinda |

elege guna-ruchiyin olp ag- | galisire guna-ruchi-vikâśa-vâg-raśmiyin uch- |
chalise vadanêndu pempam | taledam Gunanandi-dêva-śabda-Brahma ||

avarim balikam Akalanka-simhâsanaman alankarisi negardda târkkika-chakrêśvararum | vâdîbha-simharum | para-vâdi-kula-kamala-vana-mada-mâtangarum | Bauddha-vâdi-timira-patangarum | sânkhya-vâdi-kulâdri-Vajradhararum | naiyyâyikâchâryya-bhûjâta-kuthârarum | mîmâmsaka-mata-ghanâghana-prachanda-pavanarum | siddhânta-vârddhi-varddhana-sudhâkararum | sakala-sâhitya-pravînarum | manôbhava-bhaya-rahitarum | Jina-samayâmbara-divâkararum | appa śrî-Mûla-sanghada Kondakundânvayada Krânûr-ggana Mêshapâshâna-gachchhada śrîmat-Prabhâchandra-siddhânta-dêvar avara sishyaru |

anavadyâchârar mMâ- | ghanandi-siddhânta-dêvar adhikrita-Jina-śâ- |
sana-samrakshakar esedar | jJina-mata-sad-dharmma-sampadam negal-vinegam ||

avara śishyaru |

Chaturâsyam chaturôktiyim prabhuteyind Îśam guna-vyâpaka- |
sthitiyim Vishnu su-buddhi-vistarateyim Bauddham dal î-Jaina-pad- |
dhatiyind irddum id êm vichitrataramô châturyyam âd î-samun- |
nata-siddhânta-vibhûshanang enisidam śrîmat-Prabhâchandramam ||

avara sadharmmaru |

nuta-siddhântam Anantabîryya-munigam śuddhâksharâkâradim |
satatam śrî-Munichandra-divya-munigam samvarttisutt irkkum a- |
pratimam tân ene pempu-vettar uditôdâttar jjagad-vandyar ûr- |
jjitar udyôtita-viśvar apratihata-prajñar mmahî-bhâgadol ||

avara śishyaru |

vâdi-vana-dahana-hutavaha | vâdi-Manôbhava-viśâla-Hara-nitilâksham |
vâdi-mada-radani-biduvam | bhêdipa mrigarâja jayatu S'rutakîrtti-budham ||
kavi-gamaki-vâdi-vâgmiga- | l avandiram geldu Kanakanandi traivi- |
dya-vilâsam tri-bhuvana-mal- | la-vâdirâjam dal enisidam nripa-sabheyol ||

avara sadharmmaru |

châritra-chakri samyama- | dhâri Krânûr-gganâgraganyam sadayam |
srî-ramanam siddhânta-vi- | śâradan ati-viśada-kîrtti Mâdhavachandram ||

avara śishyaru |

vara-śâstrâmbudhi-varddhana- | harinânkam biruda-vâdi-mada-visphâlam |
nirutam tân enal esedam | dhareyol Traividya-Bâlachandra-yatîndram ||

śrî-Prabhâchandra-siddhânta-dêvara śishyaru |

vasumatig oḷpu-vetta dhavaḷâtapavâraṇav âgi kîrtti nar- |
ttisuvudu pempu-vetta mahimônnati Mêruge maṇḍapan dal â- |
g esevudu sad-guṇa-pratati mauktika-mâleya lîleyaṃ samar- |
tthisuvudu sajjanakke sahajâtam enal Budhachandra-dêvara ||
karavaṃ vâruṇig endu nîḍi piriduṃ nistêjam eyd irdd tan- |
n iravaṃ nôḍade sat-pada-prabhuteyaṃ tâḷd irppa dôshâkaraṃ |
doreyê pêḷ enutaṃ kaḷaṅka-rahitaṃ sad-vṛittadindam tiras- |
karipaṃ chandranan oḷpu-vetta Budhachandraṃ santatôtsâhadiṃ ||
nuḍigaḷ satya-suvarṇṇa-bhûshaṇa-gaṇaṃ chittaṃ su-ratnaṅgaḷaṃ |
maḍag iṭṭ irppa karaṇḍakaṃ tanu tapas-śrî-bhâminî-bhâsiy en- |
daḍe dush-kîrttiyan ânta mattina śaṭhar durbbôdhar aspṛiśyar êṃ |
paḍiyê sad-budha-sêvyan appa Budhachandra-khyâta-yôgîndranoḷ ||
sura-dhênu vrati-rûpamaṃ taḷedudô gîrvvâṇa-bhûjâtv î- |
dhareyoḷ tâpasa-rûpadiṃ nelasitô pêḷ embinaṃ barppudaṃ |
kared arthi-prakarakke koṭṭu vipuḷa-śrî-kîrttiyam tâḷdidaṃ |
nirutaṃ śrî-Budhachandra-dêva-munipaṃ vâtsalya-ratnâkaraṃ ||

int enisi negaḷd Âchâryya-Paramêshṭhigaḷ-anvaya-tiḷakarum Jina-sadma-nirmmâpaṇarum appa Budhachandra-paṇḍita-dêvaru pravarttisutt ire | Prabhâchandra-siddhânta-dêvara guḍḍa |

jaya-jâyâ-vallabhan an- | vaya-vâridhi-sîtarôchi bhuvana-stutyaṃ |
priya-mûrtti Jina-padâbja- | dvaya-bhṛiṅgaṃ Barmma-dêva bhuja-baḷa-Gaṅgaṃ ||

ant enisi negardda Barmma-dêva bhuja-baḷa-Gaṅga-Permmâḍi-dêvaṃ Maṇḍaliya beṭṭada mêle munnaṃ Daḍiga-Mâdhavar mmâḍisida basadiyaṃ tamma Gaṅgânvayadavar ppaḍi salisuttum baralu tad-anantaraṃ mara-vesan âgi mâḍisi Maṇḍali-sâsirav Eḍadoṟe-eppattara basadigaḷ inn appuva munn âduvakkuṃ Paṭṭada-basadiya pratibaddhav âgi samâdêyar mmukhyav âgi biṭṭa datti Taṭṭekeṟe sarvva-bâdhâ-parihâra mattaṃ basadiyiṃ teṅkaṇa keṟeya keḷage taḷa-vṛitti gadde gaḷeya mattalu mûṟu beddale gaḷeya mattal âṟum intu Paṭṭada-tîrtthada basadige saluttam ire âtana tanûbhavaru |

jaya-lakhmî-pati Mârasiṅgan-anujaṃ satya-priyaṃ sanda Nan- |
niya-Gaṅga-kshitipâḷakaṃ tad-anujam têjasvi vikrânta-cha- |
kra-yutaṃ Rakkasa-Gaṅgan âtan-anujaṃ vîrâgragaṇyaṃ tad-a- |
nvaya-lakshmî-gṛiha-dîpakaṃ Bhujabaḷa-śrî-Gaṅga-bhûpâḷakaṃ ||

â-Mârasiṅga-dêvaṃ Ârdravaḷḷiy emb ûrumaṃ basadiy-âgnêya-kôṇaṟeyim mûḍalu gadde gaḷeya mattal ondu beddale mattal eraḍumaṃ biṭṭaṃ | Mâghanandi-siddhânta-dêvara guḍḍaṃ Mârasiṅga-dêvaṃ mattav âtana tamma Prabhâchandra-siddhânta-dêvara guḍḍaṃ Nanniya-Gaṅga-dêvaṃ Siṟiyurage yemb ûrumaṃ â-gaddeyiṃ teṅkaṇa koḷada keḷage gaḷeya mattal ondu beddale mattal eraḍumaṃ biṭṭaṃ | Barmma-dêva saka Mârasiṅga Nanniya-Gaṅga 976 Vija 987 Su 992 Saumya | Anantavîryya-siddhânta-dêvara guḍḍaṃ Rakkasa-Gaṅgaṃ Nanniya-Gaṅgaṃ biṭṭa gaddeyiṃ teṅkalu Harakêriya sîme-varaṃ biṭṭa gadde gaḷeya mattal ondu beddale gaḷeya mattal eraḍuṃ int î-vṛitti Maṇḍaliya holada bhûmiy int î-hanneraḍu mattalu beddaleya sîme mûḍaṇa dese taḷa-vṛittiya gadde | teṅka Harakêriya sîmeya naṭṭa kalugaḷu haḍuvalu piṟi-vaḷḷa baḍaga Morasara-koḷa mattaṃ kaṭakada gôvaṃ Rakkasa-Gaṅgaṃ Hûliyakeṟeya gaddeyum adaṟa suttaṇa beddaleyumaṃ biṭṭan adaṟa sîme mûḍalu Chikka-Baṇajiganakeṟe teṅkalu Taṭṭakeṟeya guḍḍeya baḍagada . . . nîrvvari haḍuvalu naṭṭa kalliṃ baralu guḍḍeya mûḍaṇa nîrvvari baḍagalu baḍagaṇa dimbina nîrvvari Chikka-Banjiganakeṟeya baḍagaṇa kôḍi ||

Munichandra-siddhânta-dêvara guḍḍaṃ |

bhuja-baḷadiṃ śatru-mahî- | bhuja-kujamaṃ kittu mutti kôṇṭegaḷaṃ koṇ- |
ḍ ajita-baḷan enisi negardaṃ | Bhujabaḷa-Gaṅga-kshitîśan avanipa-tiḷakaṃ ||

int enisi negardda Bhujabaḷa-Gaṅga-Permmâḍi-dêvaṃ Saka-varsha 1027 neya Sarvvajitu-Pâlguṇa-mâsada 1 Sukravârad andu Maṇḍaliya Paṭṭada-tîrtthada basadiya nitya-nivêdya-pûjegaṃ ṛishiyargg âhâra-dânakkaṃ biṭṭa datti Heggaṇagile yemb ûraṃ sarvva-bâdhâ-parihâraṃ mâḍi biṭṭan (3 *lines following contain details of boundaries*) Prabhâchandra-siddhânta-dêvara guḍḍa Nanniya-Gaṅga-Permmâḍi-dêva |

â-Bhujabaḷa-Gaṅga-. . . . | . . . . vana-bhrâjita maga-vuṭṭida . . . |
. . . . dik-taṭaṃ râ- | jyâbhishavâdhipatiy enipa Nanniya-Gaṅgaṃ ||
desegaḷan eyde parvvida nelakk ide tâṃ nelagaṭṭ enippa bal- |
p esevudu tôḷoḷ eṇ-deseya gaṇḍara mîseya mêle-mêle var- |
ttisuvudu gaṇḍa-garvvada jasaṃ baḍavâgniya bâyan eyde bat- |
tisuvudu têjam ên adhikan âdano Nanniya-Gaṅga-bhûbhujaṃ ||
pada-nakhadoḷ daśânanate namra-nṛipâḷi-mukhâṅkadiṃ jayâ- |
spada-bhujadalli shaṇ-mukhate durjjaya-śakti-dharatvadiṃ chatur- |
vvadanate vaktradoḷ chatura-vâṇiyin opp iral entu nôrppaḍ a- |
bhyudayaman eydidattu palavuṃ mukhadiṃ tave kîrtti Gaṅganoḷ ||
dig-ibhman otti kîḷiḍipan aggada kêsarivôle vâydaḍaṃ |
sugiye taḷa-prahâradoḷe maggipan uṅguṭadinde mînṭuvaṃ |
nagaman ivaṃ kavuṅg-uḍiva teṅg-uḍivannane Sambuśaiḷamaṃ |
negapida Panti-dôlavanan êḷipan embudu Mârasiṅgana ||

svasti Satya-vâkya-Koṅguḷi-varmma dharmma-mahârâjâdhirâjaṃ paramêśvaraṃ | Kôḷâla-pura-varêśvaraṃ | Nandagiri-nâthaṃ mada-gajêndra-lâñchhanaṃ chatura-Viriñchanaṃ Padmâvatî-dêvî-labdha-vara-prasâdaṃ vichakiḷâmôdaṃ nanniya-Gaṅgaṃ jayad-uttaraṅgaṃ | Gaṅga-kuḷa-kuvaḷaya-śarach-chandraṃ | maṇḍalika-Dêvêndraṃ | darppôddhatârâti-vanaja-vana-vêdaṇḍaṃ | Kusumakôdaṇḍaṃ | gaṇḍara-gaṇḍaṃ | duṭṭara gaṇḍaṃ | nâmâdi-samasta-prasasti-sahitaṃ śrîman-Nanniya-Gaṅga-Permmâḍi-dêvaṃ tamm-ajjaṃ Barmma-Dêvaṃ mâḍisida Maṇḍaliya Paṭṭa-da-tîrthada basadiyaṃ kalu-vesan âgi mâḍisida Paṭṭada-basadige Saka-varsha 1043 neya S'ubhakṛit-saṃvatsarada Bhâdrapada-mâsada śuddha 5 Bṛihaspativârad andu Kuruḷiya-basadiy âdiy-âgi pañchaviṃśati-chaityâlayamaṃ dharmma-prabhâvaneyinda mâḍisida Prabhâchandra-siddhânta-dêvara śishyar mukhyav âgi biṭṭa vṛitti basadiya munde gadde gaḷeya mattar ondu beddale gaḷeya mattar eraḍu Basadiyahaḷḷiya suṅkamumaṃ biṭṭaru mattaṃ Nanniya-Gaṅga-Dêvanuṃ paṭṭa-mahâ-dêvi Kañchala-Dêviyaruṃ Padmâvatî-dêvige harasi Hermmâḍi-Dêvanaṃ haḍedu kâṇikeyaṃ tann-âḷva nâḍ-ûrggaḷoḷu śara-mita-paṇavaṃ koṭṭar â-chandrârkka-târambaraṃ | Budhachandra-paṇḍita-devara guḍḍaṃ |

munisiṃ dig-danti-dantaṅgaḷan avayavadind otti bêgaṃ chhaḷall eṃ- |
binegaṃ kitt ettanê târagegaḷan adaṭind âlikallandadiṃ sû- |
sane vârddhi-vrâtamaṃ suṟṟ ene tavuvinegaṃ pîranê kôpadiṃ poy- |
yane beṭṭaṃ piṭṭu-piṭṭâgire samaradoḷ î-vîra-Permmâḍi-Dêvaṃ ||

(*usual final verse*)

5

***At Basavana-Gaṅgûr** (same hobli), on a stone to the south of the Gaṅgâdhareśvara temple.*

Namas tuṅga-śiraś-chumbi-chandra-châmara-chârave |
trailôkya-nagarârambha-mûla-stambhâya S'ambhave ||

svasti śrî Satya-vâkya-Koṅguṇi-varmma dharmma-mahârâjâdhirâja paramêśvaraṃ Kôḷâla-pura-varâdhîśvaraṃ Nandagiri-nâthaṃ daḷita-ripu-yûthaṃ mada-gajêndra-lâñchhanaṃ Padmâvatî-dêvî-labdha-vara-prasâdaṃ vichakiḷâmôdaṃ Gaṅga-Gâṅgêyaṃ satya-Râdhêyaṃ jayad-uttaraṅgaṃ sad-guṇa . . . . paripanthi-Pârttha Gaḍaga-tîrttha-rathyâ-Gaṅgâ-pravâhaṃ vâra-vanitâ-sammôhaṃ Gaṅga-kuḷa-śêkharaṃ samyaktva-ratnâkaranum appa Daḍiga-Mâdhava . . . . . . ḍânvayaṃ jayad-uttaraṅga Rakkasa-Gaṅga Bhujabaḷa-Gaṅga Vîra-Gaṅga Nanniya-Gaṅga Hermmâḍi-Dêvanind ittalu Ma . . . . laḷânvayadoḷu |

Chôḷana jûbu Mâḷavana gôṇmuri Chêraran aṭṭi timba Mâ- |
kâḷi Varâḷanaṃ tuḷiva gandha-gajaṃ Khachan-aḷḷey-ambu Nê- |
pâḷana benna-chammaṭige yiṃ naḍetandane vîra-Vishṇu-bhû- |
pâḷakan emba sambhramavo vairi-nripâḷara manḍalaṅgaḷoḷ ||

va || â-Vishṇuvarddhana-tanûjan enisida Nârasiṃha-bhûpaṅg Êchala-Dêvigaṃ |

vṛi || Kali-kâla-kshatra-putra-prabaḷatara-durâchâra-sandôhadindaṃ |
pole porddal pêsi bêsaradiv aḷida mahî-kânteyaṃ rakshisal tâṃ |
Jalajâkshaṃ tâne band ant udayisidavol Vîra-Ballâḷu-Dêvaṃ |
kula . . . . janâchâra . . nṛipavaran udayaṃ-geydan âścharyya-śauryyaṃ ||

va || antu sukha-saṅkathâ-vinôdadiṃ Dôrasamudrada nelavîḍinoḷu râjyaṃ geyyuttam ire |

dhareg îgal koḍey ondu Purpaśarar irbbar drishṭigaḷ mûṟu sat- |
purushar nnâlvaru tâve vâridhigaḷ ayd . . . âṟe ṛitût- |
karav (?)ḷ â-muni-mukhyar eṇba . . mîrdd-â-dantiy ombatt id a- |
chchari ma . . nidhi patt enal negaḷdapaṃ Ballâḷa-bhûpâḷakaṃ ||
poḍevaṭṭal Chôḷa bâ kollaṇig ele Kâḷiṅga . . . . . mmara Chêraṃ |
naḍe Koy[t]ûrakke nîm iṃ gaḍiyoḷe bharadiṃ vîḷe Pâñchâḷa bîḍaṃ |
naḍe sand âdrîsa pôg agganig enute besaṃ bêḷvar âkshêpadindaṃ |
paḍevaḷḷaṃ Vîra-Ballâḷana vijaya-[ya]śô-yâtreyoḷ vêtra-hastar ||
kêḷa vasanta-bâḷa-sahakârada taṇ-ṇeḷal âśritâḷig â- |
bhîḷa-layâhi-nishṭhura-phaṇaughada mey-neḷal uddhatârig un- |
mîlita-puṇḍarîkada neḷal jaya-lakshmig enippa Vîra-Ba- |
llâḷana tôḷa-bâḷu-neḷaḷ âdudu dhâtrige vajra-pañjaraṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Vâsantikâ-dêviyariṃ labdha-vara-prasâdaruṃ mṛigamadâmôdaṃ malerâja-râja maleparoḷu gaṇḍaṃ gaṇḍa-bhêruṇḍaṃ êkâṅga-vîra S'anivâra-siddhi giri-durgga-malla vairîbha-kaṇṭhîrava nissaṅka-Hoysaṇa śrîmat-pratâpa-chakravartti śrî-Vîra-Ballâḷa-Dêvaru Dôrasamudrada nela-vîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttaṃ ire | tat-pâda-padmôpajîviy appa Madhu-sûdana-Dêvan-uditôditânvayav entendaḍe |

haḍevaḷa-Goggi tâṃ negaḷda-Rakkasa-Gaṅgana râjya-vistaraṃ |
kaḍu-gali-gaṇḍa Râchenan-ûrjjita-kîrtti-viḷâsa-mûrttiyaṃ |
Poḍeyalar âtma-jîvita . . . nata kalpa-mahîjan endu |
. . . . pogaḷe mûrttisida . . . sad-artthi-vallabha ||

vachana || ant enisida negaḷda paurusa-patâkanuṃ . . . . pramadâvaḷôkanuṃ su-kavi-jana-vêshṭitanuṃ vairi-latikâ-lavitranuṃ san-mârggadoḷu atiśayaṃ Manu-mârggi paḍevaḷa-Goggigaṃ |

paḍevaḷa-Goggigaṃ negaḷda-Mailave-râṇigam âta puṭṭidaṃ |
Muḍiyaṇan aty-udâtta-yaśan âhava-dhîran udâra-sampadaṃ |

jaḍa[ni]dhig abja mûrtti-Makaradhvajam ântana Mêru-su-sthiraṃ |
nuḍi todaḷ illade negaḷda-Nanniya-Gaṅgana râjya-bhûsaṇaṃ ||
mattav âtanuṃ sarbba-kâbya-saṃsêbya-puruśanuṃ saṃpakvâmṛita-gêya-rasôtkarśa-haruśanuṃ âśrita-jana-nidhânaṃ dâridrya-dâvânaḷaṃ sva-varṇṇa-tâpa-nivârakanuṃ nija-vaṃśa-vanaja-vana-vikasana-prakaruśanum enisida negaḷda
paḍevaḷa-Muḍiyaṇaṅgaṃ Jakkale-mahâ-satigaṃ Vibhuv intu puṭṭidaṃ |
jaḍanidhig Indra-sindhûrav ad ento sura- . . . . |
poḍaripa dânadind amama chandra-sa-lakshaṇa-châru-mûrtti . . |
driḍa-nuta-dhairyyadind adhika-śauryyadin î-Vibhu-Gaṅgan ûrjjitaṃ ||
ati-gambhîradin aty-udâradin anûnôpâya-san-mantradiṃ |
. . ti-sammôhana-mûrttiyiṃ jaḷadhi tâṃ kalpa-drumaṃ Padmajaṃ |
satu-Pushpâyudha bâṛpu tâṃ Muḍiyaṇa prô . . . . . . n- î-Gaṅgaṇaṅg |
ati-rûpâvati-Jakkalâmbikeya putraṃ nôrppaḍ î-dhâtriyoḷ ||
Guru-Kâmândaka-Damanaṃ | nirupama-Châṇâkya-Bhaṭṭi-Yôgandharaniṃ |
parikipaḍ iva mantrajñaṃ | dhareyoḷ Muḍiyaṇṇa-sûnu yî-Vibhu-Gaṅgaṃ ||
va || . . naḷina-daḷa-nêtranuṃ sallalita-gâtranuṃ kâryya-Bṛihaspatiyuṃ vâchaka-Vâchaspati-yuṃ mûrtti-Makaradhvajanuṃ kîrtti-Garuḍadhvajanum enisida Gaṅgaṇaṃ |
nayavidan endu satyavidan endu kaḷâvidan endu sauryyadoḷ |
bhaya-rahitâtman endu vara-châru-charitran udâran emba per- |
mmeya nele kîrttig âṇman ene dhâraṇi baṇṇipud eyde sajjanâ- |
śraya-guṇa-Mêruvaṃ Muḍiyaṇâtmaja-Gaṅganan uttarôttaraṃ ||
guṇavatiy endu rûpavatiy endu kaḷâvatiy endu pêḷi . . . |
gaṇanege vappute . saleyuṃ dhareyoḷ saman appaḍ appa tâṃ |
phaṇi-[gaṇa]-râjanaṃ sura-vadhû-janav endapud eyde sajjanâ- |
graṇi Vibhu-Gaṅgan-aggada-manôhari Vijjale-râṇiy î-jagaṃ ||
parikipoḍ îgaḷ îgaḷina kâḷ-satiyarkkaḷan entu pôlipeṃ |
parama-pavitreyaṃ kamaḷa-nêtreyan unnata-karmma-pâtreyaṃ |
parama-guṇâḍhyeyaṃ . . . . kânteyaṃ karaṃ |
vara-guṇiy endu kîrttisuva permmeyan êṃ pogaḷveṃ dharitriyoḷ ||
. . rijêsaniye petta | Siriyaṃ kaustubhama kâmadhênuvan ant â- |
sura-taru Gaṅgana kântege | nirupama . . . Muḍigan osed udayisidaṃ ||
Harigaṃ Rugmaṇigaṃ Manôbhava Bhavaṅg â-Gaurigaṃ Shaṇmukhaṃ |
Puruhûtaṃ Sachi-dêvigaṃ maga Jayantaṃ puṭṭuv ond-andadiṃ |
paramânandade Gaṅgaṇaṅge sati-Vijjâ-Dêvigaṃ puṭṭidaṃ |
sura-rûpaṃ Madhusûdanaṃ sogayipaṃ saujanya-kandâṅkuraṃ ||
goravar brâhmaṇar âśritar bbaḍavar ishṭar ppaṇḍitar ppâṭhakar |
ppiriyar ggâyaka-vâdakar kkathakar ant â-narttakar-vvandigaḷ |
saraṇâyâta-digambarar bbadhirar andhar shôḍaśa . . de tâṃ |
kared îvaṃ Madhusûdanaṃ sogayipaṃ bhû-lôka-kalpa-drumaṃ ||
sthiratara-mûrttigaṃ vibudha-sêbya-mahônnata-rûpegaṃ mahô- |
tkara-Madhusûdanânvita-yaśô-vadhugaṃ vara-siddha-sârasô- |
tkara-kavi-chitta-jâta-nuta-pârśva-budhârkige vôle vâgyaṃ o- |
ppiral esegum payôdhi-ravi-chandrar iḷâ-vadhu-Mêru-nilvinaṃ ||
Maṇḍaḷi-nâḍoḷag esevudu | Khaṇḍaḷipurav enisi negaḷda Mudu-Gaṅgaüraṃ |
gaṇḍara tîrthaṃ Gaṅgan a- | khaṇḍitav ene mâḍisidan eseva Gaṅgêśvaramaṃ ||
su-ruchira-Matsya-Kûrmma-driḍha-Sûkaran â-Narasiṃha-Râman â- |

vara-Raghu-Râma-Râmam . . alli su-Vâmana-Kalki-Tivikramô- |
vurajita-Lakshmi-Nârâyaṇan ûrjjita-puṇya-daśâvatâratâ- |
nirupama Gaṅga-sûnu-Madhusûdanag îg abhivânchhitârtthamam ||
sthirav aty-unnata-ramyav end enipuv â-Harmyâchaḷaṃ Târa-bhû- ||
dhara-Hêmâdri-samâna-sâmya eṇe eṃb ant âvagaṃ nôrppaḍ iṃ |
paramârtthaṃ Madhusûdanaṃ prabhu-lasad-Gaṅgêśvara-dvâramam |
dhareyoḷ nirmmisi pempu-vettud enisuṃ trailôkya-sammôhanaṃ ||

śrîmatu Saka-varsha 1139 teneya Bahudhânya-saṃvatsarada Vaiśâkha-suddha 3 Sômavârad-andu svasti śrîman-nâḷ-prabhu Madhusûdana-Dêvaṃ tammi ayyana hesara Gaṅgêśvara-dêvara dêvâlyavaṃ mâḍisi â-dêvara śrî-kâryyake Amṛitarâsi-gurugaḷa momma Sômêśvara-gurugaḷa kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa datti Gaṅgasamudrada keṟeya keḷage gadde kamba 40 â-keṟeyoḷage kamba 50 â-dêvara nandâ-divigege eḷḷa keyi kamba 30

6

At Harakere (same hobli), on a north-west pillar in the raṅga-maṇṭapa of the Râmesvara temple.

Svasti śrîman-mahâ-maṇḍaḷêśvara bhuja-baḷa-Gaṅga permmâḍi-Barmma-Dêva Maṇḍaliya-tîr-tthada Paṭṭada-basadige biṭṭa datti (2 *lines following contain details of gift*) mattam âtana-paṭṭad-arasi Gaṅga-mahâdêvi biṭṭa vṛitti Sûḷeya-bayalu | mattam atana maga Marasinga-Dêva biṭṭa vṛitti Ârdravaḷḷi | mattam âtana biṭṭa taḷa-vṛitti basadiy-âgnêya Kôṇaṟeyiṃ mûḍalu gadde gaḷeya mattal ondu beddale gaḷeya mattal eraḍu | mattam âtana tamma Satya-Gaṅga biṭṭa vṛitti Siriyûru | mattam â-gaddeyim teṅkalu biṭṭa taḷa-vṛitti gadde gaḷeya mattal ondu beddale geḷeya mattal eradu | mattam âtana tamma Rakkasa-Gaṅga Huliyakeṟeya gaddeyum adara suttaṇa beddaleyama biṭṭa | mattaṃ Harakêreya sîme-paryyanta biṭṭa gadde gaḷeya mattal ondu bedd-ale gaḷeya mattal eradu | mattam âtana tamma Bhujabaḷa-Gaṅga Hegganaleya biṭṭa | Harakêr-iya vṛittiya keṟeyolage biṭṭa gadde gaḷeya mattal ondu | mattam â-keṟeyim haḍuvaṇa koḷada keḷage biṭṭa sâla-keyi gaḷeya mattal ondu mattam â-koḷadiṃ baḍagalu biṭṭa beddale gaḷeya mattal ondu | mattam âtana maga Marasiṅga-Deva Nanniya-Gaṅga-Permmâḍi basadiya munde biṭṭa gadde gaḷeya mattal ondu | mattaṃ basadiya baḍagaṇa heggeṟege parida kâla-keḷage biṭṭa beddale gaḷeya mattal eraḍum adakke sîme mûḍaṇa koḷa haḍuvalu Morasara-koḷa | mattam Ba-sadiyahaḷḷiya suṅkamaṃ biṭṭa | mattaṃ tanu âḷva-nâḍ-ûrggoḷoḷu Padmâvati-dêvige kâṇikeyaṃ koṭṭa śara 5 mita paṇaman â-chandrârkka-târaṃ-baraṃ || mattaṃ Vîra-Gaṅganapaṭṭakke hiriya-keṟeya keḷage biṭṭa gadde gaḷeya mattal ondu (3 *lines following contain details of gift*)

7

At the same place, on a stone in the old site of the Matt.

S'ri-Guru-liṅga-svâmiyavara pâdavê gati śubham astu | ôṃ namaḥ |
namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusa sâ 1664 ya S'ubhakṛitu-nâma-saṃ | Mârgasira ba 7 yû Budhavâra śrîmat-Keḷadi-Sômaśêkhara-Nâyakara mâva Nirvâṇ-aiyanavarige Hoḷe-Basavaiyana bhakta Harakêri-Tuṅgâ-tîrada sthaḷadalu Guru-liṅga-svâmiyavara samâdhiya mêlo kaṭṭisida virakta-maṭhake Hayinûroḷage kaṭṭisida Basavana-vaḍḍu Guru-Basava-svâmiyavara mukhântra ||

10

At Taṭṭekere (same hobli), on a stone in front of the Râmêśvara temple.

Svasti Saka-varsham 1001 neya Krôdhana-saṃvatsarada Jyêshṭha-bahuḷa-chaṭṭi-Vaḍḍavâra śâsana nindudu

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

namô Vîtarâgâya svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya . . tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvana-malla-Dêvar kKalyâṇada-nelavîḍinoḷ sukhadiṃ râjyaṃ geyyuttam i . . . .

jîyât samasta-kakubhântara-vartti-kîrttir
Ikshvâku-vaṃśa-kula-vâridhi-varddhanênduḥ |
Kaiḷâsa-śaiḷa-Jina-dharmma-su-rakshaṇârtthaṃ
Bhâgîrathî-vi . . . . tô dvitîyaḥ ||

svasti samasta-bhuvanâdhîśvarêkshvâku-vaṃśa-kuḷa-gagana-gabhasti-mâlinî parâkramâkrânta-Kanyakubjâdhîśvara-śirô . . . . ḷi-mukhô pârtthiva-Pârtthaḥ | samara-kêḷî-Dhanañjayô Dhanañjayaḥ | tasya vallabhâ Gândhâri-Dêvî tat-sutô Hariśchandraḥ | Rôhi . . . . . Daḍiga-Mâdhavâpara-nâmadhêyaḥ | â-Gaṅgânvayad-arasugaḷ-ellav êḷge-pâḍivada-chandranant uditôditav-âgi pala . . . . jyaṃ geyyutt ire tad-anvayâmbara-dyumaṇiyuṃ Gaṅga-chûḍâmaṇiyum enisida bhuja-baḷa Gaṅga-Permmâḍi . . . .

guṇi bêḷv-artthi-janakke dâna-maṇi dôr-ggarbbôddhatâdhmâta-nir- |
ghṛiṇa-vairi-prakarakke bal-kaṇi kaḷâ-vinyâsa-vârâsi sat- |
pa . . . . vêshṭita-yaśaṃ vikrânta-tuṅgaṃ nṛipâ- |
graṇiy âdaṃ Kali-Gaṅga-Dêvana sutaṃ śrî-Barmma-bhûpâḷakaṃ ||

kanda || . . . . rvvi bâhâ- | parighadin ari-nṛiparan aledu seleyoḷ voyd ur- |
vvare baṇṇisal esedaṃ Gaṅ- | gara-Bhîmaṃ lôkadoḷage bhuja-baḷa-Ga . . . ||

. . . . ḷiy enisida Permmâḍi-Barmma-Dêvaṅgaṃ Pâṇḍya-kuḷôdbhavey enisida Gaṅga-mahâ-dêvi-yarggaṃ ratna-trayaṃ puṭṭuvante . . . . . .

vṛi || śrî-Mârasiṅgan avanî-taḷa-raksha-pâḷaṃ |
Kâmôpamaṃ Bhagirathânvaya-ratna-dîpaṃ |
bhîma-pratâpan ahitâ . . . . |
sâmânyan allan uditôditan êka-vâkyaṃ ||

âtan-aṇmum ârppuṃ lôka-vikhyâtam âda tad-anantaradoḷ | svasti Satya . . . . varmma-dharmma-mahârâjâdhirâja paramêśvaraṃ Kuvaḷâḷa-pura-varêśvaraṃ | Nandagiri-nâthaṃ râja-Mândhâtaṃ | Padmâvatî-labdha-vara-pra . . . . chakiḷâmôdan | asatî-sahôdaraṃ vîra-Vṛikôdaraṃ | samyaktva-ratnâkaraṃ Jina-pâda-sêkharaṃ | mada-gajêndra-lâñchhanaṃ chatura-vi . . . . . ga-Gâṅgêyaṃ śauchÂñjanêyaṃ | Gaṅga-kuḷa-kamaḷa-mârttaṇḍaṃ duṭṭara-gaṇḍaṃ | nanniya-Gaṅgaṃ jayad-uttaraṅgaṃ | śrîman-mahâ-maṇḍaḷêśvaraṃ Tribhuvana-malla-Gaṅga-Permmâḍi-dêvar gGaṅgavâḍi-tombhattaṟu-sâsiramaṃ bâykêḷisi tad-âbhyantarada Maṇḍaḷi-sâsiramaṃ śrîmat-Tribhuvana-malla-Dêvar ddaye-geyye nidhi-nidhânaṃ oḷagâgi tri-bhâgâbhyantara-siddhi-yinde sukhadiṃ râjyaṃ geyyutt ire |

kanda || śrîge neley âgi vachana- | śrîg âgaram âgi nija-bhujârjjita-vijaya- |
śrîg aruhan âgi kîrtti- | śrîg adhipatiy âgi sukhadin ire Gaṅga-nṛipaṃ ||

vṛi || nuḍidude nanni mâḍidude śâsanaṃ ittude Râmar-êsu mâr- |
ppiḍidude vajra-lêpam uṟad iṟdude mṛityu parôpakâradoḷ |
naḍedude baṭṭe shaḍ-guṇame meyy ene dharmmadoḷ ondi ninnavôl |
naḍeva nṛipêndran âvan akhiḷâvaniyoḷ Kali-Gaṅga-bhûpatî ||

sthiranê Mêru-girîndradoḷ seṇasuvam gambhîranê vârddhiyoḷ |
puruḍippam kaliyê Surêndra-sutanam mechcham mahâ-dâniyê |
sura-bhûjakk oṟegaṭṭavam chaduranê Pâñchâḷanim mikkan en- |
d irad îgaḷ dhare baṇṇikum raṇa-jaya-prôttuṅganam Gaṅganam ||

ka || amaḷa-charitram purushô- | ttaman enisida Gaṅga-bhûpan âtana tammam |
vimaḷa-yaśam Gôvindara- | n amôgha-vâkyam kumâra-chûḍâ-ratnam ||

ant irvvarum sukhadim râjyam geyyutt ire |

ka || dharmmakk ârmmam dayege ta- | var-mmane sishṭêshṭa-kalpa-bhûjam gôtrâ- |
śarmmam kuḷôttamam Pole- | yamman enal nal-guṇakke machcharam uṇṭê ||

â-guṇôttaman enisida Poleyammaṅgam ramaṇî-ratnam enisida Keḷeyabbegam su-putraḥ kuḷa-dîpaka enisi Nokkayyam puṭṭi samartthan âgi Maṇḍaḷiya Keñcha-Gâvuṇḍana makkaḷu Kâḷeyab-beyum Malliyabbeyumam maduvey âgi Kâḷabbe-gâvitige Gujjaṇam puṭṭi tandege padirmmaḍiy-âgi Permmâḍi-Gâvuṇḍan emba pesaram paḍedam | Malliyabbe Jinadâsan emba maganam paḍedaḷ ant irvvar mmakkaḷ verasu Nokkayyam sukhadin irppudum Gaṅga-Permmâḍi-dêvar Taṭṭekeṟege bijayam geydu samastâdhikâramam kuḍe Dêvêndraṅge Bṛihaspatiyantu Balîndraṅge Bhârggavan ent ante samasta-râjya-bhara-nirûpita-mahâmâtya-padavî-virâjamâna-mânônnata-prabhu-mantrôtsâha-śakti-traya-sampannam mahâ-mahimôtpannam | sujana-janâdhâram bândha-va-prâkâram | purusha-ratnâkaram para-baḷa-bhîkaram | pati-kâryya-bhâra-kraman asahâya-vikraman | upârjjanâchâryyan achaḷita-dhairyyam . . . kshâra-samudram lañchakâra-mukha-mudram | patige kaḷâpam jaya-lakshmî-nikshêpam | kôdaṇḍa-Pârttham saujanya-tîrttham | Jina-pâdâradhakam | Kali-yuga-sâdhakam | Gaṅgana Hanumantam | jaya-lakshmî-kântam | śrîman-mahâ-pradhânam | piriya-perggaḍe Nokkayyam |

vṛi || pârtthivaram nirâkaripa dâna-guṇôktiyin artthig artthamam |
prârtthisad îva-kâraṇade perggaḍe Nokkaṇan î-paṟôpakâ- |
rârttham idam śarîram enip ondu purâṇa-varôktiyindam a- |
prârtthita-dânadinde negaḷv unnati sandud iḷâ-taḷâgradoḷ ||
mârggadoḷ oḷpinoḷ guṇadoḷ aṇminoḷ ârppinoḷ âdud ondu pem- |
p ârggam asâdhyam int iṟiva-kâva-guṇaṅgaḷe sâjam endu kêḷ- |
dargg edegoṇḍu jêṅkarise râja-guṇakk aḷavaṭṭa Nokkaṇam |
perggaḍey embudê dhurake mârggaḍeyam patig êka-sâdhanam ||

ka || perggaḍetanamam ballar | khkhaḷgaman aṇam aṟiyar uḷid amâtyar nNokkam |
perggaḍe-Gaṅgana maneyoḷ | mârggeḍe saṅgarada moneyoḷ ene mechchadar âr ||
kiṟidaṟoḷ aḷavaḍada manam | neṟe piridakk âse-geyva buddhiyin âtam |
teṟe-vididu jonnadandina | peṟey andade Nokkan uttarôttaram âdam ||
agaḷisida keṟege mâḍisi- | da gaḷdeg ettisida dêvatâ-gṛihak aṟavaṇ- |
ṭageg anna-dânad eḍeg î- | jagadoḷ pavaṇ ill ad êm kṛitârtthano Nokkam ||
saranidhi baḷasidud emb an- | t iral itt â-Taṭṭekeṟeya perggeṟe suttal |
paliya naḍuv Amarasaiḷada | dorey enisida teṟade basadi sogayisi tôrkkum ||
piriya-magam Gujjaṇan an- | tarâyav âg iḷdan âtan eyduge sarggam |
baral indu Nokka-Perggaḍe | Hariigeyal ettisidan eraḍu Jina-mandiramam ||
tanage para-hitame hitam en | d anumânisi Nokkan oldu mâḍise viśvâ- |
vaniyoḷage Nellavattiya | Jina-bhavanam ṛibhu-vimânamam pôlt irkkum ||

â-Nellavattiya Taṭṭekeṟay eraḍum basadiyumam Jinadâsaṅge parôksha-vinayam âge mâḍi-sida perggaḍe-Nokkayyana parôpakârârtthakkam vîrakkam vitaraṇakkam śrî-Gaṅga-Permmâḍi-dêvar mmechch iru-gaḷe-guḍi-châmara-mêghâḍambarâdi-râjya-chinhaṅgaḷan itt adakke tellaṇṭiy endu modala-mûla-dhana Taṭṭekeṟe Kîḷûru Aṟeyûru Heṟige Kaḍavûru Sîmoge Taṟikêri Henna-

varada-gâvuṇḍa-vṛittiyuman irppattu-kuduregav aynûr-âḷgaḷan itt ûrggaḷa siddhâyavan ittu chandrârkka-târaṃ-baraṃ sarvva-namasyam âge Panasavâḍiyaṃ biṭṭ anitu mahâ-mahimeyaṃ tâḷdida perggaḍe-Nokkayyaṃ Mûla-saṅgada Krâṇûr-gg aṇada Mêshapâshâṇa-gachchhada śrî-Prabhâchandra-siddhântigara guḍḍan âgi nâlkuṃ basadiyaṃ mâḍisi Taṭṭekeṟeya basadiyaṃ pûjisuvar â-Gaṇa-gachchhada-sthâna-patigaḷge tamma baḷiyal Taṭṭekeṟeya keḷage gaḻde galeya mattar ondu oḷa-geṟeyalu beḻdale mattar ondu alli paṟekârargge gaḻde Guṇigana mattaru mûṟu beḻdale gaḷeya mattar ondu | kumbâṟargge gaḻde Guṇigana mattar ondu beḻdale Guṇigana mattar ondu Taṭṭekeṟeya aṅgaḍiya teṟeyuṃ suṅkamaṃ basadige Gaṅga-Permmâḍi-dêvaṃ biṭṭa yî-dharmmamaṃ rakshisidâtaṃ sâsira-kapileyaṃ dânaṃ geydaṃ kiḍisidaṃ Gaṅgeyoḷ sâsira-kapileyaṃ tindaṃ | sandhi-vigrahi Dâma-Râjaṃ sâsana-gabbamaṃ pêḷdu baredaṃ poydaṃ Sântôjanuṃ Padmanuṃ maṅgaḷa śrî |

11

At Gâjanûr (same hobli), on a stone in Malla's garden.

S'ubhaṃ astu

namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

(5 *lines illegible*) dalu Âragada-râjyake saluva Gâjanûra . . . . Âragada Dêvapa-Daṇṇâ-yaka-voḍeyara makkaḷu Timma . . . voḍeyaru mâgaṇiy âḷuvâga . . . . Gâjanûra-grâma-dalu . . . . bayalina . . . . . Maṇḍalada-râjyada voḷagaṇa . . . . Vêṅkaṭa-Nâyaka . . . . Raṅganâtha . . . . vara gaddeya samîpadalu . . . . Handige . . kaṭṭeya . . . . entu aksharadalû . . . hâgada . . . . chinna-varada . . . . Gâjanûra-gavuḍa tamma . . . . Kaṭṭeya Nâgaya . . . . chatus-sîme-sthâna-pratishṭheya mâḍi koṭṭaru aḷupida . . . Vâraṇâsiyali sahasra-gôvanu vadhisida pâtaka brûṇa-hatyâśritav ahudu (*usual final verse*) yî-dêvasthâna . . . . kaḍadu nilisi â-dêvâlyava nilisidâta Gâjanûra-Mallôjayyana magaṃ S'iriyôjanu barada-śâsanakke â-dêvate . . . śubhaṃ astu |

12

At Gondichaṭṭanahaḷḷi (same hobli), on a vîrakal in the waste-weir of the tank.

S'vasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Tribhuvana-malla bhuja-baḷa-Gaṅga Permmâḍi-dêvargge śrîmach-Châḷukya-Vikrama-varsa 46 neya S'ârbari-saṃvatsa . . . Chaitra-suddha 5 Âdivâradandu śrîman-mahâ-maṇḍaḷêśvara Poyaśaḷa-Biṭṭi-Dêvana daṇṇâyaka Boppaṇan etti baralu Halasûra kâḷagadalu tanna dhuramaṃ svâmi nôḍutt iralu Chambavâṇasi-maga avar-abe Bûtabbege puṭṭida lêṅka Bammaya-Nâyakaṃ sura-lôka-prâptan âda |

13

In the same place, on another vîrakal.

Svasti śrîmach-Châḷukya-Vikrama-varshada 47 S'ubhakṛitu-saṃvatsarada Bhâdrapada-śuddha 10 Âdivâradandu śrîman-mahâ-maṇḍaḷêśvara Tribhuvana-malla Nanniya-Gaṅga Permmâḍi-dê-varu . . . . hôgalu . . . . taḷt iṟidu sura-lôka-prâptan âda.

14

At the same place.

Svasti samasta . . . . (4 *lines gone*) śrîman-mahâ . . . . Dêvaru . . . . maṇḍaḷêśvaraṃ Tribhuvana-malla . . . . ire . . . . Châḷukya-Vikrama-kâlada . . ne Subhânu-saṃvatsarada Kârttika-śuddha 5 Brihavâradandu liṅga-pratishṭeyaṃ mâḍi dêvâlyamaṃ kaḷasa-nirmmâṇaṃ mâḍi śrîmatu-Parvvata-vaḷḷiya Jagadindu-Paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Jakkêśvara-dêvarige tâṃ kaṭṭisida piriya-keṟeya modal êriya keḷage gaḷeyal are-mattala gaḻde gaḷeya vondu mattaru beḻdale (*usual final phrases*)

15

At Mêlina-Huṇasavâḍi (*same hobli*), *on a vîrakal in the south of the Îśvara temple.*

. . nayadim nilal eḍe vâk- |
śrîyaṃ satyade bhuja-pratâpade . . . . . |
śrîyan udârate kîrtti- |
śrîyaṃ taḷed esedan . . . . ||

. . . . śrîmatu-Châḷukya-Vikrama-varshada 47 neya S'ubhakṛi . . . . . rada Kârttika-śuddha-bidige-Âdivâradandu śrîmat-Tribhuvana-malla-Nanniya-Gaṅga-Permmâdi-dêvaru nôḍi mechchi bichchaḷisutt ire |

sâhaṇi Mâraṃ ripu-san- | dôhaman avayavade kondu mechchisi palaraṃ |
bâhâ-baḷadiṃ pariye ma- | hâhavadoḷ nindu dêva-lôkakk ôdaṃ ||

17

At Kaḍôkallu (*same hobli*), *on a stone in the Patel Channappa's back-yard.*

Dhâtu-saṃvatsarada Mâgha-śu 6 Â śrîmat-Keḷadî-Chennamâjiyavaru Dêvappa . . . ge barasi kaḷisida kâryya chinada kante Gâjanûra . . . . . . dêvarige daṇḍige umbaḷi-bage Gâjanûra-sîme-Kaḍukalu-grâma (*after details of the grant*) yî-paṇavina grâmavanu S'ivârppitav âgi biṭṭu yî-bhûmige liṅga-mudre śilâ-sthâpitava mâḍisuvallige âbage hujûrinda ûḷiga-janavanna kaḷuhisi ade veḍavu grâmadavara karisi koṇḍu gaḍi . . kâra barada-rîtiy iḷana mâḍ-iṭṭu silâ-sthâpitava maḍisi koṭṭu yî-kâgadava sênabhôvara kaḍitake barisi tirigi ivara vasake koḍuvad âgi . . . .

18

At Kâśipura (*same hobli*), *on a stone in the field of Achchamma, wife of Râma-S'âstri.*

Subhaṃ astu nirvighnaṃ astu |

namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'aṃbhavê ||

svasti śrî-jayâbhyudaya-S'âlivâhana-śaka-varusha 1637 neya Jaya-saṃvatsarada Âśvîja-śuddha 15 yalu śrîmatu aḷiya-Nirvâṇaiyanavaru Gâjanûra-śîme-sthaḷada sênabhôva Mari-Basavaṇṇana mommaga Mariyaṇṇanu Harakêri-Tuṅgabhadrâ-tîradallu brâhmaruṅgaḷige manegaḷa kaṭṭisi koṭṭu S'ivârppitav âgi naḍesuva agrahârada dharmmake uttârava mâḍisi koṭṭa Kâśînâthapurada-grâmakke śilâ-sthâpita mâḍisi ade |

19

At Kuskûru-agrahâra (same hobli), on a stone in the north-west corner in the ranga-mantapa of the Bhîmêśvara temple.

S'rî-Bhîmanâtha saraṇu || svasti śrî jayô'bhyudayaś cha Saka-varusha 1231 neya Saumya-saṃvatsarada Jêshṭa-śudha 13 Bṛi | svasti śrîmatu pratâpa-chakravartti Hoyisaṇa śrî-Vîra-Ballâḷa-Dêvarasaru Dôrasamudradalu sukha-saṅkatâ-vinôdadalu chatus-samudra-mudrita-prakhyâtav âgi râjyaṃ geyivalli â-râyana maneya sandhi-vigrahi Lakkaṇṇanavara balu-manusya Dêvappa-Hariyappanavaru Haḍavaḷike-nâḍiṅge sarvvâdhikârigaḷ âgiddalli Gaṅga-maṇḍali Haḍavaḷike-nâḍa aṟuvattu-gavuḍu nûṟ-ippattu-stâna sâsirad-êḷu-nûru-gavaṟe-gaṇḍaru muntâgi â-Kusugûralu neradu Haḍavaḷika-nâḍa sarvvâdhikâri Dêvappa-Hariyappanavarige Svayambhu-liṅga-dibya-kshêtra-ghaṭita-sthâna yî-Bhîmanâtha-dêvarige nîvu muntâgi aṟuvattu-gavuḍu nûṟ-ippattu-sthânavû hadinenṭu-samayavû neradu sarvva-bâdhey ill endu sarvvamânyav âgi yî-dêvarige koṭṭa dharmma sva-ruchiyinda dhârâ-pûrvvakav âgi biṭṭa dharmma nâḍa-voppa śrî-Bhîmanâtha Malaparoḷu-gaṇḍa maṅgaḷaṃ ahâ śrî śrî ||

20

On a vîrakal in the south of the same temple.

Svasti śrîmatu [châlukya-] Vikrama-kâlada 67 neya Dundubhi-saṃvatsara . . . . d amavâseya . . . . śrîman-mahâ-maṇḍaḷêśvaraṃ Nanniya . . . sara permma . . . . muduka . . . . ḷavâḍiya Kudâṇarasana . . . . . kamabôvana Bôvaṃ Maṇaliya . . . . dalu sâmi-kâryyake . . . ḷbaran iṟidu sura-lôka-prâptan âda || maṅgaḷaṃ ahâ ||

21

At the same temple, on a stone in the north wall of the Basavana aṅkaṇa.

Krôdhi-saṃvassarada Mâgha-ba 14 Sômavâradalu . . . . . Nâyakaru Gâjanûra-sîme-samasta-prajegaḷu Eṟaganahura-Basavappa-Nâyakara Bâgaṇa-Gavuḍaru Uttarâji-Basavappana . . . . . . -Gavuḍa . . . . ppa-Gavuḍa Basavi . . . . Vîraṇa . . . . samasta-gavuḍa-prajegaḷu . . . . binnaha sthânika Tammaṇanu gaṇâchârada kaṭṭugeya teruva haṇavanu Sivarâtri-puṇya-kâladalu dhârâ-pûrvakav âgi nandâ-dîptig en . . . . yî-terige-haṇavi . . . . nandâ-dîptiyanu naḍasudu (*usual imprecatory phrases*) . . . . yî-dharmavanu naḍasuvad endu koṭṭa śâsana ||

22

At Arakere (same hobli), on a vîrakal at the Chilâra-tevaru.

S'vasti Saka-varisha 88 aydaneya Rudhirôdgâri-saṃvatsaraṃ pravarttise Kannara-Dêva . . . thivî-râjyaṅ geyyutt ire . . . . Sântaḷigeyoḷ . . . . dyaḷige-nâḍa Aṟigeriya-nâḷ-gâvuṇḍa . . . . Gellûra Mâra-Gâvuṇḍa . . . . keṟeya-Gâvuṇḍa pasidu dêgulava mâḍisidoṃ âtana tamma Beṭṭuga tuṟugaḷoḷ sattu . . . . Gôvi-Gâvuṇḍa kalla mâḍisida . . . .

23

At the same place, on another vîrakal.

Svasti śrîmach-Châḷukya-Vikrama-kâlada 40 ttaneya Manmatha-saṃvaścharad andu śrîman-mahâ-maṇḍaḷêsvara Tribhuvana-malla Permmâḍi-Gânnara-Dêvaru samasta-prasasti-sahitar appa śrî-man-mahâ-sâmanta Eḍavale-eppattaṛa Manneya-Bammarasana maga Manneya-Goggarasanana biḍisi kṛiti-geydu koṇḍu-hôgi naḍepido . . koṇḍa nambid âḷdana kayyalu sattu sura-lôka-prâptan âdan âtana tamma Manneya-Oḍamarasaṃ tanna naḍapida eḷeyaru Agachi-Taḍaketanu paṭṭav aḷiye Masaṇana kûḍe kâdu kalla mâḍisi eḷeyar-irvvarigaṃ biṭṭa gaḷde mattalu 2 beḷdeḷe mattalu 4 Goggarasage chatrake Arakereyalu biṭṭ gaḷde kamma 25 beḷdele kamma 50 Elavaṭṭiyalu biṭṭa gaḷde kammа 25 beḷdele kamma 50 î-dharmmamaṃ tappade pratipâḷisuva Oḍḍamarasa î-dharmma-vaṇ aḷidava Gaṅgeya taḍiyalu kavileyau aḷida

24

At Bairekoppa (same hobli), on a vîrakal in Hanumantayya's field.

Svasti Satya-vâ . . . . Koṅguṇivarmma dharmma-mahârâjâdhirâja paramê . . . . ḷâla-pura-paramêśvara śrîmat-Permmânaḍigaḷ pṛithivî-râjyaṅ geye Kôṭe . . Maṇḍali-nâḍu-sâsiramuman âḷe Gaṅgavurada turugaḷoḷaṃ . darada Aḷḷamma-Gâvuṇḍara maga Chôḷaṃ si . .

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

. . . . sîḷdida Âyduganuṃ Mâḷanuṃ Mâraganuṃ Nâga . . . . Muddanu oḍane siddhisidar ||

26

At Mattur-agrahâra (same hobli), on copper plates in possession of the Paṭêl Tirumalâvadhâni.

(Nâgarî characters.)

(*First* 53 *lines beginning* "*śrî-Gaṇâdhipatayê namaḥ*" *are the same as No.* 1 *of this Taluq*)

śatrûṇâṃ vâsam êtê dadata iti rushâ kin nu saptâmburâśîn
nânâ-sênâ-turaṅga-truṭita-vasumatî-dhûḷikâ-paḷikâbhiḥ |
saṃśôshya svairam êtat-pratinidhi-jaladhi-śrêṇikâṃ yô vidhatte
Brahmâṇḍa-svarna-Mêru-pramukha-nija-mahâ-dâna-tôyair amêyaiḥ ||
mad-dattâm arthi-sârthâś śrîyam iha suchiraṃ bhuñjatâm ity avêtya
prâyaḥ pratyûha-hêtôs tapana-ratha-gatêr âlayaṃ dêvatânâṃ |
tat-tad-dig-jaitra-vṛityâpi cha biruda-padair aṅkitâṃs tatra tatra
stambhân jâta-pratisṭhân vyatanuta bhuvi yô bhûbhṛid-abhraṅkashâgrân ||
Kâñchî-S'rîśaila-S'ôṇâchala-Kanaka-sabhâ-Vêṅkaṭâdri-pramukhyêshv
âvṛityâvṛitya sarvêshv atanuta vidhivad bhûyasê śrêyasê yaḥ |
dêva-sthânêshu tîrthêshv api kanaka-tulâ-pûrashâdîni nânâ-
dânâny êvôpadânair api samam akhiḷair âgamôktâni tâni ||
rôsha-kṛita-prati-pârthiva-daṇḍaḥ
S'êsha-bhuja-kshiti-rakshaṇa-śauṇḍaḥ |

bhâshege tappuva râyara gaṇḍaḥ
tôshakrid arthishu yô raṇa-chaṇḍaḥ ||
râjâdhirâja ity uktô yô râja-paramêśvaraḥ |
mûru-râyara gaṇḍas cha para-râya-bhayaṅkaraḥ ||
Indu-râya-suratrâṇô dushṭa-śârdûla-mardanaḥ |
vîra-pratâpa ity âdi-birudair uchitaïr yutaḥ ||
âlôkaya mahârâya jaya jîvêti vâdibhiḥ |
Aṅga-Vaṅga-Kâḷiṅgâdyair râjabhis sêvyatê cha yaḥ ||
stuty-audâryas sudhîbhis sa Vijaya (*III a*) nagarê ratna-siṃhâsanasthaḥ
kshmâpâlâṅ Kṛishṇa-Râya-kshitipatir adharîkṛitya nîtyâ Nṛigâdîn |
â pûrvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântâd
â S'êtôr arthi-sârtha-śriyam iha bahuḷîkṛitya kîrtyâ samindhê ||
S'âlivâhana-nirṇîtê śakâbdê daśabhiś śataiḥ |
chatuś-śataiś chatuś-chatvâriṃśatâ gaṇitê kramât ||
Svabhânu-vatsarê Pushya-mâsê Makara-saṅkramê |
Hastarkshê Bhaumavârê cha Krishṇâ-tîrê'ti-pâvanê ||
Âśvalâyana-sûtrâya Vasishṭhânvaya-bhûshiṇê |
Ṛik-śâkhâdhyâyinê vêda-vêdântâgama-vêdinê ||
viśvâmôdana-śîlâya viśvâsâya vapushmatê |
âśv arpita-jushâṃ puṃsâṃ âśvâsaika-vidhâyinê ||
Haṇṇê-Tipparasâmbôdhi-pûrṇa-chandrâya bhûshṇavê |
bhûsurâya hṛidi dhyâta-Vishṇavê ripu-jishṇavê ||
sarvâtiśâyinê sarva-maṅgaḷâślêsha-śôbhinê |
vibhavê Tryambakâkhyâya virôdhi-pura-bhêdinê ||
prâjyasyÂraga-râjyasya Gâjanûru-sthaḷasya cha |
Gaṅga-maṇḍali-nâḍôś cha bhûshaṇaṃ bhuvi viśrutaṃ ||
prâchyaṃ śrî-Tuṅgabhadrâyâḥ Sûḷêbailôś cha dakshiṇaṃ |
Sôgânê-nâmakâd grâmâd Râmanâthâlayâd api ||
paśchimâśâ-sthitaṃ grâmât Kusugûrôś cha viśrutât |
grâmâch cha Honnahaḷḷy-âkhyâd uttarasyâṃ diśi sthitaṃ ||
khyâtâṃ grâmaṭikâm Ûrukaḍuvûraṃ sva-sîmayâ |
sahitâṃ cha Daṇâyaka-Hosahallîm upâśritaṃ ||
(*III b*) Krishṇarâyapuraṃ chêti prati-nâma-samâśritaṃ |
sarvadâ sarva-sasyâḍhyaṃ Mattûru-grâmam uttamaṃ ||
(5 *stanzas following beginning* "*sarvamânyaṃ chatus-sîmâ*" *are the same as No.* 1 *of this Taluq*)
yaśasvî yajamânô'sau Tryaṃbakaḥ prabhu-śêkharaḥ |
tatraiva vatsarê mâsi tatraiva samayê śubhê ||
Kôṭîśânvaya-mûrdhanyô dhanyô mânyô manîshiṇâṃ |
shaḍ-darśanâṃbudhêḥ pâra-dṛiśvâ viśvâdhikô guṇaiḥ ||
mahâtmâ Mâdhavârâdhya-mahâṃbhônidhi-chandramâḥ |
varÂpastaṃba-sûtrô yô Yâjushô Haritânvayaḥ ||
tasmai Hari harârâ (*IV a*) dhya iti khyâtâya dhîmatê |
prâdâd grâmaṭikâm Ûrukaḍavûrv iti viśrutâṃ ||
Âśvalâyana-sûtrâya ślâghya-Kâśyapa-gôtriṇê |
Ṛik-śâkhâdhyâyinê vêda-vêdine guṇaśâlinê ||
Hosahaḷḷi-Marêkaṭṭe-Saṅkalâpura-nâmakaṃ |

Tryambakô vyatarad Daṇḍaubhaḷâyaubhaḷayâya cha ||
viṃśaty-abhyadhikaṃ vṛitti-śatam atra samâśritê |
triṃśad-vṛittir vihâya svâ viprêbhyô vyatarat parâḥ ||
Mattûru-nâmadhêyê'smin grâmê tê tê mahîsurâḥ |
vṛittimantô vilikhyantê vêda-vêdâṅga-pâragâḥ ||

(139 *lines following contain names of vrittidars and details of boundaries; the following verses beginning "tad idam avanî" are the same as No. 1 of this Taluq*)

śrî-Virûpâksha. (*in Kannaḍa characters*)

27

At Yaraganahâḷu-agrahâra (*same hobli*), *on copper plates in possession of Nârâyaṇâvadhâni.*

(Nâgarî characters.)

(*Ib*) S'ubhaṃ astu
namas tuṅga-śiras-chumbi-chandra-châmara-chāravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||
rakshâyai jagatâṃ bhûyâd dayâḷur Dviradânanaḥ |
Indrâdi-dêva-nikarais stûyamânas sadâ vibhuḥ ||
ratna-siṃhâsanâsînô dhîraś chaṇḍa-parâkramaḥ |
râjâdhirâjas têjasvî yô râja-paramêśvaraḥ ||
vairi-maṇḍala-dôr-daṇḍa-shaṇḍa-khaṇḍana-kêsarî |
Râma-Dêvô mahârâyaḥ sarva-śâstra-viśâradaḥ ||
tasmin śâsati bhûpâlê dharaṇîṃ sakalâm imâṃ ||
tasyâsann anujîvinô jitatamâ mânyâḥ prajâ-pâlakâs
tan-madhyê jita-śatru-bhûpa-nikaraḥ Keṅgâbhidhô'bhûn nṛipaḥ |
satyaṃ têna mahîtaḷaṃ ripu-vadhû-nêtrâmbubhiḥ plâvitaṃ
tat-sûnuś cha parâkramî vara-guṇô nâmnâ Hanûmân abhût ||
vadânyê'smin bhûpê kṛita-sakala-dânê śubha-dinê
kadâchit tasyâsîn matir avani-dânê śruta-phalê |
vivâhê'sau sûnôr bhuvana-tilakaṃ grâmam amalaṃ
dadau dhârâ-pûrvaṃ Vijayi-Biḷigê-Puṭṭa-vidushê ||
sô'yaṃ bhûmisuras sadâ S'iva-pada-dvandvârchanê tatparô
vêdântârtha-vichâra-śuddha-hṛidayas sat-tîrtha-gâmî sadâ |
tyâgê yêna mahî-taḷê vitaraṇî Karṇô'pi vismâritô •
gâmbhîryê cha payônidhir hi nitarâṃ bhêjê'sya sâmyaṃ na vâ ||
Viśvâmitrasa-gôtrô'yaṃ Bôdhâyana-su-sûtravân |
Yajur-vêdî mahâ-prâjñô dhîmân Gaṅgâdharâtmajaḥ ||
vêdâmbudhi-śara-kshôṇi-gaṇitê S'aka-vatsarê |
Durmaty-âkhyê vatsarê cha mâsê Mâdhava-nâmakê ||
śukla-pakshê tritîyâyâṃ śubhê cha Sthiravâsarê |
Puṭṭapâkhyô mahî-dêvô vidvaj-jana-śirômaṇiḥ ||
Âragâkhyasya vêṇṭhyê cha Gâjanûrôś cha sîmani |
Gaṅgê-maṇḍala-nâḍau cha Tuṅgabhadrâ-nadî-taṭê ||
vidyamânaṃ mahâ-grâmaṃ svîkṛitaṃ bhûmipâlakât |
Yaraggahâḷv iti khyâtaṃ sêvyañ cha vibudhôttamaiḥ ||
Mallêśa-dêvataṃ chaiva pra (*IIa*) ti-nâmnâ tu S'aṅkaraṃ |

upa-grâmêṇa sahitaṃ Kâḷikoppâbhidhêna cha ||
sarvamânyaṃ chatus-sîmaṃ gṛihârâmâdi-saṃyutaṃ |
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṃ ||
akshîṇy-âgami-saṃyuktaṃ śubha-vṛikshâdi-saṃyutaṃ |
vâpî-kûpa-taṭâkaiś cha kachchhârâmaiś cha saṃyutaṃ ||
putra-pautrâdibhir bhôgyaṃ kramâd â-chandra-târakaṃ |
dânâdhi-kraya-yôgyaṃ cha yôgyaṃ cha parivartanê ||
Puṭṭapâkhyô mahî-dêvô mânanîyô manasvibhiḥ |
sa-hiraṇya-payô-dhârâ-pûrvakaṃ brahmavittamaḥ ||
svayaṃ dadau cha viprêbhyô daśabhyô brâhmaṇôttamaḥ |
kṛitvâ cha tasya ghôshasya saṃbhâgaṃ vṛitti-nâmakaṃ ||

(29 *lines following contain names of vṛittidârs and details of boundaries*)

sâkshiṇô'tra vilikhyantê sûrya-chandra-mukhâs surâḥ ||

(*usual final verses*) || śrî-Gôpâla-Kṛishṇa

śrî-Râma*

28

At Sakrebail (*same hobli*), *on a copper plate in possession of the Patel.*

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1593 neya Sâdhâraṇa-saṃvatsarada Jêshṭha-śu 1 lu śrîmat-sajjana-śuddha-S'ivâchâra-sampanna dyâvâ-pṛithvi-mahâ-mahattina voḷagâda Kuppastakanthe-Manôhara-Dêvara śisyaru Kempunañjê-Dêvarige śrîmad-Eḍava-Murâri kôṭê-kôḷâhaḷa viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadî Sadâsiva-Râya-Nâyakara vaṃśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-Nâyakara pautraru Sivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav entendare Bidirûra Bâḷêkoppadallu namma hesarallu maṭhava kaṭṭisi nimage śaraṇu-mâḍida Vaśîkṛita-maṭhada dharmmake hêruva mânyada ettu naḍe 50 ayivattu yettina mânyavanu S'ivârppitav âgi biṭṭ idhêve yî-yettinalu tâvu jinisu aḍake meṇasu jhalli-paṭṭe khobari kavâḍa akki bhatta râgi uppu huḷi bella yeṇṇe tuppa vidaḷa bûsakâyi katta hogêsoppu javaḷi muntâgi Yikkêri-durgga Vasudâre S'akkarêpaṭṭaṇa Kâmanadurggada hôbaḷi ghaṭṭada keḷagaṇa hôbaḷi Chandâvarada suṅka sahâ yî-ṭhâṇegaḷalli yettugaḷa varna vayasa barasi hêrikoṇḍu shaḍ-darusana . . . . dharmavanu naḍasikoṇḍu | (*back*) nimma śisya-paramparey âgi â-chandrârkka-sthâyigaḷ âgi sukhadiṃ anubhavisikoṇḍu bahudu endu koṭṭa yettina-mânyada dharma-śâsana | dêva-sâkshi (*final verses*) ||

śrî-S'adâśiva

29

On copper plates in possession of the same Patel.

(*IA*) Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1634 neya Khara-saṃvatsarada Phâlguṇa ba 10 lu śrîmat-sajjana-śuddha-S'ivâchâra-sampanna dyâvâ-pṛithvî-mahâ-mahattina voḷagâda

*In Kannada characters.

Charamûrti-Mahêśvararu Mêlaṇa-gavi-Basavaliṅga-Dêvara śisyaru Basavaliṅga-Dêvarige Yeḍava-Murâri-kôṭê-kôḷâhaḷa viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadî-Sadâśiva-Raya-Nâyakara vaṃśôdbhavar âda Siddappa-Nâyakara prapautraru S'ivappa-Nâyakara pautraru Sômaśêkhara-Nâyakara dharma-patniyar âda Chennaṃmâjiyavara putraru Basavappa-Nâyakaru barasi koṭṭa bhû-dâna-dharma-śâsanada kramav entendare yîvarige uttâra koṭṭa svâsthige śâsanava barasi-koḍabêk endu Mariyappanavaru hêḷiddarinda barasi-koṭṭadu Gâjanûra-sîmê Triyaṃbakapurada agrahâradinda Lôkayanu tanna yajamânike-vṛittibagye uttârav âda svâsteya voḷage uttâra koṭṭadu Sakharebayala-grâmadinda viṅgaḍisi-koṭṭaddu (16 *lines following contain details of the grant*) mûvattu-vare varahana svâstheyanu S'ivârppitav âgi koṭṭev âgi yî-bhûmige neṭṭa liṅga-mudre-kallin-oḷag uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-saddhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyali sasyârâma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoṇḍu nimma śisya-pâraṃparyav âgi â-chandrârka-stâyigaḷ âgi sukhadiṃ anubhavisikoṇḍu yihari endu barasi-koṭṭa bhû-dâna-dharma-śâsana (*usual final verses*)

yatra yôgîśvaraḥ kuryât Siva-liṅgârchanaṃ sakṛit |
vasanti tatra tîrthâni sarvâṇi satataṃ Guha ||
Harasya prîṇanârthaṃ tu S'iva-bhaktâya dîyatê |
dânaṃ tad vimalaṃ prôktaṃ kêvalaṃ môksha-sâdhanaṃ ||

śrî-S'adâśiva

30

At Benkipura, on a stone to the south in the enclosure of the Lakshminarasimha temple.

. . . . rasiṃhâya namaḥ |

namas stuṅ . . . . vê |
trailokya-nagarârambha-mûla . . . . ||

. . . . bhyudaya-Yudhishṭhira-Vikrama . . . . sanda Kali-varusha 4515 sanda . . . . rgasira-śuddha 5 Gu bhaṇḍâri Saṅgamêśa para . . . . ja râja-paramêśvara śrî-vîra-pratâpa Harihara . . . . mahârâyaru śrî-Virûpâksha-sîmeya . . . . yâ-nagarada nelaviḍinalu varnâśrama-dharmaṅga . . . . iha kâladalu â-mahârâyara nirû . . . . n âḷutt iha brâhmaṇya-kula-saṃbhâvita . . . . mahâ-mantri-manôharar apa Siru . . . . ya Dakshiṇa-Bâraṇâsi mahâ-Varâha-sambhûti . . . . kha-chakrâṅkite mahâ-tîra-saṃmandhiy apa . . . . Lakshmî-manôhara śrîmad-bhakta-jana-priya śrîmad-vêda . . . . namad-Bhava-Brahmêndrâdi-samasta-ṛishi-jana-pratipâla . . . . ṃha-dêvara divya-śrî-pâda-padmaṅgaḷige dattav âda dêva . . . . t endare ||

śrî-Narasiṃhaṅg âlaya- | van â-bahu-ratna-suvarna . . . . |
. . . . . rchane mahâ- | viniyôgava nôntu bhaktiyind â-nâ . . . . . ||

. . . . kâlav atîta . . . . . . -mânava-dâna-tat-prabheyanu . . . . num ||

Yeṟe-Bamma-nṛipana suta jagav | aṟivaṃ . . . . |
. . . . la-dîpa-sêveya | neṟe mâḍida Lakha-Râjanu . . . . ||

. . . . |
Kamalâmbakan olid îye tat-paramapareyam |
. . . . Lakshumiya sam- |
bhramad Ere-Lakha-nripa-kumâ . . . . ||

. . . . . . Saṅgamêśa-vamśâdi-mahârâyara yajña pratâpa . . . . nishṭarum dushṭa-nigraha-sishṭa-pratipâlakarum Basa . . . . balarum Vishṇu-bhakti-virachitâlaṅkritarum jêshṭha . . . . ha-râjêna krita-prati . . . . pemmaḍi . . . . Narasimham || śrîman-mahâ-Nâyakâchâryyarum appa . . . . Yera-Lakhe-Nâyakaru Dummiya-nâḍu Bâṇûra . . . . nâḍanu âḷuva kâladalu Baṅkiyapurada kâluvaḷi . . . . ya prântadalu mahâ-araṇyav âgi yidda haḷuvanu . . . . yanu sthaḷa-nirdêśava mâḍi taṭâka-pratishṭheya mâḍi â . . . . nâdiyalu kaṭṭirda Nârasimhapurada grâma 1 â-taṭâkada mû . . . . Lakshmîpurada grâma 1 ubhayam grâma yeradara ashṭa-bhôga-têja . . . . ya sakala-svâmyavanu śrî-Lakshumî-Nârasimha-dêvarige samarpisi . . . . nyav âgi naḍadu . . . . yeraḍu pura-varga . . prajegaḷu mâḍuva maduveya suṅ . . . . yere hiṇḍi hasu yemme kôṇa kudure naḍevu baṇḍi yettina suṅka â-purada . . . . sîmeyalu beḷada tôta tuḍike kabbin-âle . . . suṅka Baṅkiyapuradalu dêvarige naḍeva mânyada tôṭada aḍakeya suṅka prativâ- . . . . banda yeleya-hêrina suṅka antu yishṭara suṅka Bârandû . . lu dêvarige naḍava mânyada tôṭada aḍakeya suṅka â-puradalu yippattu . . . ggaḍe suṅka yishṭaralu yênu huṭṭuva dharmavanu â-mahârâyara nirûpadim â-Sidapaṇṇaga . . . saha Baṅkiyapurada-ṭhâṇeyada suṅka guttigeya mâḍuva hoḷeya hora-suṅka Agastya-gôtra-Rik-śâkheya Daṇṇapana maga Nâgaṇṇagaḷu . . . . yarige Yajuś-śâkheya Bhâradvâja-gôtrada Mârkaṇḍêya . . . . daṇṇagaḷu Lakshumî-Nârasimha-dêvara śrî-pâda-sama . . . . . dhârâ-pûrvakadinda koṭṭa sthira-dharma-śâsanakke śubham astu ||

dâna-pâlanayôr madhyê dânât srêyônupâlanam |
danât svargam avâpnôti pâlanâd achyutam padam ||
vâchâ-dattam manô-dattam dhârâ-dattam na dîyatê |
shashṭi-varsha-sahasrâṇi vishṭâyâm jâyatê krimiḥ ||
nasṭam kulam bhinna-taṭâka-kûpam
prabhrashṭa-râjyam śaraṇâgata . . |
. . . . . ṇam dêva-griham cha jirnnam
ya uddharê . pûrva-chatur-guṇam . . . ||
êkaiva bhaginî lôke sarvêshâm êva bhûbhujâm |
na bhô . . na kara-grâhyâ dêva-dattâ vasundharâ ||
sâmânyôyam dharma-setur nripânâm kâlê kâlê pâlanîyô bhavadbhiḥ |
sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ||
śrî-Vaikhânasar uttamâ-samayajar vêdânta-sampanna-sad- |
bhâvâchâra-su-gôtra-Kâsyaparu . . santâna-Vaṅkîpurî- |
dêvasthâna-su-sampadâdhipati-tat-pâramparâ- |
sambhavar . . . . ttamârya-sutan end â-Chennapâchârya[nn]m ||
. t-pîtâmbara-Vishṇu-Vâmana-Muradhvamsî Nrikanṭhiravaḥ |
[ta]t-pâdâmbuja-sêva-sannahitan â-Chennappa-viprôttamâ |
tat-putraḥ . . . . tat-sthâna-samrakshakar |
tat-kâlâga . . . . ||

na visham visham ity âhur brahmasvaṃ visham uchyatê |
visham êkâkinaṃ hanti brahmasvaṃ putra-pautrakaṃ ||

. . . . kshumîkânta kṛipâ-jaladhi sarvare . . . . . enn-antaraṅgadalli nilisid int î-śubha-śâsana-kramava nirmisidaṃ ||

dharma-gaṇṭakana kulav adu | nirmûlavan eyidi naraka-vârdhiyoḷ âḷguṃ |
dharma-sahâyi . . . mala- | nirmaḷa-saubhâgyav âyuv akke . . vakkuṃ ||

yintu sakala-lôkaika-nâtha . . . . śrî-Lakshumîg amaḷa-nirmita-śâsanakke śubham astu maṅgaḷam ahâ śrî śrî śrî.

31

At the same village, on a stone in the field of the Patel Usmân Sâhib.

Svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha sâvirada-mûnûru-ippattêḷu sanda vartamâna-Pârthiva-saṃvatsarada S'râvaṇa-suddha 10 lu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Harihara-Râya-mahârâyaru Vidyânagaradalli sukha-saṅkathâ-vînôdadiṃ râjyaṃ geyyuttav ihalu . . . . dhârâ-pûrvakav âgi . . . . Bidareya Siṅgaya-Nâykanu Lakshmî- . . . . (*usual final verses and imprecatory phrases*)

32

At Hutta (same hobli), on a vîrakal in the field of the Shanbhog Râmappa.

Svasti śrî pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukya-varishada 51 neya Ânanda-saṃvatsarada Vaiśâkha-bahuḷa-pâḍiva-Budhavârad andu . . . . . . Dêvarigaṃ . . . . . . gaṃ puṭṭida su-putra . . . . . . dâna snâna-pûrvvakaṃ mâḍi sûryya-lôka-prâptan âdaṃ || âtana sati Dêviyakkaṃ purusha-bratamaṃ kaikoṇḍu Maṇḍali-sâsirada Eḍaṭore-nâḍa Uttavada-grâmadalu sura-lôka-prâptaḷ âdaḷ | â . . . . kallu Niḷu-guḍ-ḍada . . . .

34

At Antaragaṅge (same hobli), on a stone at the village entrance.

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

Sâdhâraṇa-saṃvatsarada Chaitra-ba 5 lu Honnahaḷiya Râmi-Nayakana maga Kêti-Nâyakana maga Antaragaṅge-Saṇṇeyaru grâma-gauḍike

35

At Timmalâpura (same hobli), on a stone in the tank.

Yî-kere-nîru purusha-pramâṇa nintu Timmalapurakke sallabêku ||

36

At Hiriyûr (same hobli), on a vîrakal to the south of the S'iddhêśvara temple.

Svasti śrîman-mahâ-maṇḍaḷêśvara Hoysaḷa-Vîra-Ballâḷu-Dêvaru Dôrasamudrada nelavîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire || tat-pâda-padmôpajîvi || svasti śrîmat-Hiṟiyappanu Maṇḍali-sâyarada nâḷ-prabhu vaḍḍa-vyavahâriy aḍavig-oḍeya Hoysaḷa-Gôyi-Seṭṭiyara suputra Kalli-Seṭṭiya kuva[ra] Balla-Gâvuṇḍan â-vûra tuṟuva haḷḷiya gaṇḍ uyyal Sârvvari-saṃvatsarada S'râvaṇa-sudda 15 Budhavârad andu Sîbayya haridu halaraṃ kondu tuṟuv ellaṃ maguḷchi sura-lôka-prâptan âdaṃ || matta . . . . oḍedu mûdalsi halaraṃ kondu svâmi-kâryya . . . . sura-lôka-prâptan âdaṃ ||

37

At the same place, on a second vîrakal.

Svasti śrîmach-Châḷukya-Virkama-varṣada 65 neya Raudri-saṃvatsarada Âśvayuja-sudda-pâḍiva-Âdivârad andu śrîman-mahâ-maṇḍaḷêśvaraṃ Nanniya-Gaṅga-Permmâḍi-Dêvara nâḍoḷage mahâ-prabhu Aḍavigâveya Sinda-Gâmuṇḍana . . . okkalu telliga Biṭṭimayyana magaṃ gôtra-pavitraṃ Lokiguṇḍige beraṃ . . . kaṃ bôg iṟdalli â-grâmada tuṟuvaṃ Toṟahara-Kâḷaya â-puyya-liṅg eṟagi mêl-âḷann iṟidu kudureyaṃ piḍidu tamma Kûsana kayya mârkôlu maguḷe âḷevaridu mârbbalaman kâdisi tuṟuvaṃ magurchchi telliga Barmmaṇṇa sura-lôka prâptan da || śrî śrî.

38

At the same place, on a third vîrakal.

Vibhava-saṃvatsarada Jeshṭha-su 10 Sô Aḍavi . . ya śrî-Siddhêśvara-dêvara pâdârâdhakarum appa nâḍiga-Dâseyana magaṃ Bârike-Beddammanu tanagaṃ mukti-padârtthav âgi . . . . manadiṃ sura-lôka-prâptan âdaṃ śrî ||

39

On a stone to the south of the same temple.

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

. . . . gati || . . . . svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vija . . . . râbhivriddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire || . . . . . tat-pâda-padmôpajîvi ||

uttamam appa Nandagiri kôṭe poḷal Kuvaḷâla . . . toṃ- |
bhattaṟu-sâsiraṃ viśayam âptan anindya-Jinêndran âji-raṅ- |
gâtta-jayaṃ jayaṃ Jina-mataṃ matam âg ire santataṃ nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âḷdar urvviyaṃ ||

uttara-dik-taṭâvadhige tâge Madarkkale mûḍa Toṇḍe-nâ- |
ḍ att aparâśeg ambunidhi . . . . Koṅgum at- |
t itt oḷag uḷḷa vairigaḷan ikki vaḷâvrita-Gaṅgavâḍi-toṃ- |
bhattaṟu-sâsiraṃ . . . mâḍidan intuṭu Gaṅgan ujjugaṃ ||
. . . . Gaṅganiṃ . ya | . . . Harivarmma-Vishṇu-nṛipaniṃ nijadiṃ |
. . . . | . . . . Gaṅga-nṛipâḷaṃ ||
S'rîpurusaṃ S'ivamâraṃ | . . . . |
. . . dvîpadoḷ ari-nṛipa- | kôpânaḷa-śikhey enippa Vijeyâdityaṃ ||
. . . . . . yeṟeda Mârasiṅga- | . . . kuruḷar-ôjigaṃ pesarvett â- |
Maruḷaṃ tan-nṛipa-tiḷakana | piriya-magaṃ S'atyavâkyan achaḷita-dhairyyaṃ ||
Garvvada-Gaṅgaṃ vasudheyoḷ | orvvane kali châgi śauchi Guttiya-Gaṅgaṃ |
dôr-vikramâbhirâman a- | gurvvina kali Râchamalla-bhûbhṛit-tiḷakaṃ ||
. . . . | . . . . kîḷva nâmada kariyaṃ |
piṅgade nilisuva sâhasa- | tuṅgaṃ kêvaḷame negaḷda Rakkasa-Gaṅgaṃ ||

. . . . enisi negardda Gaṅga-vaṃśôdbhavaroḷ â-Daḍigana magaṃ Churchchuvâyda-Gaṅgan âtana sutaṃ Prithvî-Gaṅgan âtana taneyaṃ S'rîvikraman âtana putraṃ Bhûvikramaṃ . . . . || S'rîpurushaṃ . . . . . ant â-râjana taneya Sivamâra-Dêvaṃ tat-tanûbhava Kêtaya-Permmâḍi tat-putraṃ . . ruga-Permmâḍi . tad-âtmajaṃ Maruḷa-Dêvaṃ tad-anujaṃ Guttiya-Gaṅgan âtana magaṃ Mârasiṅgan âtana magaṃ Yaṟeyaṅga-Dêvan âtana magaṃ Barmma-Dêva yint î-Gaṅga-vaṃśôjjâtaru râjyaṃ geyye śrîmat-Prabhâchandra-siddhânti-dêvara guḍḍa bhuja-baḷa-Gaṅga Hermmâḍi-Barmma-Dêva . . . . śaraṇaru S'rîpa . . . . . . giri-vajra . . . . âtana paṭṭa-mahâdêviy ent endaḍe . . . . . . hita . . . yenisida . . mahâdêviya putra . . . t oḍa-vuṭṭida Mârasiṅgaṃ . . . Gaṅga-Bhujabaḷa-Gaṅga-bhûbhujar ârjjisida . . perme nirantaraṃ ||

sthiranê Mêru-girîndradoḷ senasuvaṃ gaṃbhîranê vârddhiyoḷ |
puruḍ irppaṃ kaliyê Surêndra-sutanaṃ mechchaṃ mahâ-dâniyê |
sura-bhûjakk oṟeg aṭṭuvaṃ chaduranê Pâñchâḷanaṃ geldan and |
irad î-dhâraṇi bannikuṃ raṇa-jaya-prôttuṅganaṃ Gaṅganaṃ ||
nuḍidude nanni mâḍidude śâsana . . . . mâr- |
ppiḍidude vajra-lêpa . . . ṟdude mṛityu parôpakâradoḷ |
naḍedude baṭṭe . . . . meyyane . . . vôl idu . . . . |
naḍeva-nṛipêndran âvan akhiḷâvaniyoḷ Kali-Gaṅga-bhûpatî ||

. . . âtana paṭṭa-mahâdêvi Paddiga-bhûpana magaḷ Gaṅga-mahâdêvigaṃ agra-tanûja . . . . entendaḍe|| svasti Satyavâkya-Koṅgoṇivarmma dharmma-mahârajâdhirâja paramêśvara Kuvaḷâla-pura-varêśvara Nandagiri-nâtha daḷita-ripu-yûtha mada-gajêndra-lâñchchhana chatura-Viriñ-chana Padmâvatî-dêvî-labdha-vara-prasâda vichakiḷâmôdaNanniya-Gaṅga jayad-uttaraṅgaGaṅga-kuḷa-kuvaḷaya-śarach-chandra maṇḍaḷika-Dêvêndra darppôddhatârâ . . . . gaṇḍara gaṇḍa duṭṭara gaṇḍa nâmâdi-praśasti-sahitaṃ śrîman-Nanniya-Gaṅga-Permmâḍi-Dêvar Eḍehaḷḷiya vîḍi-nalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire tat-pâda-padmôpajîvi || svasti śrîmat-Eḍedoṟe-yeppattara nâḷ-prabhu Jinêndra-pâdâravindâmṛita-bhṛiṅgan ensida Sinda-Gâvuṇḍan âtana mahâ-sati mahêśvara-gaṇâgragaṇyey ensida Nâga-Gâvuṇḍiyuṃ | Vîragrâmeyali sukhadiṃ jîvisutt ire | Châḷukya-Vikrama-saṃvatsarada 9 . neya S'ubhakṛit-saṃvatsarad uttarâyaṇa-saṅkramaṇa-sûryya-grahaṇa-byatîpâta-puṇya-kâladalu śrîmat-Siddhêśvara-Dêvar-âchâryya Brahmêśvara-Dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍiy â . . . . bhôgakkaṃ âhâra-dânakkaṃ jîrṇṇô (7 *lines following contain details of grant and usual final phrase and verse*)

40

Svasti samadhigata-pañcha-mahâ-śabdaṃ [ma]hâ-maṇḍaḷêśvaraṃ Dvârâvati-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malaparoḷu gaṇḍa gaṇḍa-prachaṇḍa . . . . kshatriya-dharmma-nirmmaḷa-paripûrṇṇârṇṇavaṃ kadanaika-Bhairavaṃ Bâsantî-dêvî-labdha-vara-prasâdanum appa Hoysaḷa-Dêvana permme entendaḍe ||

Nîḷagiri Hadiyaghaṭṭaṃ | Yêḷummale Kañchi Tuḷuva Râjêndrapuraṃ |
Kôḷâla-Bayalu-nâḍuma- | n âḷ âpade koṇḍa Vishṇuvarddhana-Dêvaṃ ||

va || mattam entendaḍe || Taḷakâḍu Gaṅgavâḍi Noḷambavâḍi Koṅgu Naṅgali Banavase Hânuṅgalu Halasige Ve . grâme Uchchaṅgi Baḷḷâri Rodda Vallûru yint î-samasta-durggaṅgaḷaṃ tad-dêśa-mumaṃ tanna parâkrama . koṇḍu vîra-lakshmiyumaṃ jaya-lakshmiyumaṃ lakshmiyumaṃ ârjisi iha-lôka-khyâtiyumaṃ para-lôka-sukhamumaṃ paḍed î-mahâ-maṇḍaḷêśvaraṃ Vishṇuvarddhana-Hoysaḷa-Dêvaṃ pṛithvî-râjyaṃ geyye || yâtana putraṃ Vîra-Nârasiṃha-Dêvan âtan-agra-tanûjaṃ Vîra-Ballâḷu-Dêvaru Dôrasamudrada nelavîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire || tat-pâda-padmôpajîvi || svasti śrîmat-Eḍedoṟel oppuva Maṇḍali-sâyirada nâḷ-prabhu vaḍḍa-vyavahâri Jinêndra-pâdârâdhakarum appa Hoysaḷa-Goydi-Seṭṭiya-râyan-agra-tanûjaṃ Balla-Gâvuṇḍan âtana tamma Boppa-Gâvuṇḍan int î-suputrar vverasu dîrgghâyur-ârôgyaiśvaryyâ-diyan taḷarddu parôpakârârtthadiṃ sukhadiṃ jîvisutt irdd ondu-devasaṃ Siva-dharmma-kathana-vaṃ kêḷdu Châḷukya-Vikrama-varshada 149 neya Sârvvari-saṃvatsarad uttarâyaṇa-saṅkrânti-sûryya-grahaṇa-vitîpâtaṃ int î-sudinam kûḍalu śrî-Siddhêśvara-dêvar-aṅga-bhôgakkaṃ nivêdya-kkam âhâra-dânakkaṃ jîrṇṇôddhârakaṃ . . . da dêvasvada gaddeya hiriya-haḷḷa . . . . . haḷi-yalu gadde kaṃba ippattu || (*usual final verse*)

41

Dundubi-saṃvatsarada Phâlguṇa-suddha-pâḍiva-Sômavârad andu Boppa-Gauḍa Gôvinda-Gauḍa Haḍavaḷa . . . . . . Siddhêśvara-dêvara dêvâlyada khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ âhârada . . . . . kamba hattu 10 beddale kamba ippattu 20 . . . . tôḷa kamba 3 (*rest illegible*)

42

At the same village, on a stone lying in Sâlêra Puṭṭa-Basappa's back-yard.

Namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama- . . . . . Satyâśraya-kuḷa-tiḷakaṃ . . . . śrîmat-Tribhuvanamalla . . . . . vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ salvuttam ire . . tat-pâda-padmôpajîvi || svasti Satyavâkya-Koṅguḷivarmma dharmma-mahârâjâdhirâja . . . . . Kôḷâla-pura-varêśvara Nandagiri-nâtha . . . . chatura-Virañchana Padmâvatî-dêvi-labdha-vara . . . . ya-Gaṅga jayad-uttaraṅga . . . Gaṅga-kuḷa-kuvaḷaya . . . . . . maṇḍaḷika-Dêvêndraṃ . . . . arâti-vanaja-vana-vêdaṇḍa . . . . prasasti-sahitaṃ śrîman-Nanniya-Gaṅga-Permmâḍi-Dêvar Eḍehaḷḷiya vîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire || tat-pâda-padmôpajîvi . . . . Gaṅgayan âtan-agra-tanûjaṃ Haḍavaḷa Hemmâḍi-Dêv-arasaru sukhadiṃ jîvisutt irdd ondu-devasaṃ Siva-dharmma-kathanavaṃ . . . . Haḍavaḷa . . . . Châkabbekeṟeya baḍagaṇa . . . . . gadde

kaṃba . . . . keṟeya baḍagaṇa kôḍiyiṃ beddale . . . . . . yint î-bhûmiya Nanniya-Gaṅga-Dêvaṃ kuḍe paḍedu . . . . bhâgi Siṅga-Gavuḍana san-matadiṃ yiha-lôkakke khyâtiyaṃ para-lôkakke sukhamaṃ ârjjisidaṃ maṅgaḷam ahâ śrî śrî || (*usual final verse*)

43

Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malaparoḷu gaṇḍa kadana-prachaṇḍa śaucha-Gaṅgêya kshatriya-dharmma-nirmmaḷa-paripûrṇṇârṇavaṃ kadanaika-Bhairavaṃ Vâsantikâ-dêvî-labdha-vara-prasâdanum appa Hoysaḷa-Dêvana permmey entendaḍe ||

Nîlagiri Hadiyaghaṭṭaṃ | Yêḷuṃmale Kañchi Tuḷvu Râjêndrapuraṃ |
Kôḷâla Bayalu-nâḍuman | âḷ âpade koṇḍa Vishṇuvarddhana-Dêvaṃ ||

âtana suputraṃ Vîra-Nàrasiṅgha-bhûpâḷan âtan-agra-tanûjaṃ Vîra-Ballâḷa-Dêvaru Dôrasamudrada nelavîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvutt ire || tat-pâda-padmôpajîvi || svasti śrîmad-Ededoṟe-yeppattu Maṇḍali-sâyirada nâḷu-prabhu Nêma-Veggaḍey âtana magaṃ Chiṇṇa-Gaüḍa-mahâ-prabhu Hoysaḷa Goydi-Seṭṭiya-râyan-agra-tanûjaṃ Balla-Gauṇḍan âtana tammaṃ Prabhu-śêna-Seṭṭi Boppayan int ivaru verasi sukhadim jîvisuttam irddu Nandana-saṃvatsarad Âśâḍa-suda 11 Gu Karkkaṭaka-saṅkramaṇadal â-dêvarige gadde kamma hanneraḍu 12 Tâvareyakeṟeya keḷagey â-keṟeya voḷage beddale kamba mûvattu 30 maṃ Bâgavâḍiya Sômêsvara-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍal âtaṃ . . . . ḷa âsthânamaṃ Gôḷibîḍina Dâsaya-Jîyara maga Nâgarâsige koṭṭan â-Goydi-Seṭṭiya besavagaṃ akkaśâle Chaṭṭôjana tammaṃ Mallôjaṃ ürinda baḍagalu keṟeyaṃ kaṭṭisidaṃ dêvâlayavaṃ ettisidaṃ â-dharmmavaṃ pratipâḷisutt irdaṃ maṅgaḷm ahâ śrî śrî (*usual final verses*)

44

At the same village, on a stone lying in Patel's wet land, to the west.

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

. . . . gati || svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahâ-râjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâsraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ salluttam ire tat-pâda-padmôpajîvi || svasti Satyavâkya-Koṅguḷi-varmma dharmma-mahârâjâdhirâjaṃ paramêśvara Kôḷâla-pura-varâdhîśvaraṃ Nandagiri-nâtha daḷita-ripu-yûtha mada-gajêndra-lâñchhana chatura-Viriñchana Padmâvatî-dêvi-labdha-vara-prasâda vichakiḷâmôda Nanniya-Gaṅga jayad-uttaraṅga Gaṅga-kuḷa-kuvaḷaya-śarach-chandra maṇḍaḷika-Dêvêndra darppôddhatârâti-vanaja-vana-vêdaṇḍa Kusmakôdaṇḍa gaṇḍara-gaṇḍa duṭṭara-gaṇḍa nâmâdi-samasta-prasasti-sahita śrîman-Nanniya-Gaṅga-Permmâḍi-Dêvar Edehaḷḷiya bîḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire || tat-pâda-padmôpajîvi || Haḍavaḷa Gaṅgayyan âtan-agra-tanûjaṃ Haḍavaḷa Permmâḍi-Dêv-arasu sukhadiṃ jîvisutt irdd ondu-deva-saṃ S'iva-dharmmâ . . . . . poḍavig âścharyya śrî-Kamaṭhêśvara-dêvara dêgulamaṃ garbbha-gṛiha . . . . . kalu-gelasavam mâḍisi â-dêvara nivêdyakke Châkiyakeṟeya keḷage Gaṅgana . . . . . gadde bedaley âgi kaṃba 70 Avveyakeṟeya keḷage gadde bedale kaṃba 80 yint î-bhûmiyaṃ Nanniya-Gaṅga-Dêvaṃ koḍe paḍedu Taṅgôbhâgi Siṅga-Gauvuṇḍana san-matadiṃ biṭṭ iha-lôkake khyâtiyaṃ para-lôkake sukhamaṃ yârjjisi koṇḍa maṅgaḷam ahâ śrî śrî || (*usual final verse*)

45

Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṃ Dvârâvatî-pura-varâdhî . . . . . . va-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi maleparoḷu ga . . . . . . chaṇḍa śaucha-Gâṅgêya kshatriya-dharmma-nirmmala-paripûrṇṇârṇava kadanai . . . . . . tî-dêvî-labdha-vara-prasâdanum apa Hoysaṇa-Dêvana permmey enten . . . |

. . . ri Haḍiyaghaṭṭaṃ | Yḷummale Kañchi Tuḷvu Rajêndrapuraṃ |
Kôlâla Ba . . . . . . man | âḷ-âpade koṇḍa Vishṇuvarddhana-Dêvaṃ ||

âtana suputraṃ Vîra-Nâra . . . . pâḷan âtan-agra-tanûjaṃ Vîra-Ballâḷa-Dêvaṃ Dôrasamudrada nelavîḍinalu su . . . . kathâ-vinôdadiṃ râjyaṃ geyuttam ire | tat-pâda-padmôpajîvi | svasti śrîmatu . . doṟe-yeppattu Maṇḍali-sâyirada nâḷ-prabhu Nêma-Veggaḍey âtana maga Chinna-Gauṇḍa mahâ-prabhu Hôsaṇa Gôvima-Seṭṭiya-râyan-agra-tanûjaṃ Balli-Gauṇḍan âtana tammaṃ Prabhu . . Setti Bôayyan int avaru verasi sukhadiṃ jivisuttaṃ irddu Nandana-saṃvatsarada Âsâḍa-suda 11 Gu Karkaṭaka-saṅkramaṇadal â-dêvarige Mallikârjjuna-gurugaḷa kâlaṃ toḷadu dhârâ-pûrvvakaṃ mâḍi â-dharmmavaṃ pratipâḷisuvaru yiha-lôkakke sukhamaṃ para-lôkakke gatiyaṃ paḍavarû maṅgaḷam ahâ śrî śrî ||

dayeyind int idan eyde kâyda-purushaṅg âyuṃ mahâ-śrîyum ak- |
key idam kâyade koḷva pâpige Guru-kshêtraṅgaḷoḷ Vâraṇâ- |
siyoḷ êḷ-kôṭi-munîndraraṃ kavileyuṃ vêdâdhyaraṃ kond ad ond- |
ayaśaṃ sârgugum endu sâṟidapud î-śailâksharaṃ dhâtriyoḷ ||
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭi-varsha-sahasrâṇi visṭhâyâṃ jâyatê krimiḥ ||
vâka-dattaṃ manô-dattaṃ dhârâ-dattaṃ tathaiva cha |
narakân anuvarttantê yavach chandra-divâkarau ||

46

At Doḍḍéri (same hobli), on a stone under a tamarind tree in the Patel's inam land.

Sarvadhâri-saṃvacharada Pusya-ba 1 lu śrîmatu Râghava-Timmars-ayyanavaru Narsîpurada Kallagoṇḍa-Gaüḍage koṭṭa kerre mânyada gadeya kramav entendare | nînu namma Baṅkiya-purada sîmeyoḷagâda Doḍḍêriya kerreya kaṭṭisi rûpu-mâḍisidake koṭṭa gadde kerreya keḷage maṇṇu khaṇḍuga kerre mêle maṇṇu khaṇḍuga antu ma kha 2 aksharadalû maṇṇu khaṇḍuga bîjavariya gadenu nînu geyisi rûpa-mâḍikoṇḍu sarvamânyav âgi ninna putra-paütrâbhivṛiddhiy âgi anubhavisikoṇḍu sukhadalli yiral uḷḷavanu | yî-mânyakke âr-obbaru aḷupidarû tama mâtru-gaḷige aḷupidaru | tamma tande-tâyanû Vâraṇâsili konda pâpakke hôharû | endu koṭa kerre mânya-gadeya śâsanakke śubham astu maṅgaḷam ahâ Biḷike Malli-Goṇḍana baraha || kammâṟa . . . . | baḍagi . . . ûra akkasâle Halage || śrî.

47

At Chamaṭhâḷu, a bechirak village attached to Gaṅgûru, on a stone lying in the north of the Hanumanta temple.

S'rîmatu Vibhava-saṃvatsarada Palguṇa-su . va | śrîmatu Kûṭinamaḍuvina śrîmad-aśêsha-mahâ-janaṅgaḷu tamma haḷi Kempiḍiyanu dêvâsa horatâgi Bidireya-Nâykana magaḷu Kâchama-Nâykiti tamma harivâṇakke koṭṭadu . . . . . ga 12 . . . . tettu sukhadiṃ bâḷuvadu idake aḷuhi-daḍe kaḷteya . . . . karaḍugu|| Kûṭinamaḍuvina-haḷḷiya . . . . nda . . . muntâgi . . . maṅga-ḷam aha śrî śrî ||

48

At Bâbanahaḷḷi (same hobli), on a stone lying on the bank of the Bhadra river.

Ôṃ namaś S'ivâya ||

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

namas Siddhêbhyaḥ guru . . . . svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷêsvaraṃ śrîma . . . . . Dvârâvatî-pura-varâdhîsvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyktva-chûḍâmaṇi malaparoḷu gaṇḍa kadana-prachaṇḍa saucha-Gâṅgêya kshatra-dharmma-nirmmaḷa-paripûrṇṇârṇṇavaṃ satya-Râdhêya kadanaika-Bhairavaṃ . . . . . . kâṟa raṇa-raṅga-dhîra virôdhi-maṇḍaḷika-kuraṅga-kaṇṭhîrava vairi-maṇḍaḷika . . . . samasta-lôkaika-nâtha śrî-Purushôttama-dêvara pâdâbja-bhriṅga sâhasôttuṅgan anêka-nâmâdi . . . . śrîman-mahâ-maṇḍaḷêsvara Tribhuvana-malla Vîra-Gaṅga Hoysaḷa . . . Vîra-Ballâḷa-Dêvaru Koṅgu-Naṅgali-Taḷakâḍu-Banavase-Hânuṅgalu-Halasige-Beḷuvala-Noṇambavâḍi-Uchchaṅgi-goṇḍa-gaṇḍa bhuja-bala Vîra-Ballâ[ḷa]-Dêvaru Dôrasamudrada nelevîḍinoḷu dushṭa-nigraha-sishṭa-pratipâḷanaṃ geydu sukha-saṅkathâ-vinôdadiṃ râjyam uttarôttarâbhivṛiddhi-pravardhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire | tat-pâda-padmôpajîvigaḷ appa śrîmat-Siṅga-Nâyaka Mâkanahaḷḷiya Mûlastâna-dêvarige Mâdhava-Paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa datti matta dê 1 kaṃba 50 || (*usual final verse and imprecatory phrase*)

51

At Siddâpura (same hobli), on a stone to the south of the Siddhêsvara temple.

Ôm ||

Namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrî pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâsraya-kuḷa-tiḷakaṃ śrîmatu Tribhuvanamalla-Dêvara vijeya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ salluttam ire śrîmat-Tribhuvana-malla Kôḷâla-pura-varâḍhîsvaraṃ Padmâ[va]tî-labdha-vara-prasâda duṭṭara-gaṇḍa Bhujabaḷa-Gaṅga-Permmâḍi-Dêvaru Gaṅgavâḍi-tombattâṟu-sâsiraṃ Mêghuṭṭi-Maṇḍali-sâsiramumaṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ gaiyyuttam ire tat-pâda-padmôpajîvigal appa śrîmatu Baḷḷigâveya Chaṭṭi-Gâmuṇḍaṅge puṭṭida La . . ḍiya Kêta-Gâmuṇḍa śrîmatu Châḷukya-Vikrama-kâlada mûvatteneya Sarvvajitu-saṃvatsarada Phâlguṇa-suddha-paurṇami-Vaḍḍavârad andu S'rîkaṇṭha-Paṇḍitara kâlaṃ karchchi kaige dhâreyan eṟedu heggaḍe-Gêtaṃmanu Siddhêsvara-dêvargge paḍi-salike-bhôga-nivêdyake biṭṭa datti dêguladinde Kagaluhaḷḷadiṃ teṅkalu Maṇḍali gaḷeyalu mattale 1 beddale gadde Guṇigana mattalu 1 intu pramâṇinalu dharmmamaṃ pratipaḷisidaṃ Gaṅga-Gâmaṇḍa sakalôrbbî-stutam appa dharmmaman idaṃ kâyda-purushaṅg âyuṃ śrîyum aisvaryamum akkud idaṃ kâyade kâva pâpigaṃ . . . Vâraṇâsi-Kurukshêtraṅgaḷoḷu ekkô . . . . . draraṃ vêdâḍhyaruṃ konda-pâtakav akkuṃ . . . . sthânamumaṃ || (*usual final verse*)

52

At the same place, on a vîrakal.

Svasti śrîman-mahâ . . . . ṇa-Vîra-Ballâḷa-Dêvara . . . . . . sukha-saṅkathâ-vinôda . . . . iralu Viḷambi-saṃvatsarada S'râ . . . . Âdivâra (*2 lines gone*) Biṭṭe-Bôvaṃ kâḍi turu-

vam maguchi saggastan âda . . . . Bamma-Gauṇḍa Kêta-Gauṇḍa Mâdi-Gauṇḍa Kâma-Gauṇḍa nâlvar-gauḍugaḷuṃ Biṭṭe-Bôvana makkaḷige â-chandra-târaṃ saluvant âgi biṭṭa gade bedali kaṃba 20 î-dharmaman aḷidaḍe naraka ||

53

On a vīrakal under a kânchâḷa tree in front of the same temple.

(*The upper part is gone*) śrîman-mahâ-maṇḍaḷêsvaraṃ Ballâḷa-Dêv-arasaru Dôrasa . . . . . . sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyutta . . . .

54

*At Sôgâne agrahara (same hobli), on a stone in the S'aṅkara temple.**

Namas tuṅga-śiras-chuṃbi-chandra-châmara-châravê |
traiḷôkya-nagarâraṃbha-mûla-staṃbhâya S'aṃbhavê ||
nityôdbhâsi-mṛiṇâḷa-kômala-nija-prôttuṅga-daṃshṭrôtthitaṃ
kshôṇî-chakram abhiprasârita-payaḥ-pûrâbhirâmaṃ mahat |
sânandaṃ vikasat-sarôruha-dhiyâ sadyas Sarôjâlayâm |
ârûḍhâm avalôkya jâta-hasitaḥ pôtrî Hariḥ pâtu vaḥ ||
asti sarvatra vikhyâtô bhû-bhujânâṃ śikhâmaṇiḥ |
Vîra-Pratâpa-putraś cha Dêvî-garbhâbdhi-chandramâḥ ||
Ikshvâkûṇâṃ yathâ Râmaḥ Yadûnâṃ Kamalâ-patiḥ |
tathâ śrî-Vîra-Ballâkhyô yaśasvî bhuvi viśrutaḥ ||
dharmê châsya Yudhishṭhirô bhuja-balê Pârthô dvishâṃ nighnataḥ
yuddhê Bhârgava-Râma êva sa Hariśchandraś cha satyê'bhavat |
śauryê S'antanujô †bhuvi śṛitir iva châyur-guṇê Drôṇajô
audârye chârkasûnuḥ prathita-guṇa-gaṇô Vîra-Balla-kshitîśaḥ ||
S'iva-pûjâ-rataś śrîmân kshâtra-dharmma-dhurandharaḥ |
vadânyânâṃ S'ibir iva bhôgê Rati-patir yathâ ||
vîraś śrî-Balla-Râyaḥ prathita-guṇa-gaṇaḥ Jausaḷâkhyê purîndrê
tasmin siṃhâsanasthas sa mudita-hṛidayaḥ kîrttimân râja-varyaḥ |
nîtyâ rîtyâ nirasyan Naḷa-Nahusha-Nṛigân apy avanyâm athânyân
â S'êtôr â Sumêrôr api sakala-mahîṃ prâjya-râjyaṃ śaśâsa ||
putra-pautraih parivṛitas sâmantais sachivais tathâ |
samaṃ†śâsati bhû-chakraṃ Ballâlâkhyô mahîpatiḥ ||
sa kadâchid agâd râjâ Dûrvâsâśrama-maṇḍalaṃ |
tatraiva Tuṅgabhadrâyâs tîrê chaivâtipâvanê ||
dânâni vividhaṃ datvâ brâhmaṇêbhyô bahûni cha |
tataś cha bhûmi-dânañ cha datvâ tv â-chandra-târakaṃ ||
S'âlivâhana-nirṇîte sakâbde daśabhiś śataiḥ |
êkaś śatas trayaḥ pañcha śakâbdê gaṇitê kramât ||
S'rîmukhê vatsarê Mâghê paurṇamâsyâṃ śubhê dinê |
Bhaga-ṛikshênduvârê cha Tuṅgâ-tîre'ti-śôbhanê ||
chandrôparâga-samayê śrî-Bhîmêśvara-sannidhau |

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*From the Nâgari copy supplied by the people of the village. †So in the original.

Ṛig-Yajus-Sâma-śâkhêbhyô brâhmaṇêbhyô mudânvitaḥ ||
râjyasy Âraga-venṭhasya Svarna-grâma-sthaḷasya cha |
Gaṅga-maṇḍala-nâḍôś cha bhûshaṇam bhuvi viśrutaṃ ||
prâchyâṃ Mattûra-grâmasya Dummalasya cha dakshiṇaṃ |
pratîchîṃ paśchimâm âśâṃ S'iriyûrôś cha viśrutât ||
grâmasya Julidhârasya uttarasyâṃ diśi sthitâṃ |
sthâpya-grâva-yutâṃ sîmâm upagrâmais su-śôbhanâṃ ||
Jôsalêśapurañ chêti pratinâma-samâśritaṃ |
sarvadâ sarva-sasyâḍhyaṃ Sôgânê-grâmam uttamaṃ ||
sarvamânyaṃ chatus-śîmâ-saṃyutaṃ cha samantataḥ |
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṃ ||
akshiṇy-âgâmi-saṃyuktaṃ pṛithag bhôgyaṃ sa-bhûruhaṃ |
vâpî-kûpa-taṭâkaiś cha kachchhênâpi samanvitaṃ ||
putra-pautrâdibhir bhôgyaṃ kramâd â-chandra-târakaṃ |
dânasyâdhamanasyâpi vikrayasyâpi chôchitaṃ ||
parîtaiḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ |
vividhair vibudhaiś śrauta-paṭhikair adhikair girâ ||
Vîra-Ballâḷa-Râjêndrô mânanîyô mahâ-matiḥ |
yataś chaikâdaśavidhaṃ kṛitvâ têbhyaḥ pṛithak pṛithak ||
sa-hiraṇya-payô-dhârâ-pûrvakaṃ dattavân mudâ |
vibudhair gîyamânasya grâma-dêvasya Chakriṇaḥ |
tri-nishka-saṅkhyakâ bhûmir Viṭṭhalêśasya kalpitâ ||
ṛishibhis stûyamânasya grâma-dêvasya Dhûrjaṭêḥ |
tri-nishka-saṅkhyakâ bhûmiś S'aṅkarasya cha kalpitâ ||
Sôgânê-nâmadhêyê'smin grâmê tatra mahîsurâḥ |
bhâgavantô vilikhyantê vêda-vêdâṅga-pâragâḥ ||

(18 *lines following contain names of vṛittidârs, details of boundaries and usual final verses*)

sva-dattâ putrikâ dhâtrî pitṛi-dattâ sahôdarî |
anya-dattâ cha mâtâ cha tasmâd dattâṃ parityajêt ||
yas sva-dattâm parair dattâṃ harêta sura-viprayôḥ |
vṛittiṃ sa jâyatê viḍ-bhug varshâṇâm ayutâyutaṃ ||
sâmânyô'yaṃ dharma-sêtur nṛipâṇâṃ kâle kâle pâlanîyô mahadbhiḥ |
sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ||
samuddharanti yê vipraṃ sîdantaṃ mat-parâyaṇaṃ |
tân uddharishyâmy achirâd âpadbhyô naur ivârṇavât ||
sarvâs samuddharêd râjâ pitêva vyasanât prajâḥ |
âtmânam âtmanâ dhîrô yathâ gaja-patir gajân ||
êvaṃ-vidhô narapatir vimânênârka-varchasâ |
vidhûyêhâśubhaṃ kṛitsnam Indrêṇa saha môdatê ||

maṅgaḷam ahâ śrî śrî ||

55

At Bidare (Bidare hobli), on a stone lying on the tank bund, behind the Sâlêśvara temple.

(50 *lines gone*)' yuṃ dhâtri . . . . dêvirkka . . . . . . chatur-bbhujaṅgaḷa . . . . . .
. . la-nârige puṇya-saṃpada . . . . riga Bûchaṇa . . . . n atuḷa-śaurya-

nidhi guṇa-mahitaṃ bhû-nuta-Ballâḷa-dharitrînâthana . . . . Chaturânananante . . . . ante Bhâskara-sutanante . . . . para-hita . . . . || kuḍu . Arkkaja nuḍidan appaḍe da . . . . n âji-raṅgadoḷe toḍardaḍe . . . . udgha-śîḷanoḷ paridôrepud î . . . . viśruta-viśva dhâ . . . . . . kaḍu-gali Vîra-Hoysa . . . . jana-kalpa-mahîruham endu bhû . . . . . abhivarṇṇiku . . . . . mmaṇan-agra-sûnu . . . . oḷ asuhṛit-kuḷa-nirmûḷano . . . . dhipatya . . . . krama-sarôja-nata-janatâ-manôhara . . . . dgha-kîrtti-sahita . . . saṃstuta-sûkti-bandhura . . . . jaya . . . . sthiratara-puṇya-mûrtti sirigaṃ . . . . kârmmuka-nûtanârjjunaṃ |

nittura . . . . | . . . . dânakk |
attigaḷ âdaṃ sirigaṃ | neṭṭane . . . . Hemmana putraṃ ||
â-chandrârkkaṃ sakaḷô- | rvvî-chakradoḷ ogeda kîrtti negaḷdaṃ . . . . |
. . . . | . . . pratipanna-Karnnan ahita-Kṛitântaṃ ||
nirupama-daśâvatâraṃ | sphurita-sudarśanan udagra-lakshmîśaṃ bhâ- |
sura-vinuta-vṛitti yesedaṃ | niruta . . . . Gôvindaṃ ||
paḍevaḷa-Kâḷaṅg oḷpina | geḍe Kâmale-nâri negaḷda Permmâḍiya per- |
maḍadiyar ene sogayisida . | Mṛiḍaṅge sogayipavol Agajeyuṃ . . . . . ||
kaḷa-haṃsa-yâne rambhâ- | laḷitô . . . . . . kacha-bharôllâsini kô- |
kiḷa-nâde sogayipaḷu Kâ- | maḷe-nâri nijâdhipati . . tôdyânaṃ ||
. . . . manô- |
. . . . vibhrama-kaḷâvati Permmale-nâri santataṃ |
Sarasatig eṃ-beral . . Girijag eṃ-beral aggada . . . eṃ-beral |
. . . . Kâlana kânte rañjipaḷ ||
Kâmale-nâri sakaḷa-ka- | ḷâ-mahitege negaḷda . digaṃ Ballugan emb î- |
. . . dhairyyar akhiḷa-di- | sâ-maṇḍala-datta-kîrttigaḷ sutar âdar ||
permmege tâyveney enisida | Permmale-nârige tanûjar âdar gguṇadiṃ |
nûrmmaḍi nija-kulajargg ene | dharmma-yutar negaḷda Baichaṇaṃ Siṅgaṇanuṃ ||
â-nâlvaroḷaṃ piriya |
paḍevaḷa-Mâdanuṃ Madananuṃ vanitâ-jana-chitta-hârigaḷ |
paḍevaḷa-Mâdanuṃ Ravijanuṃ nikhiḷârtthi-janârtti-hârigaḷ |
paḍevaḷa-Mâdanuṃ negaḷda S'ûdrakanuṃ ghana-śauryya-śâḷigaḷ |
paḍevaḷa-Mâdanuṃ Mṛiḍanuṃ âśrita-rakshakar entu nôlpaḍaṃ ||
. . . . mallaṃ | . . . . vadhû . . . . |
. . . . | jaya-lakshmî-vallabhaṃ virôdhi-jana-hṛit-sellaṃ ||
anupama-vitaraṇa-guṇadoḷ | Dinanâtha-sutaṅge . . Baligaṃ S'ibigaṃ |
vinuta-Khacharaṅgam aggaḷa | m ene no . . . . . Dadhîchigam eḷeyoḷ ||
anuvaradoḷu ripu-sakaḷa- | ghana-kari-ghaṭeyaṃ . . . . |
. . . siṅgan enisi negaḷda- | jana-mahitaṃ Siṅgan amaḷa-lakshmî . . . ||

. tuṃ paḍevaḷa-Hemmâḍi tamm-avve Kâḷavve-haḍevaḷitiya hesariṃ Kâḷêśvara-dêvara dêvâlaya-maṃ mâḍisidan â-paḍevaḷa-Hemmâḍiya maga paḍevaḷa-Kâḷaya . . . . . . haḍevaḷiti Kâḷavveya hesara Kâḷêśvara-dêvâlayamaṃ kal-besanaṃ mâḍida S'aka-varusha 1089 neya Sarvvajit-saṃvatsarada Chaitra-śuddha-bidige-Bṛihaspativârad andu śrî-Kâḷêśvara-dêvarige Kalyâṇa-Paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa bhûmi(3 *lines following contain details of grant and usual final verse*) || Kâḷêśvara-dêvara dêvâlayava mâtra . . . . mâḍida | ada . . . . . . gâveya . . . mâḍida . . . . . . maga Mallôja mâḍida garbbha-gṛiha || antu haḍevaḷanavaru haḍada pûrvvada janma-bhûmiy-ûrggaḷu Bidirey Aḍavigâve . . . . Hiriyûru . . . . adakke haḷḷi

Haḍavaḷanahaḷḷi | Kommanahâḷu | Maḷalakere | Kilasûru | adakke kàluvaḷḷi Haḍavaḷanahaḷḷi | Jâvaḷi | Beḷagali ||

56

At the same village, on a vîrakal in Maṭṭi Basappa's waste land in the bed of Doddakere.

Namas tuṅga-śiras-chumbi-chandra-châmara-chàravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi |

uttamam appa Nandagiri-kôṭe poḷal Kuvaḷâlam â . . . toṃ- |
bhattaṟu-sâsiraṃ vishayam âptan anindya-Jinêndran âji-raṅ- |
gâtta-jayaṃ jayaṃ Jina-mataṃ matam âg ire santataṃ nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âḷdar urvviyaṃ ||

int enisi negartte-vetta Gaṅgâmnâyada . . . . . . ru râjyaṃ geyyuttam ire (ire) | svasti samasta-prasasti-sahitaṃ srîman-mahâ-maṇḍaḷêśvaraṃ Tribhuvana-malla-Vîra-Gaṅga-Permmâḍi-Dêvaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire śrîmach-Châḷukya-Virkama-kâlada 50 neya Visvâvasu-saṃvatsarada Mâgha-suddha-bidige-Sômavârad andu svasti dustarârâti-mastaka-sthagita-dôr-ddaṇḍa kadana-prachaṇḍaṃ nija-kuḷa-kuvaḷaya-sudhâkara ripu-nikara-bhîkaraṃ Hara-hasana-ruchira-kîrty-aṅganâ-bhuja . . . . âdhîśvara parama-Mâhêśvaraṃ nâmâdi-samasta-prasasti-sahitan appa paḍevaḷa-Gaṅgimayya Beḷagavarttiya . . . . mêle dhâḷiyan iṭṭ aḷev-aḷidu palar-aḷivinalu tanna parichchhêdisi |

dhuradoḷu pati-hita-śauryya . . | . . varisuva manujar ellara pempaṃ |
doregiḍisi Vîra-Gaṅgana | Hanumaṃ dhare pogaḷalu sura-gati pôpa . . ||
. . . . paḍevaḷa-Gaṅga ||
adirdudu dhare khura-ghâtadi- | n udirdavu târagegaḷ î . . ya-rasa-vasadiṃ |
bidirdav ari-narara hṛidayaṃ | kadanadoḷ î-Gaṅgan êṟi pariyise hayamaṃ ||
pati-hitan endu . . . .

57

At Nidigi (same hobli), on a stone in Doḍḍamane Navilappa-Gauḍa's field.

S'rîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam u . . ttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire | tat-pâda-padmôpajîvi |

uttamam appa Nan . . . . toṃ- |
bhattaṟu-sâsiraṃ vishayam âptan anindya-Jinêndran âji-raṅ- |
gâtta-jayaṃ jayaṃ Jina-mataṃ matam âg ire santataṃ nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âḷdar urvviyaṃ ||

uttara-dik-taṭâvadhige tâge Ma . . . mûḍa Toṇḍe-nâ- |
ḍ att aparâśeg ambunidhi Chêrvoḷey ippa . . . . Koṅgu ma- |
tt itt oḷaguḷḷa vairigaḷan ikki parâvṛita-Gaṅgavâḍi-toṃ- |
battaṟu-sâsiraṃ . dale mâḍidar intuṭu Gaṅgar ujjugaṃ ||
. . . Gaṅganiṃ bhaya- | m illada Harivarmma Vishṇu-nṛipaniṃ nijadiṃ |
balle Taḍaṅgâl-Mâdhava- | n alliṃ baḷi Churchchuvâyda-Gaṅga-nṛipâḷaṃ ||
S'rîpurushaṃ S'ivamâraṃ | bhûpâḷa-Kṛitânta bhûpan â-Sayigoṭṭaṃ |
dvîpâdhiparoḷ ari-nṛipa- | kôpânaḷa-śikhey enippa Vijayâdityaṃ ||
*ma . yêṟida Mârasiṅgan â- | Kuruḷa-Râjigaṃ pesarvett â- |
Maruḷaṃ tan-nṛipa-tiḷakana | piriya-magaṃ Satyavâkyan achaḷita-sauryyaṃ ||
Garvvada-Gaṅ . . vasudheyo- | ḷ orvvane kali châgi śauchi Guttiya-Gaṅgaṃ |
dôr-vvikramâbhirâman a- | gurvvina kali Râchamalla-bhû-nṛipa-tiḷakaṃ ||
teṅgaṃ mu . . . hasiya kau- | vuṅgaṃ piḍid aḍasi kîḷvan â-mada-kariyaṃ |
piṅgade nilisuva sâhasa- | tuṅgaṃ kêvaḷame negaḷda Rakkasa-Gaṅgaṃ ||

int enisi negaḷda Gaṅga-vaṃśôdbhavaroḷ â-Daḍigana magaṃ Churchchuvâyda-Gaṅgan âtana sutaṃ Durvvinîtan âtana taneyaṃ S'rîvikraman âtana putraṃ Bhûvikramaṃ | tat-sûnu S'rîpurusha-mahârâjaṃ | tat-taneyaṃ Sivamâra-Dêvaṃ | tat-tanûbhavan Eṟeya . . . . . tat-putraṃ Bûtuga-Vermmâḍi | tad-âtmajaṃ Maruḷa-Dêvaṃ | tad-anuja Guttiya-Gaṅgan âtana marmmaṃ Mârasiṅga-Dêvan âtana . . gaṃ Ka . . ga-Dêvan âtana magaṃ Barmma-Dêvan intu Gaṅga-vaṃśôdbhavaru râjyaṃ geyye |

dakshiṇa-dêśa-nivâsî Gaṅga-mahî-maṇḍaḷika-kula-sandharaṇaḥ |
śrî-Mûḷasaṅgha-nâthô nâmnâ śrî-Siṃhanandi-muniḥ ||
śrî-Mûḷasaṅgha-viyad-amṛi- | tâmaḷa-ruchi-ruchira-Koṇḍakundânvaya-la- |
kshmî-mahitaṃ Jina-dharmma-la- | lâmaṃ Krâṇûrgganaṃ janânanda-karaṃ ||

â-gaṇad-anvayadoḷu |

maṇir iva vanarâśau mâlikêvâmarâdrau tiḷakam iva lalâṭê chandrikêvâmṛitâṃśau |
iva sarasi-sarôje matta-bhṛiṅgî-nikâyaḥ samajani Jina-dharmmô nirmmaḷô Bâḷachandraḥ ||

avara śishyaru |

vimaḷa-śrî-Jaina-dharmmâmbara-himakaran udyat-tapô-râjya-lakshmî- |
ramaṇaṃ bhûmaṇḍaḷâdhîśanum ubhaya-siddhânta-ratnâkaraṃ jaṅ- |
gama-tîrthaṃ bhavya-vaktrâmbuja-kharakiraṇaṃ śrî-Prabhâchandra-siddhâ- |
nta-munîndraṃ kshîra-nîrâkara-viśada-yaśô-vêshṭitâśâ-vibhâgaṃ ||

avara śishyaru |

guṇiy ene Jina-mata-rakshâ- | maṇiy ene kavi-gamaka-vâdi-vâgmi-pravarâ- |
graṇiy ene paṇḍita-chûḍâ- | maṇiy ene Guṇanandi-Dêvar esedar ddhareyoḷ ||

tat-sadharmmaru |

aḷavê pêḷ nuḍiyalke . . birudaṃ mâṇ mâṇ elê Sâṅkhya vâ- |
g-baḷamaṃ nachchade nîn aḍaṅg eḍaṟad ir chChhârbbâka Naiyyâyikâ |
maleyal bêḍ iru maṭṭam êke chaladind î-bandapaṃ kemmanan- |
ḍaleyal śrî-Guṇachandra-Dêvan amaḷaṃ vâdîbha-kaṇṭhîravaṃ ||

tat-sadharmmaru |

Gaṅgâ-vâri su-śaivaḷaṃ sura-karî dânârdra-gaṇḍa-sthaḷaḥ |
S'ambhuḥ kaṇṭha-vilagna-ghôra-garaḷaś chandraḥ kaḷaṅkâṅkitaḥ |
Kaiḷâsô vana-vallarî-parivṛitas sâmyaṃ kathaṃ vachmy ahaṃ |
kîrtyâ . saha Mâghaṇandi-yaminas chandrâtapôdyach-chhriyâ ||

â-châritra-chakrêśvara-muni-râja-râjana śishyaru || svasti samadhigata-pañcha-mahâ-śabda mahâ-

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*So in the original.

kalyâṇâshṭa-mahâ-prâtihâryya-chatus-trimśad-atiśaya-virâjamâna bhagavad-Arhat-paramêśvara-parama -bhaṭṭâraka -mukha -kamaḷa -vinirggata -sad-asad-âdi-vastu -svarûpa -nirûpaṇa -pravaṇa-siddhântâmṛita-vârddhi-vâr-ddhauta-viśuddhêddha-buddhi-samṛiddharuṃ sakaḷa-bhuvana-prasiddharuṃ śama-dama-yama-niyama-niyamitântaḥkaraṇaruṃ vâk-sundarî-stana-maṇḍana-ratnâbharaṇaruṃ appa śrîmat-Prabhâchandra-siddhânta-dêvar entendaḍe |

âsîd âśântarâḷa-prathita-pṛithu-yaśô-vyôma-Gaṅgâ-taraṅgaḥ |
chañchach-châritra-dhâtrî-bhavad-ati-lalitôdâra-gambhîra-mûrttiḥ |
vâk-kântôttuṅga-pîna-stana-kaḷaśa-lasan-nûta-chûta-pravâḷaḥ |
siddhânta-kshîra-nîrâkara-himakiraṇaś śrî-Prabhâchandra-Dêvaḥ ||
abhinava-gaṇadhara-rûpaṃ | tri-bhuvana-jana-vinuta-charaṇa-sarasiruha-bhṛiṅgaṃ |
śubha-mati-traividyâspada- | n ubhaya-kavîndrôttamaṃ Prabhâchandra-budhaṃ ||

avara sadharmmaru |

sasi-viśada-kîrtti nirmmada- | n asadṛiśa-guṇa-ratuna-vârddhi Krâṇûrggaṇa-sad- |
bisaruha-vanârkkan embudu | vasumatiyoḷ Anantavîryya-siddhântigaraṃ ||

tat-sadharmmaru |

mana-vachana-kâya-guptiya- | n anunayadiṃ taḷedu pañcha-samitiya vaśadin- |
d anuvaśan âda tapônidhi | Munichandra-bratipan akhiḷa-râddhântêśaṃ ||

int enisi negartteyaṃ taḷeda śrîmat-Prabhâchandra-siddhânta-dêvara guḍḍaṃ bhuja-baḷa-Gaṅga-Permmâḍi-Barmma-Dêva |

baḷavad-vairigaḷaṃ paḍalpaḍisi geld ugrâjiyoḷ mâṇdanê |
chaladindaṃ pariyiṭṭu vairi-puramaṃ tat-kôṭeyaṃ tad-mahî- |
taḷamaṃ koṇḍu dharitri baṇṇisuvinaṃ śrî-Barmma-Dêvaṃ mahî- |
taḷamaṃ tôḷ-valadiṃ nimirchchidan id ênu Permmâḍi śauryyâtmanô ||
bharadind ânt adaṭaṅgaṃ | śaraṇ enda nṛipaṅgav eradu banda naraṅgaṃ |
suragiri vajrâgâraṃ | sura-bhûjaṃ Barmma-Dêvan adaṭara dêvaṃ ||

int enisida Barmma-Dêvana paṭṭa-mahâdêviy entendaḍe |

Jinêndra-pâdâmbuja-matta-bhṛiṅgî guṇâvaḷî-bhûshaṇa-bhûshitâṅgî |
nitambinînâṃ kaḷaśâyamânâ virâjatê Gaṅga-mahâdhidêvî ||
nijav enip î-negartteya mahâsatig utsavamaṃ nimirchchuv â- |
tmajar enisirdda tammut-oḍahuṭṭidar oppuva Mâra . . . . |
sa-jayade Satya-Gaṅga-nṛipanuṃ kali Rakkasa-Gaṅga-Dêvanuṃ |
Bhujabaḷa-Gaṅga-bhûbhujanum ârjjisidar jjasamaṃ nirantaraṃ ||
sthiranê Mêru-girîndranoḷ seṇasuvaṃ gambhîranê vârddhiyoḷ |
puruḍippaṃ kaliyê Surêndra-sutanaṃ mechchaṃ mahâ-châgiyê |
sura-bhûjakk ore-gaṭṭuvaṃ chaduranê Pâñchâḷanaṃ geldan an- |
d irad î-dhâraṇi baṇṇikuṃ raṇa-jaya-prôttuṅganaṃ Gaṅganaṃ ||
nuḍidude nanni mâḍidude śâsanam ittude Râma-rêsu mâr- |
ppiḍidude vajra-lêpam uṛad irddude mṛityu parôpakâradoḷ |
naḍedude baṭṭe sad-guṇame meyy ene ninnavol intu nîtiyoḷ |
naḍeva nṛipêndran âvan iḷeyoḷ kali-Gaṅga-bhûpatî ||

âtana tammaṃ |

gaja-ripu-vishṭarâ li-vibhavôdaya Pârśva-Jinêndra-pâda-paṅ- |
kaja-mada-bhṛiṅga Gaṅga-kuḷa-maṇḍana daṇḍita-vairi-vargga Bhâ- |
vajanibha-mûrtti dig-valaya-varttita-kîrtti samasta-dhâtriyoḷ |
Bhujabaḷa-Gaṅga-bhûpa ninag âr ddore maṇḍaḷikaika-bhairava ||

âtana paṭṭa-mahâdêvi ||

pattada . . . ran anujam | paṭṭa .. bhûpange Gangavâḍige taledal |
paṭṭaman endaḍe Gangana | paṭṭa-mahâdêviyantu . . . . ||

Ganga-mahâdêviyarggam Bhujabala-Ganga-Dêvan-agra-tanûjan entendaḍe |
kaliy anad irdda . . . endu nimṟid ettida bâhuve . . . . |
. . llaḷad . . . . maṟe . . . . . . sale . . . . . |
. . . n âsê-geyan . . aḷavi . . . . Nanniya-Gangan intu maṇḍaḷika |
. . prada . . vesaram desey antu varam nimirchchida ||
. . d âjñâ-late parvvid eṇ-deseyoḷam vidyuj-jaya-stambhav int |
iv enal dig-gajav artthi . . . . kaṭṭal kettid uttunga-has- ||
tavan ânt anya-baḷakke dôrppa-nevadim Kôdaṇḍadattange nî- |
ḷuva nin a . ye Gangan-âtma-kara . . sangrâma-rangâgradoḷ ||
jasa . . . . akhiḷâśâ-dêvatâpânga-raś- |
mi-sahasram chamaram karîndra-ripu . . . vikramam . . . . â- |
ge su-sâmrâjya . . tâbhivṛiddhi-vibhavam mechchutt iral . . . |
. . . . . . ire Satya-Gangan esedam viśvâvanî-bhâgadoḷ ||

svasti Satyavâkya-Konguṇivarmma dharmma-mahârâjâdhirâja paramêśvaram Kuvaḷâla-pura-varâdhîśvaram Nandagiri-nâtha . . . . . . mada-gajêndra-lâñchchhanam chatura-Viriñchanam Padmâvatî-dêvî-labdha-vara-prasâdam vichakiḷâmôdam nanniya . . . . ttarangam Ganga-kuḷa-kuvaḷaya . . . vêndram darppôddhatârâti-vanaja-vana-vêdaṇḍam Kusumakôdaṇḍam gaṇḍara gaṇḍam duṭṭara gaṇḍam nâmâdi-samasta . . . . . . śrîman-Nanniya-Gangam . . . . nele-vîḍinalu sukha-sankathâ-vinôdadim râjyam geyyutt ire śrîmatu Kaḷambûru-nagarâdhipati paṭṭa-ṇastha . . . . mâḍisida basadiy entendaḍe |

idu Bhû-dêvate hotta hon-gaḷaśamô śrêyas-sudhâ-bhâra-pû- |
radin â . . . . traya-maṇḍanâ- |
spadamô tân endu . . . . lôkam manô- |
mudadim baṇṇise Barmmi-Seṭṭi Jina-chaityâvâsamam mâḍidam ||

bhuvana . . . . mahatvadim . . . . châtur-vvarṇṇa-sanghakk abhîshṭaman itt ettisi Jaina-gêhamanan utsâha-sandôha . .

. . . . |
. . d anujan ishṭa-śishṭa-jana-kalpa-kujam sadanôpaśôhbitâ- |
bhyudaya-vibhûtig âspadan udâtta-kaḷâdhipan îtan emba . . |
. . . . uditôditam negaḷdan î-vasudhâ-taḷadoḷ nirantaram ||

Barmmi-Seṭṭiya vanite |

tanag anuvaśey enisi jaga- | j-jana-saṃstuta-sîla-guṇa-gaṇâḷa . . . . |
. . . . | . . . . râjisut irddaḷ ||
avar-irvvarggam agaṇya-puṇya-janita-śrîr-âyur-ârogya-vai- |
bhava-sampan-mahimaugha . . . . |
. . . . mâḍut ir- |
ppa viḷâsam beras oḷpuvettan avanî-chakram manam-goḷvinam ||

ant avar mmâḍisida basadiya pûjâ-vidhâna . . . . rshiyargg âhâra-dâna-kkam śrîmach-Châḷukya-Vikrama-kâlada 42 nâlvatt-eradaneya Manumatha-saṃvatsarad uttraâya-ṇa-sankra . . . . puṇya-tithiyandu śrîman-Nanniya-Ganga-Permmâḍi-Dêva-nindam kuḍalu paḍedu Barmmi-Seṭṭiyar mMêshapâshâṇa-gachchhâmbara-śarach-chandra . . Śu-bhakîrtti-Dêva-bhaṭṭârakara kâlam karchchi dhârâ-pûrvvakam sarvva-namasyam sarvva-bâdhâ-

parihârav âgi basadige koṭṭa vṛitti (*following 5 lines contain details of grant and boundaries and final phrases*)

bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ |
yasya yasya yadâ bhûmis tasya tasya tadâ phalaṃ ||

(*usual final verses*)

61

At Hârôbenavaḷḷi (same hobli), on a vîrakal in front of the Sômêśvara temple.

Svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kula-tilakaṃ para-nârî-sahôdaraṃ chalad-aṅka-Râma S'anivâra-siddhi giri-durgga-mallan êkâṅga-vîraṃ malerâja-râja malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍa . . . . Yâdava-kuḷâmbara-dyumaṇi . . . . mêśvara-Dêv-arsara maga Nârasiṅga-Dêv-arsaru Dôrasamudrada nelevîḍinalu sukha-saṅ . . . râjyaṃ geyyuttam iddalli śrîmanu mahâ-pradhâni Yimmaḍi-Râvuta-Râya-râya-kumâra . . . . ṇâyakanu Janneya-Daṇṇâyakanu . . râja . . . . kula . . . . aṇṇana . . . . . . Saka-varusa 1208 neya Beya-saṃvatsarada Phâlguṇa . . Sômavaradalu Hosagundada Bomm-arsanavaru Kûḍaliya yiṟidu . . tuṟuva koṇḍu . . . . . dina Beṇṇevaḷi-Janne-gurugaḷa vûr alidu huyala haridu kâdi taḷt iṟidu â-Bome-Nâykana heṇḍati. . . . bave-Nây(k)akitti tôḷu-kaye goṭṭu sargga-prâptar âdaru avara ûrddhva-kriyeya avara maga Piḷḷeya-Nâyakanu mâḍi śrî-Honnêśvara-dêvara sannidhiyalu bîragalla nilsi â-Honnêsvara-dêvara amrita-paḍigevû bîragalla pûjeya naḍasuvant âgi Kabinakaṭeya keḷage 10 kamba gaḷdeyanu â-Piḷḷeya-Nâykanu â-Janneya-gurugaḷige kâla toḷadu dhârâ-pûrvvakav âgi koṭṭaru â-bîragalla pûjeya naḍasuvant âgi â-Janneya-gurugaḷa avara santatiyanu nâvu tri-śuddhiyinda nambidavaru | maṅgaḷam ahâ || śrî śrî śrî

62

At the same place, on another vîrakal.

Svasti samasta-bhuvanâsrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja para[mê]svara parama-bhaṭṭârakaṃ Satyâśraya-kula-tilakaṃ para-nârî-sahôdaraṃ chalad-aṅka-Râma Sanivâra-siddhi giri-durgga-mallan êkâṅga-vî . . . . suka-saṅkatâ-vinôdadi . . . . yakaru Madugeya-Daṇṇâyakaru Kûḍaleya nelavîḍinalu sukha-saṅkatha-vinôda-diṃ râjyaṃ geyyuttam irddalli â . . rama . . . . ti-Nâyka svasti śrîmatu mahâ-sâvantâdhipati . . . . kala jâta . siḍila mârkkoṃba . . . . Biṭṭi-Dêvana bîḍiṅge Baḷḷâ . . . . purava sâdhisa . . . . Chokkiya-Nâykana Bommalamma-Nâyka . . . . yana Bommeyana . . S'aka-varu-sha 1208 Byaya-saṃvatsarada Pâlguṇa-su 7 Sômavâradalu Hosagundada Bomm-arasanavaru Kûḍaleya . . . . . . tuṟuva koṇḍu hôhalli bîḍina Beṇṇavaḷḷiya Janneya-gurugaḷa ûr aḷidu huyala haridu kâdi taḷt iṟidu meṟadu svarga-prâptar âdaru | avara vûrdhva-kriyaṃ avara aṇṇa Piḷeya-Nâyakanu mâḍi śrî-Honnêśvara-dêvara sannidhiyalu bîragalla nilsi â-Honnêśvara-dêvara amrita-paḍigevû bîragalla pûjenû naḍasuvant âgi Kabinakaṭeya keḷagaṇa bhûmi | â-biragala pûjeya-nu naḍasuvant âgi â-Janneya-gurugaḷanu avara santatiyanu nâvu tri-suddhiyinda nambidevû || maṅgaḷaṃ ahâ || śrî śrî śrî

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At Purale (same hobli), on a stone lying in front of the Vîra-Sômêśvara temple, south-west of the village.

S'rîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrî-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire |

enag end â-Vikramâṅkam gaḍa nigaḷaman ikk iṭṭanô vôvo Kînâ- |
śanavôl eytandu kâypim kiḷade taleyan â-vîran êm mâṇban ê-gey- |
ven enuttam bhîtiyam-paṭṭ adane kanasu-gaṇḍ ummaḷam-goṇḍu chôdyam |
nanas end echchatt irut ... tanneya taleyan ati-bhrântan and indu nôḷkum ||

tat-pâda-padmôpajîvi || śrîmad-Eṟeyaṅga-Hoyisaḷan-aḷiyam Hemmâḍiy-arasana kîrtti-viśâradam entendaḍe |

ivanindam kaṇḍen êḷum-kaḍala kaḍeyan êḷum-kubhrit-kûṭamam dig- |
dhava-danti-brâtamam lôkada pavaṇan enuttum yaśô-lakshmi . . . . |
. . . . . . tam tann ond aṟivin aḷavu tann ârpu tann êḷge tann . . |
. . viḷâsam tanna pemp attaḷagam enisidam Hermma Mândhâta-bhûpam ||
svasti śrî-janma-gêham nibhrita-nirupamaurvvânaḷôddâma-têjam |
vistârôpâtta-bhû-maṇḍaḷam amaḷa-yaśaś-chandra-sambhûti-dhâmam |
vastu-brâtôdbhava-sthânakam atiśaya-satvâvaḷambam gabhîram |
prastutyam nityam ambhônidhi-nibham esegum Hoysaḷôrvvîśa-vamśam ||
adaṟoḷ Kaustubhad ond anargha-guṇamam dêvêbhad uddâma-sa- |
tvad agurvvam himaraśmiy-ujvaḷa-kaḷâ-sampattiyam pârijâ- |
tad udâratvada pempan orvvane nitântam tâḷdi tân alte puṭ- |
ṭidan udvêjita-vîra-vairi Vinayâdityâvanîpâḷakam ||
madavad-bhûpa-baḷândhakâra-haraṇam têjôdhikam santatâ- |
bhyudayam samhrita-vidvishat-kuvaḷaya-(m)śrîkam suhrich-chakra-sam- |
mada-sampâdana-hêtu sat-patha-gatam padmôdbhavôdbhavakam |
viditârtthânuga-nâman alte Vinayâdityâvanîpâḷakam ||
Vinayâditya-nripam saj- | janargam durjjanargam âtma-vinayam têjam |
janiyise nayamam bhayamam | vinûtan âḷdom viśâḷa-bhûmaṇḍaḷamam ||
â-Vinayâdityana vadhu | Bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
bhâva-guṇa-bhavanam akhila-ka- | ḷâ-viḷasite Keḷayabarasiy embaḷ pesarim ||
â-dampatige tanûbhava- | n âdom Sachigam Surâdhipatigam munn ent |
âdam Jayantanante vi- | shâda-vidûrântaraṅgan Eṟeyaṅga-nripam ||

vri || âtam Châḷukya-bhûpâḷakana balada-bhujâ-daṇḍam uddaṇḍa-bhûpa- |
brâta-prôttuṅga-bhûbhrid-vidaḷana-kuḷiśam vandi-sasyaugha-mêgham |
śvêtâmbhôjâta-dêva-dviradana-śarad-abhrêndu-kundâvadâta- |
dyôta-prôdyad-yaśaś-śrî-dhavaḷita-bhuvanam dhîran êkâṅga-vîram ||
Mâlava-sêneyam tuḷidu Dhâreyan ôvade suṭṭu tûḷdi tach- |
Chôḷanan îḷdu tat-kaṭakamam kaḍupin neṟe sûṟe-goṇḍa dôś- |
śâḷi Kaḷiṅganam muṟidu bhaṅgisid âtma-bhuja-pratâpamam |
kêḷe diśâdhipam negaḷdan î-teṟadin[d] Eṟeyaṅga-bhûbhujam ||
eṟeyan akhiḷôrvvig enisirdd- | Eṟeyaṅga-nripâḷakan-aṅgane chelviṅg- |
eṟevaṭṭu śîla-guṇadim | neṟed Êchala-Dêviy-antu nôntarum oḷarê ||
ene negaḷd avar-irvvarggam | tanûbhavar nnegaḷdar alte Ballâḷam Vi- |
shṇu-nripâḷakan Udayâdi- | tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ||

vṛi || avaroḷ madhyaman âgiyum dharaṇiyaṃ pûrvvâparâmbhôdhiy ey- |
duvinaṃ kûḍe nimirchchuv ondu-nija-bâhâ-vikrama-krîḍey-ud- |
bhavadind uttaman âdan uttama-guṇa-brâtaika-dhâmaṃ dharâ- |
dhava-chûḍâmaṇi Yâdavâbja-dinapaṃ śrî-Vishṇu-bhûpâḷakaṃ ||
eḷeg eseva Kôyatûr ttat-T- | aḷavanapuram ante Râyarâyapuraṃ baḷ- |
paḷa baḷada Vishṇu-têjô- | jvaḷanade bendavu balishṭa-ripu-durggaṅgaḷ ||
kamaḷâkshaṃ purushôttamaṃ . . . kâhlâdanaṃ dvishṭa-dai- |
tya-mada-dhvaṃsan ananta-bhôga-yutan urvvî-bhâra-dhaurêyan ut- |
tama-satvânvitan udgha-Yâdava-kuḷâḷaṅkâran end intu Vi- |
shṇu-mahîśaṃ sale tâne Vishṇuv enipaṃ Lakshmî-vadhû-vallabhaṃ ||
ka || Lakshmî-dêvi Khagâdhipa- | lakshmaṅg esed irdda Vishṇug yant ante valaṃ |
Lakshmâ-Dêvi lasan-mṛiga- | lakshmânane Vishṇug agra-satiy ene negarḍaḷ ||
avarge Manôjanante sudatî-jana-chittaman iḷkoḷalke sâlv- |
avayava-śôbheyind atanuv emb abhidhânaman ânad aṅganâ- |
nivahaman . . . . vîraran echchi yuddhadoḷ |
tavisuvan âdan âtmabhavan apratimaṃ Narasiṃha-bhûbhujaṃ ||
ripu-sarppad-darppa-dâvânaḷa-bahaḷa-śikhâ-jâḷa-kâḷâmbuvâhaṃ |
ripu-bhûpôddîpra-dîpa-prakara-paṭu[tara]-sphâra-jañjhâ-samîraṃ |
ripu-nâgânîka-Târkshyaṃ ripu-nṛipa-naḷinî-shaṇḍa-vêtaṇḍa-rûpaṃ |
ripu-bhûbhṛid-bhûri-vajraṃ ripu-nṛipa-mada-mâtaṅga-siṃhaṃ Nṛisimhaṃ ||
svasti śrî-Yadu-vaṃśa-maṇḍana-maṇiḥ kshôṇîśa-chûḍâmaṇis |
têjaḥ-puñja-virirjjitâmbara-maṇis sad-vandya-chûḍâmaṇiḥ |
yasyôdyat-su-yaśas-suparvva-saritâ lôka-trayaṃ śôbhatê |
jîyât pâda-yugânaman-nṛipa-kuḷaś śrî-Nârasiṃhô nṛipaḥ ||
śrî-Mûlasaṅgha-vikhyâtê Mêshapâshâṇa-gachchhakê |
Krâṇûr-ggaṇa-Jinâvâsô nirmmitaṃ Hemma-bhûbhṛitaḥ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ . . . - . . dâvânaḷa Pâṇḍya-kula-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâṟa para-maṇḍaḷa-sûṟekâṟa saṅgrâma-bhîma Kali-kâla-Kâma sakaḷa-vandi-brinda . santarppaṇa-samart-tha-vitaraṇa-vinôda Vâsantikâ-dêvi-labdha-vara-prasâda mṛigamadâmôda Yâdava-kuḷâmbara-dyumaṇi maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa maleparoḷ gaṇḍa nâmâdi-samasta-praśasti-sahitaṃ śrîmat-Tribhuvana-malla Taḷekâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-Banavase-Hânuṅgalu-Huligeṟe-Beḷuvalaṃ-goṇḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Hoysaḷa-Nâra-simha-Dêvaru sakaḷa-mahî-maṇḍaḷamaṃ dushṭa-nigraha-śishṭa-pratipâḷanadiṃ sukha-saṅkathâ-vinôdadiṃ Dôrasamudrada nelevîḍinoḷu râjyaṃ geyyuttam ire | tat-pâda-padmôpajîvi |
tad-râjyê budha-kôṭi-sampad-avana-prâjyê pradhânâgraṇîr ||
unmîḷat-sukṛitâmburâsi . . . . sampatti-chandrôdayaḥ |
śrîmat-Tippaṇa-bhûpatis samudagâd uddâna-dhârâ-jaḷair |
ddhâtrî sampratipadyatê pratidinaṃ . . mâ . . sasyâśrayâ ||
tasya ślâghya-guṇôdayasya dharaṇî-vandyô'nujâtas svayaṃ |
śrîman-Nâga-chamûpati . . . . yatta yaḥ |
yat-têjaḥ-prakarair ajâyata paraṃ padmânurâga-pradair- |
dṛipyad-vairi-tamô-ghaṭâ-vighaṭanair ddêvô'gra . . grâmaṇîḥ ||
śrîmach-Châmala-Dêvi bhâti bhavatîty êvaṃ budhair yyâ stutâ |
tad-vaṃśê guṇa-saṅgamê nara-maṇi . . . . ṇiḥ |

sâ jâtâ bhuvanâbhirâma-vibhavair llâvaṇya-puṇyôdayair |
ddêvî (samprati) yan-mukha-paṅkajê vijayatê vâṇî jagt-pâvanî ||
Gaṅgara dhâtriyoḷ avanî- | maṅgaḷam enisiṟda . . . â-strî-ratunaṃ |
tuṅga-jana . . . . | . . . . âg ire koṭṭaḷ ||

vachana || (y)Ikshuvâka-vaṃśâvatâram ad entendaḍe |
sale Vṛishabha-Tîrttha-kâlaṃ | su-lalitam ene sakaḷa-bhavya-chittânandaṃ |
Kali-kâla-nirjjitaṃ śrî- | lalanâ-lâvaṇya-varddhana-kramadindaṃ ||
sogeyisuva-kâladoḷ kî- | rttige mûla-stambham enip Ayôdhyâ-puradoḷ |
jagad-adhinâthaṃ puṭṭida- | n agaṇyan Ikshvâku-vaṃśa-chûḍâratnaṃ ||
dharege Hariśchandra-nṛipê- | śvarau orvvane kântan âgi dôr-vvaladindaṃ |
birudaran adirppi vidyâ- | pariṇatiyiṃ neṟedu sukhadin ire pala-kâlam ||
vṛi || âtana putran indu-dara-hâsa-nibhôjvaḷa-kîrtti sad-guṇô- |
pêtan udâtta-vairi-kuḷa-bhêdana-kâri kaḷâ-pravîṇan ud- |
dhûta-malaṃ Surêndra-śadṛisaṃ Bharataṃ kavi-râja-pûjitaṃ |
khyâtan atarkkya-puṇya-niḷayaṃ su-janâgraṇi viśrutânvayaṃ ||
ṛiju-śîḷa-yuktey enisida | Vijaya-mahâdêvi tanage satiy ene vibudha- |
vraja-pûjyaṃ Bharataṃ Bhâ- | vaja-sadṛiśaṃ negaḷe sakaḷa-dhâtrî-taḷadoḷ ||

vachana || â-Vijaya-mahâdêvige garbha-dôhaḷaṃ negaḷe |
vṛi || taraḷa-taraṅga-bhaṅgura-samanviteyaṃ jhasha-chakravâka-bhâ- |
sura-kaḷa-haṃsa-pûriteyan udgha-latâṅkita-gâtreyaṃ manô- |
hara-nava-śaitya-mândya-śubha-gandha-samîra-nibhâsyeyaṃ taḷô- |
dari neṟe Gaṅgeyaṃ nalidu mîv-abhivâñchchheyan eyde tâḷdidaḷ ||
kala-haṃsa-yâne palaruṃ | keḷadiyar-oḍa vôgi pûrṇṇa-Gaṅgâ-nadiyaṃ |
viḷasitamaṃ pokku nirâ- | kuḷadind ôlâḍi pâḍi gâḍiyan ântaḷ ||

antu manad-alampu pompuḷi-vôge Gaṅgâ-nadiyoḷ ôlâḍi nija-gṛihake vandu nava-mâsaṃ neṟedu putranaṃ paḍed âtaṅge |

Gaṅgâ-nadiyoḷu mindu la- | tâṅgi magaṃ baḍedaḷ appa kâraṇadindaṃ |
mâṅgalya-nâmam âdud i- | ḷâṅganeg adhipatige Gaṅgadattâkhyânaṃ ||

va || â-Gaṅgadattaṅge Bharatan emba magaṃ puṭṭidan âtaṅge Gaṅgadattan embaṃ magaṃ puṭṭidaṃ |

kaṃ || guṇa-nidhige Gaṅgadattaṅ- | g anugina putraṃ vivêka-nidhi puṭṭi dayâ- |
graṇiy âgi Hariśchandra- | praṇuta-nṛipêndraṃ dharitriyoḷ śôbhisidaṃ ||

mattam â-nṛipôttamaṅge Bharatan emba sutaṃ puṭṭidan âtaṅge Gaṅgadattan emba magan âg intu Gaṅgânvyayaṃ saluttam ire |

kaṃ || Hari-vaṃśa-kêtu Nêmî- | śvara-Tîrtthaṃ varttisuttam ire Gaṅga-kuḷâṃ- |
bara-bhânu puṭṭidaṃ bhâ- | sura-têjaṃ Vishṇuguptan emba narêndraṃ ||

va || â-dharâdhinâthaṃ sâmrâjya-padaviyaṃ kaykoṇḍu Ahichchhatra-puradoḷu sukham irddu |

va || Nêmi-Tîrthakara parama-dêvara nirvvâṇa-kâladoḷ Aindra-dhvajam emba pûjeyaṃ mâḍe Dêvêndran osedu |

kaṃ || anupamad Airâvatamam | manônurâgadoḷe Vishṇuguptaṅg ittaṃ |
Jina-pûjeyinde muktiya- | n anarghyamaṃ paḍegum endoḍ uḷidudu piridê ||

va || â-Vishṇugupta-mahârâjaṅgaṃ Pṛithvîmati-mahâdêvigaṃ Bhagadattaṃ S'rîdattan emba tanayar âge |

va || Bhagadattaṅge Kaḷiṅga-dêśamaṃ kuḍal âtanuṃ Kaḷiṅga-dêśaman âḷdu Kaḷiṅga-Gaṅgan âgi sukhadin ire |

(y)ittal udâtta-yasô-nidhi | matta-dvipamam samasta-râjyamumam S'rî- |
datta-nṛipaṅg ittaṃ bhû- | pôttaman enisirdda Vishṇugupta-narêndraṃ ||

antu S'rîdattanind ittal âney-uṇḍige saluttam ire |

Priyabandhu-varmman udayisi | nayadindaṃ sakaḷa-dhâtriyaṃ pâlisidaṃ |
bhaya-lôbha-durllabhaṃ la- | kshmî-yuvati-mukhâbja-shaṇḍa-maṇḍita-hâsaṃ ||

ant â-Priyabandhu sukhadiṃ râjyaṃ geyyuttam ire tat-samayadoḷu Pârśva-Bhaṭṭârakargge Kêvaḷa-jñânôtpattiy âge Saudharmmêndraṃ bandu Kêvaḷi-pûjeyaṃ mâḍe Priyabandhuvuṃ tânuṃ bhaktiyiṃ bandu pûjeyaṃ mâḍal âtana bhaktig Indraṃ mechchi divyam app ayduṃ tuḍuge-gaḷaṃ koṭṭu nimm-anvayadoḷu mithyâ-dṛishṭigaḷ âgaloḍam adṛiśyaṅgaḷ akkum endu pêḷdu Vijayapurakk Ahichhatram endu pesaran iṭṭu Divijêndraṃ pôpud ittalu Gaṅgânvayaṃ saṃpûrṇṇa-chandranante perchchi varttisuttam ire tad-anvayadoḷu Kaṃpa-mahîpatige Padmanâbhan emba magaṃ puṭṭi |

kaṃ || tanage tanûbhavar illade | manadoḷ chintisutam irddu Padmaprabhan â- |
rppina kaṇi sâsana-dêvate- | yane pûjisi divya-mantrdiṃ sâdhisidaṃ ||

va || antu sâdhisi (di)śâdhita-vidyanâgi putrar-irbbaraṃ paḍedu Râma-Lakshmaṇar endu pesaran iṭṭu |

vṛi || parama-snêhadoḷ irbbaraṃ naḍapi lîlâ-mâtradiṃ chandranan- |
t ire saṃpûrṇṇa-kaḷâṅgar âgi beḷeyal vidyâ-balôdyôgam ur- |
bbareyoḷ chôdyam enal saluttam ire kîrtti-śrî diśâ-bhâgadoḷ |
pered âśâ-gajamaṃ paḷañchaleye lakshmî-bhâradind oppidar ||

va || antu sukhadim irppudu mattal Ujjeniya-purâdhipati-Mahîpâḷan â-tuḍugegaḷaṃ bêḍiy aṭṭi-daḍe Padmanâbhaṃ Kṛitântanante raudra-vêshamaṃ kaikoṇḍu |

ka || yemag adan aṭṭalik âgadu | tamage tuḍal yôgyam altu santam iral vêḷ |
samarkke vandan appaḍe | nimiśadoḷ ânt iṟidu vîra-rasamaṃ meṟevem ||

va || antu nuḍid aṭṭi mantri-varggadoḷ âḷôchisi tanna taṅgey Âḷabbeyuṃ nâlvateṇabar âptar appa vipra-santânamaṃ berasi kaḷipidaḍ avar ddakshiṇâbhimukhar âgi baruttaṃ Râma-Lakshma-ṇargge Daḍiga-Mâdhavar endu pesaran iṭṭu nichcha-vayaṇadiṃ baruttam ire |

ka || band avargaḷ uchita-padaman a- | gundeleyiṃ kaṇḍar amaḷa-lakshmî-chittâ- |
nandanamaṃ Pêrûraṃ | mandâra-namêru-pushpa-gandhâdriyumaṃ ||

va || antu Gaṅga-Hêrûraṃ kaṇḍ alliya taṭâka-tîradoḷu bîḍaṃ biṭṭu Chaityâlayamaṃ kaṇḍu nir-bbhara-bhaktiyiṃ tṛi-pradakshiṇaṃ geydu stutiyisi samasta-vidyâ-pârâvâra-pâragaruṃ Jina-samaya-sudhâmbhôdhi-sampûrṇṇa-chandrarum uttama-kshamâdi-daśa-kuśaḷa-dharmma-nirataruṃ châritra-chakra-dhararaṃ vinêya-janânandaraṃ chatus-samudra-mudrita-yaśaḥ-prakâśaraṃ sakaḷa-sâvadya-dûraraṃ Kâṇûr-ggaṇâmbara-sahasra-kiraṇaraṃ dvâdaśa-vidha-tapônushṭhâ[na]-nishṭhi-taraṃ Gaṅga-râjya-samuddharaṇaraṃ śrî-Siṃhaṇandy-âchâryaraṃ kaṇḍu guru-bhakti-pûrvva-kaṃ bandisi tamma band-abhiprâyam ellamaṃ tiḷiya pêḷe kaykoṇḍ avargge samasta-vidhy-âbhimukhar mmâḍi kelavânu-divasadiṃ Padmâvatî-dêviyaṃ vidhi-pûrvvakam âhvânaṃ geydu varaṃ baḍedu khaḷgamumaṃ samasta-râjyaman avargge mâḍe |

ka || muni-pati nôḍalu vidva- | j-jana-pûjyaṃ Mâdhavaṃ śilâ-stambhaman â- |
rdd anugeydu poyyal adn pu- | ṇmene muṟidudu vîra-purushar ênaṃ mâḍar |

va || â-sâhasamaṃ kaṇḍu |

vṛi || muni-pati karṇṇikârad esaḷoḷ neṟe paṭṭaman eyde kaṭṭi sa- |
j-jana-jana-vandyaraṃ parasi sêseyan ikki samasta-dhâtriyaṃ |
manam osed ittu kuñchaman agurvvina kêtanam âgi mâḍi be- |
rpp anitu parigrahaṃ gaja-turaṅgamumaṃ nijam âge mâḍidar ||

va || antu samasta-râjyamam mâḍi buddhiyan ivargg int endu besasidaru |

vṛi || nuḍidudan ârolam nuḍidu tappidaḍam Jina-śâsanakk oḍam- |
baḍadaḍam anya-nârig ered aṭṭidaḍam madhu-mâmsa-sêve ge- |
ydaḍam akulînar app avara kolkoḍeyâdaḍam artthig artthamam |
kuḍadaḍam âhavâṅgaṇadol ôḍidaḍam kiḍugum kula-kramam ||

vṛi || uttamam appa Nandigiri kôṭe poḷal Kuvaḷâlam âlke tom- |
bhattaṛu-sâsiram vishayam âptan anindya-Jinêndran âji-raṅ- |
gâtta-jayam jayam Jina-matam matam âg ire santatam nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âḷdar urbbiyam ||
uttara-dik-taṭâvadhige tâge Moda[rkka]le mûḍa Toṇḍe-nâ- |
ḍ att aparâśeg ambunidhi Chêr-oḍey irppa teṅka Koṅgu ma- |
tt itt oḷag uḷḷa vairigaḷan ikki parâvṛita-Gaṅgavâḍi-tom- |
bhattaṛu-sâsiram dal ele mâḍidan intuṭu Gaṅgan ujjugam ||

antu śata-jîviy embud â-śabdamam kêḷdu |
bharadindam churchchuvâydam hogaḷe budha-janam bandu Kâvêriyol bhî- |
karam âgal vîra-lakshmî-nayana-kumudinî-chandramam nindu nôḍal |
parivâram tanna kîrtti-prabhe baḷase diśâ-bhâgamam chôdyam âgal |
parama-śrî-Jaina-pâdam nelase hṛidayadoḷ Mêru-śailôpamânam ||

ka || kar . . aṛida Gaṅganim bhaya- | m illada Harivarmma Vishṇu-bhûpanim nijadim |
balle Taḍaṅgâḷ-Mâdhava- | n allim baḷi Churchchuvâyda-Gaṅga-nṛipâḷam ||
S'rîpurusham S'ivamâram | . . ḷam kṛitânta-bhûpan â-Sayigoṭṭam |
dvîpâdhiparoḷ ari-nṛipa- | kôpânaḷa-śikhey enippa Vijayâdityam ||
. . . re yêṛida Mârasiṅgan â- | Kuruḷa-Râjigam pesar-vvett â- |
Maruḷam tan-nṛipa-tiḷakana | piriya magam Satya-vâkyan achaḷita-śauryyam ||
Garvvada-Gaṅgam vasudheyo- | ḷ orvvane kali châgi śauchi Guttiya-Gaṅgam |
dôr-vvikramâbhirâman a- | gurvvina kali Râchamalla-bhûbhṛi . . . . . ||
teṅgam murivam hasiya ka- | ṅgam piḍid-adasi kîḷvan â-mada-kariyam |
piṅgade nilisuva sâhasa- | tuṅgam kêvaḷame negaḷda Rakkasa-Gaṅgam ||
avayavadinde sâdhisida Mâḷavam êḷuman eyde Gaṅga-Mâ- |
ḷavam enal akkaram baredu kal niṛisutte kaḷalchi Chitrakû- |
ṭaman uṛe Kannamajjeya-nṛipânujanam Jayakêsiyam mahâ- |
havadoḷe Mârasiṅga-nṛipan ikki nimirchchidan âtma-śauryyamam ||
tanayam śrî-Mârasimhaṅg anupama-jagad-uttuṅgan âdam jagat-pâ- |
vana-Lakshmî-vallabhaṅg int udayisi negaḷdam Râchamallâvanîśam |
Manu-mârggam Gaṅga-chûḍâmaṇi jaya-vanitâdhîśa-bhûvallabhêśam |
Jina-dharmmâmbhôdhi-chandram guṇa-gaṇa-nilayam râja-vidyâ-dharêndram ||

int enisi negaḷda Gaṅga-vamśodbhavar â-Daḍigana magam Churchchuvâyda-Gaṅgan âtana sutam Durvvinîtan âtana tanayam śrî . . . . nu Srîpurusha-mahârâjam tat-tanayam . . . Dêva tat-tanûbhavan Eṛeyaṅga-Hemmâḍi tat-putram Bûtuga-Hemmâḍi tad-âtmajaru . . . Dêva tad-anuja Guttiya-Gaṅgan âtana momma Marasiṅga-Dêvan âtana magam Kaliyaṅga-Dêvan âtana magam Barmma-Dêvanin â-Gaṅga-vamsôdbhavaru râjyam geyye |

dakshiṇa-dêśa-nivâsî | Gaṅga-mahî-maṇḍalika-kuḷa-sandharaṇaḥ |
śrî-Mûla-saṅgha-nâthô | nâmnâ śrî-Simhanandi-muniḥ ||

śri-Mûla-saṅgha-viyad-amṛi- | tâmala-ruchi-ruchira . . . . jaya-la- |
kshmî-mahitaṃ Jina-dharmma-la- | lâmaṃ Káṇûr-ggaṇa-janâ . . . karaṃ ||

â-gaṇada anvayadoḷu |

maṇir iva vanarâśau Mâḷikêvâmarâdrau
tiḷakam iva lalâṭê chandrikêvâmṛitâṃśau |
iva sarasi sarôjê matta-bhriṅgî nikâmaṃ
samajani Jina-dharmmâ nirmmaḷô Bâḷachandraḥ ||

avara sishyaru |

vimaḷa-śrî-Jaina-dharmamâmbara-himakaran udyat-ta . . . . lakshmî- |
ramaṇaṃ bhûmaṇḍalâdhîśa-nutan ubhaya-siddhânta-ratnâkaraṃ jaṅ- |
gama-tîrthaṃ bhavya-vaktrâmbuja-khara-kiraṇaṃ śrî-Prabhâchandra-siddhân- |
ta-munîndraṃ kshîra-nîrâkara-viśada-yaśô-vêshṭitâśâ-vibhâgaṃ ||
manamaṃ niyamisal aṟiya- | r ttanuvaṃ . . . tôrppa muniyuṃ muniyê |
manamaṃ tanuvaṃ niyamisa- | l anudinam î-Nêmi-Dêvan orvvane ballaṃ ||

avara śishyaru |

guṇiy ene Jina-mata-rakshâ- | maṇiy ene kavi-gamaka-vâdi-vâgmi-pravarâ-
graṇiy ene paṇḍita-chûḍâ- | maṇiy ene Guṇanandi-Dêvar esedar ddhareyoḷ ||

tat-sadharmmaru |

aḷavê pêḷ nuḍiyalke ninna birudaṃ mâṇ mâṇ elê Sâṅkhya vâ- |
g-baḷamaṃ nachchade nîn aḍaṅg eḍarad ir chChârbbâka Naiyyâyikâ |
maleyal bêḍ iru mattam êke chaladind î-bandapaṃ kemman aṇ- |
ḍaleyal śrî-Guṇachandra-Dêvan amaḷaṃ vâdîbha-kaṇṭhîravaṃ ||

tat-sadharmmaru |

Gaṅgâ-vâri su-śaivaḷaṃ sura-karî dânârdra-gaṇḍa-sthaḷaḥ |
S'ambhuḥ kaṇṭha-vilagna-ghôra-garaḷaḥ chandraḥ kaḷaṅkâṅkitaḥ |
Kaiḷâsô vana-vallarî-parivṛitas sâmyaṃ kathaṃ vachmy ahaṃ |
kîrtyâ tais saha Mâghanandi-yaminas chandrâtapôdyachchhriyâ(ṃ) |

â-châritra-chakrêśvara-muni-raja-râjana śishyaru svasti samadhigata-pañcha-mahâ-śabda mahâ-kalyâṇâshṭa-mahâ-prâtihâryya chatus-trimśad-atiśaya-virâjamâna-bhagavad-Arhat-paramêśvara-parama-bhaṭṭâraka-mukha-kamaḷa-vinirggata-sad-asad-âdi-vastu-svarûpa-nirûpaṇa- pravaṇa-râddhântâmṛita-vârddhi-varddhana-râtry-âbharaṇarum appa śrîmatu-Prabhâchandra-siddhânta-dêvar entendaḍe |

âsîd aśântarâḷa-prabaḷa-pṛithu-yaśô-vyôma-Gaṅgâ-taraṅgaḥ
chañchach-châritra-dhâtrîbhavad-atilalitôdâra-gambhîra-mûrttiḥ |
vâk-kântâ-tuṅga-pîna-stana-kaḷaśa-lasan-nûta-chûta-pravâḷaḥ
siddhânta-kshîra-nîrâkara-himakiraṇaḥ śrî-Prabhâchandra-Dêvaḥ ||
abhinava-Gaṇadhara . . . | tri-bhuvana-jana-vinuta-charaṇa-sarasiruha-yugaṃ |
śubha-mati . . . ruha-vanârkkan embudu | vasumatiyoḷ Anantavîryya-siddhântikaraṃ ||
vâdi-vana-dahana-hutavaha | vâdi-Manôbhava-(vâdi)-viśâḷa-Hara-niṭaḷâkshaṃ |
vâdi-mada-radani-biduvaṃ | bhêdipa mṛigarâjaṃ jayatu S'ritakîrtti-budhaṃ ||

tat-sadharmmaru |

kavi-gamaka-vâdi-vâgmiga- | ḷ ev embaraṃ geldu Kanakanandi-traivi- |
dya-viḷâsaṃ tribhuvana-ma- | lla-Vâdirâjaṃ dal enisidam nṛipa-sabheyoḷ ||

avara sadharmmaru |
mana-vachana-kâya-guptiyo- | ḷ anunayadiṃ taḷadu pañcha-samitiya vaśadin- |
d anuvaśan âda tapônidhi | Munichandra-bratipan akhiḷa-râddhântêśaṃ ||
avara sishyaru |
piridaṃ pogaḷvaḍ êṅ gaḷa | puruḷ uṇṭ ê-mâḍal endu muni-patiy emb î- |
vara-chintâmaṇi . . . . | Kuruḷi su-sanmâna-dhyânad-uruḷiy enikkuṃ ||
tapônushṭhâ[na]-nishṭhitar âr endaḍe |
Kanakachandra-munîndrana pâdamaṃ | neneva bhavya-samûhada pâpa-saṃ- |
hananam appudu tappadu niśchayaṃ | mana . . . . nichchaḷuṃ ||
avara sadharmmaru |
muniya . . . . anavadyâchâraṇê Jaina-śâ- |
sana-rakshâmaṇi śântanê sakaḷa-râga-dvêsha-dôsha-prabhañ- |
janan urvvî-nutanê guṇa-praṇayitaṃ tân embinaṃ vîra mê- |
diniyo . . dhavachandra-Dêvan esedaṃ châritra-chakrêśvaraṃ ||
tat-sadharmmaru |
vara-śâstrâmbudhi-varddhana- | hariṇâṅkaṃ biruda-vâdi-mada-visphâḷaṃ |
nirutaṃ tân enal esedaṃ | dhareyoḷ Traividya-Bâḷachandra-munîndraṃ ||
avara sadharmmaru |
vṛi || . . . . . . âḷduṃ dharmmaman upêkshisi tak[k]-eḍeg îyad âgaḷuṃ |
pîna-nitambamaṃ ghana-kucha-dvayamaṃ maṟegoṇḍu ma-thô- |
dyânaman oldu pokku neṟe nîla-paṭâśritar appa yôgigaḷ |
dâna-vinôdanoḷ dorege-vappare Mâdhavachandra-Dêvano . ||
. . . . . Satya-Gaṅgaṃ kuḍe Kuruḷiyoḷ âd anna-dâna-prabhâ-vi- |
staradiṃ śrî-Bâḷachandra-brati-pati paḍedaṃ dânadiṃ jîy analk ur- |
vvareyaṃ sampûrṇṇam âgal taṇisidam idu bal-chôdyam akshîṇa-riddhi- |
sphuritaṃ kayganmi poṇmutt ire . . . . jyan âdaṃ ||
avara sadharmmaru |
Chaturâśya-kôṭi-kûṭado- | ḷ atiśayam enisirdda Kopaṇa-tîrthadoḷ îgaḷ |
nutiyipa Vaḍḍâchâryya- | brati-patiyê Nêmi-Dêvarindame pûjya ||
sthâvara-jaṅgamam anituṃ | pâvanam âda . . . . |
. . . jîy enisi bâḷv-aḍigaḷa | jîyaṃ śrî-Nêmi-Dêvar udayise śubhadaṃ ||
avara sadharmmaru |
adhanargg âśritarg ishṭa-santatige châtur-vvarṇṇa-saṅghakke tân |
adhikôtsâhadin . . . . bayakeyam bêrpp artthamaṃ vâñchchheyaṃ |
budha-chintâmaṇi . . . . kîrtt ittu Mâ- |
dhavachandraṃ paḍedaṃ samasta-bhuvana-prastutyamaṃ stutyamaṃ ||
avara sadharmmaru |
sâdhisi gurûpadêśado- | ḷ âdhikyatey âytu sakaḷa-shaṭ-karmmagaḷu |
vêdântar ma . . d ariba- | r ggôdhûma-gharaṭṭan odane toḍarvvama . . . ||
śâkini-ḍâki . . . . | . kini-chôrâri-mâri-devyeyar anituṃ |
lôkam aṟiyalke . . . | sakaḷaman aṟiye birudaṃ Dêvêndranumaṃ ||
int enisi negaḷteyaṃ taḷeda śrîmat-Prabhâchandra-siddhânta-dêvara guḍḍa Bhujabaḷa-Gaṅga-Hermmâḍi-Barmma-Dêva |
balavad-vairigaḷaṃ paḍal-vaḍisi geld ugrâjiyoḷ mâṇḍanê |
chaladindaṃ pariyiṭṭu vairi-puramaṃ tat-kôṭeyaṃ tad-mahî- |

talamam kondu dharitri bannisuvinam śrî-Bamma-Dêvam mahî- |
talamam tôl-valadim nimirchchidan id êm Hermmâdi sauryyâtmanô ||

âtana patta-mahâdêviy entendade |

Jinêndra-pâdâmbuja-matta-bhringî . . . . -bhûshana-bhûshitângî |
nitambinînâm tilakâyamânâ virâjatê Ganga-mahâdhidêvî ||

vri || nijav enip î-negartteya mahâsatig utsava[ma]m nimirchchuv â- |
tmajar enisirdda tammut odahuttidar oppuva Mârasinganum |
sa-jayade Satya-Ganga-nripanum kali-Rakkasa-Ganga-Dêvanum |
Bhujabala-Ganga- . bhujanum ârjjisi perj-jasamam nirantaram ||
gajaripu-vishtarâji-vibhavôdaya-Pârśva-Jinêndra-pâda-pan- |
kaja-mada-bhringa Ganga-kula-mandana dandita-vairi-vargga Bhâ- |
vaja-nibha-mûrtti dig-valaya-varttita-kîrtti samasta-dhâtriyol |
Bhujabala-Ganga-bhûpa ninag âr ddore mandalikaika-Bhirava ||

âtana patta-mahâdêvi |

[. . . . .]âluvaran anuja | ditta . bhûpange Gangavâdige taledal |
pattaman endade Gangana | patta-mahâdêvi yantu nôntarum olarê ||

vri || mâritt âśântamam balladal aled udadhi-brâtamam tûge sand â- |
Mêru-kshônîndramam trâśinol enisi tarangondu nakshatramam pêl |
ârânum ballarê ballade pogalge . . viśvambharâ-bhâra-vîra- |
śrî-râmâlîdha-vajra-dradhima-ghana-bhuja-stambhanam Ganga ninnam ||
anneyavâg id ûtisuva . . mole . . prakâsa yellavô |
rannave hendirol maneg orvvar udâreyar anna huttarê |
hunniyav ullad êm jagadol orvvale bhâgiye tâne lêse huh- |
nanniyol intu garbbiteyar âr ggala Chandala-Dêviy-andadim ||

śrîmad-Bhujabala-Gan[ga]-Dêvangam Ganga-mahâdêvigam puttida Satya-Gangana pratâpam entene |

jasam udyad-dhavalâtapatram akhilâśâ-dêvatâpânga-ra- |
śmi-saha . . . . . gajêndra-ripu-pîtham vikramam tân ad â- |
ge su-sâmrâjya-latâbhivriddhi-vibhavam mayvett iral ballidar |
bbesakeyyutt ire Satya-Gangan esedam viśvâvanî-bhâgadol ||

âtan-arasi |

pati Satya-Ganga-Dêvam | gati . . . . dâra-lakshmi tân enisi . . . . |
. . . . . taledal êm . . . | . . . . . âro râni Kañchala-Dêvi ||
Bhâvabhavange rûpu mada-sâmaja-vairige vikra(ma-kra)mam Surên- |
drâvanijakke dâna-gunam abdhige gunp Amarâchalakke sam- |
bhâvita-dhairyam aggalipud endade Ganga-kubhrit-kumâra . . |
. . . . . pâlakange dorey appare mikka kubhrit-kumârakar ||
. . . . . yindam kshîrâbdhiyu- | m asavasadim perchchuvante Gangânvayamum |
pasarise perchchuge ninnin- | d asadalam audâryya-śauryya Ganga-kumârâ ||

śrîmanu mahâ-mandalêśvaran Ereyanga-Hoysana-Dêvan-aliyam gandara dâvani husivara sûla mâvana gandha-vâranam Hermmâdi-Dêvan Ededore . . . . sâyiramumam Harigeya nelevîdinolu sukhadin âlutt irddu Kuntalâpuradolu Chaityâlayamam mâdi dêvara pûjâ-vidhânakkam châtur-vvarnna-sangha-samudâya-chatus-samayad âhâra-dânakkam khanda-sphutita-jîrnnôddhârakkam

samudâya-mukhya-sthânam mâḍi Yeḍadoṟe-Maṇḍali-nâḍa prabhu-gâvuṇḍugaḷaṃkareyal aṭṭi dharm-ma ârayke yendu S'aka-varsha 989 neya Plavaṅga-saṃvatsarada Pusya-su 13 daśi-Guruvâra-vutta-râyaṇa-saṅkramaṇad andu tamma gurugaḷu śrî-Prabhâchandra-siddhânta-dêvara kâlaṃ karchchi dhârâ-pûrvvaka mâḍi biṭṭa dattiy â-grâmad ubhaya . . sarvva-namaśyav alli huṭṭuv âya-dâya-s uṅka-nidhi-nikshêpa sarvva-bâdhâ-parihâra ||

matt â-râja-sarvvanya Satya-Gaṅga-Dêvan Eḍehaḷḷiya nelevîḍinoḷu sukhadiṃ râjyaṃ geyyutt irddalli Kuruḷiya-tîrtthadalu Gaṅga-Jinâlayamaṃ mâḍi Saka-varśa 1054* neya Nandana-saṃva-tsarada Chaitra-su-puṇṇamiy-Âdivâra-sôma-grahaṇad andu tanna gurugaḷu śrî-Mâdhava-chandra-Dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa datti . . . baṇṇa . . . . . .

svasti śrîman-mahâ-maṇḍaḷêśvara Gaṅga-Hermmâḍi-Dêvara sannidhiyalli sarvvâdhikâri Bâgiya-Heggaḍe Lokkimayyana maga Heggaḍe-Chandimayyaṃ Kuruḷiya tamma gauḍikeyaṃ Kaliyara-Malli-S'etti mâṟaṃ koṇḍu arasara sannidhiyalu Bâḷachandra-Dêvargge dhârâ-pûrvvakaṃ mâḍi biṭṭaru ||

matta Siriyama-Seṭṭiyum âtana makkaḷu . . . . . âtana gauḍikeya Nanniyarasa-Dêva Haḷḷa-vuradalu Bâḷachandra-Dêvargge dhârâ-pûrvvaka mâḍi koṭṭaru || ant ubhaya-grâmada . . . . . . sâmya suṅka sahita sarvva-bâdhâ-parihâra . . . . (*5 lines following contain details of boun-daries and usual final verses*)

65

At the same temple, on the pedestal of the liṅga.

Raktâkshi-saṃvatsarada Bhâdrapada-śuddha 13 Â svasti śrî Vîra-Ballâḷa-Dêvaru [. . .]samudrada nelevîḍinalu sukhadiṃ râjyaṃ geyyutt ire śrîmanu-mahâ-pradhâna Hiriya-Heḍeya-Asavara-Mârayyaṅgaḷa sannidhânadalu . . . daṇṇâyaka Vishu . . . . Hema-Gâvuṇḍa Haḍavaḷa-Kâḷa-yya Gaṅga-Gâvuṇḍa Bappa-Gâvuṇḍa Gâyi-Gâvuṇḍa Mâñcha-Gâvuṇḍa Lakka-Gâvuṇḍugaḷu Bayi-chayya Honnayya-mukhyav âda samasta-prabhu-gâvuṇḍugaḷu tammag âgi . . Kuntaḷâpuradalli sad-âchâryyar appa Nêmichandra-Bhaṭṭâraka-dêvarige nâḷu-prabhu . . . sâvanta-Mârayyanu vichârisi . . . Kâḷa-Gâvuṇḍa . . . . mayaṇa Pemma . . . . diyaraṃ kaṇḍu tava . . . . . . barada śilâ-śâsanavaṃ toḍadu balâtkâradi tamma bhaktiy âge salutta . . . . Beṇṇavaḷḷi-yalli . . . . koṇḍu nâḷ-prabhugaḷu adhikâri sâvanta-Mârayyanuṃ manaddhârey âgi Nêmichandra-Bhaṭṭâraka-dêvara kâlaṃ toḷadu dhârâ-pûrvvakav âgi . . . . śilâ-śâsanavaṃ bare-du Benavaseya Doḍikeya . . . . (*usual final phrases and verses*)

66

At the same village, on a pillar in Basa-S'eṭṭi's field.

East face.

Vyaya-saṃvatsara-Pushyada | bahuḷada bârasiya Kujana vâradoḷ sad- |
vinaya-nidhi Bâḷachandraṃ | su-samâdhiyaṃ muḍipi nâkam eydidan îgaḷ ||
atithigam . . . . | pratibhâ-prâgalbhya . . Manu-munig . . |
. . ruta-vâdigaḷa dânam a· | v atiśayam î-Bâlachandran uḷḷannevaraṃ ||
. ḷale budha-samiti sishṭara | baḷagaṃ melmellane maṟuge dâna-vinôdaṃ |
praḷaya-prakshôbhadavoḷ | kaḷi . śrî-Bâḷachandran abhinava-chandraṃ ||

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* So in the original, but 1054=Paridhâvi; Nandana =1034.

West face.

manamam niyamisal ariyar | ttanumam . . . tôrppa muniyum muniyê |
manamam tanuvam niyamisa- | l anudinam î-Nêmi-Dêvan orvvane ballam ||

67

At the same village, on a mástikal to the north.

Îsvara-samvatsarada prathama-Jyêstha-su 10 Âdityavârad andu Honnê-Nâyakana maga Tirumala-Nâyakana kûde Mâyakkanû bhaya . . kke hôdarâgi nilisida vîra-lôkakkê . . . .

68

At Kúdli, (same hobli), on a beam of the ranga-mantapa of the Rámésvara temple.

Svasti srîmat-pratâpa-chakravartti Hoyisana-srî-Vîra-Ballâla-Dêv-arsaru sukha-râjyam geyyut-tam ire Turaka-vigrayâdalli (d)Diliyinda makkalu Vîra-Ballâla-Râya pattana-pravêsa mâduv-avasaradalli | Pramâdi-samvatsarada Jêshta-sudha-dasamiyalli Kûdaliya Râmanâtha-dêvarige âguva Chikka-Kûdaliya Hanasavâdiya pûrvvâya apûrvvâya aluy anyâya yênû yill endu dhârâ-pûr-vvaka mâdida dharmma (*usual final verse*)

69

In the same temple, on a stone to the south.

Namas tunga-siras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti srî jayâbhudaya-Saka-varusada 1242 neya Raudri-samvatsarada Âsvayuja-bahula 5 Sôma-vârad andu | srîmat-pa . . . . tepuvarolu ganda Yâ[da]va-Nârâyana . . . . .sandha apûrvva-rûpa | rûpa-Kandarppa | . . . . Chôla-Mâlava-Gaula-Gûrjjara-bhaya-jvara | svasti. Vishnuvardhana | tenkanâditya | tenkana-chakravartti . . . . ya para-râyara ganda-bhêrunda | Sanivâra-siddhi | giri-durgga-malla | Vîra-Ballâla-Dêv-arasaru | nija-sakala-râjyavan appukey-yuva vîra-Bhairava | tôra-hatta | gaja-bhîma | singâra-hâra | vîra . . . | vîradanda . . | sûri-mâduva râvuttara ganda pradhâna-Bembeya-dannâyakam . . . putram virôdhi . .

ka || . . . . . ya Bembana guna | . . . . gôva Mâdhavan upa- |
chârisi Kûdali-Râma . . | . . . . angaranga-bhôgava nenadam ||
mundana dharmmava dharmmaga- | linda nilalk adu . . . . . . |
sanda . . . . â- | nandadi Mâdhava . . . va-Râyana putram ||

ant â-Mâdhava . . . . . . gôvâla ganda . . . . uddanda-mandalikara ganda praje-mechche gandam | â-Gangana-nâdu neradali â-Gangana-nâdinge âru-dere bandali Kûdaliya vûru-dâringe â-aruvatu-honnu aruvattu-honnina kulav anubhavisi â-Mâdannanavarum | aruvattu-gaudum | nûr-ippattu-stânamam muntâgi â-Râmê-dêvar-anga-bhôgakke kotta dharmmav idake pûrvvâyav apûrvvâyav ond illa nandâ-vulake vondu-gânada mân-enne saluvadu î-dharmavan âvan alipidavanû nis-santânav ahanu |

pade-mâtên î-dharmmanava | todadava ravarava-narakada kadalol kedadava |
bidad ujjîvisidavan ava | Mridan end ettidenun î-mrudu-hasta-dhvajavan ||
idu baresidâta kavîsvara-Bramma-Deva . . . . .

70

At the same place, on another stone.

(Nâgari characters)

Namas tuṅga &c. ||
Ṛik-śâkhî S'iva-bhakti-pallava . . . . . . pushpôdgama . |
. . . . . yaḥ paṇḍita . . . . . nô dvijaiḥ |
santôsha . . . . . . âkhyâpanê chchhâyayâ |
śrîmân Viṭhṭhala-mantri . . . râjâ . . . . . ||

Saka-varsha [1] 330 sandu varttamâna-Sarvvadhâri-saṃvatsarada Phâlguṇa-śuddha . . . . . . || śrî . . . . adhirâja râja-paramê . . . śrî-vîra-pratâpa-Harihara-mahârâyara biṃba-pratibimba-bhûta . . . . . Dêva-Râya-mahârâyaru Vijayanagariyali śrî-Virûpâksha-dêvara sannidhiyali varṇâśrama . . . . sukha-saṅkathâ-vinôdadiṃ râjyava pâlisutt iha kâladalu tadîya-râjya-sâmrâjyada . . . . samâna-sambhâvana . . khyâti . . . . dashṭâ . . . . . dadhi-sudhâkarôdaya śrî . . . . . . gabhîra . . . . sahita sâhitya-kaḷâ-kaḷânidhi . . . anudinaṃ hêma . . . . sakala-dâna . . . . . saka sâgara . . tatratya . . . svanamaṃ . . . . manâs taṅ gîyamâ . . . mûrdhaja-kîrtti . . . . yâjana-adhyayana-adhyâpana-dâna-pratigraha-shaṭkarma-nirataru . . . . . Yajuś-śâkhâdhyâyigaḷu Gâyatrî-mantra-prasâ . . . pramukhar aha . . Kôṭiśvara-Dîkshitara kula . . karu Narasiṃha . . . . kaṇṇa-Bhaṭṭarige koṭṭa śilâ-śasanada kramav entendare śrî-vîra-Pratâpa-Dêva-Râya-(mahârâja)-mahârâyara nirûpadinda Viṭhṭhaṇṇa-Oḍeyaru Âragada râjyavan âḷuva kâladalu śrîmat-Tuṅga-Bhadrâ-saṅgama-dakshina-Vâraṇâsi-mahâ-Prayâgavâda Kûḍaliya Râmanâtha-dêvarali purâṇava hêḷuva Veṅkaṇṇa-upâdhyarige Âragada-râjyada Kûḍalinâḍoḷage â-Râmanâtha-dêvara amṛita-paḍige saluva Hanasavâḍiy-eṃ[ba]-grâmadalu aramaneya bhaṇḍârakke. . . . . . .gadyâṇa 15 aksharadalû hadinaidu honna. . . . . . grâma gadyâṇa abali. . . . . . sarvvamânyavanu â-Viṭhṭhaṇṇa-Oḍeyaru â-Veṅkaṇṇa-upâdhyara kûḍa . . . . . . grâma-vâsaḥ. . sukara-jîvitav âgi. . . . naḍavahâge kaṭṭaley âgi . . . . . Muchukundâśrama-Viśvarûpa-dêvara sannidhiyali dêvatôddêśa-pitruddêśav âgi. . . . . . 15 . . . . hiraṇyôdaka-dâna . . pûrvakav âgi â-Viṭhṭhṇṇa-Voḍeyaru â-Veṅkaṇṇa-upâdhyarige â-chandrârka-sthâyiy âgi koṭṭev âgi â-Veṅkaṇṇa-upâdhyaru aha. . suṅkada kulada ga 15. . . . . . â-Râmanâtha-dêvarali purâṇa-hêḷutta śrî-vîra-Pratâpa-Dêva-Râya-mahârâyarige âyur-ârôgya-aiśvaryyâbhivṛiddhigaḷ ahahâge î-dharmakartṛigaḷu Viṭhaṇṇa-Oḍeyarige vêdôktâyushyâbhivṛiddhigaḷ ahahâge munde î-dharmava pâlisuva pâlakara âyushyâbhivṛiddhi ahahâge tri-sandhyânushṭhâna-samayadalu dêvara bêḍikoḷuva . . î-dharmapâlakarugaḷige Vâraṇâsiya Visvêśvara-dêvara sannidhiyali sôma-suryôparâga-puṇya-kâladalli alaṅkâra-sahitav âgi sâvira-gova koṭṭa-phalavan aiduva

sârdha-kôṭi-trayaṃ Vishṇu tat-samaṃ Siva-mandiraṃ |
êka-Vishṇuṃ pratishṭâpya tat-samaṃ labhatê nṛipa ||

(*9 lines following contain final phrases and verses*) śrîmatu Viṭṭhaṇṇa-Voḍeyaru Veṅkaṇṇa-Bhaṭṭarige koṭṭa śâsanakke maṅgalaṃ

*Viṭhaṇṇagaḷa baraha śrî

71

At the same place, on another stone.

(Nâgari characters)

S'rî-Gaṇâdhipatayê namaḥ |
namas-tuṅga &c.||

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*In Kannada character.

svasti śrî jayâbhyudaya-S'aka-varsha 1352 sandu varttamâna-Sâdhâraṇa-saṃvatsarada Pushya-ba 30 Âdi śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-Pratâpa-Vijaya-Râyara kumâraru Pratâpa-Dêva-Râya-mahârâyaru Vijayanagariyali siṃhâsana-sthar âgi śrî-Virûpâksha-dêvara sannidhiyalu varṇâśrama-dharmagaḷanu sukha-saṅkathâ-vinôdadiṃ râjyavanu paripâlisutta sâmrâjya-dhurandharar âgi yiha kâladalu |

tulâpurusha-mukhyâni mahâ-dânâny . . . |
Dêva-Râjêna Dêvêndrô na tulâm adhirôhati ||

â-Pratâpa-Dêva-Râya-mahârâyara nirûpadinda avara maneya śrîman-mahâ-pradhânaru ||

śrîmad-râja-kirîṭa-jushṭa-charaṇaḥ śrî-Bukka-Râjaḥ purâ
pûrṇârthaḥ Puruhûta-kîrtti-valitô bhûpas śriyâ S'rîpatiḥ |
âsîd Baichapa-daṇḍanâyaka-mahâ-dôr-daṇḍa-sajjîkṛitaiḥ
kôdaṇḍair bhuvi khaṇḍitâri-nikaraś śrî-S'ambhu-pûjâ-paraḥ ||
râjñas tasya samasta-bhâra-bharaṇê dakshasya śikshâ-vidhau
râjñâṃ châhata-rakshaṇaṃ budha-varaḥ santanvataḥ sarvataḥ |
âsîd Baichapa-daṇḍanâyaka-mahâmâtyasya pûrvâkhiḷa-
kshmâdhîśâdhipa-mastakârpita-padô Maṅgappa-daṇḍâdhipaḥ ||
tat-putraḥ puru-puṇya-labdha-mahimâ Mâhishmatî-râjavat
khyâtaḥ kshmâ-taḷa-maṇḍanâya janitô Dhâtrâ dharitrî-patiḥ |
dhîmân Baichapa-daṇḍanâyaka-mahâ-nâmnâ guṇaiś chânvitô
Dêvêndrâdi-marud-gaṇêshu gaṇitaḥ prithvîṃ chirâyâ(n)vatât ||
tat-putraḥ sarasaḥ samasta-guṇa-yuk sarvârtha-sampat-pradaḥ
sarvêshâṃ vidushâṃ dvishâṃ cha haraṇê durvâra-durgâdhipaḥ |
śrî-S'arvârchana-tatparaḥ pratidinaṃ sarvair guṇair Dêvarâṭ
bhûpâḷâvaḷi-pûjitô vijayatê Râyaṇṇa-Râjaḥ kshitau ||
jayati jita-Manôjaḥ S'ambhu-pâdâbja-pûjaḥ |
smita-vadana-sarôjas sampadâ Râjarâjaḥ |
phalita-sukṛita-bîjô lâlitâśêsha-râjô |
jita-ripu-kṛita-pûjô vîra-Râyaṇṇa-Râjaḥ ||

â-Râyaṇṇa-Oḍeyaru Âragada-râjya Ânevêriya-nâḍa Hanagavâḍiya Bhâgada-nâḍu Hoḷeyahonnûra-nâḍanu sa-dharmadinda pâlisutta iha kâladalu â-Râyaṇṇ-OḍeyarigeÂnevêriya-nâḍoḷagaṇa Hanagavâḍiya Bhâgada samasta-gauḍa-prajegaḷu Hoḷeyahonnûra-nâḍa samasta-gauṇḍu-prajegaḷu tammoḷu sarvaikamatyav âgi kotta bhû-dâna-sâsanada kramav entendare Sâdhâraṇa-saṃvatsarada Pushya-ba 30 Â ardhôdaya-puṇya-kâladalu śrîmat-Tuṅga-Bhadrâ-saṅgama-dakshiṇa-Vâraṇâsî-mahâ-Prayâgâdi-Hariharav âda Kûḍaliya samasta-dêvatâ-sannidhiyalu śrî . . . . Mahêśvra-śrî-Lakshmî-Nârâyaṇa-prîtiy âgi sarvamânyav âgi Râyaṇṇ-Oḍeyaru mâḍuva chhatra-dharmagaḷige sa-hiraṇyôdaka-dânâ-dhârâ-pûrvakav âgi dhâreyan eradu chatus-sîmege Vâmana-mudreya kallugaḷa neṭṭu â-Daṇṇâyakapuravanu sarvamânyav âgi Râyaṇṇ-Oḍeyaru mâḍuva chhtrada dharmaṅgaḷige namma sukṛita-sâkshiy âgi koṭṭevu | â-Daṇṇâyakapurada grâma ondakke hiriyara-mane-yavaru âḷa-kaṭṭaḷege barasikoṭṭ iha pramâṇa-rêkhe 155 honnige Âragada-nâḍa Nâyakavâḍigaḷu pûrva . . . nubhavisi baha huṭṭuvaḷi . . pramâṇu honnu | â-Daṇṇâyakapurake saluva chatus-sîmeyoḷag uḷḷa tôṭa tuḍike gadde beddalu êta êri kalu nîrârambha kâḍârambha aḍakey . mara teṅgina-mara halasu mâvu nêrile hunise bâḷe badane muntâda ên uḷḷa kîḷu-pachche tṛiṇa-kâshṭa-muntâda dhânyada . . . . hiriyara-maneyinda banda biṭṭi biḍhâra marada biṭṭi kraya kaḍḍâya â-nâḍugaḷa bageyi sarva . . . . || suṅka-kâruka grâma-gadyâṇa pañcha-kâruka gâṇa-dere âme-dere magga-mudre oḷavâru horavâru maduve . . . . muntâda ên uḷḷa suṅka taḷa-

vârikege saluva ambali vuḍugore gauṇḍumbaḷi sahav âgi â-Nâyakavâḍigaḷu koḍuvaha huṭṭuvaḷi prâku pramâṇa varaha ga 35 aksharadalu mûvattaidu honnanu tettu baha â-Daṇṇâyâkapurada chatus-sîmeya vivara (11 *lines following contain details of boundaries*) int î-chatus-sîmeyoḷag uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâddhyav emba ashṭa-bhôga-têjas-svâmya-sahav âgi Daṇṇâyakapuravanu Baichaya-daṇṇâyaka-oḍeyara makkaḷu Rayaṇṇ-Oḍeyaru Kûḍaliyali mâḍuva dharmagaḷige nâv eraḍu-nâḍa gauṇḍa-prajegaḷu namma namma strî-putra-jñâti-dâyâdya-sâvantânumatav âgi â-Daṇṇâyakapurada mûvattaidu-honnanu namma namma grâmagaḷa mêle . . . . . koṇḍu . . . . santâna-paramparey âgi â-chandrârka-sthâyiy âgi â-dharma naḍeyabêk âgi dhâreyan eradu â-Daṇṇâyakapurada grâmada chatus-sîmege Vâmana-mudreya kallu neṭṭu sarvamânyav âgi koṭṭevu int appudakke tamma yaraḍu-nâḍa samasta-gauḍu-prajegaḷa yâvaj-jîvada dharmagaḷê sâkshi î-maryâdeyali sarvamânyav âgi namage koṭṭa Daṇṇâyakapuravanu śrôtriyav âgi 20 vṛittiya mâḍi nimma Kûḍaliya mahâjanaṅgaḷige koṭṭev âgi â-Daṇṇâyakapura sarva-bâdhe-parihârav âgi iruvaḍu muvatta-aidu honnu keṟeya kaṭṭikoṇḍu tôṭavan ikkuva sammandha eṇṭu-honnu ubhayaṃ nâlvatta-mûr-honnanu namma chhatrada dharmava naḍasuvavarige tettu santâna-paramparey âgi anubhavisi bahiri || int appudakke â-Râyaṇṇa-Voḍeyara sva-hastada voppa śrî-Triyambaka | â-Daṇâyakapurada dhana sâlada kaḍemege Nârasiṃha-devara Beḷuguliya suṅka-kâruka saha yêḷu-varaha ubhayaṃ aivattu-honnanu nâvu Kûḍaliyalli mâḍuva dharmmagaḷige ardhôdaya-puṇya-kâladalu dhâreyan eradu koṭṭevu | â-dharma-vittada vivara (8 *lines following contain details of gift*) Daṇṇâyakapurada mahâjanaṅgalu Kûḍaliya Chauḍi-Dîkshitaru Rêkaṇṇaṅgaḷu Ananta-Bhaṭṭaru Liṅgaṇṇaṅgaḷu Chaṇḍa-Bhaṭṭaru-modalâda 20 vṛittimantaru teruvadu va ga 43 Beḷuguliya suṅkadinda ga 7 ubhayaṃ aivattu-honnanu ettikoṇḍu dêvatâ-sthânagaḷa dharma-chhatrakke prati-divasa 14 Brâhmara kaṭṭaleya oḷage nyûnâtiriktav illada hâge nimma yâvaj-jîvada sukṛita-sâkshiy âgi tappade naḍui sutta bahiri yandu koṭṭa dharma-śâsana Râyaṇṇa-Oḍeyara oppa | śrî-Triyambaka

72

On a stone in the south way to the same temple.

Namas tuṅga &c.||

. . . . . svasti śrî jayâbhyudayaś cha S'aka-varushada 1215 neya Khara-samvatsarada Vayiśâkha-su 15 lu śrîmatu pravuḍa-pratâpa-chakravartti-Hoysaṇa-śrî-Vîra-Nârasiṅga-Dêv-arsara râjyâi bhyuda . . . . râya . . . . yeudu . . . . . yimmaḍi . . . . madaneya . . . . Nâraṇa (7 *lines gone*) . . śrî-Râmanâtha-dêvara amṛita-paḍige dhârâ-pûrvvakav âg-Mahâdêvara . . . . . â-chandrârkka-târaṃ-baraṃ barasi . . . . . koṭṭa dharmma (*usual final phrases*) . . . . . . Dêviya suta . . . . ratnaṃ châturyya . . ra-nâḍa (*usual final verse*) . . . . . gaḷam ahâ śrî śrî . . . . ṇṇâyakarû tan (*rest illegible*)

75

At the same temple, on a viraḳal near the entrance.

Svasti śrî pṛithvî-vallabhaṃ mahâ-râjâdhirâ . . . . . . Manmatha-samvatsarada Phâlguṇa-su 13 Bṛi pratâ . . . . Nârasiuga-Dêvana maneya hiriya-pradhâna . . . . daṇṇâyakara maneya Bale-Sômeya-Nâyakana Mâ . . . Nâyakanu vukhaḍileg endu bahalli maley . . kûḍe kâdi taḷitiṟidu biddalli avar-aṇṇa Hari . . . . . nilisida bîra-galu maṅgaḷam ahâ śrî śrî

77

On a viraka̤l to the east of the Hanumanta temple, in the way leading to the same village.

Namas tuṅga &c.||
svasti śrîmanu mahâ-pasâyi . . . . . kaliga̤l-aṅkusa Bîraya-Nâyakana â̤lu aṅga-jâva . . . Mâreya-Nâyaka âtana maga Hiṭeya Chandanakeṟeya baḍa . . iṟidu danava koṇḍu hôhalli tṳlu mara̤lti dêva-lôka-prâptar âdaru maṅga̤lam ahâ śrî śrî śrî

78

At the same village, on a stone in the enclosure of the Narasimha temple.

Srî

namas tuṅga &c.||
svasti śrî jayâbhyudayaś cha S'aka-varusada 1214 neya Khara-saṃvatsara-Vaiśâkha-su 15 lu svasti śrîmatu pravuḍa-pratâpa-chakravartti Hoysaṇa-śrî-Vîra-Nârasimha-Dêv-arsaru râjya . . . lli | svasti śrîmanu mahâ-maṇḍa̤lêśvaraṃ ari-râya-gaja-kêsari | . . . . ranna maṇḍa̤lâ . . . raṇamaṃ nûrmmaḍi-chakravartti | mahâ-maṇḍa̤lêsvaram mahâ . . rsara . . . Dêv-arsaru svasti śrîma . . . . râyaru . . . . . yirmmaḍi . . . . râya śrîmanu mahâ-pradhânaṃ Madaneya-daṇṇâyakanû Chika-Madaneya-daṇṇâyakanû svasti samasta-praśasti-sahitaṃ praje-mechche-gaṇḍa . . . magadige lâ̤la-guṇḍige svâmi- vañchakara gaṇḍa parivâra-sannâhanuṃ Madaneya-daṇṇâyakara maga Âṇṇaya-Nâyakana nirûpadiṃ | śrîmatu sarvvâdhikâri satya-Râdhêya Suṅkada-Nâraṇa-Dâvanû Kâmaṇṇanû | Nameya-Mâyi-Nâykana Sôyi-Dêvanû bhagavat-Garuḍa . . . Nâyakana maga Vi̤leya-Nâykanû int inibarû mukhya-samasta-bhakatamottamarû Narasimha-kshêtrada Tuṅga-Bhadrâ-saṅgamada dakshiṇa-Vâraṇâsi Kûḍaliya svayambhu-śrî-Narâsimha-dêvara nandâ-dîvigege Gaṅga-maṇḍaliya râjyada Sûgûra anupu-suṅkadavo̤lage dinam-prati târa . . danaṃ dhârâ-pûrvvakav âgi koṭṭaru â-Madaneya-daṇṇâyakarû | Chikka-Maḍaneya-daṇṇâyakarû tamma Gaṅga-nâḍ-o̤lagaṇa Be̤lugaliyavo̤la-suṅka hoṟa-suṅka sta̤la-nibandhiy âgi amṛita-padige â-chandrârkka-târambara sira-dhârâ-pûrvvakav âgi koṭṭa dharmma || (*usual final phrases and verse*)

chittado̤l int î-dham . ma- | n ettânuṃ keḍipe ninde manadand â-naragaṃ |
suttida koṭumba-sahitaṃ | trô . . . ko̤le ravuravake ga̤la-ga̤lan i̤ligum ||
maṅga̤lam ahâ śrî śrî śrî ||

79

At the same village, on a copper plate belonging to Kûḍ̤li Sṛiṅgêri matt.

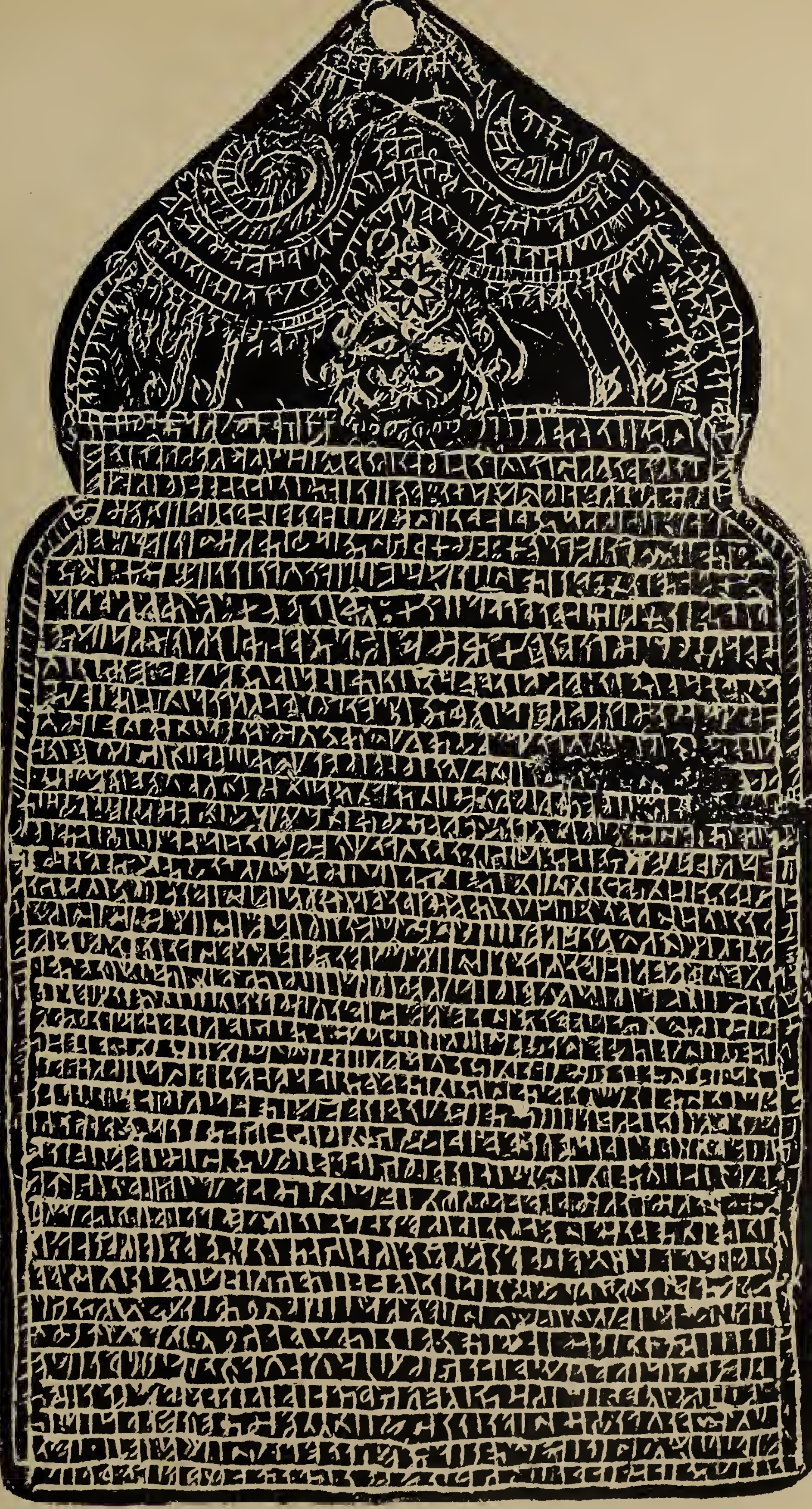
(Nâgari characters.)

(*Front*) S'rî-Vidyâ
namas tuṅga &c.||
. . . .

Harêr lîlâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ||

. . . . śrîmat-parama-guravê jaya-sampadô . . . . .sandêśa . . . . advitîya vandê guru-pâdukâṃ śrî Gajapaty anêkô'stu śrî-S'aṅkara-śâsana

asti svastimatî dharâ su-vidita-S'ṛiṅgêri-siṃhâsanaṃ
tatra svasti-Sarasvatî-guru-varaś śrî-S'aṅkarâṃśôdbhavaḥ |



KŪḌALI MAṬHA COPPER PLATE (SH 79).

śrî-Vidyânagarê pratishṭhita-mahâ-bhû-maṇḍalâdhîśvarô
Vidyâraṇya-munîśvarô vijayatê Gaṅgâdharaḥ pâtu vaḥ ||

pañchâśan-mita-kôṭi-yôjana-bhuva + guruḥ + dvi-saptâsal-lôkâḥ + janaiḥ + ashṭâdaśa-sahasrâṇi ṛi-shayas S'aunakâdayaḥ + S'aṅkaraḥ + jayati vitata-kîrttiḥ + Rudra-śaktiḥ + sô 'yaṃ Sarvêśvarô bhâti + S'aṅkarô vijayâya tê + iti S'aṅkaravijayê tv âdyam uktam + svasti samadhigata-pañcha-mahâ-śabda pṛithivy-ap-têjô-vâyv-âkâśâdi-pañchaviṃśati-tatvâṃśa-jîva-Parabrahmaikya-(v)ôṅkâra-laya-syêtara-Brahma-sṛishṭa-Jambû-dvîpâvṛita-chatus-samudra-madhya-Mêru-Himâchala-Malaya- . . Mahêndra-Kanya-Trikûṭa-Vindhya-Sahya . . . . . . Varâha-Bhadrâ-Brahma-Nîlâ-Varuṇa-Kanya-S'ṛiṅga-Agastyâchalâdi . . . . . . chatura Ândhra-Drâviḍa-Haiva-Tuḷu-Malaya-Kalara-Kalâmûla-Traigartta-Kuru-Gândhâra . . . . Karṇâṭa-Vihvaya-Matra-Lâṭa-Pâṇḍya-Puḷâka . . Kuru-Turushka-Simhaḷa-Gauḍa-Kêraḷa . . Koṅkaṇa . . Aṅga-Karâṭa (u)ôḍhra-Pâra-Sindhu-mukhya-sahasra-dêśa-bhâshâ-jña râja-mânya-pra-châturya . . maṣtaka prakaṭa-satya . . pramâṇa kalâ-kôlâhala sat-kalâ-râja . . . . . . Bhâratîndra-guru-sthânâchârya Vasishṭha-Viśvâmitra-Kâśyapâtri-Dêvala-Nâradâdi-dêva-sthânâ(nâ)nushṭhânâtta-prâgâdi-ṛishi-muni-gaṇa-stuta-prastuta-lalâmatara-dêvatâ-dvâtriṃśad-âsana-vidita-prâjña svâdhishṭhânâdi-sahasrârântar-vṛitti-bala-pratâpa-jña pu-râṇa-kâlâdika-gaṇa-yôga-mahâ-yôga-brahma-yôga-pariṇata dêva-dânavâdi-śakti-gaṇair Hrî-S'rî-mâtṛi-sthâna-sthiti-prada nija-svarûpa-jña nigamâgama-kûṭa-dôshajña vêdânta-Prâbhâkara-nyâya-gaṇita -gândharva-chhandô-nighaṇṭu-kâvya-nâṭakâlaṅkâra -akshara -lakshaṇa-kâya -dhâraṇa -tan-tra-mata-rakshaṇa sâmudra-śakuna - chhâya-śâstra-Bharata-gâyana-vâstu-ratna-parîkshâ-chitra-kalâdy-anêka-prasiddha-sakala-śâstra-śravaṇa-pâraṅgata para-kâya-pravêśa-vaśyâdy-âkarshaṇâdi-chatur-aśîti-vidyâ-pati śrî-Vijaya -śaṅkara-Bhâratî-guru-bhaṭṭâchârya Viśvarûpâchârya Vaishṇa-va-praṇavadâchârya Râmânujâgama-śrî-Bhagavad-ârâdhya-Nîlakaṇṭhârâdhya-Vajranakhara-Dêvârâdhya para-mâhâ-yantra . . . śrî–vimata-sammata-Samantârâdhya Kâśî-vâsa-Brahmâmśa-Sarasvatî-guru-Maṇḍanamiśra-kalâ-kâlajña-Sarasvatî-vâg-vijaya S'aṅkara-Bhâratîndra svatantra-svêchhâ-vihâra-para-pâraṅgata vada-mahâ-śaṅkâparâhatakâri Rudrâlayâdi-ashṭa-shashṭi-S'iva-kshêtra 68 Vishṇu-kshêtra 56 S'akti 21 Gaṇapati-sthâna 12 Âditya chaushashṭi-Yôginî-mukhya-sthaḷa 32 Bhairava Êkâmśa-Rudra-kôṭi-Râmêśa-Lakshmaṇêśa-Rudrapâda-Vishṇupâda-Harihara-Hiraṇyagarbha-śrî-Vidyâ-dêvatâ-pâda-padmârâdhaka âdi-śuddha-miśra-S'aivâchâra-jña vibhûti-ru-drâksha-matôddhâra Rudrâcharaṇa-para kâshâya-vastra-daṇḍa-kamaṇḍalu-lâñchhana S'ri-sthâna-maṭha-sahasra-nilaya-sthânâchârya-mânya sarva-dêśa-pûjya-pâduka âsana-trishâyâchita Yâdava-Sṛiṅga-varya-rakshâ-daksha Kâdambara-Râya-bharaṇa Dêva-Râja-râjaiya . . (*back*)śrî-pṛithvî-uddhâraka-Hari-śrî-Varâha-yukta-ubhayâṅkita-sâkshi nâga-mudrâ Âraga 1 Chandraguptâ . . 1 râja-pûjita-pâdukâ-samêta svânubhava-paratara-śrêshṭha-Kâdamba-vaṃśânvaya-Purandara-Râya S'âlivâhana-śaka 1073 neya S'rîmukha-Mâgha-ba 14 Sômavâra-puṇya-kâladalu + śrî + dvâdaśa-sam . . ta-dêśa-madhya-dêśa Râmachandra + śrî + Benûra-kampaṇadallu Sâmbapurê vṛitti 13 trayô-daśa bhû-saṅkêta-śilâ-sthâpita-śrî-Vidyâśaṅkarârpita-dharmâbhisêkam + liṅga-śaila-samjñêya-vṛitti 3 trayasya Varadâ-dakshiṇa-sthitâ nâga-mudrâ + Brahma-Rudra-âḍige bahi-grâmai S'ivapura-Bhadra-nagarê pratyêkam nishka-dvâdaśâḥ Kamaṭha-kshêtrê Kalaśânvayaika-putra Brahma-pû-gârâma Channe-haruvu gadyâṇa 10 Âdâpura-vṛitti 2 nâga-mudrâ + 3 + . . + Purandara-bhâ-ryâ vahâma + śrî-guru Âdi-Kaiṭabhêśvara-sannaddha-satra-dharma-Bhâratî-yôgânvaya-Mâhishâ-pura Châṭi-gaḍiyallu vṛitti 12 ubhaya nâga-mudrâ-silâ mûla-guru-Kâginela-Tilavaḷi-Taḍasa-Vû-rugâla-Hastinâvatî-Bhîmêśa-Pâṇḍuraṅga-mukhya-satra-Mânyapura . . . . nagara Gaurîpura-vṛitti 128 âḍige Sudhâpura-S'ivapura . . . . . . Gôkarṇâdi-Gômanta-Kâśîpura tatra sthânê ma. . . . Saradâpura-S'rîśaila-dêśa-Râmasêtu-Ananta-mukhya-Padmanâbhanagara-Pattûraka-paṭṭaṇa-Agga-lâpura-Pulîkoppa-modalâda agra-pûjâ-ârâdhana 7 vâma 14 jâti 101 kula Saiva-sammata-bhûti-

rudrâksha-kâshâya-vastraka-dêha śrî-Bhâgîrathî-mukhya-saha-nadî-tîrtha-kamaṇḍalu-jala-sumâtra-dêha pavitrîkṛita-vâma-jita-kula-vidyâ-guru śrîmat-parama-hamsa-parivrâjakâchârya-varya pada-vâkya-pramâṇa-pârâvâra-pârîṇa yama-niyama-mauna-tapaś-chakravarti anâdi-guru-paramparâ-prâpta-shaḍ-darśana-sthâpanâchârya vêdânta-vyâkhyâna-simhâsanâdhîśvara Sâṅkhya-traya-prati-pâlaka sakala-vidyâ-viśârada nigamâgama-sâra-hṛidaya vaidika-mârga-pravartaka bhûmaṇḍalâ-chârya ṛishy-âśrama-Narasimha-kshêtra-Vidyânagara-stha- Vidyâśaṅkara-Sarasvaty -ârâdhaka sarva-dêśa-sâla-mûlage paratara-śrî-saparyâ-vaibhavakke guru-sthâna-mânya-maṭha-mudrâchâra ândôḷikâ-dvaya-sammukhâśva-padâti-chhatra-châmarâdi-tâḷa-nṛitya-tôraṇa-dhvaja-śaṅkha-chakra-pañcha-vâdya-ḍhakkâ-ḍiṇḍima-jhallarî-paṭaha-jâghaṭikâdi-vâdya bhâṭṭa-stôtra svarṇa-rajata-karâṅ-kita-nija-sêvaka bhakta-pâlana manôbhîshṭa-prada Hari-Hara-Hiraṇyagarbhâdi-śrîmad-Vijayaśaṅ-kara-Bhâratî-śrî-pâda-pûj(y)aka śrî-guru-paramparâdigaḷige + Sômânvâ-Kâdamba-kula-tilaka-Pu-randara-Râya . . . . (*usual final verses*) dharmêṇa vardhatê putraḥ || dharmêṇa puṇya-vardhanaṃ |

sva-dattâ putrikâ dhâtrî pitrâ dattâ sahôdarî |
anya-dattâ svayaṃ mâtâ tasmât tâṃ pâlayêt sadâ ||

śrî-guru-dêva Dharma-Râja pâlyatê . . . janaiḥ . . maṅgaḷa mahâ śrî śrî
(*around*) purâditya-sindhu-kṛita-pâtram chakrê kshiti-vimśati-kṛita-dharma-kîrtiḥ . . . .
âha Harihara-kara-nityaṃ paripûrita-dharma-kîrti-śriyaṃ bhavatu || śrî-guru sâmânyôyaṃ &c ||
śrî-guru-Vidyâśaṅkara-Sarasvatî śrî.

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On another copper plate belonging to the same maṭha.

(Nâgarî characters.)

(*On the seal*) śrî-Vidyâśaṅkara śrîṃ klîṃ sauḥ prathamaṃ smarâmi Harihara śrî śri-Varâhasya śâkshi

(*front*) svasti Tripurasundarî-S'rîchakra-nâyakîm Bhâratîṃ vandê śrî-guru-pûja . . . śrî namas tuṅga-śiraḥ=ananyâś chintayantô mâṃ=my ahaṃ × gôtrêṇa shaḍ-vairi-chchhêda-chakram=S'aivâgamê × S'aṅkarâchâryam îḍe + bindu-tri-kôṇa aiṃ jananîṃ Brâhmîṃ jagan-mâ-taraṃ + chakra-rûpîṃ bhajê + êkâra-nilayâ dêvî ê kâma-rûpiṇî + aksha-mâlâmṛita-karâ=Sarasvatî= iti S'aṅkaravijayê=Dêvîrahasyôktaṃ=namô Brahmaṇê=mamâyushya-śrîm=iti mantram=ni-gamôktaṃ

svasti śrî samadhigata-pañcha-mahâ-śabda mahârâja-râjêśvarî- . . . . . bhuvana-nâyakî-bhagavatî-pâda-padmârâdhaka svânubhava-prâjñânuga=dîksha. . . . . Bhaṭṭâraka Gauḍa-Gôvinda S'aṅkara-pâramparya-mukhya-śishyâdi=śrîmat-parama-ga . . . . śrîmat-Kâśî-vâsa-Maṇḍanamiśrâśrama-sthita-Sarasvatî-nija-pâda-cha . . . . vidyâ sakala-śâstrêshu jaya-prada śrî-guru-Vijayaśaṅkara-Bhâratî S'rîvidyârâdhaka-sampradâyika S'rîvidyârâdhakasya svar-ṇa-vṛishṭy-âgamana-kâle tasya prêma-kâruṇya-Yâdava-Nârâyaṇa bhuja-bala pratâpa-chakravarti= samasta-bhuvanâśrayaṃ=pṛithvî=ashṭâdaśa-pîṭhâchârya-mata-sammata-pratishṭhâpanâchârya + śrî + saparyâdi-dvâdaśa-kâla-niyamârâdhana-chatush-shashṭy-upacharya-dvâtrimśat-sêvakâdi-râjôpacharya-vaibhava-brahma-prâṇâdigaḷige dattaṃ=Himavad-girîndra-dakshiṇa-sthita-Sahyâ-dri-dêśa-madhyê + mahâ-râ= śrî-pratâ =Kadamba-Râyaru=Sâmantadurga = Banavase=Âraga-kampaṇadalu=sukha=prati=śrî-S'âli-samjñê vimśati-Manmathê mâsi Mâghê Siva-sêndu-cha-samyuktê ||

śrî-S'ṛiṅgapury-âdi-mahâgrahârân ishṭâni pûrtâni manôrathâptim + Hari-Hara-Hiraṇyagarbha- . . . . . . kara + ishṭâpti . . . . nâdigaḷige = agni-hô . . . . vêdânâm châuupâlanam ishṭam ity abhidhîyatê = vâpî-kûpa-taṭâkâdi-dêvatâyatanâ iti S'aṅkaravijayôktam = sarva-dêśa-dêva-guru-sthâna-varṇâśrama-Hariha . . . . . yuta-samsthâna = darśanâdi-dêha-janita . . shṭurah = bhaṭâ-châryâdi + tamata . . . . . . svasti samasta-praśasti-sahita-kula-pûjârchanâdy-aṅga-bhaiksha-mâhâtmya-japa-pârâyaṇa-aṅga-raṅga-nitya-naimittikôtsava-tantra-kriyâ-mânya = Kaśyapa-Gautama-Bharadvâja-Vasishṭha-Kauśika-Viśvâmitra-Kauṇḍinya-Jamadagni-Jâbâli-Atri . . . . . dvâdaśôttara-śatân gôtriṇâḥ S'ṛiṅgapura-Vidyâraṇyapura-Padmanârâyaṇapura . . . . . vṛitti-nishka-pratyêka pratyêka 360 saṅkhyâ prathamâdi-kramêṇa sa-hiraṇyôdaka-dhârâ-pûrvaka srî-Vidyâraṇyasaya dattam = Vasishṭhaḥ Kâsyapô'tri-Visvâmitrô'tha Gautamaḥ = tasya mukhyâ-grahâra tathâ Gaṇa-puṅgavâm || . . . . . śri-guru-śrî-guru-dêva-Nârâyaṇa-Gauḍa-Gôvinda-Dattâtrêya-darśanânantaram sva-bhavana-sthâpana-sampradâya-sthâna = râja-gaṇâdhîśvara-sâkshiṇaḥ Hiraṇyagarbha-Chandraśikhâ-S'âradâ-śrî-Vidyâśaṅkara-varada-Vibhâṇḍakâśrama-Mahâlakêśvara = śrî-Narasimha = śrî-Tuṅgabhadrâ = ... S'ṛiṅgalêśvara = Bhairavâdi-mukhya-dêvatâ . . . . S'ṛiṅga-sthânâdi = antarâḷê = śrî-śrî-mahârâja 4 || 18 || 101 . . . . rmêṇa pâlyatê = vardhatê = śrî-Bhagavatî-dêvi varadê śrî = aiśvaryasya samagrasya = śṛiyaḥ = sâla-mûlage . . . . vṛidhyâdi = gajânta = guru-prasâdâbhimâna-dêha-janâḥ mahâ-lakshmî-prâpti = saparyâ . . . . saṅkêta S'ṛiṅgapura-Vidyâraṇyapura = Amṛita = Sachidâ = S'ivapu = S'âtavaḷḷi = Narasimha = Hâravaḷḷi = Vaḍavâ = Belagudihaḷi = Gauḍava = Belupura = Âlava] Bhâgyapura = Sarasvatîpura = Hariyaṭṭi = Saigalahaḷḷi = Vîrâpura = Sidanal = Tuṅgâpu = Parvata-Sâmbapura = Beluku = Saṅkarîkâ = Mâha = Vidyâpu = Chakranagara = Varada-mûla-grâmâdi-dvâdaśa-sahasra-nishka-parimita-bhû-saṅkêta-bhû-râśayaḥ svarṇa-râśayaḥ svarṇâśaya .... sa-hiraṇyôdaka-sêkâdi-silâ-sthâpita-Vâmana-mudrâdi - śaṅkha-chakra- liṅga-lâñchhana-bhûshaṇa = nagara - paṭṭaṇâgrahâra - pura - paḷḷi - koppa - sarva - janapadâdi - sarva - dêśa - maṭha -sthâna-guru-râja-dvijâdi = 1 = 18 = 101 = kulâdi - chhapanna - dêśa - dêśa - sthâna - madhyê = gajâśva-sammukhândôḷika-chhatra-châmara-tôraṇa-kalaśa-dhvaja-patâkâ-rathâyudha -padâti-samêta-vîthi-prastâra-kuraju-maraguḍi-makara-chakra-triśûlâyudha ubhaya-pârśva-svarṇa-vêtrâṅkita-bhaṭa- pañcha-mahâ-vâdya-jhallari- ḍiṇḍima-ḍamaru- ḍhakka - patâkâ-paṭaha -śaṅkha-chakra-ubhaya-tâla-kâhala-sammêḷâdi-jâghaṭakâdi - vâdya râjôpacharya - vaibhava dêśa-dêśa - dêva-guru -râjas-thânâchâra-dôsha-prâyaśchitta-vyavahârâdi-agra-tâmbûla-agra-pûjâ-paurôhityâdi-mahâjana-sarva - yajamâna mudrâ-vichâraṇa-kâraṇa-śrêshṭha || śri-guru śri-(*back*) śrî-Vijayaśaṅkara-Bhâratî -svâmi-svânugraha-katâksha-dêha - pavitrîkṛita-bhavâbdhi-magna-dêha-pavitrîkṛita = S'iva-śakti -Vishṇu - lâñchhana-mukhya-shaḍ-darśanâdi-êkôttara-śata - sthalâdi-shashṭi-S'iva - Vishṇu-śakti - mukhya-êkâśîti-samsthânâdhishṭhita-Jambûdvîpâvṛita-(ma) dakshiṇa-dêśâ = bhaṭâchârya śata-sthaḷâdi

Ândhrâś cha Drâviḍâ Chôḷâ Karṇâṭâ . . . . |
Kaliṅgâś cha Turushkâś cha Kêraḷâ Barbarâdayaḥ ||
Gûrjarâ Pâraśîkâś cha Malayô Koṅkaṇâdayaḥ |
Gaula-Pâñchâla-Hammîra-Sûrasêna-Prasamhakaḥ ||
Kurukshêtram cha Kâśmîram Yauvanaḥ Kâśikâdayaḥ |
dakshiṇôttara-madhyê tu Jambûdvîpô viśishyatê ||
â-Sêtu-Himayôr madhyê S'aṅkarârya-gurum bhajê +
śrî dvâtrimśad-dvi-sahasra-dîkshita-varâchârân mahâ-Brâhmaṇân |
iti S'aṅkaravijayôktam śrî-guru-Vidyâ-Vijaya-śaṅkara srî-Vidyâraṇya . . . .
tîrthâśrama-vanâraṇya-kula- parvata-sâgaram |
Sarasvatî-Bhâratîndraś chachâra vasudhâ-talam ||

(2 *lines illegible*)

dêva-dravya guru-dravya vipra-dravya Sivârchanê |
(1 *line illegible*)
(*usual final verses*) śrî * śrî-Kadamba śrî * śrî maṅgaḷa mahâ śrî śrî

81

On copper plates in the same maṭha.

(I*a*) namas tuṅga &c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1591 neya Kîlaka-saṁvatsarada Vaiśâkha-śuddha 15 llû śrîmat-parama-haṁsa-parivrâjakâchârya-varya pada-vâkya-pramâṇa-pârâvâra-pârîṇa yama-niyamâdy-ashṭâṅga-yôga-niratar âda Kûḍali-maṭhada Ammâji-svâmigaḷa sampradâyadaVidyâraṇya-Bhâratî-svâmigaḷa kara-kamala-sañjâtar âda śrî-Narasiṃha-Bhâratî-svâmigaḷige | śrîmad-Yeḍava-Murâri koṭe-kôḷâhaḷa viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadi-Sadâśiva-Râya-nâyakara vaṁśôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Sidapa-Nâyakara pautraru Sivappa-Nâyakara putrar âda Sômaśêkhara-Nâyakaru koṭṭa dharma-śâsanada kramav enteudare | prâku Hiri-Veṅkaṭapa-Nâyakaru Âmmâji-svâmigaḷige Kûḍali-maṭha-dharmake | biṭṭa Kerehaḷḷi-Gâvaṭûra-grâmagaḷu | madhyadali viśakalitav âgiddalli (I*b*) Plavaṅga-saṃvatsarada Mârgaśira-śudha 15 Saumyavâra-sômôparâga-puṇya-kâladallu punar-udhârava mâḍi S'ivârpitav âgi biṭṭadu (*here follow details of gift*) namma hesarallu nîvu mâḍida Sômaśêkharapurada agrahârada brâhmarige nîvu barasikoṭṭa paṭṭê pramâṇu || (37 *lines following contain names of vṛittidars, &c.*) yinnûra-arvatu-varahanu vanduhaṇavina bhûmiyanu Sômaśêkharapurada agrahâra-dêvasthâna-Kûḍali-maṭhada dharma-satra-Kâśî-dharmake sahâ | S'ivârpitav âgi biṭev âgi î-grâmada bhûmige saluva chatur-gaḍi vaḷaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa- (II*a*) bhôga-têja-svâmyavanu pûrva-mariyâdêli âgumâḍi-koṇḍu nimma śishya-parampareyâgi â-chandrârka-sthâyigaḷ âgi agrahâra-maṭha-dharmavanu naḍasikoṇḍu sukhadiṃ anubhavisi-bâhadu yendu koṭṭa dharma-śâsana dêva-sâkshi || (*usual final verses*) śrî-Sadâśiva.

82

On another copper plate belonging to the same maṭha.

(*Front*) śubham astu
namas tuṅga &c.||

svasti śrî vijayâbhyudaya- S'âlivâhana-śaka-varusa 1605 neya sanda varttamâna-Rudhirôdgâri-samvatsarada S'râvaṇa-ba 10 llu śrîmat-parama-haṁsa-parivrâjakâchâryya-varyya pada-vâkya-pramâṇa-pârâvâra-pârîṇa yama-niyamâdy-ashṭâṅga-yôga-niratar âda S'riṅgêri- śrî-Âmmâji-svâmigaḷavara sampradâyasthar âda Narasiṃha-Bhâratî-svâmigaḷaiyanavara kara-kamala-sañjâtar âda srí-S'aṅkara-Bhâratî-svâmigaḷavaru | Tûdâviyalli namma maṭhada nivêśanadalli Sabugisa-Kṛishṇapayanu nirmâṇa-mâḍista śilâmaya-dêvasthânadalli pratishṭhe-mâḍida Chandramaulîśvara-dêvara abhishêka-sahasranâma-mantrapushpa-amṛitapaḷi-nandâdîpa (kti) -pañcha-parva-vâdya-muntâda viniyôgaṅgaḷige nâvu Sivârpaṇav âgi koṭṭa-svâste-śâsanada kramav enteudare pûrvadali namma maṭha-dharmake naḍadu bandanthâ Honnûra sîme-vaḷagaṇa Ânuvêri-pâlige saluvaKanasinakaṭe-grâmadali prâku utâra Chandapana-Narasapage ga 6(and three others named)

*In Kannada characters.

antu uttâra ga 22 yippatt-eradu varahana bhûmiu uḷidu mêlâda bhûmi âdy-anta-grâmavannu tat-samvatsarada Âshâḍha-ba 30 yu Sthiravâra-sûryôparâga-puṇya-kâladalli sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi Sivârpaṇav âgi biṭṭidhêve î-grâmada chatur-gaḍivaḷage yênu âgâmi âdanth-âddanu dêvatâ-sêvege naḍadu-bâha-rîti biṭṭidêve î-grâmake saluva chatus-sîme-vaḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavannu namma sishya-paramapareyav âgi yî-arthakke tappade naḍasi-bâha-rîti S'ivârpaṇa mâḍi barasi koṭṭa dharma-śâsana | yidakke dêva-sâkshigalu (*usual final verses*) *śrî-Vidyâśaṅkara.

83

Another copper sasana belonging to the same maṭha.

(Nâgari characters)

(I*b*) śrî-Vêṅkaṭêśâya namaḥ |
yasya samparka-puṇyêna nârî-ratnam abhût silâ |
yad upâsyaṃ sumanasâṃ tad vastv [a]dvandvam âśrayê ||
yasya Dviradavaktrâdyâḥ pârishadyâḥ paraś-śataṃ |
vighnaṃ nighnanti bhajatâṃ Vishvaksênaṃ tam âśrayê ||
Harêr lîlâ-varâhasya daṃshṭrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṃ |
yad gajô'py Agajôdbhûtaṃ Pañchâsyênâpi lâlitaṃ ||
jayati kshîra-jaladhêr jâtaṃ savyêkshaṇaṃ Harêḥ |
âlambanaṃ chakôrâṇâm amarâyush-karaṃ mahaḥ ||
pautras tasya Purûravâ Budha-sutas tasy-Âyur asyâtmajaḥ
sañjajñe Nahushô Yayâtir abhavat tasmâch cha Pûrus tataḥ |
tad-vaṃśê Bharatô babhûva nṛipatis tat-santatau S'antanus
tat-turyô Vijayô 'Bhimanyur udabhût tasmât Parîkshit tataḥ ||
Nandas tasyâshṭamô' bhût samajani navamas tasya râjñaś Chaḷikka- |
kshmâpas tat-saptamaś S'rîpati-ruchir abhavad râja-pûrvô narêndraḥ |
tasyâsî [d] Bijjalêndrô daśama iha nṛipô Vîra-Hemmâḷi-Râyas
târttîyîkô Murârau kṛita-natir udabhût tasya Mâyâ-purîśaḥ ||
tat-turyô 'jani Tâta-Pinna [ma]-mahîpâlô nijâlôkana-
trastâmitra-gaṇas tatô 'jani haran durgâṇi saptâhitât |
ahnaikêna sa Sômi-Dêva-nṛipatis tasyaiva jajñê (II*a*) sutô
vîrô Râgh[ava]-Dêvarâḍ iti tataś śrî-Pinnamô ' bhûn nṛipaḥ ||
Âravîṭi-nagarî-vibhôr abhûd asya Bukka-dharaṇîpatis sutaḥ |
yêna Sâḷuva-Nṛisiṃha-râjyam apy êdhamâna-mahasâ sthirî-kṛitaṃ ||
svaḥ-kâminîś cha tanu-kântibhir âkshipantîṃ
Bukkâvanîpa-tilakô budha-kalpaśâkhî |
kalyâṇinîṃ Kamalanâbha ivâbdhi-kanyâṃ
Ballâṃbikâm udavahad bahu-mânya-śîlâṃ ||
sutêva kalaśâmbudhêḥ Surabhitâśugaṃ Mâdhavât
Kumâram iva S'aṅkarât kula-mahîbhṛitaḥ kanyakâ |

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*In Nâgari characters.

Jayantam amara-prabhôr api S'achîva Bukkâdhipât
satî jagati Ballamâlabhata Râma-Râjam sutam ||
sahasrais saptatyâ sahitam api yas Sindhu-janishâm
Sapâdasyâmikam samiti bhuja-śauryêna mahatâ |
vijityâdattê'smâd Avani-giri-durgam vibhutayâ
vidhûtêndrah Kâsapp-Udayam api vidrâvya sahasâ ||
Kandannavôli-durgam uru-kandalad-abhyudayô
bâhu-balêna yô bahutarêna vijitya Harêh |
sannihitasya tatra charanâmbushu bhaktatayâ
jñâtibhir arpitam sudhayati sma nishêvya visham ||
śrî-Râma-Râja-kshitipasya tasya chintâmanêr arthi-kadambakânâm |
Lakshmîr ivâmbhôruha-lôchanasya Lakkâmbikâmushya mahishy alâsît ||
tasyâdhikais samabhavat tanayas tapôbhih
S'rî-ranga-Râja-nripatih śaśi-vamśa-dîpah |
âsan samullasati dhâmani yasya chitram
nêtrâni vairi-sudriśâñ cha nir-añjanâni ||
satîm Tirumalâmbikâm charita-lîlayârundhatî-
prathâm api titikshayâ vasumatî-ya (II *b*) śô rundhatîm |
Himâmśur iva Rôhinîm hridaya-hârinîm sad-gunair
amôdata sadharminîm ayam avâpya vîrâgranîh ||
rachita-naya-vichâram Râma-Rajam cha dhîram
vara-Tirumala-Râyam Vênkatâdri-kshitîśam |
ajanayata sa êtân ânupûrvyâ kumârân
iha Tirumala-Dêvyâm êva râjâ mahaujâh ||
sakala-bhuvana-kantakân arâtîn
samiti nihatya sa Râma-Râja-vîrah |
Bharata-Manu-Bhagîrathâdi-raja-
prathita-yaśâh praśaśâsa chakram urvyâh ||
vitarana-paripâtîm yasya Vidyâdharînâm
nakhara-mukhara-vînâ-nâda-gîtâm niśamya |
anukalam ayam âvâlâmbu-bimbâpadêśâd
amara-nagara-śâkhî lajjayâ majjatîva ||
vyarâjata śrî-vara-Vênkatâdri-Râjah kshitau Lakshmana-châru-mûrttih |
jyâ-ghôsha-dûrîkrita-mêgha-nâdah kurvan su-mitrâśaya-harsha-pôsham ||
trishu S'rîranga-kshmâ-paribridha-kumârêshv adhi-ranam
vijityâri-kshmâpâms Tirumala-mahârâya-nripatih |
mahaujâs [sâmrâjyê] su-matir abhishiktô nirupamê
praśâsty urvîm sarvâm api tisrishu mûrtishv iva Harih ||
yaśasvinâm agrasarasya yasya pattâbhishêkê sati pârthivêndôh |
dânâmbu-pûrair abhishichyamânâ dêvî-padam bhûmir iyam dadhâti ||
yasyâti-praudha-têjas-savitari vima (III *a*)ta-dhvânta-bhêdiny udîtê
kîrti-kshîrârnavântas-sphutatara-vikasat-pundarîkôpamasya |
s'vêta-chchhatrasya madhyê kanaka-[ka] las'ikâ bhâsatê karnikâbhâ
tasyôpântê marâla-dvayam iva vichalach-châmara-dvandvam âstê ||
Kâñchî-S'rîranga-S'êshâchala-Kanaka-sabhâhôbalâdrîśa-mukhyê-
shv âvrityâvritya sarvêshv atanuta vidhivad bhûyasê s'rêyasê yah |

dêva-sthânêshu tîrthêshv api kanaka-tulâ-pûrushâdîni nâ[nâ]-
dânâny êvôpadânair api samam akhiḷair âgamôktâni tâni ||
anantaram tat-tanayaḥ pratîtaś chakâsti hastâpajita-dyu-śâkhî |
śrî-Vêgalâmbâ-chira-puṇya-râśiḥ-S'rîraṅga-Râyaś śrita-bhâgadhêyaḥ ||
Uddagirau sthitaḥ parivijitya cha durga-chayân
durgama-Koṇḍavîḍu-Vinikoṇḍa-pura-pramukhyân |
bhû-valayaika-ratna-Penugoṇḍa-purê nivasan
râjati yaḥ sa makarâdima-lâñchhanataḥ ||
yathâ-vidhi mahî-surôttama-kritâbhishêkôtsavê
yadîya-kara-vâridê kanaka-vṛishṭi-dê sarvataḥ |
yaśômaya-taraṅgiṇî daśa-dig-antarê jṛimbhatê
satâṃ praśamitô ' bhavat kṛipaṇatôru-dâvânalaḥ ||
nîtyâ nirastâdi-nṛipê sapatnân saṃhṛitya samrakshita-sarva-lôkê |
S'rîraṅga-Râya-kshitipâlakê 'smin padaṃ Murârêḥ paramaṃ prapannê ||
vidvat-trâṇa-parâyaṇas tad-anujaś śrî-Vêgalâmbâ-purâ-
puṇyôtkarsha-phalâgamas Tirumala-śrî-dê[va]-râyâtmabhûḥ |
(III*b*) santâna-drur iva sthitas sura-giran sâmrâjya-simhâsanê
sarvâṃ śâsti nayêna Vêṅkaṭapati-śrî-dêva-râyaḥ kshamâṃ ||
yathâ Raghu-kulôdvahas svayam Arundhatî-jâninâ
sva-gôtra-guruṇâ sudhî-tilaka-Tâtayâryyêṇa yaḥ |
yathâ-vidhi mahî-surôttama-kritâbhishêkôtsavê
yadîya-kara-vâridê kanaka-vṛishṭi-dê sarvataḥ ||
yathâ-vidhi yaśasvinâ virachitâbhishêka-kshaṇô |
vibhidya Yavanâśarân vijayatê praśâsan mahîṃ ||
śrî-Vêṅkaṭâmbâ vara-Râghavâmbâ Pedôbamâmbâ cha Pinôbamâmbâ |
nîtyâ samêtâ iva śaktayô yaṃ dêvyô'nurundhanti pavitra-śîḷâḥ ||
yasyâti-prathitaujasô raṇa-mukhê sênâ-bhaṭair udbhaṭais |
sâṭôpâhṛita-saindhava-dvipa-ghaṭâ-śastrâtapatrâdimaḥ |
nirviṇṇô Malukîbhu-râmu-tanubhûs samprâpya gêhaṃ mahau (r)
marddas san Mahamad[d]a-S'âhur ayatê sârthâbhidhâṃ anvahaṃ ||
yasminn aṅgada-nirviśêsham akhilâm urvîṃ bhujê bibhrati
prîtâḥ pannaga-maṇḍalâdhipa-kulakshôṇîbhṛitô nir-bharâḥ |
sêvantê Vṛisha-śailatâm adhigatâś śrî-Vêṅkaṭâdhîśvaraṃ*
vârâśi-gâmbhîryya-viśêsha-dhuryyaś Chaurâśi-durgaika-vibhâḷa-varyyaḥ |
parâshṭa-dig-râya-manaḥ-prakâma-bhayaṅkaraś S'ârṅgadharântaraṅgaḥ
hata-ripur animêshânôkahô yâchakânâṃ
hosa-birudara-gaṇḍô râya-râhutta-miṇḍaḥ | †
śishṭa-samrakshaṇa-parô dushṭa-śârddûla-mardanaḥ |
arîbha-gaṇḍabhêruṇḍô Ha(IV *a*) ri-bhakti-sudhâ-nidhiḥ ||
Âtrêya-gôtrajânâm agrasarô bhûbhujâm udâra-yaśâḥ | †
ity-âdi-birudair vandi-tatyâ nityam abhishṭutaḥ |
jaya jîvêti vâdinyâ janitâñjali-baddhayâ ||
Kâmbhôja-Bhôja-Kâḷiṅga-Karahâṭâdi-pârthivaiḥ |
pratîhâra-padaṃ prâptaiḥ prastuta-stuti-ghôshaṇaḥ ||
sô ' yaṃ nîti-jitâdibhûpati-tatas Sutrâma-śakhî sudhî-

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*Last pâda is wanting.

†Other half is wanting.

sârthânâṃ bhuja-têjasâ sva-vaśayan Karṇâṭa-siṃhâsanaṃ |
â Sêtôr api châ-Himâdri vimatân saṃhṛitya śâsan mudâ
sarvôrvîṃ prachakâsti Vêṅkaṭapati-śrî-dêva-râyâgraṇîḥ ||
daśa-bâṇêndu-saṅkhyâka-kâlê tu S'aka-vatsarê |
Sarvajid-vatsarê śuddha-Kârtikyâṃ dvâdaśî-tithau ||
srî-Vêṅkaṭêśa-pâdâbja-sannidhau śrêyasâṃ nidhau |
vêda-vêdânta-siddhânta-mîmâṃsâ-pâra-dṛiśvanê ||
sad-âchâra-dhurîṇâya sarva-vidyaika-bandhavê |
tri-skandha-jñâna-vidushâṃ śêkharâya dvijanmanê ||
nityânna-dâna-santushṭa-nikhiḷa-dvija-saṃsadê |
Rathîtara-mahâ-gôtra-pârâvâra-sudhâṃśavê ||
Âśvalâyana-sûtrâya Ṛik-śâkhâya mahâtmanê |
Harhê-grâma-stha-Honnêndra-pautrâya prathitaujasê ||
Matsômayâji-putrâya sarva-siddhânta-vêdinê |
jâtakâdishv ati-prauḍha-kuśalâya cha dhîmatê ||
Malla-Jyôsyâya śântâya śêkharâya dvijanmanâṃ |
Penugoṇḍa-mahâ-râjyê vâṭa-sîmâ-samanvitaṃ ||
prakhyâtaṃ cha mahâ-grâmaṃ Mâlnûru-sthaḷa-śôbhitaṃ |

(*7 lines following contain details of boundaries*)

valaya-Vâmana-gambhaiś cha pallîbhiś cha samanvitaṃ |
Vandaṇ- (a) ûru-mahâ-grâmaṃ gṛihârâmaiś cha saṃyutaṃ ||
śrî-Vêṅkaṭa-mahârâya-samudrau prati-nâmakau |
sarva-mânyau chatus-sîmâv ubhau grâmau samantataḥ ||
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitau |
askshiṇy-âgâmi-saṃyuktâv êka-bhôgau sa-bhûruhau ||
vâpî-kûpa-taṭâkaiś cha kachchhârâmaiś cha saṃyutau |
putra-pautrâdibhir bhôgyau kramâd â-chandra-târakaṃ ||
dânâdhamana-vikrîti-yôgyau vinimayôchitau |
parîtaḥ prayataiḥ snigdhaiḥ purôhita-purôgamaiḥ ||
vividhiar vibhudhaiś śrauta-pathikair adhikair girâ |
Vêṅkaṭêndra-mahârâyô mânanîyô manasvinâṃ |
sa-hiraṇya-payô-dhârâ-pûrvakaṃ dattavân mudâ || śrî |
(V *a*) śrî-Vêṅkaṭapati-Râya-kshitipati-varyyasya kîrti-dhuryasya |
śâsanam idaṃ sudhî-jana-kuvalaya-chandrasya bhû-mahêndrasya ||
śrî-Vêṅkaṭapati-Râya-kshmâpa-nidêśêna śâsana-ślôkân |
Kṛishṇa-kavi-Kâmakôṭis sa-rasam abhâṇît Sabhâpatêḥ pautraḥ ||
śrî-Vêṅkaṭa-mahârâya-sûktyâ Gaṇapayâtmajaḥ |
śrî-Vîraṇa-mahâchâryô vyalikhat tâmra-śâsanaṃ ||

(*9 lines following contain usual final verses*)

śrî-Vêṅkaṭêśa *

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*In Kannada characters.

84

At the same village, on copper plates belonging to the Kallu-maṭha.

(Nâgarî characters.)

(I *a*) śrî-Gaṇâdhipatayê namaḥ ||
namas tuṅga &c. ||
Harêr lîlâ-varâhasya damshṭrâ-daṇḍaḥ sa pâtu vaḥ |
Hêmâdri-śikharâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṃ |
yad gajô'py Agajôdbhûtaṃ Harêr api cha pûjyatê ||
asti kshîramayâd dêvair mathyamâna-mahâmbudhêḥ |
navanîtam ivôdbhûtam apanîta-tamô [ma]haḥ ||
tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ
puṇyair asya Purûravâ bhuja-balair âyur dvishâṃ nighnataḥ |
tasy Âyur Nahusho'sya tasya parushô yuddhê Yayâtiḥ kshitau
khyâtas tasya tu Turvasur Vasu-nibhaś śrî-Dâvyânî-patêḥ ||
tad-vamśê Dêvakî-jânir didîpê Timma-bhûpatiḥ |
yaśasvî Tuḷavêndrêshu Yadôḥ Krishṇa ivânvayê ||
tatô ' bhûd Bukkamâ-jânir Îśvaraḥ kshitipâlakaḥ | *
Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva ||
vividha-sukṛitôddâmê Râmêśvara-pramukhê muhur
mu[di]ta-hṛidayas sthânê sthânê vyadhatta yathâ-vidhi |
budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaśa
tri-bhuvana-janôdgîtaṃ sphîtaṃ yaśaḥ punar-uktayan ||
Kâvêrîm âśu badhvâ bahaḷa-jaḷa-rayâṃ tâṃ vilaṅghyiava śatruṃ
jîva-grâhaṃ gṛihîtvâ samiti bhuja-balât tañ cha râjyaṃ tadîyaṃ |
kṛitvâ S'rîraṅga-pûrvaṃ tad api nija-vaśê paṭṭanaṃ yô vabhâsê
kîrti-stambhaṃ nikhâya tri-bhuvana-bhavana-stûyamânâpadânaḥ ||
Chêraṃ Chôḷaṃ cha Pâṇḍyaṃ tad api cha Madhurâ-vallabhaṃ mâna-bhûshaṃ |
vîryôdagraṃ Turushkaṃ Gajapati-nṛipatiṃ châapi jitvâ tad-anyân |
â Gaṅgâ-tîra-Laṅkâ-prathama-charama-bhûbhṛit-taṭântaṃ nitântaṃ
khyâtaḥ kshôṇîpatînâṃ śrajam iva śirasîṃ śâsanaṃ yô vyatânît ||
Tippâjî-Nâgalâ-(I *b*) Dêvyôḥ Kausalyâ-śrî-Sumitrayôḥ |
dêvyôr iva Nṛisimhêndrât tasmât Paṅktirathâd iva ||
vîrau vinayinau Râma-Lakshmaṇâv iva nandanau |
jâtau Vîra-Nṛisimhêndra-Kṛishṇa-Râya-mahîpatî ||
vîra-śrî-Nârasimhaḥ sa Vijayanagarê ratna-simhâsana-sthaḥ
kîrtyâ nîtyâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâṃ athânyân |
â Sêtôr â Sumêrôr avanisura-nutas svairam â chôdayâdrêr
â pâśchâtyâchalântâd akhila-hṛidayam âvarjya râjyaṃ śaśâsa ||
nânâ-dânâny akârshît Kanaka-sadasi yaś śrî-Virûpâksha-dêva-
sthânê śrî-Kâḷahastîśitur api nagarê Vêṅkaṭâdrau cha Kâñchyâṃ |
S'rîśailê S'ôṇa-śailê mahati Harihare ' hôbalê Saṅgamê cha
S'rîraṅgê Kumbhakôṇê hata-tamasi mahâ-Nanditîrthê Nivṛittau ||

* Next two lines are wanting.

Gôkarṇê Râma-sêtau jagati tad-itarêshv apy aśêshêshu puṇya-
sthânêshv ârabdha-nânâ-vidha-.. ... mahâ-dâna-vâri-pravâhaiḥ |
yasyôdañchat-turaṅga-prakara-khura-rajaś-śushyad-ambhôdhi-magna-
kshmâbhṛit-paksha-chchhidôdyad-vara-Kuliśa-dharôtkaṇṭhitâ kuṇṭhitâbhût ||
brahmâṇḍam viśva-chakram ghaṭam udita-mahâ-bhûtakam ratnaśânum
saptâmbhôdhîmś cha kalpakshitiruha-tilakam kâñchanîm kâmadhênum |
svarṇa-kshmâm yô hiraṇyâśva-ratham api [cha] tulâ-pûrusham gô-sahasram
hêmâśvam hêma-garbham kanaka-maya-ratham pañcha-lâṅgaly atânît ||
prâjyam praśâsya nir-vighnam râjyam dyâm iva śâsitum |
tasmin guṇêna vikhyâtê kshitêr indrê divam gatê ||
tatô'py avârya-vîrya-śrîḥ Kṛishṇa-Râya-mahîpatiḥ |
bibharti maṇi-kêyûra-nirviśêsham mahîm bhujê ||
kîrtyâ yasya samantataḥ prasṛitayâ viśvam ruchaikyam vrajêd
ity âśaṅkya purâ Purârir abhavad phâlêkshaṇaḥ prâyaśaḥ |
Padmâkshô 'pi chatur-bhujô 'jani chatur-vaktrô 'bhavat Padmabhûḥ
Kâḷî khaḍgam adhât Ramâ cha kamalam vîṇâñ cha Vâṇî karê ||
śatrûṇâm vâsam êtê (II *a*) dadata iti rushâ kinnu saptâmburâśîn
nânâ-sênâ-turaṅga-truṭita-vasumatî-dhûḷikâ-pâḷikâbhiḥ |
samśôshya svairam êtat-pratinidhi-jaladhi-śrêṇikâ yô vidhattê
brahmâṇḍa-svarṇa-mêru-pramukha-nija-mahâ-dâna-tôyair amêyaiḥ ||
mad-dattâm arthi-sârthâś śriyam iha su-chiram bhuñjatâm ity avêtya
prâyaḥ pratyûha-hêtôs tapana-ratha-gatêr âlayân dêvatânâm |
tat-tad-dig-jaitra-vṛityâpi cha biruda-padair aṅkitâms tatra tatra
stambhân jâta-pratishṭhân vyatanuta bhuvi yô bhûbhṛid-abhraṅkashâgrân ||
Kâñchî-S'rîśaila-S'ôṇâchala-Kankasabhâ-Vêṅkaṭâdri-pramukhyê-
shv âvṛityâvṛitya sarvêshv atanuta vidhivad bhûyasê śrêyasê yaḥ |
dêva-sthânêshu tîrthêshv api ka[naka]tulâ-pûrushâdîni nânâ-
dânâ[.. ..]padânair api samam akhiḷair âgamôktâni bhûyaḥ ||
rôsha-kṛita-prati-pârthiva-daṇḍaś Sêsha-bhuja-kshiti-rakshaṇa-śauṇḍaḥ |
[bhâshege tappuva râyara gaṇḍaḥ tôsha-kṛid arthishu yô raṇa-chaṇḍaḥ]
râjâdhirâja ity uktô yô râja-paramêśvaraḥ |
mûru-râyara-gaṇḍaś cha para-râya-bhayaṅkaraḥ ||
Hindu-râya-suratrâṇô dushṭa- śârdûla-mardanaḥ |
vîra-pratâpa ity-âdi-birudair uchitair vṛitaḥ ||
âlôkaya mahârâja jaya jîvêti vâdibhiḥ |
Aṅga-Vaṅga-Kaḷiṅgâdyai râjabhis sêvyatê cha yaḥ ||
stutyaudâryaḥ sudhîbhiḥ sa Vijayanagarê ratna-simhâsana-sthaḥ
kshmâpâlân Kṛishṇa-Râya-kshitipatir adharîkṛitya nityâ Nṛigâdîn |
â pûrvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântâd |
â Sêtôr arthi-sârtha-śriyam iha bahaḷîkṛitya kîrtyâ samindhê ||
S'akâbdê S'âlivâha (II *b*) sya sahasrêṇa chatuś-śataiḥ |
navâbhyadhikayâ chatvârimśatâ gaṇitê kramât ||
Sarvajin-nâmakê varshê mâsi Kârtika-nâmani |
śukla-pakshê cha puṇyâyâm Utthâna-dvâdaśî-tithau ||
Tuṅgabhadrâ-nadî-tîrê [tva]ṅgat-kallôla-śîtaḷê |

sannidhau Viṭhalêśasya sarva-sampad-vidhâyini ||
śrîmât-paramahamsâkhya-parivrâjê mahâtmanê |
pada-vâkya-pramâṇâkhya-sarasvat-pâradṛiśvanê ||
Vaishṇavâgama-siddhânta-pratishṭhâchârya-mauḷayê |
nigamâgama-nirṇîta-Nirjarâdhîśa-mantriṇê ||
nṛipêndra-makuṭî-ratna-nîrâjita-nijâṅghrayê |
nir-ahaṅkâra-chittâya nîti-mârgôpadêsinê ||
Kuḍalyârya-maṭhîyâya kalushâspṛishṭa-mûrttayê |
śishyâya śrî-Raghupatêr yatîndrasya mahâtmanaḥ ||
(śrî-)Nârâyaṇa-yatîndrâya śrita-kâmita-dâyinê |
Âragâkhya-mahâ-grâma-vêṇṭheyê vihita-sthitaṃ ||
Hvaḷêhaṭyâbhidhaṃ grâmaṃ Hurnlîhaḷi-nâmakaṃ |
tathâ Buḷâpuraṃ grâmaṃ Bîran(a)haḷîti-nâmakaṃ ||
Molên(a)haḷîti-nâmânaṃ sarva-sasyôpaśôbhitaṃ |
sarvamânyaṃ chatus-sîmâ-saṃyutaṃ grâma-pañchakaṃ ||
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṃ |
akshîṇy-âgâmi-samyuktam êka-bhôgyam sa-bhûruhaṃ ||
vâpî-kûpa-taṭâkaiś cha kachchhârâmaiś cha samyutaṃ |
śishya-praśishya- sambhôjya[ṃ] kramâd â-chandra-târakaṃ ||
dânâdhimata-vikrîti-yôgyaṃ vinimayôchitaṃ |
parîtaḥ prayataiḥ sishya-purôhita-purôgamaiḥ ||
vibhudhair vividha-śrauta-pathikair adhikair girâ |
Kṛishṇa-Râya-mahârâyô mânanîyô manasvinâṃ ||
sa-hiraṇya-payôdhârâ-pûrvakaṃ dattavân mudâ |
śishya-praśishya-sambhôjyaṃ kramâd â-chandra-tâ (III *a*)rakaṃ |
dânâdhimati-vikrîti-yôgyaṃ vinimayôchitaṃ |
tais tais samyak tataś chinhair dikshu prâchyâdishu kramât ||
samyag Vâmana-mudrâṅka-śilâyâḥ parivartanaṃ |
dêva-sâkshiṇaḥ || (*here follow final verses and details of boundaries*) śrî-Virupâksha*

85

Another set of copper plates belonging to the same maṭha.

(Nâgarî characters.)

(I *b*) śrî-Gaṇâdhipatyê namaḥ | (49 *lines following are the same as in No.* 84 *above.*)
bhâshege-tappuva-râyara-gaṇḍas tôsha-kṛid-arthishu yô raṇa-chaṇḍaḥ |
(15 *lines following are the same as in No.* 84 *above.*)
S'eshâya nara-vêshâya śikshitântara-vairiṇê |
purâṇa-purusha-dhyâna-pushyat-pulaka-mûrttayê ||
Madhvâchârya-matâmbhôja-mârttâṇḍâyita-têjasê |
Brahmaṇya-tîrtha-śishyâya brahma-nirmala-mûrttayê ||
Vyâsa-tîrtha-yatîndrâya vidvad-indîvarêndavê |
Baṅkâpura-mahâ-grâma-vêṇṭhayê vihita-sthitiṃ ||
Hânugallu-mahâ-sîmni vikhyâtim adhikâṃ śritaṃ |
prâchyâṃ Kâmanahaḷyâś cha Koḍakopvâś cha dakshiṇaṃ ||

*In Kannada characters.

Sirumâpura-nâmnô ' pi sîmâ-paśchimatas sthitam |
Gaḍiyaṅkanahaḷyâś cha samprâptam diśam uttarâm ||
śrîmad-Vyâsapurâbhikhyâm aparâm samupâśritam |
Gaurâpurâbhidham grâmam sarva-..asyôpaśôbhitam ||
sarva-mânyam chatus-sîmâ-samyutam cha samantataḥ |
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam |
akshîṇy-âgâmi-samyuktam êka-bhôgyam sa-bhûruham ||
vâpî-kûpa-taṭâkaiś cha kachchhârâmaiś cha samyutam |
śishya-praśishya-sambhôjyam kramâd â-chandra-târakam ||
dânâdhamana-vikrîti-yôgyam vinimayôchitam |
parîtaḥ prayatais snigdhaiḥ purôhita- purôgamaiḥ ||
vividhair vibudhaiś śrauta-pathikair adhikair girâ |
...............mahârâyô mânanîyô manasvinâm |
sa-hiraṇya-payô-dhârâ-pûrvakram dattavân mudâ ||
yaśasvî yajamânô ' sau yatinâ sa-purôgamaḥ |
vidhâya tam imam grâmam trimśad-vṛitti-samanvitam ||
vṛittîs samsthâpya pañchâtra maṭhâvani-sutâ-patêḥ |
nânâ-gôtra-dvijâtibhyô vṛittîr anyâ dadau mudâ ||
vṛittimantô ' tra likhyantê viprâ vêdânta-pâragâḥ |

(*here follow names of vrittidars, details of boundaries and usual final verses*) śrî-Virupâksha*

86

At the same village, on copperplates in possession of the archaka of the Brahmêśvara temple.

(Nâgarî characters.)

(I *b*) namas tuṅga &c. ||

svasti samsata-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvaraA yôdhyâ-puravarâdhîsvara Sûrya-[ku]lôdbhava...suvarṇṇa-mayûra-lâñchhana-dhvaja êkâdaśî-dhura-dhavaḷa Viashṇava-chakravarti ripu-râya-mastaka-śûla saucha-Gâṅgêya pratâpa-Laṅkêsvara para-nârî-sahôdara saraṇâgata-vajra-pañjara nâmâdi-samasta-râjâvaḷî-samâḷaṅkṛita Hêmachakravâva-suta Rukumâṅgada-chakravartti Rukumâṅgada-chakravartti-suta Dharmâṅgada-chakravartti Ayôdhyâ-purîm sukha-saṅkathâ-vinôdê râjya-karîtâ Ânanda-samvachharî dakshiṇa-diśâvarâsi'vijaya-yâtre bijayamkaraûna Palaḍa-vvârâ-sahasra-mânya-sampanna mudale...kam...sthaḷi............Machhaṇu Vâchaṇa Kêtaṇa ....(II *a*) ṇu Sântaṇu Râmaṇu yâsi daivu... vanajaṇaiju . bhatu hôvûna sarvvâlaṅkâra-bhûshita hôvute vai tyâsi sanmukha-hôvûna âpaṇa panarasanda-manḍitâte yârayaṇa ityudâsi .. etâm Vumhare-yâ-grâmâchi ṭhavâvaviva kari tumhi appuliyê-grâmi sukhe achâ mahâ-unnati ... adhi-dêvatâ saptakavva.........Vighnêsvara-sannidha...apuḷî Brahma-vâcha Vishṇu-Vâma-Rudra-vâcha tri-vâchâ dêvûna te samastâ paṭṭare ..vîrâ pratishṭâ-karvu...gelleyâchi ḍavayi sôlâ-jeṇai miḷavu...Vasudêvivam grâmu amhhi vasavu mahutam grâsâsi âla .... mukhya hôvuna a (II *b*) sêsha-dêsu chau-paṭṭaṇichâ miḷavûna dô-vargâ anaghu vârûna sakhya-karavûna dô-vargâsi dhîrâvulâsi nêvûna châvulâ karviyâ sakhâ karaviyele-yâ uppari râyête yâ sôlâ-jaṇa vviḍaveyâsi Akaravâtôttare grâmu sarvva-namsya karavuna dilhalâ têyâ paṭṭâreyâ vîrâ aḍḍhâsiteyâchi grâmâ-madhyê aṅgavaḍi gharaṭe...bhûmi agavaḍi vvârâ vvârâ nivarttane karavûna te yâche yâ âvihaḍâ-madhye paḍi-

*In Kannada characters.

ya daṇari khâvu siṅghavvaṭṭâ ashṭa-bhôga-têja(III *a*) sâmya-sahita gharaṭe bhûmi Akaravâtôttara sarvvamânya sarvvâ-bhâdhâ-parihâra-karavuna dilhale punar api te yâ virâ-madhyê namvâ bîru Srîdhara-dêva-mukhya-bâvannâche bharaṇa-karavûna Brâhmaṇa-bâvannâsi chhinnâ âvihaḍu karavuna Akaravâtôttarê bhûmi dilhalli êvitîm vargârâyê chhinnahâne karauna kâdanatallibêyâ sa.. dêvâ-sannidhânêshu punar dhârâ-pûrvvake datta hâ-dharmu jô kavaṇu lôpâto svâna-garddapu chânḍâlu karma-chânḍâlu Brahmahatyêcha na pâpe ghhêghho (*usual final verse*)

87

At Isalâpura (same hobli), an a stone near the eastern gate.

namas tuṅga &c. ||

svasti śrî Satyavâkya-Koṅguṇi-varmma-dharmma.........svara Kôḷâla-pura-varâdhîsvaram Nandagiri-nâthaṃ..................Padmâvatî-dêvî-labdha-vara-prasâda vichakiḷâmôda...................yaduttaraṅga sad-guṇôttuṅga paripanthi-Pârttha gaṇḍara.............samûhaṃ Gaṅga-kula...... ... ... samyaktva-ratnâkaranuṃ.........jayad-uttaraṅgaṃ Rakkasa-Gaṅga Bhujabaḷa-Gaṅga Vîra-Gaṅga Nanniya-Gaṅga......nvayadoḷu.. |

Chôḷana jûbu Mâḷavana gôṇmuri Chêranan aṭṭi..... |
. . . . aḷḷey aṃbu ... ... |
. . . . matige yêṃ naḍetandane vîra..... |
. . . . maṇḍalaṅ...||

......â-Vishṇuvarddhana-tanûjan ensida Nâra..................
.... putra-prabalatara... ... ... |
(3 *lines gone*)

...antu sukha..................râjyam geyyuttam ire |
dhareg îgal koḍey .. Puṟpaśara......... |
. . . . |
. . . . : . . . . |
...... enal negardapaṃ Ballâḷa-bhûpâḷakaṃ ||

svasti sama.................râjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ............................... dyumaṇi samyaktva-chûḍâmaṇi..kâde................................ ga-madâmô.................................Sômêśvara-Dêva ....ômêś.......................... bappa................................Sôma....................Sômêśvara-Dêv-arasaru Kaṇṇanûra..... râjyaṃ geyutt iralu âtana śrî-pâda.........................pratâpav entendoḍe || .... mada............ḷadin anduv â-makuṭa-ratna-chayaṃ sale sanda .... vara-kîrtti-jyôtiy êṃ tapanan.........................sâmrâjya bâha[ta]ra niyôgâdhipatiya .... aḷeya................ Mêru-têja...............mânava.. oḍapuṭṭida........................ . iduv enag irdudaṃ ... oḍa-vuṭṭiy êṃ sama-gu .... ḷ ad êna baṇṇipeṃ || ... Paḷyaṇṇananuja .... ent endaḍe ||

kara-têjaśviya bhâskara-priya-suta..................S'rî-Dêviy âtmî...... |
sthira-sal-lakshmig uras-stha.....................tma-sadmane.................. ||

pâṭin orppud î-nîla-latâṅgi mâ .... samasta-gôtra-pavitran enisiyuṃ............... .... na râjya-samuddharan appa Paḷiyaṇ .... mônânushṭhâna-japa-samâdhi .... dêvatâ-pûjâ-tatparan appa Dharmmará .. .. Harigeya-grâmadoḷu .. .. pâda paṅkaja-sadâ-samsêveyaṃ .... chakravartti Basava .. .. Siva-mûrti.. .. .. Dammaya.. .. .. tâm permmeyoḷ â .... san-muniyaṃ || (*rest gone*)

88

At Santegaḍûr (same hobli), on a stone lying in the south of the Mallappa temple.

namas tuṅga &c. ||
tri-jagad-yantra........... vasudhâ ...... |
... prathita-nrityô .... rmmiyaṃ ||
... ksha-vastu-vishayâya jagadd-hitâya
srishṭi-sthiti- .... vâya |
sa .. ... nê vijita-kôpa-manôbhavâya
tubhyaṃ namas tri ... ... ||

.........śri-prithvî-vallabha mahârâjâdhirâja paramêsvara Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Vâsantikâ-dêvî-labdha-vara-prasâda Maḷayaja-kastûrikâmôda .... ja-râja manuja-Manôja maleparoḷu gaṇḍa kadana-prachaṇḍa | S'anivâra-siddhi giri-durgga-malla .... chalad-aṅka-Râma ......bhîman a-sahâya-śûra | raṇa-raṅga-dhîra niś-śaṅka-pratâpa-chakravartti Hoyisaṇa-Vîra-Ballâ.........Dôrasamudrada nelevîḍinoḷu dushṭa-nigraha-śishṭa-pratipâlanaṃ gey-du sukha-saṅkathâ ... dadiṃ prithvî-râjyaṃ geyyuttam ire ||

vritta || kêḷa vasanta-bâḷa-sahakârada taṇ-neḷal âśritâḷig â- |
bhîḷa-layâhi-nishṭhura-phaṇaughada mey-neḷal uddhatârig un- |
mîḷita-puṇḍarîkada neḷal jaya-lakshmig enippa Vîra-Ba- |
llâḷana tôḷa-bâḷa-neḷal âdudu dhâtrige vajra-pañjaraṃ ||

lasa .... pallava-sôbhi samâkrântâṅgan aṅga-hrita .... haḷan adhikrita .... jvaraṃ Gûrjjaraṃ ....perchchuvud â ... ...Mâḷan Uchchaṅgiy enippa....yegaḷ nirjjita ... .Mâḷaṃ kusid irkkuuṃ ||

vachana || antu sogayisuva Yâdava-chakravartti ... ... Vishṇuvarddhana malerâja-râja mala-paroḷu gaṇḍa Yâdava-vaṃśa-vârddhi-varddhana-sudhâkara Poyisaṇa-Vîra-Ballâḷa-Râyana divya-śrî-pâda-padumôpajîviy appa mahâ-pradhâna hiriya-paḍiyâṛa...Mâraya...anvayam ent endoḍe ||

kanda || châtur-vvarṇṇadoḷ adhika- | khyâtiyan oḷa ... . dugudha-vâridhiyoḷu La- |
ksmî tanu-vogev-ant ogedaḷ | kshmâ-taḷadoḷ Lokkiy-akka vanitâ-ratunaṃ ||
śrî-Mâri-Seṭṭi-vibhugaṃ | tâmarasêkshaṇey enippa Lokkâmbikegaṃ |
Râma-Lakshmaṇara teṛadin- | d î-mahiyoḷ puṭṭidar......ganuṃ ||

chaṃ || Hari-Baḷabhadrar â...voḍa-vuṭṭida.. .. dushṭaraṃ pari- |
harisale puṭṭidaṃ Mali- ...... vibhu- Mâri-Seṭṭigaṃ |
sarasija-vaktre .... ḷage Mâraya Keñchave Chikka-Tamma mû- |
varu padapinde pu .... vâridhiyoḷ sudhe puṭṭuvante .. ||
avaroḷ ati-prakhyâtaṃ | dhavaḷa-yaśaṃ sâvanta-Mâra dhîrôdâttaṃ |
kavi-guru ...... ja- | na-vinûta-pradhâna-chûḍâratunaṃ ||
Mâraṃ vâra-viḷâsinî-jana-vatamsâkâradiṃ sôlisal |
dhîraṃ ... prakaṭa .. nante pageyaṃ ......l ugrâjiyoḷ |
târaṃ Bannama-Sômeyaṃ pati-hita-vyâpâradoḷ kûḍe gaṃ- |
bhîra-kshîra-samudradant ire .. sâmanta-Mârôttamaṃ ||
śruiti-karṇṇaṃ daye rêtrav a-pratima-dâkshiṇyaṃ manaḥ pravuḍhi-vâk |
nuta-śauryyaṃ paraṃ atyudâraṃ.. .. embant ir ûr- |
jjita-têjaṃ malerâja-râja- mahipaṃ Ballaḷa-Râya...... |
... irddan entu nôḷpadaṃ .. ... sâmanta-Mârôttamaṃ ||

kaḍaguva ripugaḷa śiramam | poḍe-seṇḍam poḍe .. kanduka-krîḍeyan .. |
gaḍisade raṇadoḷag âḍuva- | paḍiyalu sâvanta-Mâra ...-vîram ||
êḷidar enisuva ...... | âḷâpade pêḷal appud ên avarim Ba- |
llâḷana paḍiyaṟa-Mâram | pûḷi .. .. bîradoḷ ari-nṛi ... gaḷam ||

.... t ati.. khyâta...Vîra-Ballâḷa-Râyana hiriya-haḍiyaṟa...Mârayam tanna tammam Vaishṇava-chûḍâma...Kali-yuga ... ja mahâ-pasâyta Ballâḷa-Dêvana pâdârâdhakan appa paḍiyaṟa-Chikka-Ta .. .. âtaṅge priya .. tanag âyur-ârôgyaiśvaryyâbhivṛiddhi-tad-artthav âgiy â ... pesarali dêvâlayaman ettisi puramam mâḍisi dêvargge pûje punaskârav aṅga-bhôga ... ... prati-divasa ... ... tapôdhanar-âhâra-dâna-khaṇḍa-sphuṭita-jîrṇṇôddhârakam mahâ-naivêdyakkam Mâṟagôḍu ... . kramav ent endaḍe ||

śrîma ... ... ga-nâḍoḷag ati-prakhyâtiyam tâḷdi bhû- |
râmâ-kântege ... ... jana-stômam Gaṅga-Gâvuṇḍan â- |
Masaṇa-Gâvuṇḍam Bâchale Mâkanu ... ... |
... ... neya Chikka ... . yam ||
neṟey omma tarugaḷa .. .. .. haḷugam chandrârkkar uḷḷanna ko- |
ṭṭ eṟedam ... . Per- |
ggeṟeyind uttara- dêvamâtṛikam enipp â-bhûmiyam...... |
.... sandôhadim ||

vachana || antu Gaṅgana-nâḍa sakaḷa-guṇa-nilaya.... vasudheya Hoṭṭeyya haḍavaḷa-Kâḷayyanum | palavaḷiyim ... . Mâcha-Gavuṇḍan-oḷagâd- ... ṟa-yeppatta ... ... sâyirada samasta-prabhu-gâvuṇḍugaḷ oḍambaṭṭu Chikkêśvara-dêvarige koṭṭa suṅkada kramav ent endede (8 *lines following contain details of gift*)

sâmanta-Mârayya Gaṅgana-nâḍ-adhikâriy âgiddu mâḍida dharmma || S'aka-varshada ... ... Dundubhi-samvatsarada Pushya-suddha 10 Âdivârad uttarâyaṇa-saṅkramâṇad andu Chikkêśvara-dêvara sthânamam S'rîparuvatada pûrvva-dvârada Tripurântakad-âchâryyam S'ûryyâbharaṇa-Dêvara śishyam Mallikârjjuna-paṇḍitarige sâvanta-Mâreya kâlam karchchi dhârâ-pûrvvakam mâḍi koṭṭa ... . Chikkêśvara-dêvarige biṭṭa nûṟ-ettinoḷage â-paṭṭaṇasâmi-Goydi-Seṭṭige ett ippattu ... ... sarrva-bhâdhâ-parihâra 20 dêvarige 80 (*final phrases*) maṅgaḷa mahâ śrî

89

At Hebbaṇḍe (same hobli), on a stone near the south wasteweir of the tank.

srîmat-parama .... ||

.... Châḷukhyâbharaṇam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrâkka-târam saluttam ire || .. .. âtana magam Eṟeyaṅga (4 *lines gone*) Vishṇuvardhana-ma .... enisi Kêta-verggaḍe(6 *lines gone*) śrî-S'ubhachandra-dêvaḥ ... . tuṇḍarum vâdi-kôḷâhaḷa ... ... sva-samaya-rakshaṇa-pakshapâti .... enisida Kanaka- .... traividya-siddhânta-dêvara śishyar appa Munichandra-siddhânta-dêvara guḍḍi Kêtavve .. .. Biṭṭi-Dêvanum Bhujabala-Gaṅga-Permmâḍiyum Bamma-Gâvuṇḍanu nâḷ-prabhu Châḷukya-Vikrama-kâlada 35 neya Vikruta-samvastarada Phâlguṇa-mâsada śuddha- pañchamî-Bṛihavârad andu .... mukhya-sthânav âgi.. ...Chandraśêkhara-verggaḍe kaṭṭisida keṟeya keḷage gaḷde kamma mûvottu â-keṟeya teṅkaṇa-kôḍiyallu beddale mattar ondu mane âṟu gâṇa vondu (*usual final verse*) śrîmatu Kanakanandi-traividya-dêvara guḍḍam sênabôva-Bôga-dêvana baraha|| śrî

91

At Hoḷalûr (Hoḷalûr hôbli), on a stone in paṭêl Doḍḍa-Channappa's field.

srîmanu mahâ-maṇḍaḷêsvara ari-râya-gajâ-kêsari Vîra-Komârara mayiduna Mahâdêv-arasaru Hoḷalûra bhûmi pañchôttara-mariyâdey âgi Hoyisaḷa-Mâdi-Gavuḍage salvu umbaḷiya mattaru 10 kamba 13½ koṭṭa bhûmi maṅgaḷa mahâ śrî

92

At the same village, on the slabs around the dîpamâle-kamba in front of the Hanumanta temple.

śrîmatu | Haṭi | Hoḷalûra | gauḍugaḷa | mammakkaḷu | Muttaja | Badrappa-Gauḍana maga | Kare Chikkappana maga | Masaṇe-Vîrappa-Gauḍana maga | Badrappa-Gauḍana maga Kare-Keñchappa-Gauḍana maga Kañchagâranahaḷḷi-Vîrappana maga Masaṇe-Vîrappa-Gauḍana maga | Vîrappa-Gauḍanu mâḍiddu dêva-sthâna dîpa-mâlê-kambha śahâ || kerê sahâ 2

93

At the same village, on a copper plate in possession of Pâladâra-Channappa.

(I *a*) śrî-Gaṇâdhipatige || namas tuṅga &c. ||

jayâbhyudaya-nṛipa-Sâlivâha-varushaṅgaḷu | Vîrabhadra-dêva-pâdavê gati | Raudri-nâma-saṃvacharadalu râja-śrî-râjaru Sâlivâhana-[śa]ka-varusa *1002099 varusav iratâge yikaṭu .... Bamma-Vîra-Râjuge Vîrapa-Gauḍaru saluge koṭadu kha 300 ....yisukoṇḍu Mâga-bhahuḷa Maṅgaḷavârada 10 yallu Vîrapa-Gauḍage koṭadu Âlapahaḷi-bûmi-vaḷagaṇa bhûmi ga 15 varaha Harumagaṭe-vaḷagaṇa bhûmi ga 15 varaha bhûmige vi ... (I *b*)... vare maḍu kha 2 ... bîjavari ga bhûmiyaṃ ga ...... Gauḍa bhûmi-chandra.. ...... anubhavisi baru[va]d endu barasi koṭṭaru ... ... sênabôva-Râmappa ... ... sîmege Yirapa-Gauḍa .. .. kaivaḍa-muntâgi sîme...... muntâgi doreva-taru-muntâgi bhûmige nâlku mûlege kallu naṭṭaddu râja-śrîyaru kaṭôke tamma apaṇiya koṭṭaddu tamma Vîrapa avina nôḍi mahâ-Kilihaḷḷige sad-utta[ra]va koṭṭaddarinda Savigoṇḍanahaḷḷi yendu hesaru naḍiyabêku grâmade hoyidu hanneraḍu kaivaḍa-muntâgi huṅgi hoyidu avara parampariyalli uṇḍu-barôdu (*imprecatory phrases*) sênabhava-Ramapa barada barahu

94

At Sûgûr (same hobli), on a stone in Muruḍaiya's field, north of the village.

Pârtti[va]-samvatsara-Âśâ-ba 11 Bu Sûgûra Gôpâḷa-dêvana maga Gayaṇṇanu Bairavôjaṅge akkasâle-Liṅganu hoṭṭayisi koṭṭa bhûmiya krama (5 *lines following contain details of gift*) Gôpa-Gavuḍa hanneraḍu hiṭu mund-iṭṭu koṭṭanu maṅgaḷa śrî

96

At Âlahaḷḷi (same hobli), on a stone to the north of the Vîrabhadra temple.

(*west face*) svastî samasta-bhuvana-vikyâta naya-vinaya-vinuta gagana-nirmmaḷâchâra châru-chari . . ku-bhaṭa-samâja . sasi . baḷa-paṭu-paṭaha-svaṇa Nandagiri-nâtha Gaṅga-vamsôdbhavan atisaya-.... . sana sahaja-Kandarppa sakaloḷḷido śrîmat-Bûtuga Eṟeyappa-Permmâḍi-paṭṭaṅ gaṭṭuv andu Bûtugaṃ Maṇḍali-nâ (*south face*) ḍan âḷvandu tann-arasi Chikkabbege Baḍaganni-keṟeya ba-(*east face*) ḍagaṇa badariya pintaṇa-keṟeyaṃ biṭṭa dêvargge Biḷḷara-Pôcharasaruṃ âḷvandu î-sâ[sa]na-Sivaṅge biṭṭa

*Probably a mistake for 1299.

97

At the same village, on a stone in the talavâra's field.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja parmêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire Kalyâṇapurada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire tat-pâda-padmôpajîvi |

svasti samasta-vastu-guṇa-bhûshaṇan abdhi-parîta-bhûtaḷa- |
prastuta-kîrtti Bhâvabhava-mûrtti Jayâ-vanitâ-prapûrṇṇa-vṛi- |
tta-stana-hâra ... ... vâñchhita-kalpa-kujânusâran a- |
bhyasta-kaḷâgama-jñan ene Gaṅgarasaṃ sarasaṃ dharitriyoḷ ||
vinayâdhâram udâram unnati kulaṅg . . śvaryyam emb |
inituṃ śôbhise śôbhe-vettan enutuṃ dhâtrî-taḷaṃ kûrttu kî- |
rttane-geyguṃ jayad-uttaraṅganan aśêsha-śrî-varddha ...prasaṅ- |
gan ... ... vitaraṇa-vyâsaṅganaṃ Gaṅganaṃ ||

ant enisi negardda Nîtivâkya-Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvaraṃ Kuvaḷâḷa-pura-varâdhîśvaraṃ Nandagiri-nâthaṃ sakaḷa-guṇa-sanâthaṃ mada-gajêndra-lâñchhanaṃ paripûrṇṇîkṛita-vibudha-jana-manô-vâñchhanaṃ Padmâvatî-labdha-vara-prasâdaṃ mṛigamadâmôdaṃ Gaṅga-kuḷa-kuvaḷaya-śarach-chandraṃ maṇḍaḷika- .. draṃ darppôddhatârâti-maṇḍaḷika-vanaja-vana-vêdaṇḍa durddhara-gaṇḍa nâmâdi-smaasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Tribhuvanamalla Bhujabaḷa-Gaṅga-Permmâḍi-Dêvara paṭṭa-mahâdêvi ||

puṭṭida ...anujaṃ | Paṭṭiga-Dêvaṅge Gaṅgavâḍige taḷedaḷ |
paṭṭaman esed ire Gaṅgana | paṭṭa-mahâdêviy-antu nôntarum oḷarê ||
parivâra-surabhig antar- | pura-mukhya-maṇḍanege Gaṅga-mâdêvige nâyaki- |
yaran ad ... oḍaṃ sati | dore ... ... nṛipa ... ... paḍeye ||

ant avargge ||

Gaṅga-kuḷa-tiḷakar enisida | Gaṅga-nṛipaṃ Mârasiṅga-nṛipa Goggi-nṛipaṃ |
tuṅga-yaśan enisidaṃ Kaliy- | aṅga-nṛipaṃ negardar eḷege kumârâgraṇigaḷ ||
Kôlâla-pura-varêśa-nṛi- | pâḷa-sutar mmada-gajêndra-lâñchhanar ari-bhû- |
pâḷa-kuḷa-vanaja-vana-śuṇ- | ḍâḷar nnegardar ssamasta-su-bhaṭâgraṇigaḷ ||

ant enisi negardda Gaṅga-Permmâḍi-Dêvaruṃ Gaṅga-mahâdêviyaruṃ kumâra-varggamuṃ Maṇḍaḷi-sâsirad-oḷagaṇ-Eḍehaḷḷiya vîdinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam iral â-mahâmaṇḍaḷêśvaran-arddhâṅga-lakshmi ||

śrî-vadhu jaya-vadhu kîrtti- | śrî-vadhu vâg-vadhuv enippa vadhu Gaṅga-nṛipaṅg |
î-vadhuv enisida Bâchaḷa- | Dêviyoḷ eṇey enben uḷida nṛipa-vaniteyaraṃ ||
î-chatur-ambhudhi-vêshṭita- | bhû-chakrada satiyar ennal âdaḍav ênô |
Bâchala-Dêvige saman.. | .. cha-maṇi-pratati doreye chintâmaṇiyol ||
Kâma-madêbha-gâminige . name pûjyam enippa pempinind |

îva . . . . mam tanupi kalpa-kujakk ene . . . . |
d . . . . . . ra-dâna-guna-bhûshane dâna-vinôde dâna-chin- |
tâmani dâna-kalpa-latey emb idu Bâchala-Dêvig oppadê ||
eragad arâti-bhûbhujaran âjiyol añjisi . . . nijâṅghrigalg |
eragisut irppa darppada poda ... . gandan appa ta- |
nn ereyana . . . . . tanage Gaṅga-mahîbhujanam vilâsadind |
eragisi ... bhâgya-bharad unnati Bâchala-Dêvig oppugum ||

antum allade ||

ari-biruda-pâtra-jagadala | dhareg ellam nîne râya jagadale nân î- |
dhareg ellam endu pirid-â- | daradind ... si pâtra-jagadale-vesaram ||
kude râya jagadale-pesar | vadeda ... ... deya kadeya badavngal îyal |
padedal râyarol appam | kude Bâchala-Dêvi pâtra-jagadale-vesaram ||

mattam ||

... ... m êvude . nade . tanna mahatva-vrittiyam |
bêdade nôdirê negalda Bâchala-Dêviya kîrtti . . . . |
âdi dig-aṅganâ-natiyarol taniv illade mattav innu... |
. . . . bîra . . . pâtra ... ... mêle pâtramum ||

mattam svasty anavarata-parama-kalyâṇâbhyudaya-sahasra-phala-bhôga-bhâgini lalita - karaṇa-grihîta-bhâva-prayôgini Bhujabala-Gaṅga-bhûpâla-vîśâla-vaksha-sthala-nivâsini | nritya-vidyâ-prabhâva-prabhûta-nirmmala-yaśô-vibhâsini... sthâna-pâtra-mukha-maṇḍane | pratipaksha-gâyikâ-gâna-mâna-parikhaṇḍane | anavarata-dâna-janita-vibudha-jana-harshe | dêvâ . na-sa-tarshe ... | chatura-vidyâ-vinôde | kastûrikâmôde | ari-biruda-pâtra-jagadale | Jina-gandhôdaka-pavitrîkrita-vinîla-nîla-kuntale | nikhila-kula-pâlikâ-gîyamâna-viśada-yaśô-gîti...sthâna-...Jina-śâsana-sâmrâjya-yaśaḻ-patâke | parôpakâra-kamalâkara-chakravâke | saubhâgya-Sachî-dêvi śrîmad-Bâchala-Dêviyar Bannikereya tri-bhôgâbhyantara-siddhiyinda . sukhadin irappa |

jana-nute Bâchala-Dêviya . . . |
jananige sari dore samânam enalke kêl a- |
vaniyol padavalati . . . |
jananiya ... ... jananiyar eneye ||
paded-odame dâna-dharmma- | kk odalu viśêsha-vratakk iv ene negalda jasam |
badedad av ... matige . | . . . . . vasudhâ-taladol ||

â-mahânubhâvey-odaputtidam ||

Jina-padâmbuja-bhriṅgam | Jina-samaya-sarôjinî-mârtâ ... |
.... prabha- | v ene negarda Bâhubali dharâ-maṇḍaladol ||
eleyam mûr-adiyam kott | alipadan Abjô . . . . |
.... dind | ilisidapam namma Bâhubaliy â-Baliyam ||

ant enisi negarda śrîmad-Bâchala-Dêvi.. ...hubaliy-aṇṇanu dharmma-kâryyâlôchanaman âlôchisi ||

î-bhavanadol endum pari- | śôbhitam . . . . |
.........end end âhâ- | râbhaya-baishajya-śâstra-dânaman eseyal ||
mâduva bagoyim Maṇḍali- | nâd olagana Banni ... ... annayadindam |
mâdisidal Jina-grihamam | nâdâdig alumbam endu dhare pogalvinegam ||
saṅgaṅgalolag id uttama- | saṅgam ... Mûla-saṅgam â-saṅga . . . . |
ttuṅgam Dêsiga-gaṇam â- | saṅgadol â . . . , . guḍḍi Bâchala-Dêvi ||

dêsadoḷ uttamam enisuva | Dêsiga-gaṇada . . . . . mâḍisidaḷ idaṃ |
Dêsiga-gaṇakke Maṇḍali- | sâsirakaṃ tiḷakam enipa chaityâlayamaṃ ||
allige Dêsiga-gaṇadava- | rg allade matt âva-gaṇadal ârgg and eḍakûḷ |
allade têjaṃ bondipa- | rg allad ad entuṃ budhâbja-vana-kaḷa-haṃsâ ||
sura-manuja-bhujaga-bhuvanâ- | ntaradoḷ mund âdav inn udippuv âv int im |
doreyê Jina-bhavanam all em- | bara mâtu diṭaṃ budhâbja-vana-kaḷa-haṃsâ ||
jaḷadhi-parîta-bhû-vaḷaydoḷ negard oppuva Gaṅgavâḍi-nâ- |
doḷage negartte-vett eseva Maṇḍali-nâḷke mukhakke mûg enipp |
aḷaviyan ânta Bannikeṟeyoḷ neṟed oppuva Pârśvanâthan îg |
aḷi-kuḷa-nîḷa-kuntaḷege Bâchala-Dêvig abhîshṭa-siddhiyaṃ ||

ant enisi negarda śrî-Pârśvanâtha-dêvargge Châlukya-Vikrama-varshada 37 neya Nandana-saṃvatsarada Paushya-śuddha 5 Bṛihavârad-uttarâyaṇa-saṅkrântiy andu Maṇḍali-sâsirada baḷiya bâḍaṃ Bûdaṅgeṟeyal Bannikeṟeyal taḷa-vṛitti gardde mattar mûṟu tôṇṭa mattar ondu gâṇav eraḍu Puraḍa Koliyo . . â-yeraḍûra taḷa-bhaṇḍada suṅkav oḷagâgi yint initumaṃ Bhujabaḷa-Gaṅga-Permmâḍi-Dêvaruṃ Gaṅga-mahâdêviyaruṃ varggaḍe-Bâchaḷa-Dêviyaruṃ Kumâra-Gaṅgarasanuṃ Mârasiṅga-Dêvanuṃ Goggai-Dêvanuṃ Kaliyaṅga-Dêvanuṃ samasta-pradhânara nâḍa-prabhugaḷa sannidhânadalu sarvva-bâdhâ-parihâra sarvva-namasyam âgi dêvara śrî-pâda-padma-mûḷadoḷ dhârâ-pûrvvakaṃ mâḍi biṭṭaru ||

dhare pusivôgade beḷag î- | dhareyaṃ bhuja-baḷadin âḷda Bhujabaḷa-Gaṅgaṃ |
pared irkke Jaina-dharmmaṃ | dhareyoḷ chandrârkka-târam uḷḷannevaraṃ ||
sakaḷôrvvî-stutam appa dharmmaman idaṃ kâdaṃ chiraiśvaryya-bhuṃ- |
bhukan akkuṃ viparîtadiṃ naḍedavaṅg â-Gaṅgey â-Vâraṇâ- |
si-Kurukshêtradoḷ eyde gô-dvija-muni-strîyarkkaḷaṃ konda pâ- |
takan akkuṃ biḍad irkkum â-purushan entuṃ raurava-sthânamaṃ ||
(*after usual final verse*)
śâsanam id âvud elliya | śâsanam âr ittar êke salisuve nân î- |
śâsanaman emba pâtaka- | n â-sakaḷaṃ rauravakke gaḷagaḷan iḷiguṃ ||

dêvara śrî-pâdadoḷu dhârâ-pûrvvakadiṃ pura-varggada suṅkavaṃ dêvargge bittar Bannikeṟeyalu kallukuṭiga Kâḷôja dêva-dâsigaḷige biṭṭa beddale gaḷeyalu mattar ondu ||

śrî-Dêśî-gaṇa-vârddhi-varddhana-karaś chandrô 'kaḷaṅkâṅkitas
sthêyân śrî-Maladhâri-Dêva-yaminaḥ putraḥ pavitrô bhuvi |
sad-dharmmaika-śikhâmaṇir Jina-pa . . . . chintâmaṇis |
sa śrîmân S'ubhachandra-Dêva-munipas siddhânta-ratnâkaraḥ ||

śrî-Lokkiguṇḍiya prabhu Eṟakaṇṇaṃ śrî-Pârśvadêvar-aṅga-bhôgakke baḍḍiyind akshayamâgi koṭṭa Lokkiya gadyâṇaṃ 1 || mattaṃ biṭṭa gardde mattar ondu berddale mattaru mûṟu ||

98

At Sâvagoṇḍanahaḷḷi (same hobli), on a stone in the south-east lane.

Piṅgaḷa-saṃ | Pusya 6 srimatu Keḷadi-Sômaśêkara-Nâyakaru Kûḍali-Kalumaṭha-Raghurâja-tîrtha-svâmigaḷige | Gâjanûra-sîmeyallu | Chennagoṇḍana-kopada badalu | Yeḍatore-Harumagaṭey-allina Sâvagoṇḍanahaḷḷi S'ivârppitav âgi koṭṭu yidhâre śrî

99

At Bannikere (same hobli), on a stone, south of the Kallêsvara temple.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhûlôkamalla-Dêva vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire || tat-pâda-padmôpajîvigaḷ appa Satyavâkya-Koṅguṇivarmma dharmma-mahârâjâdhirâjaṃ paramêśvaraṃ Koḷâḷa-pura-varêśvara Nandagri-nâthaṃ sakaḷa-guṇa-sanâthaṃ mada-gajêndra-lâñchhanaṃ chatura-Virinchanaṃ Padmâvatî-labdha-vara-prasâdaṃ mṛigamadâmôdaṃ Gaṅga-kuḷa-kuvaḷaya-śarach-chandraṃ maṇḍaḷika-Dêvêndraṃ Nanniya-Gaṅgaṃ jayad-uttaraṅgaṃ darppôddhatârâti-vanaja-vana-vêdaṇḍaṃ dustara gaṇḍaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîmâd-Bhûlôkamalla-Vîra-Gaṅga-Permmâḍi-Dêva[ś chi]araṃ jîyât || svasti samasta-guṇa-gaṇâḷaṅkaraṇa satya-śauchâchâra-châru-charitra-naya-vinaya-śîḷa-guṇa-sampanna su-jana-prasannan âśrita-jana-kalpa-vṛiksha sakaḷa-kaḷâ-sikshâ-dakshan akhiḷa-sâmanta-santâna-sandhâraṇa Jina-dharmma-harmya-ramya-ratna-tôraṇa nija-kula-kuvaḷaya-sudhâkara samyaktva-ratnâkaran âhârâbhaya-bhaishajya-śâstra-dâna-vinôda sakaḷa-janâhlâda râya-śrêshṭhi-mukha-tiḷaka Jina-pûjôtsava-harsha-puḷakaṃ śrîman-mahâ-vaḍḍa-vyavahâri Siddhige-SeṭṭiyaraVîra-Gaṅgarasara snêham anavarataṃ saluttam ire | śrî-Vîra-Gaṅgarasaru Gaṅgavâḍi-tombhattaṛu-sâsiradoḷage Mandali-nâḍoḷage Kannakâpurada kôṭeyaṃ mâḍi tri-bhôgâbhyantaraṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam iralu Siddhige-Seṭṭiyara viśishṭar appa Aṅkamayya-Nâyakaruṃ Bhâskara-Seṭṭiyaruv â-kôṭeya pûrvva-bhâgada Mûlasthâna-dêvara munde bâviyan agaḷisidoḍ â-bâvigaṃ dêvarggav avaran uddêśisi Gaṅgarasaruṃ Bannikerey-ûr-oḍeya Rudramayyanuṃ śrîmach-Châḷukya-Vikrama-varsha[57th]neya Plavaṅga-saṃvatsarada Vaiśâkha-śuddha 15 Âdivâra-byatipâta-sôma-grahaṇad andu dhârâ-pûrvvakaṃ mâḍi biṭṭa bhûmi (*here follw details of gift*) int î-dharmmaman âvan orvvaṃ pratipâlisidavarige tri-bhuvanâdhipatyam akkum î-dharmman âvan-orabban aḷi .. n ene pâtakaṃ sa-kuṭumbame 21 taleya pitṛigaḷum rauravakk iḷivaru (*usual final verse*)

101

At Hoḷehaṭṭi (same hobli), around the dîpamâle pillar of the Raṅgasvâmi temple.

śubam astu namas tuṅga &c.* ||

śrîmatu Haṭṭihoḷalu-purada gavuḍara mommakkaḷu Muttajja-Bhadrappa-Gauḍana maga Kare-Chikkappa-Gauḍana maga Masaḷi-Vîrappa-Gauḍana maga Bhadrappa-Gauḍana maga Kare-Keñchappa-Gauḍana maga Kañchugâranahaḷḷi-Vîrappa-Gauḍana maga Pasaṇi-Chikkappa-Gauḍana maga Vîrappa-Gauḍana dharmma-patniyaru Keñchamma S'iva-puṇyârppaṇa-bhakti dêvasthâ[na]-dîpa-mahala-kamba | kallu-kuṭiga Kâna-sâbina maga Baḍê-Kâna kelasa

102

At Anavêri, (same hobli), on a stone in the old site of the Mahantayya's maṭha.

(*25 lines gone*) svasti samasta-bhuvnâśraya śrî-prithvî-vallabha mahârâjâdhirâjaṃ paramêśvaram Dvârâvati-pura-varâdhiśvaraṃ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi malerâja-râja

*In Nâgarî characters.

malaparoḷu gaṇḍan a-sahâya-śûran êkâṅga-vîra Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma nissaṅka-pratâpa chakravartti srî-Vîra-Ballâḷa-Dêvanuṃ suka-saṅkatâ-vinôdadiṃ râjyaṃ geyyutt iralu Ba[l]lâḷa-Dêva-varushada Bhâva-saṃvatsarada Puśya-Mârgaśira 13 Sômavâra-vuttarâyaṇa-saṅkramâṇa-byatîpâta-puṇya-dinaṃ dorakoḷalu Ballâḷa-Dêvana paṭṭa-sâhaṇikaḷuṃ Ayibeya-sâhaṇi śrî-Mallikârjjuna-dêvara jîrṇôddhâravanu tanna aḷiyandiru Ballayya-Kêtayya-mukhyavâgi suvarṇa-kalasava mâḍisi dharmmava pratipâḷisidaru Baḍa-Setti Mottada samasta. . . . . śrî-Mallikârjuna-dêvarige Mutagepahaḷiya mûḍaṇa . . . . .yanu dêvarige biṭṭaru Baḍa-Seṭṭi Mottada samasta-sâhaṇi . . . . sâhaṇikaḷu Ayibeya śrî-Mallikârjuna . . . . âdiyâgi yeradu mâḷada naḍuva . . . . śrî-Mallikârjuna-dêvara . . . .

103

At the same village, on a stone lying in Raṅgappa's field.

svasti śrîmatu . . yaṇandi-bhaṭṭâraka-devaru . . . . Arahanta-Bôvi Seṭṭi śrî-Mûlasaṅga-Sûra- . . . . gaṇa Mâra-Seṭṭiya maga Biṭṭi-Seṭṭi dharmmavaṃ . . . . . mâḍisida . . Prajâpati-saṃvatsarada Chaitra-śuddha 10 Sômavâra śrîmatu Hoysaṇa-Vîra-Ballâḷa-Dêva prithvî-râjyaṃ geyvutt iralu Kaḷu . . -Tippayaṅge ... . 20 kamba keyya .... pûrvvakaṃ mâḍi bhûmi ....

... ... lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

(*final verse*)

104

At Arasanakaṭṭe (same hobli), on a virakal under a banyan tree, north of the village.

svat śrî jayâbhyudaya-S'aka-varusha 1312 neya Pramôdûta-saṃvatsarada Âśvîja-su 5 S'u Hagaṛara Bommaṇa.. ...... Kâma-Goṇḍana kâdi sura-lôka-prâptan âda

106

At Ablagere (same hobli), on a stone near the village gate.

srî-Gaṇâdhipatayê namaḥ Chika-pe .. Gurupadha-dêvarige Abaligere-gavu...Bhâva-saṃvatsarada Mâgha-ba 10 lu appaṇe âgi nirûpavâgi iddalli śilâ-sthâpita âgade yiddadarinda Yuva-saṃvatsarada S'râvaṇa-ba 7 lu yî-maṭhada charanti-hirêru . . kâvarada-guru Basavappa-svâmiyavaru hêḷikoṇḍalli śiḷa-sthâpita mâḍisuva-hâge appaṇe âdadarinda śilâ-sthâpita âyitu

*107

At Nâgasamudra (same hobli), on a copper plate in possession of the Patel Channa-Basappa.

(*Front*) Gaṇâdhipatayê namaḥ || namas tuṅga &c. ||

śrî-jaya | S'âlivâhana-śaka-varuśa †1499 varuśa Siddhârti-nâma-saṃ | da-Âśvîja-su 10 lu Ra || Hire-

*The composition of Nos. 17 and 18 is very corrupt.

†So is in the original : 1499=Dhatu ; Siddharthi=1482.

Hanumappa-Nâyaka ... ... âtana kumâra Rañgapa-Nâyakaru .... Mayagoṇḍa-Gauḍ Koḍamagi gaḍege . . . vâḍi âta manige bandu yivara hoṇe koḍi yandu kêḷidalli Mayagoṇḍa-Gavuḍanu Timmappanu hoṇe koṭanu | Kariyaṇṇanu Hoḷehonnura gauḍa Mallappana hoṇe koṭanu | appaṇe kêḷikoṇḍu Mayagoṇḍa-Gavuḍanu haṇḍege kêḷikoṇḍanu | sâtorige ga 10 ge pârige ga 50 mâḍi...... kuḷitu hanneraḍu | nâva-dhânyava kuḍisi kuḷitu bhisi heṇḍe-mâḍi tukada bâki tukada tupa | haṇḍenu Mayagoṇḍamaṃ Goṭe-Gavuḍana menayoḷage pûjisi Mayagoṇḍa-Gavuḍanu tamma bandhu-baḷagava kûḍikoṇḍu uṇḍu simê-gauḍike vuṭam idisi ûṭada akki ma gaṇḍuga karurchu . . poṭara | heṇḍe hotu Mayagoṇḍa-Gavuḍa hotu munde mumḷu âne hinde Ânavêri-Hanumanta-dêvaru horaṭu nimma sakharu sahavâgi horaḍisikoṇḍu | heṇḍe hotu munde nâḍavaru â-heṇḍe mundake sâgihôguvâga nâḍiga Yañkapanu aḍa-biddu vêḍikoṇḍâga âlada-marake gotu maḍi | alle sura-chandra mêle kallu neṭu â-kallu salugallu neṭu yitake heṇḍe holake kalu neṭṭu | yivu chandra yirita âbhôpadu (*back*) heṇḍe holâd abhivare...2 akaḍi 60 maru 5 Mayagoṇḍa-Gavuḍage palisi koṭa vuḍugore(re)mêḷu varahada hachaḍa koṭaru idake tapidare Gôpi-dêvi-padake tapida hâge | koṭṭanta dharma tapidare Bhîma-Râma-padake tapida hâge | Mayagoṇḍa-Gavuḍana mani-dêvaru Makaḍi-Maḷḷêśvara-dêvaru yidake heṇḍe holan anubhavisi baruvadu tanna âyusa-parambhapariyadalli anubhavisi baruvadu nâyikaru guṇikararu muntâgi yiddakke sakshi (*here follow names of other witnesses*) tanna sannumatadinda vappita-hâki barakoṭṭa barahavu sîme-gavuḍiki sannumatadinda barakoṭṭanthâ baraha yint ivara sannumatadinda baradanthâ syânabhôga-Yañkaṇana baraha tâmrada śâsana śrî

*108

On another copper plate in possession of the same paṭêl.

(*Front*) śrî-Gaṇâdhipate || namas tuṅga &c. ||

śrî jaya | S'âlivâhana-śaka-varusha †102099 ne varusa Phâlguṇada-mâsa ... charadallu Plavaṅga-nâma-saṃvacharadalu Sanivâra-daśamiyalu Anavêri-Hiri-Veṅkatappa ... Hire-Rañgappa-Nâyaka . . . muśrege urdhake sarma-sidhi Giruśâna tamma samudrada girisavaḷage padama ... arasige Hiri-Yañkatappa-Nâyakage kuḍisidarinda harshav âyitu karuṇadinda aṅkanu tanna manasu harshavâgi | ya koḍaliyandu kêḷidarinda bhûmiyanu koṭṭadarinda bhûmiyanu nanage palisidarinda dêvara kîrti bahaḷa-kâla anubhavisabahudu | kîrtiya ruta yidarinda tanna manasu harushavâgi ... ... mannoṭe grâmada vaḷage ga 60 varahada bhûmiyannu kallu neṭṭu phalisi koṭṭadarinda sostiyali kêḷuvanu kallunu kaṭṭaddu nillisi â-holava mêreyalli nindirisi | yintu tanna mâtu naḍisabêku bahaḷa harushavâgi abhayav adarinda (*back*) urudâḍ ittavallam endu . . . avana hesaru naḍeyabêku yendu vandu gamavannu avussarada hesaru hâki janaru kûḍi naḍiyabêku yendu Nâgasamudradam embô grâmavannu hesar âgi kaṭṭisi sura-chandraru yiruva pariyentra naḍiyabêku yendu â-grâmavanu huginu hoyisi pâlisi koṭṭaru sari yendu voppisi gauḍa Mallappa-Gauḍanu tanna magaḷige daṇêru koṭṭanthâ sari-grâma Varada-Gauḍanu tanna magaḷige moktada yilla bandu tânu tanna sammata ândava âtavannu hake barakoṭṭa barahu yidake sâkshi (*here follow names of witnesses*) hanneraḍu kaivaḍa muntâgi sîme-gauḍike muntâgi tavare maṭiyage . . . . utta vikili vandu kallu neṭṭu hoḷe daṇḍe bhidara meḷeyalli geḍi kallu | . . . Bhaṭa Nârappana voppi barada barapaṃ baraha (*final phrases*) śrî .

†So in the original.

114

At Kumsi, on a stone near the store-room of the fort.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
tanag endu . va . . . . nan- |
da.. putraṅg ati-bhîtiya.. .. matâvashṭambhadiṃ mâḍi koṇ- |
ḍano jâma ... sompuvetta poḷaloḷ Kumbaśikeyoḷ mâḍidaṃ |
Jina-gêhaṅgaḷav âśeyiṃ palavu..................... ||
... ... yiḷêndra ... ... tuṅgâdriya |
doreya .. .. bhakti-manadiṃ Pumbuchchum ipannegaṃ |
... ... Lokkiyabbeyaṃ Jina-gêhamaṃ mâḍidaṃ |
dharey ellaṃ pogaḷvannegaṃ bi ... ... avanîpâḷakaṃ ||

Jinadatta-Râyaṃ śrîman-mahâ ... ... dhipati-Bommarasa-Gauḍara makkaḷu ... ... ti-datta tanna anuja Mânibhadra-Gauḍara makkaḷu râya-vibhâḍa râja... ... Rêvanta Naḍe-Gauḍa Suritaṇṇa Hiriya-Tamma-Gauḍaru mukhyavâda âtana anuja Padmayanu âtana tamma Chikka-Tamma-Gauḍaru âtana anuja Honnaṇa-Gauḍaru dharma-śâsanavaṃ Sâdhâraṇa-saṃvatsarada Karttika-sudda-punnami-Sô . . . . Seṭṭi Sokki-Seṭṭi Paduma-Seṭṭi ... ...vâda â-dibya-sthânake ... ... sandâyav endu ... ... deṛige yendu biṭṭi yendu kêḷa salladu î-dharmmava naḍasidavarige svarga-padava paḍevaru î-dharmmakke tappidavaru êḷaneya narakakke hôharu

Jinar-abhiśêka-nimittaṃ | ghana-pûrṇaṃ kumbak endu Kumbase-puramaṃ |
Jinadatta-Râyan ittaṃ | Kanaka-kuḷôdbhavaru Kalasa-râjânvayaruṃ ||

Sannakoppada bastiyinda baḍagalu Beḷalakoppada keṛe . . . kallu saruhu saha biṭṭaru ... ... bîjavari . koṭṭaru pratipâlisuvadu

116

At Châmênahaḷḷi (same hobli), on a stone near the Râmêśvara temple, north of the village.

namas tuṅga &c. ||

(*after usual final verse*) svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêsvara uttara-Madhurâdhîsvara Paṭṭi-Pombuchcha-pura-varâdhîsvara Padmâvatî-dêvî-labdha-vara-prasâdaṃ S'ântar-âdityaṃ sakaḷa-jana-stutyaṃ nîti-sarbbajñaṃ kandukâchâryyaṃ gaṇikâ-Manôjaṃ haya-Vatsa-râjaṃ Jina-(pâdâmbu)pâda-paṅkaja-bhramaraṃ maṇḍaḷika-bhêruṇḍaṃ jagad-êka-dâni nâmâdi(ya)samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Vîra-Sântara-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-tâ...saluttam ire || tat-pâda-(pâda)padmôpajîvigaḷu... ...manu mahâ-pradhânaṃ kumâraṃ Eṛeyama......putra gôtra-pavitra yâchaka-jana-chintâma[ṇi]... ...masta-guṇa-sampannar appa paṭṭa-sâhaṇi-Bammayya...miyahaḷḷiya Masaṇa-Gâvuṇḍaṅgaṃ Kâḷabbe-Gâ ... puṭṭida Sântara-Gâvuṇḍa ant inibaruṃ Brahmêśvara...biṭṭa bhûmi Saka ... 1096 neya Vijaya-saṃvatsarada S'râvaṇa . . . . . . kravârad andu koṭṭa gade (*here follow details of gift and final phrases*) paṭṭa-sâ[ha]ṇi-Bammayyanuṃ Masaṇa-Gâvuṇḍanuṃ âtana maga Sântara-Gâvuṇḍanuṃ Maleya-Jîyaṅge kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍida...Sântara-Dêvaru Masaṇa-Gâvuṇḍage . . . baḷi karaḍi kere-keḷage gadde matturu | asanega bhûmi mattaruṃ . . . . maṅgaḷa mahâ śrî ||

117

At Chikkamarasa (same hobli), on a stone in the back-yard of the garaḍi-mane.

Pramôdû[ta-saṃ]vatsaradalli Kalûbe-Raṅganâthana Chikkamarasa emba grâma[va]nu Veṅkaṭâdri-Râjaiyyanavara komâra Raṅgappa-Râjaiyyanu amṛitapaḍige dhâren eṛadu koṭṭaru yidanu aḷupidare kaḍeg aha pâtaka

118

At Kuṇihosûr (same hobli), on a vîrakal in front of the Kallêśvara temple.

(*Upper portion is gone*) śrîmatu . . . . . . Dêvaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa - maunânushṭhâna-japa-samâdhi-śîla - sampannar app anâdiy-agrahâra Kaṇsavûra kâluvaḷiy appa Sirivura Mûḍa-Gâvuṇḍana magaṃ......Gavuḍana ...Kallappa Boppa-Gavuḍana maga Saṇiyama ... ... dhâḷi ... ... turuvanu ... ... tâgi taḷut iṛidu svargga-lôka-prâptan âda || Saka-varisa 1104 neya Plava-saṃvatsarada Puśya-ba 5 Sômavârad andu

120

At Sântagere (same hobli), on a pillar lying on the south hill.

śrî-Harihara-dêvara pura î-dharmmakke sahâyigaḷige lês âgali î-dharmmakke tappidavana santâna nissantâna î-Sâvantageṛege huṭṭiruva prabhu Râma-gauḍa maṅgaḷa mahâ śrî

128

At Hâranahaḷḷi, (same hobli), on a stone in Râghavêndra-Râya's field.

Viḷambi-saṃvatsarada Âśvîja-su 10 lu śrîmat-Keḷadi-Sômasêkhara-Nâyakaru Râyappage barasi kaḷuhida nirûpa-pramâṇa Honnâḷi-kôṭe sêrôgâra Gavuḷôjiyu Honnâḷi-sîme Baḷavûra kaṇuvêlu huliyu bahaḷa divasa râvuḍi mâḍutt iddalli â-huliyanu kaḍidu yivanu mrutav-âdanu yivana makkaḷu Kânôja Marusôjage saha umbaḷige appaṇey âgabêk endu aḷiya . . . . . . yanu hêḷida-sammandha Hâranahaḷi-sîme Hâranahaḷḷi-grâma . . . . umbḷi gadde

SHIKARPUR TALUQ.

1

South-east of Shikârpur, on a vîrakal in Basavana-kôvi.

śrî-Mallikârjuna-Dêvaru śrî Krôdhana-saṃvatsarada Mâgha-su 15 Sôma śrîmatu-Tâṟi-Gavuḍana Nâga-Gavuḍana maga Mâdi-Gavuḍa palivanavara kûḍe kâdi dêva-lôkakke hôda sanda âtana tamma Tâṟi-Gavuḍana maga Channappanu tamma aṇṇa Mâdi-Gavuḍanu dêva-lôkakke sandan endu nilsida bîra-kallu 1 kaṃ maṅgaḷa mahâ śrî śrî

2

On a second vîrakal in the same place.

śrî Krôdhana-saṃvatsarada Mâgha-su 15 Sômavâra Tâṟi-Gavuḍana Nâga-Gavuḍana maga Mâdi-Gavuḍa palivanavara kûḍe kâdi svargarsthan aha kâladalu tandeya kûḍe kâduvara kûḍe ho . . . ḍadâḍi Hariyakka dêva-lôkakke hôdaḍe tamma chikka-tande Chennanu nillisida bîra-galu 1 kaṃ maṅgaḷa mahâ śrî śrî

3

On a third stone in the same place.

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1621 neya Bahudhânya-saṃvatsarada Âśvîja-śuddhada 12 S'ômavâra Mâḷênahaḷḷi-śîme dêsâyi Beḷuvandûra śâkhe S'ivappa-Nâyakaru dêva-lôka-prâptavâda samâdhi

5

At Îsûr (Shikârpur hobli), in front of the Kôṭe Râmêśvara temple.

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-bara saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ vairi-bhaya-dâyaka satya-Râdhêyaṃ śauch-Âñjanêya sujana-prasanna nuḍidu mattenna śrîmat-Traiḷôkyamalla-Dêva-pâdâbja-bhṛiṅga sâhasôttuṅga nâmâdi-samasta-praśasti-sahita śrîman ... ... verggaḍe-daṇḍanâyakaṃ . . (4 *lines effaced*) sarôjinî-râja ... ... rṇṇâvataṃsa ripu-vijaya-daksha... ...... perage paḷivara paṇḍati gaṇḍa . . . danti . . kâṟa raṇa-raṅga-nîṟa pusivara bâyaṃ suḍuva pisuṇara nêlvva ... jaya-lakshmî-tôraṇaṃ Nâkiya-gandha-vâraṇa nâmâdi-samasta-praśasti-sahitaṃ śrîmad-daṇḍanâyakaṃ Kêsi-Râjanuṃ samasta-guṇa-virâjitan appa śrîmat-perggaḍey-Âyyamayyaṅgaḷu Saka-varsha 983 neya Plava-saṃvatsarada Bhâdrapada-sudda 9 S'ômavâradandina Kanyâ-saṅkrân (*left side*) .... bâra ... ... dêvargg . ... (*usual final phrases and verses*)

6

At the same temple.

svasti samasta-bhuvanâśraya śrî-pṛithvî-va .... mêśvara parama-bhaṭṭâ... Satyâśraya-kuḷa ..... śrîmat-Trailôkyamalla-Dêva...... ...pravarddhamânam â-chandrârkka.........dinoḷ sukha-saṅkathâ-vi .... padmôpajîvi samasta-râjya .... samânônna .... vibhava .... nîti-mâṇikyaṃ .... kamaḷâkara .... dînânâtha-chintâmaṇi- .... śrîman-Nani-veggaḍe .... vat-sarada Paushya-śu .... yandu Banavâsi .... (*rest illegible*)

7

At the same village, on a vîrakal in the south of the Vîrabhadra temple.

svasti śrîmatu-Ji ... Mûla-saṅghada . sura Nêmi-Dêvara guḍḍa Dêvi-Seṭṭi Sômove Laṅgave yint î-mûvaru samâdhiyindaṃ muḍipi svarggastar âdaru maṅgaḷa mahâ śri

8

On a stone in the wall of the same temple.

.........dhârmmika-puṇḍarîka-shaṇḍa- . môdana-karâya guṇôttarâya |
saṃsâra-sâgara-nima ... ... hastâvaḷambanavatê Jina-śâsanâya ||

*Âdi-Brahman . . . Jinaṃ tâv enuta sâsirvvaru . Brahma-Jina-niḷaya-karttaru Brahma-Jinâ ... saraṃ mudadiṃ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahâ ... râja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷa ... ... Tribhuvanamalla-Dêvara vi ... . pravarddhamânam â-chandrârkka-târaṃ ... ... anavarata-parama-kalyâ ... .. Lakshmî-sama .... anavarata-vitta .... mukha-darp-paṇa ... ... bhyudaya-sûchana ... ... mṛidu-madhura . . . . Tribhuvanamalla... ... ... saṅkathâ-vi ... .. geyyuttaṃ Banavâsi ... ... ḷuttam iralu .. ... niyama-svâdhyâya ... ... kuḷa-tiḷaka ... ... saka . śishṭa ... ... baḷa-parâ ... ...lô-nnata .... matada .... mahâ-pra .... ma-bhaṭṭâ .... śâstra-pârâ .... ndâ-nvayada...parama.........apâsta............Jaina-śâ...dêvara......nija-kîrtti...nara mâsa............dig-antara........ Biṇiya-Ba.........samû............pura.........hattu gadyâṇakay [endu......... baḍagaṇa ......Biṇiya-Ba.. Seṭṭi tanna basadige biḍisida gaḷde guṇi......baḍagaṇa-javaḷiya tanna basadige biḍisida ... guṇigana mattal ondu râyi......gaḷde guṇigana matta... ondu matta Biṇiya...... guṇi-gana mattal ondu int î-nâlku mattalu gaḷde dêvara . . . aṅga-bhôgakkaṃ pûjârig .. .. âhâra-dâna-kkaṃ jîrṇôddhâra .. karmma ... besakkaṃ yint î-nâlku .. gaḷdeya ...... sâsirvvar â-chandrârkka-sthâyi-varaṃ .... (*usual final phrases and verse*)

jâṇan ad êṃ dharitri ... ... îy ... |
kshîṇa ... ... oppi tôrppa gîr- |
vvâṇa-pu ... . uḷḷaṃ negaḷd agrahâradoḷ |
Bîṇeya ... ... utsavôdayaṃ ||

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*It has been found impossible to put this into verse.

.... nirmmisid ond a-kritrima-Jinêndrâgâramaṃ... |
.... sañjanita-puṇyar ... ... |
.... ttama-sad-dharmma na .. sand esa...... |
... ... sukhôdayaṃ ... ... ||

.... vyânam âgalke .... râjânvita ... ... drâgâramaṃ mâḍi ... ... mâḍalke sâsirvvaru tamma ... traṃ Biṇeya-Bammi-Seṭṭi mâḍisida.........dônṭaṃ beḷuv endu kâruṇyaṃ geydu ....ippattanâlku 24 ...... jana-sâleyaṃ ...... baḍagalu sâsiravvara besadi samasta ... . yî-Jinâlayaṅgaḷa dharmaṅgaḷan âraydu purô-vṛiddhige .... maṅgaḷa mahâ śri

9

At Gâma, (same hobli) in front of the Mâri temple.

svasti śrî pṛithvî-vallabhaṃ Jayasiṅggha-Dêvara râjyaṃ uttarôttara śalutt ire svasti śamadhigata-pañcha-mahâ-maṇḍaḷêśvara Châvuṇḍâ-labdha-vara-praśâtti śrî-Kunda-Râjaṃ Bana[vase]-pannirchhâsiramuma padineṇṭ-agrahâ .... śukha-śaṅkathâ-vinôdadiṃ râ ... ... svasti S'akha-varisha 943 neya *Durmmukhi-saṃvatsarada Vaiśâkha-śuddha 3 S'ômavârad andu vudeyaḷa...Lôkayyana parôkshada gô-śasi-bhûmi 5 Âgabeyuṃ Kêtayanuṃ niṛisida kallu avaḷa darmma â-chandrârkka-târaṃbaraṃ śalutt ire baredaṃ Pegaṃ khaṇḍarasidaṃ Paduyya maṅgaḷa.

10

On a stone to the left of the same temple.

svasti śrî anâdi to . . . . agrahâra . . . . Polakêsi-arasara . . . . mâḍisida dêgula (*rest gone*)

11

West of the same village, on a stone near the Kumudvati river.

srî svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja râja-paramêsvara parama-bhaṭṭârakaṃ Satyâśraya kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamâuam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi samadhigata-pañch-mahâ-śabda mahâ-maṇḍaḷêśvara Banavâsi-pura-varêsvara Mahâ-Lakshmî-labdha-vara-prasâdôttuṅga-vinôda-nâyakâchâryya nâmâdi-samasta-praśasti-sahita...... śrîman-mahâ-maṇḍaḷêsvara Châmuṇḍa-Nâyaka sarvva ... ... pannirśâsiramumaṃ sukha-saṅkathâ-vinôdadin arasu-geyyuttam ire râjamâna-samasta-râjya-bhâra . . . . . . ananta prabhu-mantrôstâha-sakti(ya)-sampannar appa śrîmat-pergge[ḍe]-Sôvanâtaiya gaṇa . . . . tam ire Sakha-varsha 984 neya S'ubha[kri]t-saṃvatsarada Puśya-su 10 uttarâyaṇa-saṅkrânti-Âdityavâra ... ... mâna agrahâra . . naḍavaṇa Pârthana-poḷeya .. .. sirikaṇḍaṃ dhûpa modalâda dêvara aṅga-raṅgakke ... ... keye kapâlakke . . vaḍḍa-râvuḷa perjjuṅka .. .. padevoḷa â-tîrtha-sthâpaka . . agrahâra .. .. brâhmaṇaruṃ sâsirvvaruṃ . . eppattokkalu . . . . sarvvaruṃ . . . . (*usual final phrases*) Kâvana śîghra-likhita asagara Pâvana Mûkanu Jâjanu koṭaḷi-ellaruṃ kûḍi Vinâyakaṅgaṃ sodar eṇṇegaṃ sirikhaṇḍake okkalalu 1 paṇava koḍuvaru ||

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*Probably a mistake for Durmmati.

12*

On copper plates of Bêgûr-agrahâra, (same hobli).

śrî-Gaṇêśâya namaḥ |

jayaty âvishkṛitaṃ Vishṇôr vârâhaṃ kshôbhitârṇavaṃ |
dakshiṇônnata-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ||

svasti samasta-bhuvanâśrya śrî-pṛithvî-vallabha mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka Hastinâpura-varâdhîśvara arôha-Bhagadatta ripu-râya-kântâ-datta-vaidhavya Pâṇḍava-kula-kamala-mârttâṇḍa êkâṅga-vîra raṇa-raṅga-dhîra Aśvapati-Râya-diśâpaṭṭa Gajapati-Râya-saṃhâraka Narapati-Râya-mastaka-taḷa-prahâri sâmanta-mṛiga-châmûra Koṅkaṇa-chatur-diśâ-bhyaṅkara chachcha-puṭa châcha-puṭa Îśvara-mukha-kamala-vinirgata-śuddha-sâraṅga-Brahma-vîṇâ-[vâ]di Bharata-śâstra-prasiddhânêka-śâstra-pravîṇa Kôraṇṭaka - Vyâḷi-Nâgârjunâdi-mantra-śâstra-prasiddha samudaya-namita-pâdâravinda ari-râya-kula-vilaya-kâlânala nîtyâkara parâṅganâ-putra suvarṇa-varâha-lâñchhana-dhvaja samasta-râjyâvaḷî-virâjita samâlaṅkṛita-śrî-Sôma-vaṃśôdbhava śrî-Parîkshich-chakravartti-sat-putra Janamêjaya-chakravarttî Hastinâpurê sukha-sat-kathâ-virôdêna dakshiṇa-diśôpakramaṃ râjyaṃ dig-vijayaṃ yâti vijayaṃ karômi Tuṅgabhadrâ-Haridrâ-saṅgamê śrî-Harihara-dêva-sannidhau kaṭakam utkalitaṃ Chaitra-mâsa-kṛishṇa-pakshê Sômadinê tṛitîyâyâṃ Viśâkhâ-nakshatrê saṅkrântê vyatîpâta-tan-nimittê sarpa-yâgaṃ karômi Banavase-pannirchhâsira-sahasra-tan-madhyê Baḍagaṇa-Yaḍanâḍa-yappattara tan-madhyê śrî-anâdy-agrahâra-Bêgûra-grâmât Brâhmaṇât Kannaḍa-śâkheya S'rîvatsa-gôtrada Sômêśvara-paṭṭavardhanaru Kannaḍa-śâkheya Vaśishṭha-gôtrada Mâdhava-Bhaṭa-paṭṭavardhanaru Kannaḍa-śâkheya Gautama-gôtrada Nârâyaṇa-paṭṭavardhanaru Kannaḍa-śâkheya Viśvâmitra-gôtrada Vishṇu-dîkshitaru chaugha-mukhya nânâ-gôtrada sahasrada munnûravaru Brâhmaṇâḥ sarpa-yâgârambha-samayê âśîrvâda-pûrvakaṃ chakravartti mechchi pañchâṅga-pasâya-chhatra-sukhâsana-balara-gaddige aṅka-ṭaṅka-daṇḍa-khaṇḍana ashṭa-bhôga-têja-svâmyavannu sarva-namaskṛitanâgi Kumudvatî-nadî-tîrasya pûrva-dig-bhâgê Bêgûra-grâmât tan-madhya-pravishṭa-Gôkarnapaḷyâṃ Basavâpura Aiśvaryapura Naluvâgilu dvaya-Mugaḷikere Kêtatti Koppa Champakâtîrtha Keñchâpura Dhûpâpura yêvaṃ daśa-grâmât dhârâ-pûrvakaṃ dattaṃ tasya grâmasya sîmântarâṇi katham (*here follow details of boundaries and final verses*) Ari-râya-taḷa-prahâri yamba voppa (*usual final verses*) Îśvarârpaṇavâgi koṭṭantavâgi

13

At the same village, on a stone near the aśvatha tree to the south-east of the Mallikârjuna temple.

namas tasmai Varâhâya lîlayôddharatê mahîṃ |
khurântara-gatô yasya Mêruḥ kaṇakaṇâyatê ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ pramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvaru Kalyâṇadoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ Anantapâḷana besadiṃ Banavâsi-pannirchchhâsirada vaḍḍa-râvuḷada suṅkad adhishṭâyakaṃ śrîmad-daṇḍanâyakaṃ Mâdi-

*From copy supplied by the people.

Râjaṃ Châḷukya-Vikrama-varshada 22 neya Îśvara-saṃvatsarada Paushya-sudda 10 Âdityavâradandin-uttarâyaṇa-saṅkramaṇa-nimmittaṃ śrîmad-agrahâraṃ Mârasiṅgana Bêgûra Vishṇu-dêvargge dhârâ-pûrvvakaṃ . . ḍi â-grâmada aḍakeya vaḍḍa-râvuḷada suṅkadoḷage mû . . . aḍakeya suṅkamumaṃ mattaṃ tammage naḍeva kiṟu-kuḷa-suṅkadoḷage bilkaḍeya eleya pêṟiṅge dasavandamumaṃ mattaṃ ka . . . yaṃ paṇaviṅge suṅkaṃ vîsamumaṃ davasâyodoḷa . . . . namumaṃ bitta || mattaṃ â-tithiyandu śrîman-mahâ ... ... heggaḍe-daṇḍanâyakaṃ Mahâdêva-Bhaṭṭara besadiṃ pannâya .... kaṃ Viṭṭarasan â-grâmada pannâyada suṅkado ... ... ṭṭaṃ || mattam â-tithiyandu pannirchchhâsirada ... ... yya-pramukha-karaṇaṅgaḷa besadiṃ ... ... nânâ-grâmada perjjuṅkaḍoḷa . ... eleya davasâyada ... ... mumaṃ biṭṭaṃ | (*usual final phrases and final verse*)

14

On a stone to the south of the same temple.

viśuddha-jñâna-dêhâya tri-vêdî-divya-chakshushê |
śrêyaḥ-prâpti-nimittâya namaḥ Sômârddhadhâriṇê ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ salisuttam ire || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhy-âdi-sampannaruṃ Mîmâṃsaka-Lôkâyata-Bauddha-Sâṅkya-Vaiśêshikâdi-śâstrâgama-kuśalar agnishṭômâdi-viśisṭêshṭa-vidvaj-jana-pûjitaru dvâtriṃśat-sahasra-samayâgragaṇyar anêka-śruti-smṛiti-śruty-arttha-kîrtti-traya-sampannar appa śrî-śrîmad-agrahâra-Bêgûra-mahâjanaṃ sâsirada mûṉûrvvarumaṃ samasta-guṇa-sampannar appa śrîmad-Ambada-Kâḷa-Gâmâṇḍana magaṃ Chaṭṭagôsi pâda-pûjeyaṃ koṭṭ oḍambaḍisi Châḷukya-Vikrama-kâlada 14 neya S'ukla-saṃvatsarada Jêshṭha-mâsada amâvâsye-Sômavâradandu dêsiga-pravâsigara âhâra-dânakke biṭṭa sattraṃ sarbba-namasyaṃ chandrârkka-târaṃ-baraṃ saluttam irppant âgi Kaḍamba-gaṭṭada keḷage Muṭṭa-vayaloḷage biṭṭa gaḷde kachchaviya gaḷeyalu kammaṃ 25 ondu maneya nivêśanaṃ sarbba-bâdhâ-parihâra (*usual final phrases*)

15

At the same place.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pra[va]rddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi-śîla-sampannar aśêsha-dik-prakâśa-kîrtti-sampannaruṃ chatur-vvêda-pârâvâra-sarvva-hita-samâgama-matigaḷ tarkka-vyâkaraṇa-Baudhâḷaṅkâra-chhandô-nigaṇṭu .... śruti-smṛiti-mantra-tantra-jyôtir-jñânâdi-sakaḷa-chaushashṭhi-śrutâvatârarum Mîmâṃsa ... ... rhata-samaya-shaḍ-darśanâdhâra-samêtar agnishṭômâdi ... ... sahasra-samayâgragaṇyar anêkar chchatur-bbhâshâ ... ... sâsirada mûnûrvvargge pâ la-pûje (*rest gone*)

16

At the same place.

pratyaksha-vastu-vishayâya jagadd-hitâya
viśva-sthiti-praḷaya-sambhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-Manôbhavâya
tubhyaṃ namaḥ tri-bhuvana-prabhavê S'ivâya ||

svasti samasta-bhuvnâśrayaṃ śrî-pṛithvî-vallaba mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire || svasty akhiḷa-jagad-utpatti-sthiti-praḷaya-saṃhâra- kâla-kâraṇa - Garuḍa-dhvaja - Pannagaśayana-nâbhî-kamaḷâsana-Brahma-Lakshmî-viśâḷa-vaksha-sthaḷa-ha..vatî-sarôja-virâjamânaru Rug-Yajus-Sâmâtharbba-vêdâṅgôpâṅga-lakshaṇa-lakshitaru yajana-yâjanâdhyayanâdhyâpana-pâragaru agnisṭômâdi-sapta-sôma-saṃsthâvabhṛitaru rakta-sarasîruhôdara-daḷa-nibha-Chatur-vvaktra-śâstra-shaḍ-aṅgâshṭâdaśa-smṛiti-purâṇa-kâvya-nâṭakârtha-grantha-prayôga-pada-vinyâsa-lalitâṅgôpâṅgar Mâhêsvara-Vaishṇavêty-âdi-samaya-niyamastharu Nyâya-Vaiśêshika - Lôkâyata - Sâṅkya - Bauddha-Mîmâṃsâdi-tarkka-śâstrâgama-pariṇataru saptarshi-samânar êka-vâkyar aśêsha-dik-prakâśita-kîrtti-dhvajaru dvâtriṃśat-sahasra-samayâgragaṇyar śrî-Mallikârjjuna-dêva-labdha-vara-prasâdita-puṇyar appa śrîmad-agrahâraṃ Bêgûra sâsirada mûnûrbbaru Châḷukya-Vikrama-varshada 10 neya Krôdhana-saṃvatsarada Chaitra-bahuḷa 11 Âdityavâra Mêsha-saṅkramaṇadandu ||·yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-nishṭhitaru Kapi-gôtra-pratishṭhitaru Koḷḷagar-adhishṭhitar appa śrîmatu Sôviyaṇa-Bhaṭṭara magaṃ Nâraṇa-Bhaṭṭara magaṃ gôtra-pavitraṃ Appaṇa-Bhaṭṭaru pâda - pûje goṭṭu dêsiga - pravâsigar-âhâra - satrakke devasaluṃ brâhmaṇar uṇbantâgi Naṟila-keṟeya keḷage kachchaviya gaḍiṃbadalu biṭṭa gaḷde kamma ayvattu 50 satrakke maney ondu 1 (*usual final phrases and verses*)

mad-vaṃśajâṟ para-mahîpati-vaṃśajâ vâ
pâpâd apêta-manasô bhuvi bhâvi-bhûpâḥ |
yê pâlayanti mama dharmam imaṃ samastaṃ
têbhyô mayâ vîrachitâñjalir êsha mûrddhni ||

17

At the same place.

(*Lines 1 to 6 the same as in No. 16 above*) svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa-japa-samâdhi-śîla-sampannar aśêsha . . . . Rug-Yajus-Sâmâtharbba-pâragar agnishṭômâdi-viśishṭêshṭa-vidvaj-janaru . . . . . . rasîruhôdara-daḷa-nibha-Chatur-vvaktra-śâstra-shaḍ-aṅgâshṭâdaśa . . . . kârttha-grantha-prayôga-pada-vinyâsa-lali . . . . sampannar appa śrîmad . . . . samasta-guṇa-sampannar appa Âṅgira . . . . charitra Bhâradvâja-kuḷa . . . . dhâraṇiyoḷ . . . . raṇa-vivêki vimaḷa. . . . . râjita . . . . . saṃyak-kuḷâbdhîndra .... mâdiyaṃ dyunadî ... ... S'ântana || âtaṃ pâda-pûjeyaṃ ... ... Châḷukya-Vikrama-kâlada 13 neya Vibhava-saṃvatsarada Â ... ... Bṛihaspati ... ... dina sôma-grahaṇa-tithi ... . sarbba-namasyaṃ chandrârkka-târaṃ saluttam ... ...

18

At the same place.

namas tuṅga &c. ||

viśuddha-jñâna-dêhâya tri-vêdî-dibya-chakshushê |
śrêyaḥ-prâpta-nimittâya namas Sômârddhadhâriṇê ||

Gaṇa...svasti samadhigata-pañcha-mahâ-sabda-mahâ-maṇḍaḷêsvarṃ Kâḷâñjara-pura-varâdhîśvara suvarnna-vrishabha-dhvaja ḍamaruga-tûryya-nirgghôshaṇa Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa mâna-Kanakâchaḷa subhaṭar-âditya kaligaḷ-aṅkusa gaja-sâmanta śaraṇâgata-vajra-pañjara pratâpa-Laṅkêśvara para-nârî-sahôdara Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava nissaṅka-malla namâdi-samasta-prasasti-sahitaṃ śrîmatu bhuja-baḷa-chakravartti Tribhuvanamalla-Bijjaṇa-Dêv-arasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire || svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêsvaraṃ Kôḷâla-pura-varâdhîsvaraṃ Nandagiri-nâthaṃ mada-gajêndra - lâñchhanaṃ Padmâvatî-labdha-vara-prasâda .mṛigamadâmôda Gaṅga-Gâṅgêya jayad-uttaraṅga mârkkôla-Bhairavaṃ nâmâdi-samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ Nanniya-Gaṅga-Permmâḍi-Dêv-arasaru Yeḍevaṭṭe-yepa . . Beḷḷave-yeppattumaṃ Narive-ḷigeyumaṃ anâdiy-agrahâraṃ Bêgûraṃ sukhadin âḷuttam ire |

vṛi || bêḍidaḍ allad îyadu niḷimpa-kujaṃ karad îva dânadiṃ |
nôḍe surâvanîjam adu pêḷ doreyê maṇi chintisalke kai- |
gûḍuvad allad irddaḍ adu tâṃ kuḍad artti-janakke râgadiṃ |
nîḍ irad îvan î-vasudheyoḷ sale Nanniya-Gaṅga-bhûbhujaṃ ||

svasti yama-niyama - svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-japa-samâdhi - sîla-sampannar appa śrîmad-anâdiy-agrahâra Bêgûra sâsirada-mûnûrvvar entene |

mattêbha || śaraṇâyâta-ripu-brajâ-kuḷa-kubhṛid-gambhîra-nîrâkarar |
ddurita-drôha-virôdhi-vâraṇa-ghaṭâ-bhyûhakke pañchânanar |
ddhareyoḷ mârkkoḷuv-ugra-vairi-rajanî-saṅghâtamam tûḷva bhâ- |
sura-sûryyâṃśuv enalke sâsirada-mûnûrvvar yaśô-mûrttigaḷ ||

kaṃ || pratyêkam â-dharâmara- | satyada sanchada kulâbhimânada jasad on- |
d aty-unnatikeyan Ajanuṃ | nitya-sthitam eyde pogaḷal êṃ neṟadapanê ||

â grâmadali |

vṛi || śrî-sura-siddha-kinnara-narôraga-kimpurushâdi-vandyan Ab- |
jâsana-saṃstutaṃ Nagadharârchchitan indu-dharaṃ surêśvaraṃ |
Vâsava-pûjitaṃ ravi-śaśâṅka-hutâśana-nêtran oldu dê- |
vêśan Umêśan îge sukha-sampadamaṃ sale Mallikârjjunaṃ ||

â-tribuvana-svâmiya pâdârâdhakaṃ S'aṇaṅgiyara sênabôva Mâlimayyan entendaḍe |

champa || sakaḷa-kaḷâ-kaḷâpa-bahu-vidye-vichâradoḷ Indra-mantriyaṃ |
prakaṭita-kîrtti tatva-naya-kôvida kâbya-purâṇa-nâṭaka- |
prakara-mahatvadoḷ Manuvan êḷisuvaṃ Chaturâsya-vaṃśa-var- |
ddhakan ivan endu Mâdiyaṇanaṃ pogaḷguṃ dhareyoḷ jagaj-janaṃ ||

â-vibhuvina satiy entene |

Ratigam Arundhatigam Vâk- | satigam nûrmmadi vilâsad-unnatiyindam |
pati-bhaktiyin auchitya- | sthitiyim Kêtabbey esedal î-vasumatiyol ||

â-dampatigalinge |

kam || kshîrâmbhôdhiyol udayipa | târâdhipan-ante Mâdimayyana garbbhâm- |
bhôrâśiyol udayisidam | rârâjita-viśada-kîrtti-dhâmam Sômam ||

mattê || S'iva-pâdâmbuja-sêve sêve S'iva-dharmmam dharmmav âptam S'ivam |
byavasâyam S'iva-pûje mantrame mahâ-pañchâksharam Bânanind |
avanî-chakradol aggalam mahimeyol Mâhêśvaram Sômanam |
bhuvanôddâmanan onde-nâlageyol inn ê-vannipam bannipam ||

mattam || âtana guruvina prabhâvav entene |

munisindam kadalam kadangi kudivant â-tâpi-Vâtâpiyam |
ghanam app ond udarâgniyim kidisi Vindhyâdrîndramam tad-vilô- |
chanadim nôdi nijâjñeyim nilisid â-Kumbhôdbhavam kôpa-sañ- |
janitam Bhâskara-Dêvanol samane sauchâchâra-nih-kôpiyol ||

ka || guru Bhâskara-Dêvam Sura- | guruge samam tande Mâdimayyam deyvam |
paramârtthan Haram enal î- | dhareyol Sômeyana dorege dhanyarum olarê ||
âtana sahajâta-yugar | unîti-vidar mMalliyannanum Masaneyanum |
bhû-taladol . . ta saha- | jâtangam bhaktar avanim perar olarê ||

â-sênabôva-Sôva-Gauda Mâdimayyange śrêyôrttham âgi svasti S'aka-varshsha 1081 Bahudhânya-samvatsarada Bhâdrapadad amâvâse-sûrya-grahana-dina-traya-sankramana-byatîpâta-punya-tithiy andu sâsirada mûnûrvvaringe pâda-pûjeyam kott odambadisi Uttara-Mallikârjjuna-dêvargge snâna-naivêdya-khanda-sphutita-jîrnnôddhârakke Hulichavayala mânyada keyyolage dêvara gadimba ... gadde kamma 25 ûrim haduvalu Telligagereya kelagana mânyada ... olage â-gadimbadalu kamma 15 int î-dharmmaman â-chandrârkka-târam-baram saluttam ire (*usual final verse*) î-sâsanad kallam Māravaliya ... Yamiyanna ... suvariya Nâdimayyana likhitam ||

19

At the same place.

ôm || pratyaksha-vastu-vishayâya jagadd-hitâya
viśva-sthiti-pralaya-sambhava-kâranâya |
sarvvâtmanê vijita-kôpa-Manôbhavâya
tubhyam namas tri-bhuvana-prabhavê S'ivâya ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhattârakam Satyâśraya-kula-tilakam Châlukyâbharanam śrîmat-Trailôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire | tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-mandalêśvaran udâra-Mâhêśvaram chalake bal-gandam sauryya-mârttandam patig êka-dâdam sangrâma-Garudam manuja-Mândhâtam kîrtti-vikhyâtam gôtra-mânikyam vivêka-Chânâkyam para-nârî-sahôdaram bîra-Vrikôdaram kôdanda-Pârttham sanjanya-tîrttham mandalika-kanthîravam para-chakra-bhairavam râya-danda-Gôpâla maleya-mandalika-mriga-śârdûlam śrîmat - Trailôkyamalla - Dêva-pâda-pankaja - bhramaram

man-mahâ-maṇḍaḷêśvaram Lakshmarasar Banavâse-pannir-chchhâsiramumam dushṭa-nigraha-viśishṭa-pratipâḷanadim sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire | Eḍevetṭ-erppattarkkam Jyôgayyam manneyau âgi sukhadin âḷutt ire ||

kanda || kari-ghaṭegaḷ-oḍḍanoḍey iṟi- | d ari-baḷamam geldu chakri Tailapanam saṅ- |
garaḍoḷ mechchisid adaṭam | para-baḷa-mallam pratâpi Kontada-Bîram ||
śrîmad-Vaiśyânvayadoḷ | sâmânyame Baḷcha-kulada Kontada-Bîraṅg |
â-mahimey-uttavam maga- | n î-mahiyoḷ negaḷdan avana taneyam Sômam ||
âtana su-putran ahita- | vrâta-bhayaṅkaran udâri gôtra-pavitram |
nîti-vidam dharmmaṇyam | bhû-taḷadoḷ negaḷda Biruda-Sarvvanyâṅkam ||
Hara-charaṇa-kamaḷa-bhṛiṅgam | dhuradoḷ peṟapiṅgan anya-vanitâ-putram |
sthira-vâkyam budha-mitram | sura-taruv eredavarge Biruda-Sarvvanyâṅkam ||

âtam Mârasiṅgana Bêhûral iḷdu Birudasarvvajñaghaṭṭa-modalâge palavum keṟegaḷam kaṭṭisi tanna kaṭṭisida Sarvajñagaṭṭiṅgam alliya Mallikârjjuna-dêvara maṭhada vidyârtthigaḷ-âhâra-dânada śatrakkam Pâvaṭa . . . manneyam Jyôgayyanumam Bêhûra Sânta-Gâvuṇḍanum Kêta-Gâvuṇḍanuman oḍambaḍisi śrîman-mahâ-maṇḍaḷêśvaram Lakshmarasar alli sarvva-namasyam âge paḍedu Saka-varsha 988 neya Parâbhava-saṃvatsarada Bhâdrapadada puṇṇame-Sômavârada sôma-grahaṇa-parvva-nimittadim śrîmat-Kâśmîra-paṇḍita-dêvara śishyar svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-japa-samâdhi-shaḍ-aṅgôpahârâdi-sampannar appa śrîmat-Triḷôchana-paṇḍita-dêvara kâlam karchchi dhârâ-pûrvvakam Mallikârjjuna-dêvara gaḷdeyim paḍuvalu pokkariṇiyim baḍagalu biṭṭa gaḷde ... ... Birudasarvajñagaṭṭiṅge keṟe-goḍaṅgege keṟeya keḷage .... mattar ondu 1 (*usual final phrases and verses.*)

20*a*

At the same place.

pratyaksha-vastu-vishayâya jagadd-hitâya
viśva-sthiti-praḷaya-saṃbhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-Manôbhavâya
tubhyam namas tri-bhuvana-prabhavê S'ivâya ||

prachaḷita-ravîndu-maṇḍaḷam âkuñchita-S'êsham uchchaḷaj-jaḷadhi(ḥ) |
uddhûḷitasya S'ambhôr ubhaya-karâsphâḷanam jayati ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa sâhasâḷaṅkaraṇa gaṇḍaroḷ gaṇḍam têja-mârttaṇḍam śaurya-Nârâyaṇam chatura-Chârâyaṇam chauvâṇa-Sahasrabâhu ripu-râja-Râhu kîrtti-Vidyâdharam vikrama-S'rîdharam kôdaṇḍa-Râmam mârppaḍe Bhîmam mallikâmôdam tyâga-vinôdam ari-râya-taleya karavattam râya-pratâpâdityam gaṇḍa-baṅgâram Kali-yuga-nîṟam ripu-nṛipati-hṛit-sellam Jagadêkamallam śrîmaj-Jayasiṃha-Dêvar nija-vijaya-kaṭaka-samanvitam lîlâ-vilâsadinde Tagiriḷaneleviḍinoḷ Saka-varsha 953 ya Prajâpati-samvatsarada Paushya-suddha-pañchamî-Bṛihaspati-vârad andu Banavâsi-pannir-chchhâsirada kampaṇam Eḍevettav-eppattara baḷiya Bêhûra Mârasiṅga-Gâvuṇḍam Jagadêkamalla-Gâvuṇḍa-vesarumam samasta-râjya-chihnamuma aṅkagâbhinava-têjamumam paḍedu tanna tammam Dêka-Gâvuṇḍam mâḍisida S'ivâlayakke khaṇḍa-sphuṭita-nava-karmma-pûjâ-nimittam vṛitti vêḷkum endu binnapam geyye tad-varshâbhyantarad uttarâyaṇa-saṅkramaṇadandu dêvatârchchanânantaram dêva-dvija-guru-sâkshiyam aṇṇam Vijayâditya-Dêvana praadhân

Padmanâbhayyana Guṇavarmmayyan-âṇatiyiṃ â-dêguladа kereya keḷage kachchaviya gaḷiṃ-badoḷe biṭṭa gaḷde gaḷeya mattar 3 beddale mattar 5 aḍakeya tôṭadalu varshakke maradal ond aḍake eleya suṅka maneya nelasaṇaṃ mûḍaṇa per-bâgiliṃ poṟage | teṅka sêtuvina baḍagaṇa-kôḍi | mûḍa dêvâlayaṃ | baḍaga Nêṟilakeṟe | nandâdîvigege gâṇaṃ ma 6 ṟu

20*b*

mattam â-nâḍa manneyaṃ ari-nṛipa-madêbha-(kumbhi)-kuṃbha-sthaḷa-sphâḷana-kisôra-kêsarî para-baḷa-kêsarî | vairi-baḷa-jaḷadhi-baḍavânaḷaṃ | drôha-kâḷânaḷaṃ | vikrânta-tuṅgaṃ | Chavvana siṅgaṃ | parivâra-chintâmaṇi | su-jana-chûḍâmaṇi | ripu-nṛipati-nikshatraṃ | gôtra-pavitraṃ | pratipaksha-râkshasaṃ | yuddha-samakshanuṃ | nuḍidante gaṇḍaṃ | gaṇḍa-prachaṇḍaṃ | śrîmatu manneyaṃ Jôgayyaṃ Saka-varsha 971 neya Virôdhi-saṃvatsarada Mâghad-amâvâsye-Maṅgaḷa-vâra-vyatîpâta-sûryya-grahaṇad andu Bêhûra Mallikârjjuna-dêvage alli tanage naḍeva mâṇyada keyyoḷage biṭṭa gaḷde 9 gaḷeya matta 1 â-kaṃpaṇada baḷiya Navileyale berddala mattar 2 Dêvaṅgêriya mane . . initumaṃ pratipâḷisuvar | (*usual final phrases and verses.*) ... Kâḷamukha-samaya-samuddharaṇar śakti-parisheya bhujaṅga ... ... Kâśmîra-paṇḍita-dêvara śishyar .... samâdhi-saṃpannar appa śrîma ... ... kâlaṃ karchchi dhârâ-pûrvvakaṃ mâ ... ... śrî-Mallikârjjuna ... ...

25

At Arasanagere (same hobli), on a stone in front of the Dûdihaḷḷi Channappa's house.

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1437 neya Yuva-saṃvatsarada Vaiśâkha-śu 3 lu śrîmatu Âpastaṃbha-sûtrada Harita-gôtrada Kôṭhîśânvayada Mâdhavârâdhya-oḍeyara kumâraru Hariharârâdhyarige Âśvalâyana-sûtrada Vaśishṭa-gôtrada Haṇṇi-Mâdarasara makkaḷu S'ivana-samudrada Tipparasara makkaḷu Triyaṃbakarasaru koṭṭa agrahârada śilâ-śâsanada kramav ent endare Kṛishṇa-Râya-mahârâyaru sukhadiṃ râjyavan âḷuttaṃ yiddalli â-râyaru namage nâyakatanake pâlisida Mâḷênahaḷḷi-sîmege saluva Mâdaravaḷḷi-grâmad - oḷagaṇa Bayirâpurav emba grâmavanu prâkali sûryyôparâga-puṇya-kâladalli śrî-Hariharanâtha-prîtiy âgi Harihara purav âda Bayirâpuravanu nimage sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakav âgi koṭṭev âgi â-grâma-maṇḍala hoḷê-daṇḍey âgi vâsakke saṅkôchav âgal âgi Arisinagêri-sîme-oḷage grâma-maṇḍalakke takkashṭu bhûmiyanu dhârên eṟadu Vâmana-mudre-kallanu neṭisi koṭṭev âgi â-Bayirâpurada holada chatus-sîmeya vivara (*after details of boundaries*) yint î-chatus-sîme-oḷag-uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têja-sâmyagaḷanu â-chandrârkka-sthâyigaḷ âgi nimma santâna-pâraṃparey âgi sukhadiṃ bhôgisi bahiriy endu nâvü naṃma sva-ruchiyinda oḍaṃbaṭṭu koṭṭa Hariharapurav emba pratinâmadhêyav âda Bayirâpurada agrahârada śilâ-śâsana || (*usual final verses*)

sarvêshâṃ chharditaṃ bhuṅktê śvâpi sva-chchharditaṃ na tu |
tataḥ kashṭatarô nîchaḥ sva-dattasyâpahârakaḥ ||

Triyaṃbaka-dâsa baraha śrî ||

26

At Hittala (same hobli), on a stone at the sluice of the tank-bund.

svasti ... ... parmêśvara parama-bhaṭṭâraka Satyâśraya-ku ... ... vijaya-râjyam uttarôttarâbhi- ... ... Saka-varsha 99 ... ... Virôdhi-saṃvatsara-Mârgasira-bahuḷa ... ... svasti Nâgavâḍiya Dêvarâsi-Jîyara bareda ... ... nakâchâriya siṅga Lôkôjana kaṇḍaraṇe maṅgaḷam ahâ . . . .

27

At Mâdaravaḷḷi (same hobli), on a stone near the Hanumantarâya temple.

S'ôbhakṛitu-saṃvatsarada Mârgaśira-śu 10 lû śrîmatu Keḷadi-Veṅkaṭappa - Nâyakara bhaktîli Ânandapurada Champakâ-sarasi-mahâ-mahattina maṭhada dharmmake śrîmatu Keḷadi-Sômaśêkhara-Nâyakaru | tamma bhaktiyali châturmâsyada S'ivârpitada bagge uttârâ koṭṭaddu | Mahadêvapurada sîme - vaḷagaṇa Mâdaravaḷi - grâma 1 nu S'ivârpitavâgi biṭa grâmake nirvighnam astu

28

At Taralagaṭṭa (same hobli), on a stone in front of the Basava Temple.

śubham astu svasti śrî-vijayâbhyudaya-S'âlivâhana-śaka-varsha 1492 neya Pra ... . sara śûla .... parivrâjakâchâryar âda .... pâda .... tîrtha śrî-pâ .... Râmachandradêvara .... ḷadiya-Sadâśiva .... Râmarâja-Nâyaka .... puṇyav âgabeku yendu ... ... mege salu hataya .... sâsanakke śubham astu

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29

At Kûḍagere (Beḷandûr hobli), on copper plates.

(I *b*) siddham || śrî-vijaya-Vaijayantyâṃ dharmma-mahârâjaḥ Svâmi-Mahâsêna-mâtṛi-gaṇânudhyâtâbhishiktaḥ Mânavyasa-gôtrô Hâritî-putraḥ pratikṛita-svâdhyâya-charchchakaḥ Kadambânâṃ śrî-vijaya-S'iva-Mândhâtṛi-varmmâ (II*a*) anêka-suchirêṇôpachita-vipula-puṇya-skandhaḥ âhavârjjita-vipula-parama-dṛiḍha-satvaḥ sa vatsarê dvitîyê Vaiśâkha-paurṇamâsyâṃ Kodmâla-grâmê sîmni sa-pânîya-pâtaṃ sa-dakshiṇaṃ su-khaṭva-vâsaudanaṃ (II *b*) a-bhaṭa-pravêśaṃ a-taskaravishṭakaṃ Kauṇḍinyasa-gôtrâya dattânuyôgâya Taittiriya-sabrahmachâriṇê Dêva-śarmmaṇê Modekarani-nâma-pâlaṃ râja-mânêna viṃśati-nivarttanaṃ kêdâraṃ dattavân (III *a*) pramâdât adharmmâd vâ yô'syâbhihartâ sa pâtaka-samyutô bhavati uktañ cha

sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shahasti-varsha-sahasrâṇi narakê pachyatê tu saḥ ||

yô'sya abhirakshitâ sa tat-phala-bhâk uktañ cha

bahubhir vasudhâ bhuktâ râjabhis Sagarâdibhiḥ |
yasya yasya yadâ bhûmiḥ(bhûmas)tasya tasya tadâ phalaṃ ||

Dâmôdaradattêna rahasyâdhikṛiêna likhitêyaṃ paṭṭikâ

30

At the same village, on a stone near the Siddhêśvara temple.

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâra-kam Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jayasiṅgha-Dêvara vijaya-râjyam â-chandrârkka-târaṃ-baram uttarôttarâbhivṛiddhige saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varêśvaraṃ Châmuṇḍâ-labdha-vara-prasâdaṃ vairi-ghaṭâ-kêsari su-jana-kaivâran ârôhaka-Triṇêtraṃ Mada-dhunî - dhavaḷaṃ gaja-râja-mallaṃ kaṭakada gôvaṃ ari-baḷa-timira-mârttaṇḍaṃ saraṇâgata-vajra-pañjaraṃ ripu-kuñjarâṅkuśa-nâmâdi-samasta-prasasti-sahitaṃ śrîmad-Iṛiva-Beḍeṅga-Dêvara magaṃ śrîmat-Kundamarasar Banavâsi-pannir-chchhâsiramuṃ Sântaḷige-sâsiramumaṃ Biḷavṛittiyaṃ tri-bhôgâbhyantara-siddhiyindam âḷuttam ire tat-putra samadhigata-pañcha-mahâ-śabda mahâ-sâmantaṃ vijaya-lakshmî-kântan ayyana siṅga siṅgan-aṇugaṃ | samara-prachaṇḍaṃ komara-mârttaṇḍam maṇḍaḷika-kumara-gaṇḍa-gaḷa-gattariy ârôhaka-gaja-kêsari kaṭakam âbhîśa virôdha-nâśaṃ sâmanta-biruda-bhêruṇḍaṃ mûṛu-râya-sâmanta biruda-gaṇḍa-mukha-darppaṇaṃ dushṭêbha-mallaṃ dhûrtta-jana-hṛit-sellaṃ niṭṭ-elv-uḷḷa-biruda-peṇḍati-gaṇḍaṃ sâmanta-Garuḍaṃ Tivuḷa-baḷa-jaḷadhi-mathana-manthanôdbhava-jayâṅganâliṅgita-viśâḷa-bhuja-daṇḍaṃ | etta gâḷi bîsit attaṇa-biruda-peṇḍati-gaṇḍaṃ Kaliyuga-nîraṃ Kundaman-aṅka-kâṛa-nâmâdi-samasta-prasasti-sahitaṃ srîmat-Satyâśraya-Dêvar Sântaḷige-sâsiramaṃ sukha-saṅkathâ-vinôdadindam âḷuttuṃ || Saka-varsha 953 neya Pramôdôt[a] saṃvatsarada Paushya-bahuḷa 13 Maṅgaḷavâramum uttarâyaṇa-saṅkrântiy andu Koḍalâ-tîrthamaṃ mind alliya mûla-sthânaṃ Piṅgaḷêśvara-dêvarggaṃ Svayaṃbhu-dêvarggaṃ nitya-nivêdyaṃ sthânakkam enduṃ tîrthadiṃ teṅka Gâṅgeṛey-êriya keḷage Sattigâla-bayaloḷ Bâḷachandra-Jîyara śishya Sântasiva-Bhaḷârara kâlaṃ karchchi dhârâ-purvvakaṃ koṭṭa gaḷdeḷ gaḷeya mattar eraḍu aṅkadoḷaṃ matta 3 int î-keyge mêrey âvud endaḍe (*here follow details of boundaries*) int î-dharmmaman âr-orvvar pratipâlisidavargge S'rîparvatadoḷ êḷu-kôṭi-liṅgakke nitya-nivêdyam iṭṭa phaḷaṃ sâsir-brâhmaṇargge sâsira-kavileya koṭṭa phaḷaṃ | int idan âr-orvvar aḷid-arasanakke gavuṇḍanakke Vâraṇâsi-Prayâge-Arghyatîrthaṃ-Kuru kshêtradoḷe sâyira-tappodhanamuṃ sâyira-brâhmaṇarumaṃ sâyira kavileyuman aḷida pañcha-mahâ-pâtakana pôda-lôkakkê pôdan adhô-gatig iḷidaṃ || (*usual final verses*)

31

On a stone west of the same temple.

śrîmatu svasti vijayâbhyudaya-S'âlivâhana-śaka-varusha 1453 neya Vikṛitu-saṃvatsarada S'râvaṇa-śuddha 1 lu Taḷiya-Mâdharasa-Nâyakaru Sidai-dêvarige hagalu naivêdyakke biṭṭa bhûmi Aragada ayigaṇḍugaḷa hola mâḷada tôṭada voḷage nûṛu mara (*usual imprecatory phrases*) Kaliseya-Basavana baraha

32

On a stone east of the same temple.

śrî

nam as tuṅga &c. ||

Sâlivâhana-saka-varusa 1474 parivar[ta]nege saluva Paridhâvi-saṃvatsarada Kârtika-śu 1 lu Râjapurada Chennavîraṇṇa-Vaḍeyaru Kuḍigeriya Sidai-dêvarige Taṛigiriyappa-Nâ[ya]karu tamage

koṭṭa Kuḍigeriya voḷagana bhûmi kha 5 aksharadalu ayi-khaṇḍugada gadeyanu udina-vaḍeya kajjâyake koṭṭevu yî-bhûmige namma S'iva-sôdara-śisyaru âr-obbaru aḷipidare Râjapurada-Voḍêru-dêvara padake tappidaru | (*usual final phrases*) śrî-Virûpâksha Kaliseya Basavana baraha

33

On a stone in the enclosure of the same temple.

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmaj-Jayasiṅgha-Dêvara vijaya . . . . . â-chandrârkka-târaṃ-barav uttarôttarâbhivṛiddhige salu . . . . padmôpajîvi samadhigata-pañcha-mahâ-śabda ma . . . . . . ḷêsvaraṃ Banavâse-pura-varêśvaraṃ Châmuṇḍâ-labdha-vara- ... ... ri-ghaṭâ-kêsari su-jana-kaivâran ârôhaka .. .. dâna-dhavaḷaṃ gaja-râja-mallaṃ matta-mâtaṅga-bhî............. vajra-pañjaraṃ ripu-kuñjarâṅkuśaṃ ari-baḷa-timira-mâ ... ... gaṇḍaṃ saṅgrâma-Râman abhimâna-Mêru jasa ... ... para-Vidyâdhara kaṭakada gôvan achaḷita-dhairyya ... . daḷa nityô ... -jvaḷana . . . . -visphu ... ... râja-ghaṭa-sarppaṃ maleya ... ... prahâri anêka-kshmâpâḷa-chûḍâmaṇi ... ... maṇḍaḷika-nâga-dâvaṇi maṇḍaḷika-bandi ... ... vairi-gharaṭṭa maṇḍaḷika...... ... ... gharaṭṭa śrîmad-Iṟiva ... . śrîmat-Kundamarasar b Ba ... ... Sântaḷige-sâsiramumaṃ ... ... bhôgâbhyantara-siddhiyindam â ... ... 9 neya Prabhava-saṃva ... ... vâramum uttarâ ... ... taḍiya kapile ... ... modala kampaṇa ... ... Mûlasthâna-Piṅga ... ... sthânada Bâḷachandra ... ... yara kâlaṃ karchchi dhârâ-pûrvvakaṃ .... keyyamaṃ âlipudu (*here follow details of gift and final phrases and verse; rest illegible.*)

35

At bêchirâkh Sâdagaḷale attached to the same village, on a stone.

(*Upper part gone*) Harihara . . . . sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irddalli śrî . . . . . . pradhâna Mâdarasa-Oḍeyaru Âraga-Gutti-modalâda male-dêśada râjyavan âḷuttam irdda kâḷadalli S'aka-varusha 1299 neya Piṅgaḷa-saṃvatsarada Kârttika-śuddha 13 Guruvâradalu śrîmatu Hâṛahaḷḷi- nâḍ-oḷagâda Kaṇṇûru yeraḍ-ag(h)rahâ . . . haḷḷi-Gâvaṭûru eraḍumaṃ yerppattu-haḷḷi-oḷagâda â-agrahârada aśêsha-mahâjanaṅgaḷû â-nâḍa samasta-gauḍu-prabhugaḷu Gautama-grâmada beṭṭada Nârasiṃha-dêvarige â-Gautama-grâmada kaṭu-ba-yala guṭṭada nâleya gadeyanu Koḍamani Râmaya-Nâykana maga Taḷa-Nâykanu â-Hâṛahaḷḷi-nâḍa mahâjanaṅgaḷa â-samasta-nâḍavarige binnahaṃ mâḍi Nârasiṃha-dêvara amṛitapaḍige bi[ra]ṇyô-daka-sahita dhâreyan eṟasidanu yî-dharmmavaṃ samastaruṃ pratipâlisuvaru (*usual final verses*)

36

At Hire-Hâraka (same hobli), on a mâstikal in the back yard of Bôrêśvara-dêva's maṭha.

śrî

namas tuṅga &c. ||

Yimmaḍi-Pratâpa-Dêva-Râyaru sukha-râjyam geyiva S'aka-varuśa* sâvirada munnûṟa aṟuvatta-êḷa-neya Râkshasa-saṃvatsarada Mâgha-bahuḷa 1 llu Hârikada Râma-Gavuḍara makkaḷu Bhayirava-

*So in the original: 1367=Raktâkshi, 1358=Râkshasa.

Gavuḍaru svarggastar âdalli avara madavaḷige Bhayiri-Gavuḍiyu kûḍi sahagamanava mâḍidaru Gôve Chandraguttiya Mallarasa-Oḍeyara kâ'ad'a'i mukutar âdaru

37

On another mâstikal in the same place.

svati śrî jayâbhyudaya-S'aka-varusha 1339 neya varttamâna-Hêmaḷambi-saṃvatsarada Bhâdrapada-su 8 Maṃ śrîman-mahârâjâdhirâja paramêśvara śrî-vîra-pratâpa-Dêva-Râyaru Vijeyânagariya siṃhâsanadalli sukha-saṅkathâ-vinôdadi samasta-râjyamaṃ pratipâlisutt iddalli Dêva-Râya-Oḍeyara nirûpadiṃ Gôve Guttiya râjyavanu Virupa-daṇṇâyakaru Chandraguttiyali yiddalli avara saṃmukhakke Râma-Gavuḍaru hôgi yiddu alli dêvara pâdava kûḍidanu â-sthitiyanû Yirugappa-Voḍeyaru chittayisi Guttiyinda Hârikake kaḷuhidalli Râma-Gavuḍa strî Bomma-Gavuḍi â-Râma-Gavuḍara kûḍi sahagamanaṃ mâḍi Râma-Gavuḍaru Bommakkanu svarggava sûregoṇḍaru endu barada śilâ-śâsanakke maṅgaḷa mahâ śrî śrî śrî

38

At the same village, on a vîrakal called Lipikallu-Bhûttappa to the east of the Channaiyana-katte.

svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍalêsvaraṃ Paṭṭi-Pombuchcha-pura-varâdhîsvaraṃ Padmâ . . . bdha-vara-prasâdaṃ Sântar-âdityaṃ sakaḷa-jana-stutyaṃ śrî-Vîra-Sântara-Dêva . . . . . vinôdadiṃ râjyaṃ geyyutt iralu aras-aṅka-gâḷaṃ koṇḍeyara gaṇḍaṃ strî-Manmatha . . . . . sâhaṇi râjyaṃ geyyutt iralu ây-Annadâni-Bîvaṇaṃ svasti Saka-varisha 1114 neya . . . . kritu . . . . . . rttika-su 10 Bri | Uddareya Ekalarasaṃ Jambûra-ṭhâṇântarav âgiddalli haḍavaḷa-Mâbiyaṇṇa . . . . . gâḷa-Gauḍaṃ nâḍ-âḷan erahikoṇḍu hariḍu muttidalli Ekkalarasaṃ horavaṭṭu kâdi keḍisi keṭṭôḍi . . . Bîvaṇaṃ taguḷdu kudureyaṃ tividu haṇa kaḷigoṇḍu tâgi taḷt iridu svargga-prâptan âda avara . . . . Bîyavve kalla niṟisuvalli kûḍe sattu svarggavaṃ sûregoṇḍaḷu ||

Sûḷiya bhûshaṇadante ka- | pâḷamayaṃ prithviyante nava-khaṇḍamayaṃ |
lâḷa-biviyante tale-para | d-âḷamayaṃ Bîvan iṟida samarâṅgaṇadoḷ ||

39

At Abbikoppa (same hobli), on a stone in the Channalasava's field.

Mann atha-saṃ Âśâ[ḍa]-su 7 lu śrîmatû Bâḷeyahaḷḷiya siṃhâsana-kartarâda Channavîraṇ-Oḍeyaru-Dêvaru | Abbeyadalu . . . . sânda gelisida nanda . . geya pâliya kramavuv entendare namage pura-vargaḍolage saluva Abbeyakoppa-grâmad-oḷagaṇavara kaiyinda ninage . . . . . . gaddeyanu nâvu ninage . . . . yâgi śiḷâ-lêkhana . . . pâlisidev âgi nînu â-gaddeya sarva-phalavanu anu . . . . nînu ninna santâna-pâramparyêṇa â-chandrârka-stâyiy âge sukhadiṃ bhôgisi . . srâyaṅge sâkhiya kâlakke namma pala . . paḍi . . endu samarppisi . . âr obbaru yint î-nâḍa sênara pârupatya-kartaru (*usual final phrases*) . . . . .

40

At Chikka-Beḷuguñji (same hobli), on a vîrakal built into the roof of the Vîrabhadra temple.

namas tuṅga &c. ||

Saka-varusha sâ 1353 neya Sâdhâraṇa-saṃvatsarada Kârttika-ba 13 svasti śrî râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Vijaya-Râya-mahârâyara kumâra Dêva-Râya-mahârâyaru Vijayanagariya-paṭṭaṇadallu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyaüttam irddu Gôve Chandraguttiya râjyavanu bhaṇḍârada Ârsappagaḷa maga Handiya-Râyan âḷuttam irddalli Posagundada Sômayi-dêvara sthânika . . . dinde Sôvi[ya]rasanu mare mâri binnahaṃ mâḍi â-Posagundakke dhâḷiya mâḍidalli â-Posagundada dânamûḷi Hannekereya Sâta-Gavuḍana maga Keñche-Gavuḍa sere sûrehôhalli kâdi bedakalu î-kalu naḍuvalli â-Keñche-Gavuḍana guru S'ivarâtraiya-Oḍeyarige sejyagoḍaneyalli kha 3 da polana dhâren eraḍu âtana svargakke saḷisi baradu kaḍisi naṭṭa kall ûru-bhûmiya dhâren eredavaru Nâga-Gavuḍa Kâmi-Gavuḍa Nâgarasiyâ eraḍu naṭṭa vîragallu î-kalla kaḍidâta Tammôjana maga Kalikôja maṅgaḷa mahâ śrî śrî

41

On a vîrakal in front of the same temple.

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-bala pratâpa-chakravartti Mahâdêva-Râyana daḷavâyi Balige-Dêvanu Kâva-Dêvana mêl etti naḍavalli śrîmatu kaligaṇ-aṅkusa Viṭhala-daṇṇâyakaru kûḍe kûṭakke tapuke daṇṇâyakara gaṇḍa kritake tapu[va] daṇṇâyakara gaṇḍa Viṭhala-daṇṇâyakara Nâyakarâya-Nâyanu kaligaṇ-aṅkusa koṇḍeyara gaṇḍa Garu [ḍa]-Nârâyaṇaṃ Vibhava-saṃvachhara-Vaisâkha-suddha-tadige-Sômavâradalu yuddhadali taḷt iridu meredu sura-lôka-prâptan âdanu

42

At Hirî-Beḷuguñji (same hobli), on a stone in the site of the ruined Viraktamaṭha, west of the village.

nirvighnam astu

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa sâ 1641 neya parivartanege saluva Vikâri-saṃvatsarada Bhâdrapada-ba 2 lû śrîmat-Keḷadi-Sôvaśêkhara-Nâyakar-aiyanavarige Honnappa-S'eṭra maga Nirvâṇayyanavaru arike-mâdi | namm-aḷiya Mali-Seṭru Bêḷuvandûra-sîme | brâhmaṇa Biluguñji-grâmadallu kaṭṭista Virakta-maṭhakke dharmma naḍeyabêk endu | yivara mommaga | Koḷatûra-Seṭru heḷikoṇḍadarinda | yivara kâya-kraya ga 85 nu aramanege tegadukoṇḍu S'ivârppi-[ta]v âgi biḍisi koṭṭadu (*here follow details of gift*) bîjavari bhûmiyanu yî-Koḷaṭṭûra-Sêtra patnî Chenna . . mammaga Basavapa saha biḍisida bhakti-svâsthe

43

At Guttanahaḷḷi (same hobli), on a stone in the S'inappa's field to the north of the village.

svasti śri jayâbhyudaya-S'âlivâhana-śaka-varusa sa 1445 neya Svabhânu-saṃvatsarada Mâgha-bahuḷa 30 Guruvâ | ashṭa-graha-yôga kûḍidali Gadigina Mali-Seṭṭiyara maga Sômi-Seṭiyarige śrî-kara-

ṇada-Triyambaka-arasaru namage Ambaṭekoppada sîmeya mâgaṇiyâgi pâlisida Barûra Guttana-haḷiyalu Barûra śrî-Siddê-dêvara ... tri-kâla-amṛitapaḍige saṭaṇa-khaṇḍugada holake maṅgaḷa mahâ śrî śrî

44

At Barûru (same hobli), on a stone in the enclosure of the Siddhêśvara temple.

śrî-paramêśvaran akshaya- | rûpakan amarôragêndra-vandita-charaṇaṃ |
pâpa-haran appa S'ambhuva- | n âpottuṃ neniya ...... Kalêśvaranaṃ ||

svasti samasta-bhuvanâśraya pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama . . Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêva-vijaya-râjyam utta . . . bhivṛiddhi-pravardhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa . . . nâyakav ari-bhaya-dâyakaṃ sakaḷârtthi-kuvaḷaya-chandara vipra-Vidyâdhara chatura-Chaturânana sauryya-pañchânanaṃ pati-hit Âñjanêya sâhasa-Vainatêya Hara-charaṇa-kamaḷa-sha .. araṇa guṇa-gaṇâbharaṇa daṇḍanâtha-maṇḍana-mâṇikya purâ...Châṇukhya vâg-vadhû-vadana-maṇi-darppaṇa vandi-vṛinda-santarppaṇa saraṇâgata-vajra-pañjara nâmâdi-samasta-prasasti-sahitaṃ śrîman-mahâ-sênâdhipati mâ-pradhânaṃ daṇḍanâyakaṃ Barmma-Dêvarsar Banavâse-pannir-chchhâsiramumaṃ Sântaḷi-sâsiramumaṃ dushṭa-nigraha-śishṭa-pratipâḷaneyiṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire Saka-varsha 999 ya Naḷa-samvatsarada S'râheyoḷ Bidiyabe Bidiyamayyana putraṃ Dâyima-Gôsâsi ûra samîpada teṅkaṇa kereyaṃ kaṭṭisi kâlanta gaḷêlu dharmmamaṃ mechchi Bariyûra-(y)-ûroḍeyaṃ Biṭṭimayya-pramukha-mahâjanam aśêshaṃ nered iḷdu dhârâ-pûrvvakaṃ mâḍi Dâyima-Gôsâsige koṭṭa ûra samîpada guṇigana nâlku matta . . . n â-Dâyima-Gôsâsi alliya Mûlasthânada Siddhêśvara . . . . ttarâyaṇa-saṅkrânti-vyatîpâta Âdityavâra . . . . pûrvvakaṃ mâḍi biṭṭan â-keyyoḷage nivêdyaka . . . . biṭṭa mattaru mûṛu dêvara naṇḍâ-dîvigege . . . . (*usual final phrases and verse*)

45

On copper plates from Gauja-agrahâra (same hobli).

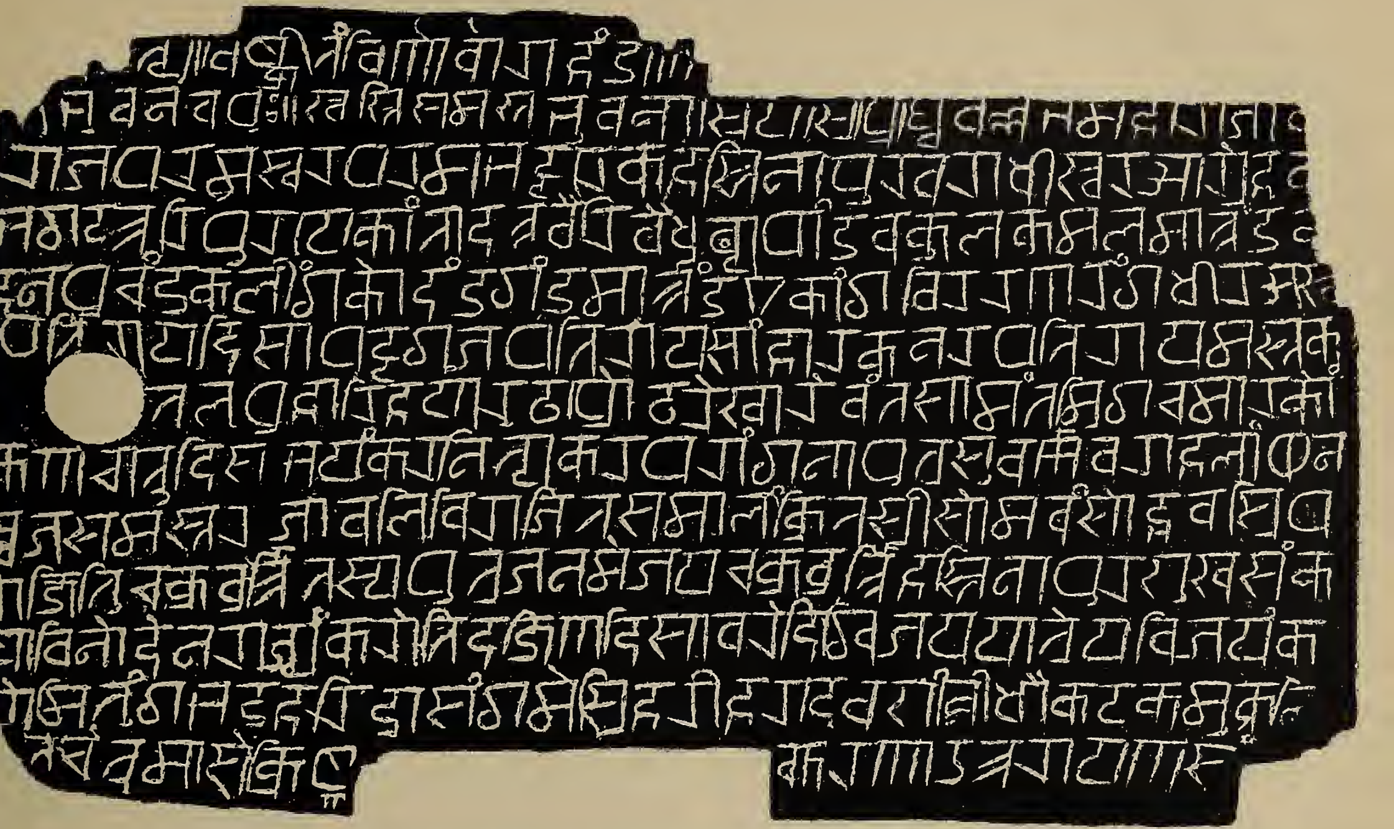
(Nâgari characters.)

Nandi

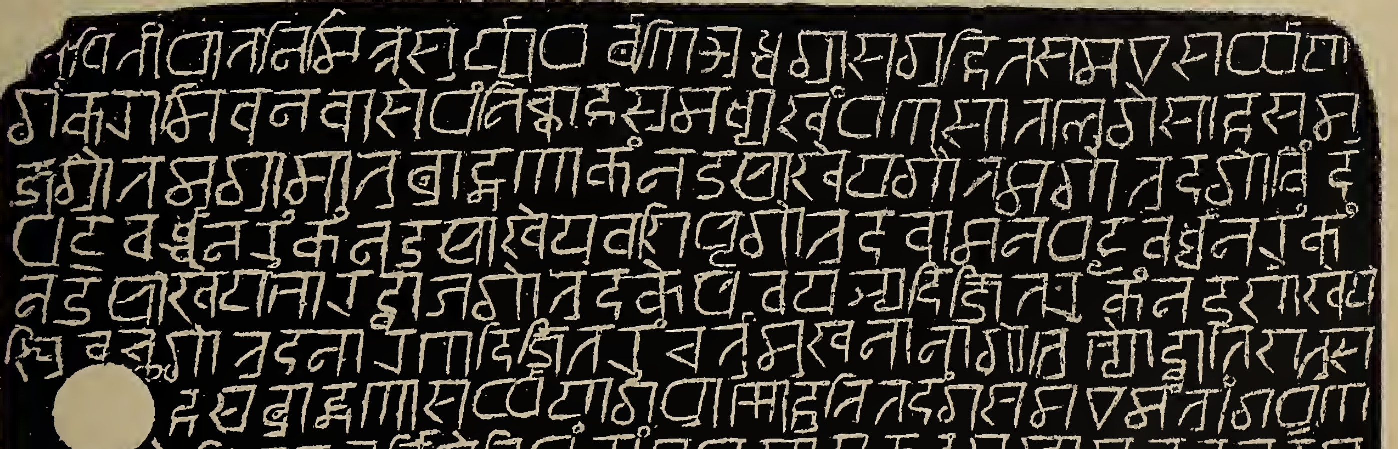
(*I b*) . . . . . . âvishkṛitaṃ Vishṇôr vârâhaṃ kshô . . . . |
. . . . bhuvanaṃ vapuḥ ||

svasti samasta-bhuvanâsraya śrî-pṛithvî-vallahba mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka Hastinâpura-varâdhîsvara ârôhaka-Bhagadatta ripu-râya-kântâ-datta-vairi-vaidhabya Pâṇḍava-kula-kamala-mârttaṇḍa kadana-prachaṇḍa Kaliṅga-kôdaṇḍa gauḍa-mârttaṇḍa êkâṅga-vîra raṇa-raṅga-dhîra Asvapati-Râya-disâpaṭṭa Gajapati-Râya-samhâraka Narapati-Râya-mastaka-tala-prahâri hayârûḍha-prauḍha rêkhâ-Rêvanta sâmanta-mṛiga-chamûra Koṅkaṇa-châtur-diśâ-bhayaṅkara nitya-kara parâṅganâ-putra suvarṇṇa-varâha-lâñchhana-dhvaja samasta-râjâvaḷi-virâjita-samâlaṅkṛita śrî-Sôma-vamsôdbhava śrî-Parîkshich-chakravarttî tasya putra Janamêjaya-chakravarttî Hastinâpurê sukha-saṅkathâ-vinôdêna râjyaṃ karôti dakshiṇa-diśâvarê dig-vijaya-yâtrêyaṃ vijayaṃ karômi Tuṅgabhadrâ-Haridrâ-saṅgamê śrî-Harihara-dêva-sannidhau kaṭakam utkalitaṃ Chaitra-

Ib

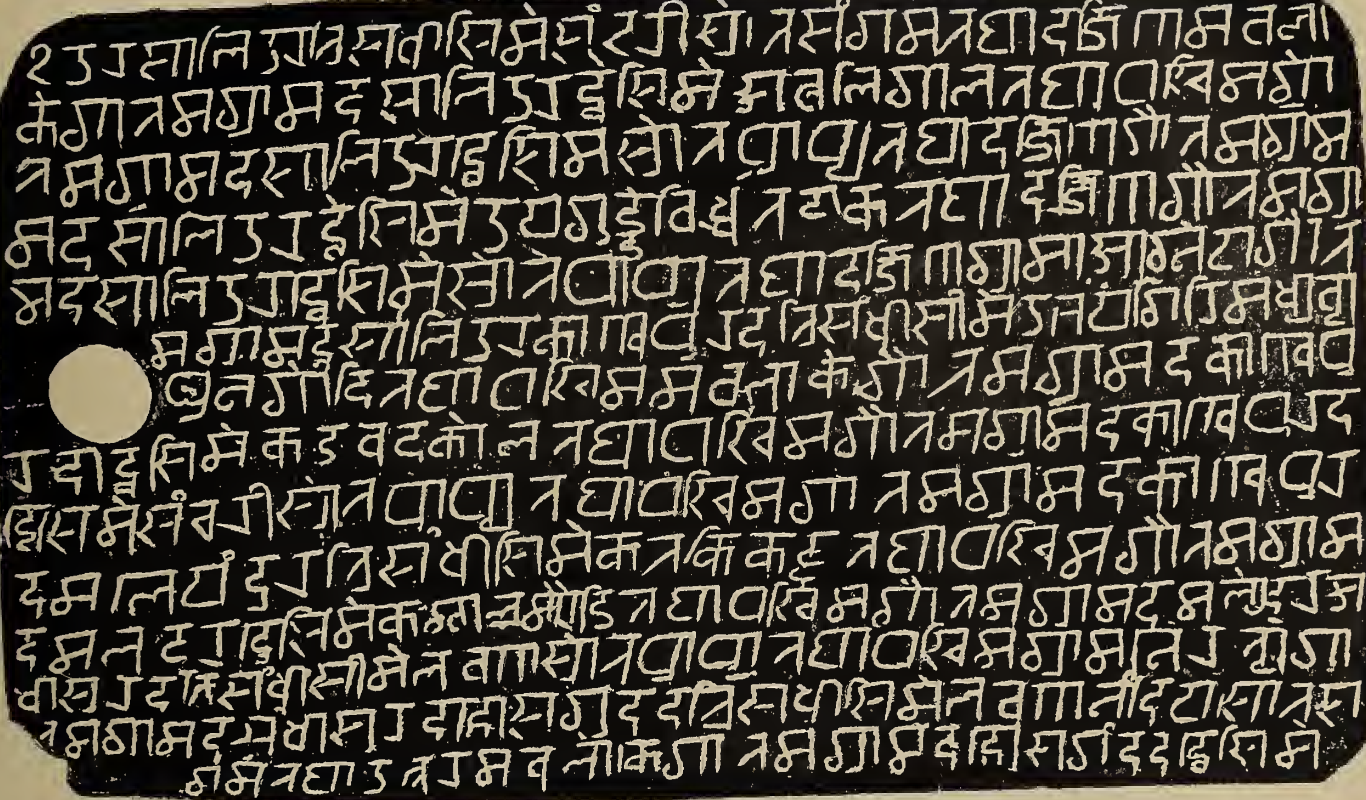


IIa

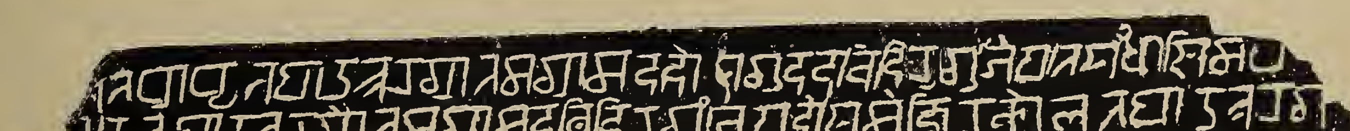


GAUJ AGRAHĀRA COPPER PLATES (SK. 45).

IIb



IIIa



GAUJ AGRAHÂRA COPPER PLATES (SK. 45).

mâsé kṛishṇa . . . . karaṇa-uttarâyaṇa-saṃ . . . . (*II a*) vyatîpâta-nimittê sûryya-parbaṇi arddha-grâsa-gṛihîta-samayê sarppa-yâgaṃ karômi Banavâse-pannirchchhâhasra-madhyê khampaṇa-Sâutalige-sâhasra-madhyê Gautama-grâmât brâhmaṇâ Kannaḍa-śâkheya Gautama-gôtrada Gôvinda-paṭṭavarddhanaruṃ Kannaḍa-śâkheya Vasishṭha-gôtrada Vâmana-paṭṭavarddhanaruṃ Kannaḍa-śâkheya Bhâradvâja-gôtrada Kêśavayajva-dîkshitaruṃ Kannaḍa-śâkheya S'rîvatsa-gôtrada Nâraṇa-dîkshitaruṃ chatur-mukha-nânâ-gôtrêbhyô dvâtriṃśat-sahasra-brâhmaṇâ sarppa-yâga-pûrṇṇâhuti-tad-aṅga-samayê mantrâṅga-praṇamaṃ karôti chakravartti mechchi pañchâṅga pasâya chhatra sukhâsana balada gaddige/aṅka-daṇḍa khaṇḍaṇâ nâḍu biṭṭiga aliya suṅka ashṭa-bhôga-têja-svâmya Gautama-grâma tan-madhya-pravishṭa Nâḍavalli Bâḍaballi Chikka-Hârika Doṇanduru Talaṅgere Sulligôḍu Togaru Gauja Âluru Bâcheyanahalli Champagôḍu Kiṟa-Sampagôḍu êvaṃ dvâdaśa-grâmât sarba-namasya-dhârâ-pûrbakaṃ datta tasya grâmasya sîmântarâṇi kathaṃ (*rest contains details of boundaries and usual final verses*)

45 (*bis*)*

At the same village, on a stone in the enclosure of the Gautamêśvara temple.

(*Front*) svasti śrî sâmanta-Râma-Dêvaṃ...Gautamêśvarâ-bhaṭâraṅge koṭṭadu bali â-chandra-târaṃ nindadu mûnûṟ-âṟavatu devasakke bali || soḍaruṃ â-chandra-târakaṃ prâkâramuṃ gôpuramuṃ Maḷavantu datti | svasti śrî Gautuma-grâmada sâsiravvarguṃ koṭṭavu mûṟuṃ sâle â-chandra-târakaṃ Mavaḷḷiâ mûsâsirvvargguṃ sâle | Brahmapuradâ mahâjanakke sâle Nirvvarêrâ mahâjanakke sâle â-chandra-târakaṃ || Poḷala-sâsirvvarguṃ sâle â-chandra-târakaṃ Kupputûrâ-sâsirvargguṃ sâle â-chandra-târakaṃ Tadamûrâ-sâsirvvargguṃ sâle â-chandra-târakaṃ Miṭṭiseâ mahâjanakke sâle Eleseâ-sâsirvvargguṃ sâle Muṭṭaguppeâ-sâsirvvargguṃ sâle â-chandra-târakaṃ || Tâgaratteâ mahâjanakke sâle â-chandra-târakaṃ Veḷiyavûrâ mahâjanakke â-chandra-târakaṃ eraḍu sâle || Banniûrâ mahâjanakke eraḍu sâle â-chandra-târakaṃ Kesavûra mahâjanakke sâle â-chandra-târakaṃ || Sâṟede-mahâjanakke eraḍu sâle â-chandra-târakaṃ Munniyûrâ sâsirvvarg-guṃ sâle â-chandra-târakaṃ Vêḷuvâyâ mahâjanakke eraḍu sâle â-chandra-târakaṃ Pettiḷadâ mahâjanakke sâle â-chandra-târakaṃ Kâkiyadâ mahâjanakke sâle â-chandra-târakaṃ Pârvvanâ Kochâlge sâle â-chandra-târakaṃ || svasti śrî Digaḷara Besugi koṭṭadu gô-sahas[r]a nâlku-kêrige neṟeye gô-sa[ha]sraṃ śrî-Âdepa-Mudapparâ magana Eḷekêsigaḷa peṇḍara madake Gautamêśvarakke koṭṭadu soḍaruṃ prasiddha-sâleyuṃ â-chandra-târakaṃ kavi . . Kêsiriyamma uyyâ Sante-Eṟeyamma koṭṭadu śâle svasti śrî Medagoṇḍavârâ magan Kavaḍe koṭṭadu soḍaruṃ . vara magan Siridêvan koṭṭadu sâle Gautumêśvara . . . . svasti śrî . . . . permmakkaḷa santâna pârvvanti Niyûra mahâjanakke koṭṭadu sâle â-chandra-târakaṃ . . śrî-Kadab . . . . . gaḷ Eṟeyave dêgula mâḍisi man goṭṭoḷ mâjana . . . . . soḍaruṃ sâleyuṃ chattîsa-sâle â-chandra-târakaṃ (2 *lines illegible*)

(*back*) svasti śrî Maṇarâ-padumaḍigaḷ Gautama-stanakke koṭṭadu sâle â-chandra-târakaṃ svasti śrî Bâṇigâra-Kaṇṇamman Pṛithivî-Gôsâsi-Kaṇṇapparasara magandi bhâgiy akkuṃ aḷivon pañcha-mahâ-pâtakan śâle idu â-chandra-târakaṃ kâvon kalyâṇa- ... gi Arasi-Makottigaḷ Gautuma-stânakke koṭṭadu śrî-Kadambarâ magandir Âjavammarasar (svasti śrî pṛithivî-ballabha mahârâjâdhirâja paramêśva) Kaṇṇâchâriya likhitaṃ svasti śrî pṛithivî-vallabha mahârâjâdhirâja paramêśvara Kannarasaṃ pṛithivî-râjyaṃ geyye Bâṇigarâ magan Kaṇapori-Dharmma-Nâyigage koṭṭa-

*A mistake was made in numbering when the original was printed.

du eraḍu sâle aṭṭ uṇbôdu â-chandra-târakaṃ kâvon kalyâṇa-bhâgi aḷidon pañch-mahâ-pâtakan svasti śrî-Gaṇḍarasar prithvî-râjyaṃ geyye Koḷavara-Kovayan Gautama-stânake koṭṭadu soḍaruṃ sâleyuṃ â-chandra-târakaṃ nindatu kâvon kalyâṇa-bhâgiy akkuṃ aḷivon pañcha-mahâ-pâtakan akkuṃ svasti śrî Âtrêyara bâsadigaḷa Mâgaṭṭira Kavageti . . . Gautuma-stânake soḍaruṃ sâleya koṭṭadu â-chandra-târakaṃ svasti śrî Koḍala-Jakkara Poleyammanâ śâle padineḷu dharaṇa âjaṭṭi â-chandra-târaka kâvon kalyâṇa-bhâgi aḷivon pañcha-maha-pâtakaṃ

(*intermediate lines*) Kappara Kêsaṇṇana magaḷ Lachi Bedajavve puvva sâle kaṃ svasti śrî Seḷa-valada śâleyuṃ soḍaruṃ koṭṭadu â-chandra-târakaṃ kâvon kalyâṇa-vâgiy akkuṃ aḷivon . . . . svasti śrî Sirada Deveḷeyara maga Dâvaṇa Gavudada mahâjanake koṭṭadu sâle â-chandra svasti śrî . . dara Appaḍigaḷ koṭṭadu puvva-śâle â-chandra-târaka svasti śrî Sântaraśar râjyaṃ geyye Vûṅgilana Gavudada mahâjanakke śâle koṭṭadu â-chandra-târakaṃ svasti śrî Ka . . Gôśâsi Gavudada bhaṭâraṅge koṭṭadu sâle â-chandra-târakaṃ

svasti śrî Nekuṇḍara Vâjupêyâjiyâ magan Jannan koṭṭadu sâle â-chandra-târakaṃ śrî Kadamba-ra Ajammarasara Gautama-stânakke koṭṭadu soḍaru â-chandra-târakaṃ kâvon kaḷyâṇa-bhâgi aḷi-von pañcha-mahâ-pâtakaṃ svasti śrî Kavilara magaḷdir Sarvasaṛara Isadigaḷge koṭṭedu Eṛetimasa koṭṭadu purvva-sâle svasti śrî Varigara Polemuḍi koṭṭadu soḍaru â-chandra-târakaṃ svasti śrî Attâruga-Nâgayyana magan Kandeṛeyan koṭṭadu soḍaru panneraḍu gaddaṇa â-chandra-târakaṃ Senendyara S'rî-dêvi koṭṭadu soḍaru â-chandra-târakaṃ svasti śrî Âtteyarada-seṛe-sarvvatiḍyan koṭṭadu śâle â-chandra-târakaṃ svasti śrî Si . . koṭṭadu soḍaru â-chandra-târakaṃ svasti śrî Âtteyara Kêsaṇṇana magan Siridêvape koṭṭadu śâle â-chhandra-târakaṃ

46

At the same place, on two stones.

(1*st stone*) svasti śrîmat-Traiḷôkyamalla-Dêva . . . . Saka-varsha . . . neya Kîlaka . . . . vatsarada Chaitra-su . . Âdivâra ... ...

namas tuṅga &c ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara uttara-Madhurâdhîśvara Paṭṭi-Pombu-chcha-pura-varâdhîśvaraṃ ... ... Padmâvatî-labdha-vara-prasâ ... dita-vipuḷa-taḷâ-purusha-mahâ-dâna ... ... mṛigarâja-lâñchhana-virâjitânvayôtpanna ... ... mayûkhâṅkuram .... maṇḍaḷika-kuḷâchaḷa-vajra-daṇḍa .... âchâryya ... kîrtti-Nârâyaṇaṃ sauryya ... ... pâdârâdhakaṃ para . . . Sântarâditya sakaḷa-ja ... ... san âḷaṅkṛita .... pṛithvî-râjyaṃ geyye .... svasti yama-niya-ma .. .. dhyâna-dhâraṇa .... japa-samâdhi-śîla-guṇa-sam .... vêda-vêdâṅga-pâraga ... . śâstra-purâṇa-kâvya ... ... yôga ... ... chatus-samaya-samudharaṇa ... ... smârttâdi-pramâṇa ... ... Gauj-agrahâ ... ... Gau-tamêśvara-dêvara ... ... śvara-dêvara ... ... kaṇa ... ... karaḍada ... ... sîmeya ... ... raya bîveyanu ... ... râmâ ... ... svasti ... ... rada nelavîḍinoḷ ... ... manoya ... ... arasara ... ... iddanu Châṇn ... ... bêdi śrî-Vîra-S'ântarâdi (*rest illegible*)

(2*nd stone*) ... ... saluva kaṭeyalu ... ... mattaru gaḷeyalu biṭṭaru ... . asâdhyavâgi ... ... (*usual final phrases*) î-śâsana ... ... putra Yadevoḷa ... ... barada praśasti akalik Mârôjana momma Mâjavôja poyda . . (*usual final verse*)

47

At the same place, on a third stone.

namas tuṅga &c. ||
svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍalêśvaraṃ Vikrama-S'ântara S'rîvallabha-Dêvar yama-niyama-svâdhyâya- dhyâna-dhâraṇa-maunânushṭhâna - japa - samâdhi-śîla - guṇa-sampannar appa śrîmad-anâdiy-agrahâraṃ Gauḍada mûvatt-ir-chchhâsira-aśêsha-mahâjanagaḷge Saka-varshada 9 . . ya Prabhava-saṃvatsarada S'râvaṇada . . se-saṅkrânti-byatîpâta-Âdityavâra . . . vvombhattu va . . vareya gaḷe . . yippattuma . . keyya ûra . . daṇa eraḍu bayaloḷage dâna-koṭṭu kâlaṃ karchchi dhârâ-pûrvakaṃ mâḍi viṭṭaru

48

At the same place, on a fourth stone.

. . . . dandu Gautêśvara-dêva . . . . . . tîrtthava mindu dêvargge Sûryya-Sôma-vaṃśâdi . . . bhyantara-siddhiyindaṃ Gauḍamaṃ biṭṭu koṭṭa dharmmavu . . . hâjanada mâna-mahimônnatiyumaṃ perggaḍe . . . deyyanuṃ potthagrâhakaṃ Janârddanayyanu vi . . . . geyyal ad ent endaḍe

śrîmat-tri-bhuvana . . . |
. . jaḷânaḷa-marut-śaśâṅkârkkâtma- |
vyômâshṭa . . . nisida |
Sômêśvaran alte Gautamêśvara-dêvan ||
. . . . pannir-chchhâsirav agnihôtra Manu-mârggara pâ- |
dârchchaneya . . . [mûva- |
tt-ir-chchhâsira bharaṇad-agrahâraṃ Gauḍa ||
vṛi || Sarasijasambhavaṃ paḍeda putraroḷ âdi Marîchiy Atriy Âṅ- |
girasa Pulastya-Dêva Pulahaṃ Kratu sauda Vaśishṭhar êrbbaro- |
ḷ sari dore pâṭi pâsaṭi samaṃ toṇe yint eṇey endu baṇṇikuṃ |
dharaṇi dharâmara-pratatiyaṃ sale Gauḍada puṇṇyamantara ||
Bharataṃ munnaṃ râjyada | bharamaṃ tâḷd iḷdu suṅkamaṃ mârppand â- |
daradiṃ Gauḍada Gautê- | śvara-dêvaṅg ittan eraḍu suṅkada teṟeya ||
piriya-teṟe vaḍḍa-râvuḷav | arasara sâmanta bhukti perjjuṅkaṃ dê- |
varig intu sarbba-bâdhâ- | parihâraṃ Bharataninde vattisi naḍeguṃ ||

int î-dharmmamaṃ sa-vistaraṃ kêḷdu dêvara dêvaṅge nâlku lakkav adakeya vaḍḍa-râvuḷada suṅkamumaṃ perjjuṅkamuma tâvuṃ Bhâskarayyanuṃ dhârâ-pûrbbakaṃ biṭṭu koṭṭar (*usual final phrases*) chitâri-Jakkan-umbaḷi mattar kkeyye maneya danada teṟe . . hâraṃ matt ennad ittar î-mûvatt-ir-chchhâsirav anêka-yuga . . . (*usual final verse*)

49

At the same village, on a vîrakal in the Bhûtana-bana.

Saka-varsha 1081 neya Pramâdi-saṃvatsarada Âśvayuja-śu 1 Sômavâradandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânusṭhâna-japa-samâdhi-sîla-guṇa-sampannaru êkâgra-samâdhi-śâstra-smṛiti-mârgga-nirataru pada-byâkaraṇa-nirṇṇayâṅkaruṃ chatur-vvêda-mukhôdgataruṃ śabda-śâstrâḷaṅkaraṇa . . . . mukha-darppaṇaruṃ japa-dhyâna . . bhâvaruṃ S'iva-pâdârchchi

tarum . . . . . . samaya . . . kṛipâlarum hita . . . . . Brahma-vaṁśôdbhavarum nirṇaya . . . vairi-ghaṭa-sarppa . . . . appa śrîmatu Kumâra-Bîrarasaru . . . . Kâḷa-Saṅkaṇṇa . . . . Hayya kâdi turuvam magurchchi sâyalu dêva-kannakiyaru bandu dêva-lôkakke koṇḍu-hôgal âtana vîratvake mechchi âtana . . bîḍiṅge Gauḍada mûvatt-ir-chchhâsira-aśêsha-mahâjanaṅgaḷu śrîmatu Kumâra-Bîrarasaru . . . . hiḍida . . . . dalu mannisidaru

50

At the same place, on another stone.

svasti samasta-bhuvana ... ... pravarddhamâna ... ... mahâ ... ... mûṟu-sâsiramumam dushṭa-nigraha-viśishṭa-pratipâḷaneyiṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi ... ... sampannar appa śrîmad-agrahâram Gauḍada mahâjana mûvatt-ir-chchhâsira ...... Saka-varsha 997 neya Râkshasa-saṃvatsarada Mâgha ... ... Kaḷi-Sântara-Dêvaru ... ... ttiyalu ... ... riyade ṭaḷt iṟid idir-ântu kâdi Gauḍada ... ... Lôkabbeya ... ... ṇbaḷi guṇigana mattar 1 mane-vaṇa gutte gûḷam sarvva-bâdhe-parihâra ... ... chittâri-Jakkan-umbaḷi matta daṇada maneya . . . parihâra matte maga vidita . . . mûvat-ir-chchhâsiram iḷdu koṭṭar â-chandrârkkaṃ ||

> jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
> kshaṇa-vidhvamsanê kâye kâ chintâ maraṇê raṇê ||

51

At the same village, on a broken stone in the Chitambara-Bhaṭṭa's field.

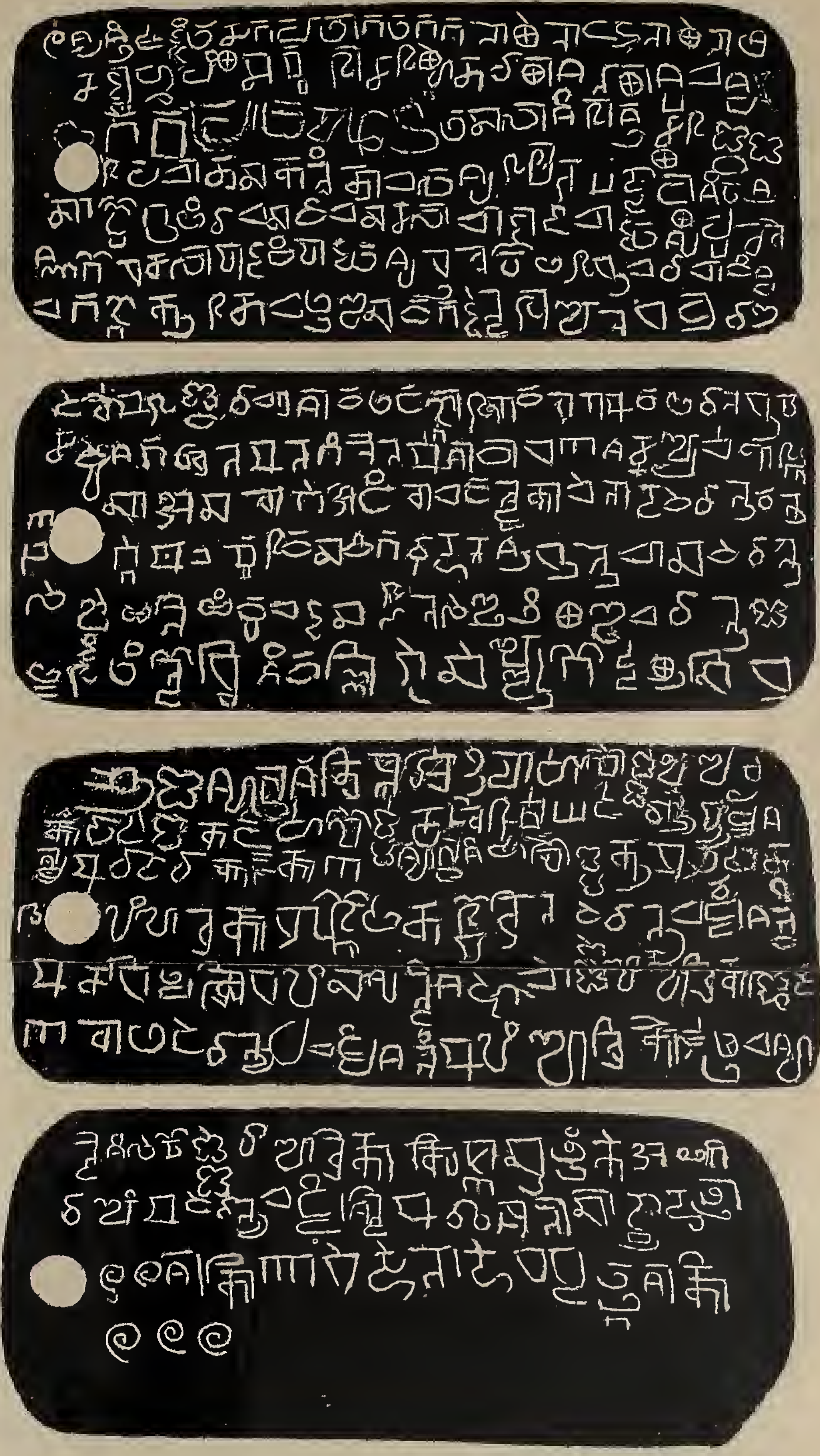
svasti samasta-bhuvanâsrayam śrî-pṛithvî . . bha mahârâjâdhirâja paramêsvaraṃ pa . . . bhaṭṭârakaṃ Satyâsraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandra-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ śrî-[Satyavâ]kya Gaṅga-Permmanaḍiy Udeyâditya Dêva . . . vase-pannir-chchhâsiramumaṃ Sântaḷi-sâyiramumaṃ . . . dushṭha-nigraha-viśishṭa-pratipâḷanadiṃ sukha-saṅkathâ-vi . . . . râjyaṃ geyyuttam ire . . . . . . svasti Gaṅgâ-jaḷa-dhauta . , nirmmala-parama-pavitrîkṛitôttamâṅga pratyaksha . . . . ntâmaṇi gôtra-śikhâmaṇi parivâra-kâmadhênu . . . . . . bbe Veṇṇakabbe Saka-varsha 997 neya Na . . . . , ... Paushya-pauṛṇamavâsyey-uttarâya (*rest illegible*)

52

On copper plates from Tâgarti-agrahâra, (same hobli).

(Pûrvvada Haḷe Kannaḍa and Nâgarî characters.)

(*I b*) svasti ûrjjitam bhagavatâ gata-[ghana]-gaganâbhêna Padmanâbhêna śrîmaj-Jâhnavêya-kuḷâmala-byôma-vibhûshaṇa-bhâskaras [sva-khaḍgaika - prahâra - khaṇḍita-mahâ-śilâ-stambha-labdha-



Ib

IIa

IIb

IIIa

COPPER PLATES AT TAGARTI (SK. 52).

bala-parâkramah . . . . lalâṭa-paṭṭôdbhâsita[ś]śrîman-Koṅguḷivarma dharama-mahârâjâdhirâja[ḥ] tasya putrô Viśṇugôpa-mahârâjâdhirâjas tasya putraḥ Kôḷâḷa-pura-varâdhîśvara[ḥ] Gaṅga-kuḷa-mârttaṇḍa[ḥ] mada-gajêndra-lâñchana[ḥ] Padmâvatî-(*IIa*)-dêviya labdha-vara-prasâda[ḥ] Taḍaṅgâla-Mâdhava-Râyas Thaḷavanapura-madhyê S'aga-varsha nayana-giri... S'âdhâraṇa-śammachchhaarê Phâlguṇa-mâ-amâvâse-Âdivârad andu Kâre-nâḍa Dêvanûranuḷ . . Yarakuḷada Madhi-Gavuḍana su-putra Râma-dêvanu Heñjaṟan iṟidu Râjamallana heṇḍati bhaṇṭa-ravanu balvaḷatind oppisid allige mechchu koṭṭa bhûmi (*rest contains details of boundaries*) śâkshiṇâṃ Eḍenâḍ-eppatta . śâkshi

53

At the same village, on a stone in the enclosure of the Janârdana temple.

svasty anêka-bhuvana-jana-vinuta-jayagîyamâna-bhagavad-anupama . . parisana-mahôgra-vaṃsâvataṃsan uttara-Madhurâ-purî-sarôvara-râja-haṃsaṃ Padmâvatî-vara-prasâdâsâdhita-Paṭṭi-Hombuḷcha-pura-varêsvara vipuḷa-tuḷâ-purusha-hiraṇyagarbbha-trayâdy-adhika-dâna mṛigarâja-lâñchhana-virâjitânvayôtpanna bahu-kaḷâ-khinna su-bhaṭa-Triṇêtraṃ parâṅganâ-putraṃ Malege mârttâṇḍaṃ gajake bal-gaṇḍaṃ haya-Vatsarâjaṃ vanitâ-Manôja Bhṛigu-matâchâryya giri-râja-dhairyya vairi-kumâra-gaja-ghaṭâ-siṅgha ripu-nṛipa-nisâchara-Nṛisiṅgha virôdhi-kuḷa-Kâḷa-pâsa râja-vidyâ-viḷâsa Nanni-Sântara nâmâdi-samasta-prasasti-[sa]hitaṃ śrîmad-Aṇṇala-Dêva sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttaum Saka-varsha 949 neya Prabhava-saṃvatsarada Âshâḍha-sudda 5 Bṛihaspativâra-dakshiṇâyana-saṅkrântiy andu Tâgaracheya vûr-oḍeya Arasimayyana magaṃ perbbârvva-Mâdhavaiyana dêgulada Nârâyaṇa-dêvargge dêva-bhôgake dhârâ-pûrbbaka-diṃ Sântaḷige-sâsirada baḷiya Koḍanâḍu-mûvattar-oḷagaṇa Kuḍigeriya manneya-voḷagâgi sarbbâ-bhyantara-siddhiyinda koṭṭaṃ (*usual final phrases and verses*)

54

At the same village, on a stone to the left of the Tirumale-dêva temple.

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa *1437 neya Chitrabhânu-saṃvatsara-Mâgha-śuddha 5 llû | Toranâḍu-voḷagâda Tâgarateya-grâmadallu | Tirukaṇayyana makkaḷu mommakkaḷu Chikka-Dâsayyanu Tâgarateya-grâmadalu Tiruveṅgaḷanâthana dêvatâ-pratishṭhege hâkida dravya | ga 70 akkaradalu yeppattu-varaha â-dêvara amṛita-paḍige Triyambak-arasara Sampavaḷiya Hosakoppadalu bhûmi keṟe-keḷage hâdâ . . eṇṭu Âḍasâloḷage mûṟu-tuṇḍu ubhayaṃ tuṇḍu hannondake bîjavari kha 27 aksharadalu yippata-êḷu-khaṇḍuga-bhûmiyanu Tiruveṅgaḷanâthana amṛita-paḍige biṭṭaru embudakke śubhaman i...

55

On a stone to the left of the same temple.

śrî

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha sâ 1478 neya Naḷa-saṃvatsarada Mârgaśira-śu 15 pu Sômavâradalu śrîmat . . ḷadiya Sadâśiva-Râya-Nâyaka-ayyanavaru Âragada sîmeyanu

*So in the original: but 1437=Bhâva ; Chitrabhânu=1445.

pratipâlisutt iha kâladali avarige puṇyav âgabêk endu Tâgarateya Tiruveṅgaḷanâtha-pratimâni Tirikiseṭṭiya-koppada Tirukaṇaiyyagaḷa mommaga Chikka-Dâsaiyyanû sômôparâga-puṇya-kâladalli dina 1 kke mûvaru brâhmarige anna-satrakke biṭṭa gaddeya vivara (*here follow details of gift*) aṟavattu-mûṟu-khaṇḍugada bhatta guttigeya holannu satrakke biṭṭen âgi adakke sâkshi (*usual final verses and phrases*) śubham astu śrî

56

At the same village, on a stone near the Mâdi temple.

svasti śrîmatu Kaḷachuriya nija-bhuja-malla bhuja-bali-chakravartti Bijjaṇake-varshada 5 neya Chitrabhânu-saṃvatsarada Jêshṭhad amâvâse-Sômavârad andu Bijjaṇa-Dêvana dhâḷi Tâgarateyaṃ kiḍisuvalli Masaṇada Jakkaṟana maga Mûḍa-daḷâṟa taḷut iṟidu maraḷuchi sura-lôka-prâptan âdaṃ

Bijjaṇa-chakravartti besasalu Baḷagâṟanu Bamma-Pâṇḍyanu . |
. . . . Tâgarateya kiḍiparige banda dâḷiy and |
Arjjunag intu . . . . . eṇeyane Mûḍana balpu banduv end |
ûrjjita-têja . . . . kâde geldu pondida . . . . ||

. . . .

57

At the same place.

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga &c. ||

śrîman-mahâ-maṇḍaḷêsvaraṃ ari-râya-vibhâḍha bhâsege tappuva râyara gaṇḍa pûrvva-paśchima-dakshiṇa-samudrâdhipati śrî-vîra-Bukka-Râyana vijaya-râjyadoḷu S'aka-varusha 1297 Râkshasa-saṃvatsarada Mâgha-ba 10 śrîmatu Toranâḍa Tâgaratiya mahâjanaṅgaḷa priya-putra Bommôjana maga Siriya Malôjanu â-Tâgaratiyanu daḷaduḷu hâyidu tuṟu seṟe hôhâga ada hâyada . . . . kondu Siriya-Malôjanu kaḷḷara bembattiy iṟidu tânu Kaviḷâsa-prâptan âdanu || yî-kalla mahâjanaṅgaḷu mâḍisi . . . .

58*

At the same place.

svasti yama-niyama-svâdhyâ . . . . japa-samâdhi-dhyâna-dhâ . . . . . nushṭhâna-sampanna vêda-mantra-sâma-gâ . . . . Tarvveya mâjana . . . . Basava . . . . . kaṭaka . . . . Sôbhakṛit-saṃ . . da Mâghada . . . . . Chikkaiyyana maga . . . . agrahâraṃ Tâgaratege pariyiṭṭu kôṭeya muttiha Gôvarâ . . maga bachikâṟaran iṟidu satta râjagaḷuṃ dambiyaḷun . . . . tanûrahugisuṃ âga . . . .

*This inscription contains many mistakes.

kanda || bilgaḷu têrgaḷan isuva sa- | ralgaḷ gaṟi-verasip â .. svâmi-Gaṅgana . . . |
galgoṇḍiyo . . kadal eṟṇay | enal ottisu kimu . . . padavaḷê ||

bhayam illada kali-Gôpaṃ | . . dana matt avana maidana Kuppagana |
jaya vaiyda bilgaḷaṃ sara- | mayam âgiral echchar âgaḷ âta . . . . ||

peṟa peṟano bayam âvo | tuṟu pariyar vveṇḍir uḍeyan-urchchuva padadoḷ |
... du gelal aṉmi sâyal | baṟipadage brahma-pûta-pâtakav anitaṃ ||

endu tarisandu tuṟuva hiḍiralchi . . gaḷa toḍaḷch iṟiyal sandudu kîrtti-śrî . divvandu . .
yaḷaṅge dêva-kannike- . . . . . . begaḷoḷada . . . . nameva marachi . . tuṟa
pariveḍeya teṟade . . . . . kaḷan eṟagisida kadale kalige kêḍilt entu || . . . . . tâv iṟudar-
adin eppat-okalu . . . . dadiya . . . śikke yaradu mattaru baḷiyan idaṃ || . . .
magaṃ Bibiyaḷe . . . . târaṃ baraṃ . . . .

59

At the same place.

Saka-varusha 915 neya Vijaya-saṃvatsarada Aśvîja- . . . . Sômavarad andu śrî . . . .
endu naḍu-nettiya . . . . . . kaṭṭaḷe nâlvaruv intu vaṭṭaisida . . . ele . . . lakshad idu kaṇge
. . . sagiy alte . . . . baggisida . . . . . kandhareyoḷ . . . . man â-kshaṇadind ava
sukhamaṃ kshaṇadinda sugatiyan asugatiya . . . .

jitêna labhyate lakshmîḥ mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

Hakaiyya bareda . . . . Taḷârana maga . . . . geyda

60

At the same place.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-raka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla . . . . ttarôttarâ-bhivriddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire || yama-niyama . . . . dhyâna-dhâraṇa-maunânushṭhâna-pârâyaṇa-japa-samâdhi-śîla-sampannar appa śrîma . . . . hâra Tâgarateyoḷe samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvara Tribhuvanamalla-Dêv-arasaru . . . paṭṭa-gaṭṭida śrîmach-Châḷukya-Vikrama-varshada . neya Manmatha-saṃva . . ba 5 Maṅgaḷavârad andu manneya . . . brâhmaṇara . . . . . . hêrida . . . . putraṃ Bibbada Bimma-daḷâṟaṃ . . yidu kâdu sattu sura-lôka-prâptan âda . . . . maṇiyaḷ enipa Bimma-daḷâṟa tamm âḷdaṟa padi-veḍiyoḷ ummaḷiyâg iṟidu biḻda nija . . . riyalu ||

yann âḷdan enna dêham i- | d ennadu mane makkaḷ ennad ennade raṇadoḷ |
tanna bigu . . . kaligaḷ | ninnind aggaḷarum oḷare Bimma-daḷâṟâ ||

*billaṃ jêvaḍe geydad akku . . . . raṭṭagaṃ Bimma-daḷâṟan âydane nâmiṃ nila-nilavêḍa tege yane kali sevarama . . . . î-jagaṃ aṟiyal ||

*From here this inscription contains many mistakes.

vritta || koṭṭudu grâmame bêḍ eṇa tânu . . . . man ikkuvalli tâṃ |
. . . . vandigaḷge tâṃ |
koṭṭ uchitagaḷam ... nâḷ-prabhu Bimma-daḷâṟa . . . . biḷdena Mâchiṅga-
yyan eṟad uydar âtanu |
... âdyaṃ bidyaṃ pogaḷe satta Bimma-daḷâṟa ||
(*usual final verses*) śrî-Gaṇapatayê namaḥ śrî śri

61

At the same village, on a stone south of the Kallês'vara temple.

svasti S'aka-nṛipa-kâḷâtîta-saṃvatsara-sataṅgaḷ 900 Bahudhânya-saṃvatsaraṃ pravattise sûryya-grahaṇad andu Datteyyanuṃ Tiṅkayyanuṃ pervv-urbbu geyye Tâgarattiya mahâjanakke Ponnabbe ponna koṭṭu sâle nîḷ endu mattalaṃ koṇḍu koṭṭa . . î-sâsanaman aḷedaṃ kavileyan aḷeda Bîma-Gôsâsi niṟisida

62

At Kaṇṇûr (same hobli), on a stone near the Gaṇapati temple.

svasti samadhigata-pañch-mahâ-śabda mahâ-maṇḍaḷêśvaran uttara-Madhurâdhîśvaraṃ Paṭṭi-Pombuchcha-pura-varêśvara Padmâvatî-labdha-vara-prasâdaṃ mṛigamadâmôdaṃ Sântar-âditya sakaḷa-jana-stutya śrîmat-Trailôkya-malla-vîra-Sântara-Dêvaṃ svarggasthar âgalu tat-pâdârâdhaka Purada Biṭṭiyaṇṇa nuḍidante gaṇḍa .... beṅkoḷvaṃ svâminî-bhṛityaṃ gôtra-nistâra Poṟapaḷeya Gâvuṇḍa munna mûṟu-devasam ene benna-bâran ettikoṇḍu teṟedu Sântara ...... parôkshadale âtana pimbaḍige || śrîman-mahâ-maṇḍaḷêśvara ... ... tara-Dêvara daya geyye paḍeda kâpina ponna-mayiteyalu gaṇa ...... Kaṇṇavûrada sâsirvvar Aṇṇav ane kallaṃ avar-abbe Saihabbege yetti niṟisida ... vôjaṃ kaṇḍarisida maṅgaḷaṃ mahâ śrî śrî

63

On a stone in front of the same temple.

(*Upper portion gone*) . . . gôtra-pavitra . . . . . . charitraṃ sakala-śâstra-jña biruda-sarvvajña nâmâdi-samasta-praśasti-sahita śrîmat-Traiḷôkya-malla-Vîra-Sântara-Dêvariṃ S'aka-varisha 984 neya S'ôbhakṛitu-saṃvatsarada Mârggaśira-paurṇṇamâse-sôma-grahaṇad andu svasti yama-niyama-svâdhyaya-dhyâna-dhâraṇa-mannânushṭhâna-parâyaṇar appa śrîmad-agrahâra-Kaṇṇavurada Ghaṭṭada-kaṭṭigeyalliya mahâjanake Sântar-okalal puṭṭida tere kiṟakuḷada dâyada . . . dalage . . . . kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi â-chandrârkka-târaṃ-baraṃ sarvva-namasya biṭṭan î-dharmmavanu . . . . . Sântara kuladoḷ puṭṭidavaṃ (*usual final phrases*)

mûḍale mûḍaṃ dinapaṃ | mûḍuge(m) apara . yatte bîrugan ênaṃ |
mâḍidudan aḷidaḍaṃ raṇa- | k ôḍidoḍaṃ para-kaḷatradoḷe kûḍidaḍaṃ ||

(*usual final verses*)

anya-kshêtrê kṛitaṃ pâpaṃ puṇya-kshêtrê vinaśyati |
puṇya-kshêtre kṛitaṃ pâpaṃ vajra-lêpêna tishṭhati ||

66

At Taḍagaṇi (Uḍagaṇi hobli), on a stone east of the Râmêśvara temple.

svasti Svâmi-Mahâsêna-Mâ[tri-gaṇâ]nudhyâtâbhishiktânâṃ Mânavyasa-gô[trâṇâṃ] Hâritî-putrâṇâṃ Kadambânâṃ . . śrî-Maduvarmmâ S'atômahila-grâma . . taṭâkasya perggaḷanyâ râja-mâ . . varttaniḥ Kêtakapâdê êka-varttani dvâdaśâ . . Gautama-gôtrâya Nârâyaṇa-śarmmaṇê vêda . . udaka-pûrvvaṃ dattavân nikkîrtti . . . . . . seṅgu- . . . śrôtâ ‖ uktaṃ cha | (*usual final verses.*) ...(*on the top*) ......Kâsyapa-gôtrêṇa śrî-Sôma..........

67

At Kaḍenandihaḷḷi (same hobli), on a vîrakal in front of the Hampêśvara temple.

svasti śrîmatu Châḷukya-chakravartti-Sômêśvara-Dêva-varisha . . . . Dêvanuṃ nikara . . . . Nâyakan-aḷiya . . . . magulchi pala[ra]ṃ kondu taḷt iṛidu sura-lôka-prâptan âda . . . ke mechchi Kalaramada sênabhôva Mâkayya-Bûcha . . . . galu bhâvi-keṛeya keḷage biṭṭa gadde . . . . .

69

On a vîrakal to the south of the same temple.

svasti samasta-praśasti-sahitaṃ śrîmanu mahâ-maṇḍaḷêśvaraṃ Kayavir-arasaru prithvî-râjya gey-yutt ire Plava-saṃvatsarada Bhâdrapada . . . . kondu tuṛuvaṃ maraḷchi sura-lôka-prâptan âdaṃ samasta-guṇa-sampannar appa rûvâri-Biyagôpayana maga Yibhaṭanu yâ bîraliṅge hola bhâvi-keḷage koṭaru kaṃ 5 maṅgaḷa mahâ śrî (*final verse as in No.* 59 *above.*)

70

At the same place.

svasti śrîmatu Châḷukya-Vikrama-varsha 2 neya Pla*-saṃvatsarada Âśvîja-bahuḷa 10 Brihavâ-rad andu śrîmad-anâdi-agrahâra Tânagundura tuṛuvaṃ Manneyaṃ magule arasan avaṃ kâyye Mutagiya taḷâra Dâsi tuṛuvaṃ maguḷchi sura-lôka-prâptan âda âtana magaṃ Masaṇayage mû-vatt-irchchhâsiraṃ kâruṇyaṃ geydu oḷageṛey-oḷage guṇeganal ondu mattalu keyyumaṃ ondu maneyumaṃ sarvvamânyaṃ naḍayisuvaru ‖ Malli-Seṭṭi muntiṭṭu kallaṃ nilisida Hôyôja besaṃ geyda dîvara-Gâḍayana aḷiya Dâsaya kalu ‖

71

At Uttarâṇihaḷḷi (same hobli), on a stane north of the Vîrabhadra temple.

svasti samasta-bhuvanêsvarayat† śrî-prithuvî-bhallahaṃ mahârâjâdhirâja paramêsvaraṃ parama-bhaṭṭâraka Satyâśrayaṃ kuḷa-tiḷakaṃ Châḷukyâbharaṇa śrî-prithuvî-râjyaṃ geyye svasti samadhi-

*So in the original. †So in the original, and as a rule the long vowels are omitted throughout this inscription.

gata-pañcha-mahâ-sabda mahâ-sâmanta śrîmad-Bhîma-Râjaṃ Banavâsi-pannir-chchhâsiravaṃ(n) âḷtire Ottayya nâḷ-gâvuṇḍu geyye Saka-varsha *934 neya Subhakṛit-saṃvatsarada Phâlguṇa-bahuḷa 9 Â[di]tyavârad andu Uttaraṇiya gavuṇḍa Koṇḍêsara Bûtagôsi liṅga-padishṭe geydu mâḍi-sida dêgulaṃ dêvargge biṭṭa keḷi guṇigana mattal ondu dêvargge biṭṭa kavileya î-dharmma-van orvvan ataniṃ parôkshade neḍeyisidan âtaṅge Kurukshêtradoḷ sâyira-kavileyaṃ dhanaṃ gotta-phalam akkun aḷid-âtaṅge Bâraṇarâsiyol śâyira-kavileyuvaṃ sâsivvar-brâmaṇaruvaṃ konda hâ-haṃ sârggu svasti śrî Uttaraṇiya gavuṇḍu Koṇḍêsara-Bûtagôsige mûṛu bhâgaṃ Koṇḍêsara-Jôga-yyaṅge ondu bhâgaṃ

72

On a mâstikal near the same temple.

Khara-saṃvatsarada Âśvayuja-ba 2 Gu || śrîmatu Bôgâṛa Karaḍiya . . Seṭṭi tanna . . nâ vîrakaḷu svarggastan âdalli âtana maduvaḷige Nâgamma kûḍe sahagamanav âdalli nilisida mâsti-kaḷu-pratishṭege maṅgaḷa mahâ śrî

73

At the same place.

Sarvvadhâri-saṃvatsarada S'râvaṇa-śu 1 Sô Vîre-Nâyakanavara saṅgaḍa Chikka Jambûra Guḍḍa-Gavuḍana maga Bommaṇṇanu Divigeyahaḷiya huyyalalli samara-raṅgadalli kâdis ura-lôka-prâptan âda maṅgaḷa mahâ śrî śrî

74

At Hirê-Jambûr (same hobli), on a stone near the Vîrabhadra temple.

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa - japa-samâdhi-śîla - sampannar vvidita-vêda-vêdântâgama-shaṭ-tarkka-pañcha-vyâkaraṇâdi-samasta-nirṇṇikta-charitar agnishṭôm-âtyagnishṭôma-ukthya - shôḍasi-vâjapêyâtirâtrôptôryyâma-sapta-sôma-samsthâvabhṛithâvagâhana-pavitrîkṛitôttamâṅgar appa śrîmad-agrahâraṃ Jambûra mahâjanaṃ sâsirvvarum Âtrêya-gôtrajar appa Kêśavôjharu namaskâra-pûrvvakaṃ || svasti Saka-varsha 931 neya Saumya-saṃvatsarada uttarâyaṇa-saṅkrânti - Âdityavârad andu agnishṭageya dharmmakk endu biṭṭa kaldaleya keyi kamma 30 (*here follow further details of gift, and usual final verses.*)

pâka-bhêdî kṛitaghnaś cha bhûmi-harttâ cha tê trayaḥ |
narakân nâtivarttantê yâvach chandra-divâkarau ||

shashṭi-varsha-sahasrâṇi svarggê môdati bhûmidaḥ |
âchchhêttâ châumantâ cha tâny êva narakê vasêt ||

agnishṭhageyuṃ mathamumaṃ rakshisidargge a[na]nta-puṇya Nâgadâsayyaṃ bareda || Agnayê namaḥ ||

*So in the original; but Saka 934 = Virôdhikrit, and Subhakrit = 924.

75

At the same village, on a vîrakal on the Chigaḷikaṭṭe tank-bund.

svasti śrîmatu Kaḷachurya bhuja-baḷa-chakravartti râya-Murâri Sôvi-Dêva-varshada 8 neya Jaya-saṃvatsarada Pâlguṇa-sudda 14 Âdivârad andu śrîmatu anâdi-agarhâraṃ Jambûra sâsirvvara besadiṃ dhîvara-Bâcheya Biṭṭeyûra Siṅgada Mañcha-Gauḍa (y)uran iṟida heṇḍir-uḍey uchi turu-vaṃ kombali halaraṃ kondu sura-lôka-prâptan âda || (*final verse as in No.* 59 *above.*)

76

At the same place.

svasti śrîmatu Châḷukya-Vikrama-varishada 38 neya Jaya-saṃvatsarada Chaitra-ba 1 Âdivârad-andu śrîma[j]-Jambûra Divabeya Voppa Baḍavûr-aḷivinalu idiran adire paridu palara kondu sura-lôka-prâptan âda âtaṅge parôksha-vinayav endu Hekkeyara Râjaṇa kalla niṟisida || (*final verse as in No.* 59 *above.*)

77

At the same place.

svasti śrîmach-Châ[ḷu]kya-Vikrama-kâlada 35 neya Vikrita-saṃ . . . . Âdityavârad andu śrîmad-anâdiy-agrahâraṃ Jambûra . . . kâṟayada bavarada alliy âḷu bandu bayalal oḍ-ḍalu . . . . . . tayana magaṃ Nâgaṇṇan alliy âḷan iṟidoḍe . . . . sura-lôka-prâptan âda (*final verse as in No.* 59 *above.*) . . gandha-vâraṇaṃ Chaṭṭôjana magaṃ rûvâri-Kêtôjaṃ mâḍi . . . . . . hâ śrî śrî ||

78

At the same place.

svasti śrîmatu bhuja-baḷa-chakravartti Bijjaṇa-Dêva . . . . Pramâdi-saṃvatsarada Phâlgu-ṇa-ba 5 Âdivârad andu śrî . . nâdiy-agrahâraṃ Jambûra Matsareya Kallarasa muttalu . . sirvara besasidaḍe dîvara-Biṭṭeyaṃ palaraṃ kondu kudureyan iṟidu sura-lôka-prâptan âda (*final verse as in No.* 59 *above.*)

79

At Chikka-Jambûr (same hobli), on a stone in front of the Kallêśvara temple.

svsati śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa | 1613 neya Prajôtpatya-saṃvatsaradalu' nirûpa-prati śrîmat-Keḷadi-Channamâjiyavaru S'ivap-Oḍeyarige śaraṇârthi Uḍagaṇi-sîme Chikka-Jam-bûra-grâmada Kallê-Gauḍanu hujûru bandu tânu S'ukla-saṃvatsaradalli | Mogalara râjakadalli tanna kaiyinda sambaḷava koṭṭu mandi kaṭṭi masalattiyalli kashṭava mâḍiddhêne umbaḷi pâlisi-koṇḍu tanna guru-dêvaru Chikka-Jembûra maṭhada ârâdhya staḷada Harasûra Liṅgappa-dêvaru

tanna tande Gaṅge-Gauḍa kaṭṭist î-Virakta-maṭṭakke saha svâsti pâlisikoḷabêk endu hêḷikoṇḍa samanda yî-grâma . dinda yîtage umbaḷi uttârava koṭṭadu śistininda ga 12 prâku nilista . ga 23 ubhayaṃ ga 35 kke vivarâ (*here follow details*) mûvattaidu-varahânu uttârava koṭṭu pura-varggakke uttârav âda bhûmige liṅga-mudrâ-śilâ-sthâpitava mâḍisuvallige hujûrinda ûḷigada Channa-Mallana kaḷuhisi idhêvo chavu-grâmadavara karasikoṇḍu gaḍita . ra bârada rîti yivana mund ittu rêkhe-pramâṇu bhûmi viṅgaḍisi-koṭṭu pura-vargga uttârav âda hanneraḍu varahâda bhûmige śilâ-sthâpitava mâḍisikoṭṭu yî-kâgadava sênabhôvara kaḍitake barasi tiruga yîtana vaśake koḍuvahâgo Prajôtpatya-saṃvatsarada Mâga-ba 10 llu kaṭu-mâḍisuvadâgi nirûpa 1 śrî Nâḍiga-Raṅgaṇṇa | staḷada . . . . jôyisa-Liṅgâ-bhaṭṭaru yî-grâmada sênabôva Kârakada S'ivarâmaṇṇa śrî

80

At Karinele (same hobli), on a stone in front of the Hanumanta-dêva temple.

. . . . śrîmatu Yâdava-Nârâyaṇa-chakravartti . . . . Simhaṇa-Dêva . . . . tteneya Raudri-saṃvatsara Pâ . . . . tuṟu prâputan âdudarkke............

81

At the same village, on a stone to the north of Kaḍemane-kêri.

... ... pura-varêśvara Châmuṇḍâ-labdha-vara-prasâdaṃ vairi-ghaṭâ-kêsari su-jana-kaivâran ârôhaka-Triṇêtraṃ mada-dâna-dhavaḷaṃ śrîmad-Iṟiva-Beḍaṅga-Dêvara magaṃ śrîmat-Kundamarasara pâda-paṅkaja-bhramara svasti samadhigata-pañcha-mahâ-sabda mahâ-sâmanta vairi-Kṛitânta kaṭaka-Nârâyaṇaṃ gaṇḍara ̄gaṇḍa kadana-mârttaṇḍa maṇḍaḷika-kumâra-jagad-daḷanâri-maṇḍalika-taleya-karavattan ivara dêva śrîmad-Brahma-Dêvarasar Nâgarakhaṇḍav eḷpattuvan âḷuttam ire Bharatimayya nûran âḷuttam ire Nâgârjunaṃ nâr-ggavuṇḍu geyye Âraja-Gâvuṇḍan ûr-ggavuṇḍu geyye Saka-va 951 neya Sukla-saṃvatsarada uttarâyaṇa-saṅkrântiy andu Karineleya keḷage biṭṭa ma 1 (*usual final phrases*)

82

At Biḷaki (same hobli), on a stone to the north of the Vîrabhadra temple.

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-Kali-yuga-S'âlivâhana-śaka-varuśa 1602 neya Raudri-saṃ Pushya-ba 7 Budhavâradalu śrîmat-Keḷadi-Chennamâjiyavaru Chennavîra-Dêvarige śaraṅârthi Uḍugaṇi-śîme Biḷaki-grâmada Vîrabhadra-dêvarige svâsti sâlad endu Biḷaki-Vîrayyanu hêḷikoṇḍa sammandha śrî-dêvara amṛitapaḍi-nandâdîptigege Biḷaki-grâma ânda Raudri-saṃ | Puśya-ba 4 Budhavâra-śaṅkrânti-puṇya-kâladalli S'ivârppitav âgi biṭa gadde (*here follow details of grant*) î-svâstiyanu sârôddhâravâgi naḍasuvaru maṅgaḷa mahâ śrî śrî

83

At Aḍagaṇṭi (same hobli), on a stone in front of the Basava temple.

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâra-kaṃ Satyâśraya-kuḷa-tiḷakaṃ . . kyâbharaṇaṃ śrîmad-Âhavamalla-Dêvara râjyam uttarôttarâbhi-vṛi . . . . mânam â-chandrâkka-târaṃ saluttam ire svasti samasta-nṛipa-jana-stutya . . vâkya-Koṅguṇi-varmma-dharmma-mahârâjâdhirâjaṃ Kôḷâlapura-varêśvaraṃ Nandagiri-nâtha ma-da-gajêndra-lâñchhanaṃ Padmâvatî-labdha-vara-prasâdaṃ Nanniya-Gaṅgaṃ Gaṅga-Kusumâyu-dhaṃ maṇḍaḷika-makuṭa-chûḍâmaṇi śrîmach-Châḷukya - Gaṅga-Permmânaḍi-Vikramâditya-Dêvar Vanavâsi pannir-chchhâsiramuṃ Sântaḷige sâsiramuṃ Noḷambavâḍi mûvatt-i . . siram-oḷagâgi Gaṅga-maṇḍaḷaṃ tombhattaṟu-sâsiramuṃ dushṭa-nigraha-śishṭa-prati . . . . nadiṃ râjadhâni-Baḷḷigâveyalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ-geyyuttam ire samasta-râjya-bhara-nirûpita-ma-hâmâtya-padavî-virâjamâna mânônnata-prabhu-mantrôtsâha-śakti-traya-sampannar-appa śrîmat-Perggaḍe-Nâraṇayya pramukha-karaṇaṃ Baṇavâse pannir-chchhâsiramau anubhavisuttam ire Jiḍḍuḷige-yeḷpattaṟa Arasimmayyaṃ nâḷ-gâvuṇḍu geyye Aḍigaṭṭeya Goggi-Seṭṭiya magaṃ Mâ-chayyan ûr-ggâvuṇḍu geyye Saka-varsha 979 tteneya Hêmaḷambi-saṃvatsarada Phâlguṇa-ba-huḷa 1 Âdivârad andu Bêḍara ghaṭṭi Maḍiyaṅgêriyan iṟidu turuvaṃ koṇḍu peṇḍir-aḍeyan urch-chidar emba puyyeḷaṃ kêḷdu kaḍegaṇisade Mâch-Gâvuṇḍan aṭṭi mu . .

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

yemb î-ślôkârthaman âtma-gataṃ bagedu saṅgrâma-parichchhêdiyâgi mâr-bbaladoḷaṃ mûdalisi Beḷagavattiyalu turuvaṃ maguḷchi palaran iṟidu kaḍikhaṇḍamâgi sura-lôka-prâptan âdaḍ avar-aṇṇaṃ Chiṭṭa-Gâvuṇḍanuṃ Mâcha-Gâvuṇḍana bhârryye Châgiyabbeyum avara magan Âleyyanum iḷdu Ma . . . ṭṭada bayaloḷ brâhmaṇaṃ Maduvayyaṅge kâlaṃ karchchi dhârâ-pûrvvakaṃ biṭṭa gaḷde (*details of gift and final phrases*)

84

At the same place, on a 2nd vírakal.

svasti śrî S'aka-varusha 1209 neya Piṅgaḷa-saṃvatsarada Pushya-ba 10 Bhrigu vâra . . . . śrîman- . . . . mahâ-pradhâna Uddariya Dêkarasa . . . Baicha-Nâykara kumâ-ra Mêcha-Gavuṇḍanu Aḍigaṭṭiya . . . . , hoyalu . . . . achchari-vaḍe svargga-prâptan âda maṅgaḷa mahâ śrî śrî śubhaṃ bhavatu

86

At S'irâlakoppa (same hobli), on copper plates in possession of Jôyis-S'êshappa.

(Nâgari characters.)

(*I b*) śrî-S'aṅkaranê gatî | śubham astu |

jayaty âvishkṛitaṃ Vishṇôr vârâhaṃ kshôbhitârṇavam |
dakshiṇônnata-daṃshṭrâgrê viśrânta-bhuvanaṃ vapuḥ ||

svasti samasta-bhuvanâśraya śrî-prithvî-dhara-vallabha mahârâjâdhirâja râja-paramêśvara parama-bhattâraka Hastinâpura-varâdhîśvara ârôhaka-Bhagadatta ripu-râya-kântâ-datta-vairi-vaidhavya Pândava-kula-ka[mala]-mârtânda kadana-prachanda kaliga-kôdanda ganda-mârttanda yêkânga-vîra rana-ranga-dhîra Aśvapati-râya-diśâpatta Gajapati-Râya-samhâraka Narapati-Râya-mastaka-tala-prahâri sâmantaka-mriga-châmûra Konkana-châtur-diśâ-bhayankara chachcha-putta kâcha-putta Îśvara-mukha-kamala-vinirgata-Brahma-vînâdi-Bharata-śâstra-prasiddha anêka-śâstra-pravîna Kôranta-Vyâli-Nâgârjunâdi-mantra-traya-suddha prasiddha-samudaya-namita-pâdâravinda ari-râya-kula-vilaya-kâlânala nîty-âkara parânganâ-putra suvarna-varâha-lâñchhana-dhvaja | śrî-Sôma-vamśôdbhava Parîkshita-chakravarttî tat-putra Janamêjaya-chakravarttî Hastinâpure sukha-sankathâ-vinôdêna dakshina-diśâ-varê yâ-dig-vijaya-yâtreyam Tungabhadrâ-Haridrâ-sangamê śrî-Harihara-dêva-sannidhau katakam utkalitam Chaitra-mâsê krishna-pakshê Sômadinê Bharanî-mahâ-nakshatrê sankrânti-vyatîpâta-nimitta-samayê | sarpa-yâgam karômi âśîrvâda-pûrvakam chakravartti machchi pañchânga-pasâya-(*II a*) chhatra-sukhâsana-anka-danda-khandanê-jôtisha-upâdhike sarva-namasyavâgi yêvam Hirê-Jambûra-grâmât Masûru Gotte-varaha Ballûra-grâmât | brâhmanât | Kannada-śâkheyaVaśishtha-gôtrada Âśvalâyana-sûtrada Ruk-śâkheya Chhâya-Bhattara putra Chikka-Chhâyê-Bha[tta]ru tat-putra S'ankara-Lingana-Jôyisarige aikamukhya tasyagrâmântara-sîmântarânâm katha(h)-pûrvakam prathama-sthalam pûrva-paśchima-dakshinôttara-pâ-[shâ]na-pratishtheyu dvitîya-sthalam pûrva-paśchima-dakshinôttara-pâshâna-pratishtheyu tritîya-sthalam pûrva-paśchima-dakshinôttara-pâshâna-pratishtheyu chaturtha-sthalam pûrva-paśchima-dakshnôttara-pâshâna-pratishtheyu yêvam-katha (*II b*) Jambûra-sîme-Masûra-sîme-jyôtisha-upâdhyake yâvach chandraś cha sûryyaś chav âgi Krishnârpanam || yêvam grâmât Ari-râya-kula-vilaya-kâlânala śrî śrî (*usual final verses*)

87

At Belagâmi, (Tâlagunda hobli), on a pillar in the main-entrance of the Kédâréśvara temple.

svasti śrîmach-Châlukya-Vikrama-varshada 55 neya Virôdhikritu-samvatsarad Âśvaijad amavâsey Âdivâra-sûryya-grahanad andu śrîmatu Hoysana-Ballâla-Dêvan-arasi tuppada-bâgala śêviyaru śrî-Ballêśvara-[dê]vara nivêdyakkam pûjârigalig . . . . var-artthamâgi sâlevaru . . śege kadam gotta gadyâna . . . vriddhi varshakke gadyâ . . . yeradu honnu Mallêśvara-dêvargge kuduvantâgi . . . konda pûjâri Lôkimayyana kâlam karchchi Ballêśvarada sthâ- . . . . . . padi yeradu gadyâna . . . . mam dhârâ-pûrvvakam mâdi kottar â-sthâ-nakkam â-horige Lôkimayyana vamśadavar-odeyaru sâleyaparuśeyâ honnan avargge kuduvudu kott-î-dharmmamam pratipâlisuvudu mangala mahâ śrî yî-dharmmaman alidavam pañcha-mahâ-pâtakan akkum ||

88

At the same temple, on the 4th pillar of the verandah.

svasti śrîmatu nâl-prabhu Nandinâgarala Gâla-Gandanu śrî-Kêdâra-dêvara mandapadalu alan-kâra-sahitam

89

On the beam of the western door-way of the same verandah.

śrîman-mahâ-pradhânaṃ Bîrayya-Daṇḍanâyakaru aḷaṅkâra-sahita teṅkaṇa-mukha bhadrava mâḍisidaru

90

At the same temple, on a vîrakal to the west of the entrance.

svasti śrîmach-Châḷukya-Vikrama-varsha hadinaidaneya S'rîmukha-saṃvatsarada Kârttika-bahuḷa Da . . . yandu Haḷeya-Nâyakana mayiduna Ko . . ya-Nâyaka . . . . tâṇḍâ . . . . taḷt iṛidu sura-lôka-prâptan âda . . . . .

91

On the first stone in the enclosure of the same temple.

śubham astu S'aka 1807 ke sariyâda Pârttiva-saṃ || rada Mârgaśira-bahuḷa 3 lu san 1885 ney isavi December târîkhu 24 ne Guruvâra-sûryyôdayadalli Maisûru-mahâ[râja] Châma-Râja-Vaḍêru Balligâvi-Kêtârêśvara-vagairê-dêvara darushaṇada uddêśya dayamâḍisi bahu-santôshârûḍhar âdaru dêvara viniyôga dêvastâna-kâmagârige êrpâḍu mâḍyâr âgi tôrutte yî-Balligâvi-nâḍ-ella Kallumani-Garjina . . . Channapaiyanavaru iddu . . Garjina-Gurupâdappana aksharagaḷu ||

92

At the same place, on a 2nd stone.

ôṃ namaḥ S'ivâya ||

namas tuṅga &c ||
namaś śâśvatikânanta-jñânaiśvaryamayâtmanê |
saṅkalpa-saphala-brahma-stambhârambhâya S'ambhavê ||

Kaḷachuryya-kuḷâdhîśa Murâri-sachivêśvara |
svasti tê Kêśavâmâtya yâvad â-chandra--târakaṃ ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Kâḷañjara-pura-varâdhîśvara suvarṇṇa-vrishabha-dhvaja ḍamaruka-tûryya-nirghôshaṇa Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa kadana-prachaṇḍa mâna-Kanakâchaḷa su-bhaṭar-âditya kaligaḷ-aṅkuśa gaja-sâmanta śaraṇâgata-vajra-pañjara pratâpa-Laṅkêśvara para-nârî-sahôdara S'anivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava niśśaṅka-mallâdi-yathârttha-nâma-śrîmad-bhuja-baḷa-chakravartti Tribhuvanamalla Bijjaṇa-Dêvaṃ mahî-vallabheyan anudinav anubhavisidan ent endaḍe ||

vṛi || prithvî yâ Prithunâ purâ chirataraṃ mûḍhêna gôtvaṃ gatâ |
sêyaṃ Bijjaṇa-Dêva-paṭṭa-mahishî-vrittau bhriśaṃ krîḍatê |
ratnaṃ dêva tathaiva bhâti jaḍadhau vêḷâdhirâdhasthaḷê |
Vishṇôr vvakshasi kaustubhaṃ nripa-vara prauḍhêna sâ ślâghatâ ||

va || int a-dvitîya-svâmitvadim vasudhâ-vaḷayamam sukhadin êka-chchhatradim râjyam geyvutt irdd âtma-râjya-bhara-nirûpaṇam mâḍid â-mahârâja-priya-tanaya-pratâpamam pêḷvaḍe ||

mattêbha || ripu-bhûpâḷa-tamaugham ôḍe kumuda-brâtam karam perchche tad- |
ripu-kântâ-mukha-paṅkajam korage nakshatrôdayêśam kaḷâ- |
ḷi-paribhrâjitan ûrjjitôrjjita-yaśaś-śrî-chandrikâdhîśvaram |
nṛipanê Sôman enalke Bijjaṇa-mahîpâḷâbdhiyoḷ puṭṭida ||

va || â-bhuja-baḷa Tribhuvanamalla-Dêva-tanûjam râjâdhirâjam râja-mârttaṇḍam mârttaṇḍa-karâti-tîbra-têja-svabhâvam bhâvitâśêsha-yâchakâbhilashita-phaḷa-pradâyakam vairi-bhaya-dâyakam Râya-Murâri Sôvi-Dêva-chakrêśvaram samasta-pradhânarim parivêshṭitanâgi sukha-saṅkathâ-vinôdadim râjyam geyvuttam irddu samadhigata-pañcha-mahâ-śabda mahâ-sâmanta sênâdi-bâhattara-niyôgâdhishṭhâyakam prabhu-mantrôtsâha-pramukha-nîti-nishṭhâyakam śrîman-mahâ-pradhânam sarvvâdhikâri mahâ-pasâyitam Byâḷikeya-Kêsimayya-Daṇḍanâyakaram karadu dakshiṇa-diśâvarada bhaṇḍâravâḍa dêśaṅgaḷ ellavam dushṭa-nigraha-śishṭa-pratipâḷanam mâḷpud endu kâruṇyam mâḍal mahâ-prasâdam endu kaikoṇḍa mahâ-prachaṇḍa-daṇḍa-nâtha-pratâpônnatiyam pêḷvaḍe ||

vṛi || idu Vidyâdhara-lôkah allad idu nâkânîkavant allad int |
idu Gandharvva-nikâyav all aṇav id â-sat-Kinnara-brâtav all |
id alê Byâḷika-Kêsimayya-vijaya-prârambhadoḷ marggipôd- |
adaṭa-kshmâpa-nikâya-puṟpaka-chayam vyômaika-sâṅkîrṇṇakam ||

champaka || Manu-chaya-sêvya-vṛitti nija-vṛitti purâtana-râja-nîti tâm |
tanag aḷavaṭṭa nîtiye parârtthame tanna bhujârjjitârtthav âḷ- |
dana mahimônnatitvame nijônnetiy âśrita-tushṭi tannad end |
enipa negaḷte perchche sale jîvise Kêśava-Daṇḍanâyakâ ||

va || ant anêka-mahimônnatam Taddavâḍi sâsiramumam Hânugall aynûṟumam Banavase pannirchchhâsiramumam sukhadin anêka-kâlam paripâḷisuttam sva-dêśâvalôkanârttham bandu śrîmad-anâdi-paṭṭaṇam râjadhâni-Baḷḷigâveya śrîmad-dakshiṇa-Kêdârêśvara-dêvara mâṭa-kûṭa-prâsâda ratna pûje suvarṇṇa-kaḷaśa vidyâ-dânânnadânâdy-anêka-śrî-kârryamam nôḍi yidu Vâraṇasigam virmmaḍi Kêdârakkam nûrmmaḍi S'rîparvvatakkam sâsirmmaḍiy adu-kâraṇav illig ênânum dharmmavam mâḍi kṛitârtthan ahen endu tadîya-sthânâchâryyar appa śrîmad-râja-guru-dêvara samîpakke vand avara vidyâ-viśêsha-mahimônnatiyam nîḍum nôḍi ||

vṛi || śabdê Pâṇini(ḥ)-paṇḍitô naya-chayê S'rîbhûshaṇâchâryyakḥ |
nâṭyâdau bharatê muniś cha Bharataḥ kâvyê Subandhuḥ svayam |
siddhântê Lakuḷîśvaraś S'iva-padê Skandô mahî-maṇḍaḷê |
sô'yam râja-gurur yyathârtha-kathitaś śrî-Vâmaśaktir yyatiḥ ||

ity-âdy-anêka-prakâradim stutiyisutav âtmîya-dharmmâbhiprâya-vṛittântamam avarg aṟipuvudun tad astu nîv ênam dharmmavam mâḍidaḍam svîkarisi ihev enal śrîmat-Kaḷachuryya-varshada 16 neya Sarvvadhâri-samvatsarada Vaiśâkha-Paurṇṇami-Âdityavâra-sôma-grahaṇa-saṅkramaṇa-vyatîpâtad andu Hânugal-nâḍa Yelambiya-kampaṇada baḷiya bâḍam Chikka-Kaṇṇugiyam śrîmad-dakshiṇa-Kêdâra-dêvar-aṅga-bhôga-raṅga-bhôga-khaṇḍa-sphuṭita-jîrṇṇôddhârakkam brâhmaṇa-tapôdhanar-anna-dâna-vidyâ-dânakkav â-sthânad âchâryya śrîmad-Gautama-Dêva-priya-śishya śrîmad-râja-guru-dêvara kâlam karchchi tri-bhôgâbhyantarav â-chandrârka-târam-baram salvantâgi śrîmad-Râya-Murâri Sôvi-Dêvage binnaham geydu tâmbra-śâsanamam paḍedu tanda Byâḷikeya-Kêśimayya-Daṇḍanâyakam dhârâ-pûrvvakam mâḍi koṭṭan î-dharmmaman âvanânum paripâḷisidâ-

Vâraṇâsi-Kurukshêtrâdy-utkrishṭa - kshêtraṅgaḷal vêda-śâstrôditâhitâgnikâmushyâyaṇa - sahasra-brâhmaṇarige sahasra-kavilegaḷaṃ suvarṇṇânêka-ratnaṅgaḷiṃ kôḍuṃ koḷagumaṃ kaṭṭisi dânamaṃ koṭṭa phalav î-dharmmamaṇ aḷidavan â-kshêtradoḷ â-tithiyoḷ â-brâhmaṇaruman â-kavilegaḷaṃ sva-hastadindav aḷida narakakke iḷidan îy-artthada sâkshitvêna śruti || (*usual final verse*)

93

At the same place, on a 3rd stone.

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja râja-paramêśvara śrî-vîra-Pratâpa-Dêva-Râyara kumâra Vijaya-Râya-mahârâyaru ... ... Hastinâvatiya nelavîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyutt ire śrîman-mahâ-pradhâna Bayicheya-Daṇṇâyakara kumâra ... ... geye . beḷiya .. .. Dêvaru ... ... Dêvaru Koḍa-nâḍ-oḷagaṇa ... Kuḍigereya Siddhêśvara-Dêvaru Pañchêśvara-Dêvaru mukhyavâda ... ... âchâriya Buḷḷa-Dêvaṅgaḷa su-châritrav ent endaḍe || parama-śuddha . . pâvana-charitra viśâla-chittaṃ śâstradoḷ pariṇatâuvayâmbudhi-sudhâkaraṃ ... ... śrî ... kalpa-bhûruhaṃ ... ... arâti-da ... pa râjipaṃ dhareyoḷ â-Bommi-Dêvana su-putram Buḷḷa-Dêvaṃ krita-dâna ... ... nigamôktiya vichâradoḷuṃ migi ... prabhâva dhâruṇiyoḷu tannaṃ .. .. koṭṭa ... ... ambu-dhâreyan eraḍu ... ... bhakti ... ... tannoḷ âvagaṃ vara-guṇi Buḷḷa-Dêvana charitrateg âr sari bhû-taḷâgradoḷ ||

kara-charaṇa-dvayakke ... ... jaṅgama-rûpininda dhâ- |
...raṇiyoḷu pûje-gomban ati-bhaktara .. vadoḷaṃ nirantaraṃ |
parama-S'ivâgamîkarige tâv adhikâri enippan âvagaṃ |
sthirateyoḷu Buḷḷa-Dêvana guṇaṅgaḷa baṇṇipar âr dharitriyoḷ ||

S'aka-varushaṃ...sâvirada munnûra nâlvatta nâlkaṇa S'ubhakrituv enisida saṃvatsaradoḷ Âsvîja-suddhada pañchamî- . . . . . . yavâradoḷ

. . . . |
sthirav all enag endu ... Buḷḷa-Dêvanu |
suralôkakk aidida Su- |
rêndrana râṇiyaru ... ... ||

... mûvar-kânteyar | unnatadindale samâdhig oḍalaṃ koṭṭar |
Chenna...Buḷḷayya Bâchale | unnate Maḍukâye tammoḷ atiśayadindaṃ || śrî

94

At the same place, on a 4th stone.

namas tuṅga &c. ||

jayaty âvishkritaṃ Vishṇôr vvârâhaṃ kshôbhitârṇṇavaṃ |
dakshiṇônnata-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tilakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam

uttarôttarâbhivṛiddhi-pravardhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire || svasti samasta-bhuvana-vikhyâta - pañcha-sata-vîra-sâsana-labdhânêka-guṇa - gaṇâḷaṅkṛita satya - sauchâchâra-châru-châritra naya-vinaya-Vîra-Baḷañja-dharmma-pratipâḷana viśuddha-guḍḍa-dhvaja-virâjitâ-nûna-Khaṇḍaḷi-Mûḷabhadrôdbhava dvâtriṃsa-veḷâmavavum ashṭâdasa-paṭṭaṇamuṃ chaushashṭi-yôga-pîṭhamam aṟuvatta-nâlku-ghaṭika-sthânamum Ayyâvoḷe-pura-paramêśvaran śaraṇâgata-vajra-pañjararuṃ pirid-ittu-maṟevaru maṟege vare kâvaruṃ para-nârî-sahôdararuṃ âśrita-jana-kalpa-vṛikshаruṃ nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-paṭṭaṇaṃ râjadhânî-Baḷḷigrâmeya paṭṭaṇa-svâmi Hanumanta-Seṭṭiyuṃ Bammi-Seṭṭiyuṃ Mêchi-Seṭṭiyuṃ Saudore-Biṭṭimayyanuṃ ...ḍa-svâmi S'aṅkarayyanu sênabûva-S'aṅkaraiyyanu chalad-aṅka-Râmaṃ maṇigâṟa Nâgi-Seṭṭiyum antu samasta-nagaramu mummuri-daṇḍamuṃ Mandâra-Baladêva-Seṭṭiyu Mêhari-Kâṭayanu Biṭiyaṇṇanu Bhattakêriya Kâḷi-Seṭṭiyuṃ jagatî-samûhaṃ berasi nâlvar vvôvugaḷum aṟuvattu-kottaḷiyuṃ nagarada vaśa-varttigaḷum iṟdu ||

dhareg eseva śakti-pari(r)shege | karam agraṇi yenipa parvvatâvaḷiyoḷ Mû- |
varakôṇeya-santatig â- | bharaṇaṃ Kêdâraśakti-muni-pati negaṟda ||

â-munipan-agra-śishyar | śrîmat-S'rîkaṇṭha-Paṇḍitar vvasudheyoḷ inn- |
ê mâto Lâkuḷîśar | ttâm ene sarvva-jña-kaḷpar esedar aḷumbaṃ ||

â-munipana śishyar svasti yama-niyama-svâdhyâya-prâṇâyâma-pratyâhâra-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîḷa-sampannar siddhânta-tarkka-vyâkaraṇa- kâvya-nâṭaka-bharatâdy-anêka-sâhitya-vidyâ-pravîṇarum appa dakshiṇa-diśâ-bhâgada Tâvaregeṟeya Nakharêśvara-Dêvar-âchâryyaru Sômêśvara-Paṇḍita-Dêvargge svasti śrîmach-Châḷukya-Vikrama-varshada 18 neya S'rî-mukha-saṃvatsarada Pâlguṇad Amâvâsye-Âdivâra-sûrya-grahaṇad andu dêvar-aṅga-bhôgakkaṃ khaṇḍa-sphuṭitakkam alliya vidyârtthi-tapôdhanar-âhâra-dânakkam endu kâlaṃ-karchchi dhârâ-pûrvvakaṃ mâḍi (*after details of gift*) int inituman aśêsha-nagaraṃ neradiddu koṭṭaru || î-dharmmakke Châvvoṇḍabôvaṃ anukûḷa-sahâya ||

ivan îy-andadoḷ eyde rakshisidavaṅg ishṭârttha-saṃsiddhi saṃ- |
bhavikuṃ pûṇd aḷipaṅge Gaṅge Gaye Kêdâraṃ Kurukshêtram em- |
b ivaṟoḷ pêsade pârvvaraṃ kavileyaṃ strî-bâḷaraṃ liṅgiy-a- |
ppavaraṃ kondan avaṃ sva-gôtra-sahitaṃ bîḷguṃ mahâ-ghôradoḷ ||

95

At the same place, on a fifth stone.

namas tuṅga &c. ||

gôtrâsînam a-gôtraṃ cha gô-trâyaṇa-yutaṃ S'ivaṃ |
Pañcha-gôr nnidhanaṃ sômaṃ vandê Nyaṅkv-aṅka-śêkharaṃ ||

va || svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Dvârâvatî-pura-varâdhîśvara Yâdava-kuḷa-kamaḷa-kaḷikâ-vikâsa-bhâskaraṃ Gûrjara-vâraṇâṅkuśaṃ Mâḷaviya mallaṃ Teluṅga-râya-śiraḥ-kamaḷa-sa-mûḷôtpâṭana-karaṃ ari-râya-jaga-jhampaṃ râya-Nârâyaṇa śrî-Siṃhaṇa-Dêvana pratâpav ent endaḍe ||

Karṇṇâṭa-kshitipâḷa-sainya-timira-pradhvaṃsa-tîbrâtapô |
garjjan-Mâḷava-vâraṇâkhiḷa-ghaṭâ-saṅghaṭṭa-pañchânanaḥ |

Têluṅgêśa-chamû-samûha-jaḷadhi-sphûrjjat-sadâ-Kumbha-sûs |
sarvva-kshmâpati-śêkharô vijayatê śrî-Siṃhaṇas sarvvadâ ||

tat-pâda-padmôpajîvi śrîman-mahâ-pradhânaṃ sarvvâdhikâri mahâ-parama-viśvâsi râya-nâyaka-Nârâyaṇaṃ śrî-Mâyi-Dêva-Paṇḍitara prabhâvam ent endaḍe ||

vṛi || śrîmat-Siṃha-nṛipô nivêdya sakaḷa-vyâpâra-chintâṃ kṛitî |
bhuṅktê sarvva-sukhôpabhôga-niratas saṃsâra-bîjaṃ prabhuḥ |
byâpârêṇa su-niśchitêna satataṃ yêna prajâ rañjitâḥ |
prâyô'râti-gaṇân vijitya sakaḷân âstê bhuvaṃ dhârayan ||

va || ant alliya śrîmanu mahâ-pasâytaṃ sarvvâdhikâri parama-viśvâsi gaṇḍa-peṇḍâra Hemmayya-Nâyakana prabhâvav ent endaḍe ||

hṛidayê kamaḷâṃ dṛishṭvâ jihvâyâṃ cha sarasvatîṃ |
kîrttis sâpatnya-khinnêva yasya yâti dig-antaraṃ ||
ślôkaṃ || S'ômêśvara-yatêś śishyô Vaidyanâthâṅghri-pûjakaḥ |
Bhîmâ-pâdâbja-madhuliṭ dîvyâd Hemma-mahîpatiḥ ||

âtana satiya prabhâvam ent endaḍe ||

kanda || vommiṅge sariy Arundhatiy | immiṅg â-Lakshmi-dêvi sarisaman akkuṃ |
hemmeyalu saradhi nâyaka- | Hemmana sati Ruppubâyig itarar ssariyê ||

vachana || ant â-dampatigaḷ irbbarum sukha-saṅkathâ-vinôdadiṃ Baḷigâvege band-irdd â-sthaḷakk adhideyvam appa śrîmad-dakshiṇa-Kêdârêśvara-dêvara prabhâvam ent endaḍe ||

mâḷinî || Vidhi-Hari-sura-mukhyâś śrî-Baḷigrâma-madhyê |
śruti-janita-vachôbhir bbhakti-namrâs stuvanti |
hṛidaya-kamaḷa-kântaṃ yaṃ prapaśyanti siddhâ |
namata S'ivam amêyaṃ taṃ chidânanda-rûpaṃ ||

upâsatê Virûpâkshaṃ tatra Kôṭi-maṭha-sthitaḥ |
Vâmaśaktir yyathâ pûrvvam Upamanyur mmahâ-tapâḥ ||

va || ant alliya dêva-bhôgamaṃ âchâryya-S'rîkaṇṭha-Dêvara śishyar appa mahâ-brati Vâmaśakti-Dêvara vidyâ-samagrateyaṃ bratitvamaṃ kaṇḍu Kêdârêśvara-dêvara nandâ-dîvige-gandhâkshate-pushpa-dhûpa-dîpa-naivêdya-tâmbûḷa-Chaitra-pavitra-S'ivarâtri-śîtâḷagaḍuge-pañcha-pavva-grahaṇa-kâraṇaṃ 137 neya Yuva-saṃvatsarada Bhâdrapadad Amâvâsye-Bṛihaspativâradandu Hemmayya-Nâyakaru Banavâse-nâḍa suṅkâdhikâradaliy â-sthânâchâryya Vâmaśakti-Dêvara pâda-prakshâḷanaṃ geydu dhârâ-pûrvvakaṃ mâḍi hejjuṅka-manneya meydere-vokkalu-dere-mukhya kiṛukuḷa-suṅka-voḷagâgi muttu mâṇika paṭṭe davasav êna hêṛidadaṃ sarvvamânyavâgi biṭṭa sthaḷada ettu 25 Sirivoḷala-sthaḷada gâṇa 2 (*final phrases*)

Vindhyâṭavîshv a-tôyâsu śushka-kôṭara-vâsinaḥ |
kṛishṇasarppâḥ prajâyantê dêva-brahma-sva-hâriṇaḥ ||

suṅkadavan âgali aras âgali adhikâriy âgali yî-śâsanada mariyâdege aḷidâtana (*usual imprecatory phrase.*)

96

At the same place, on the sixth stone.

ôṃ namaḥ S'ivâya || namas tuṅga &c. ||

namaś śâśvatikânanta-jñânaiśvaryyamayâtmanê |
saṅkalpa-saphala-brahma-stambhârambhâya S'ambhavê ||

namô râja-guravê svasti samasta-bhuvanâśrya śrî-prithvî-vallabba mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Kâḷañjara-pura-varâdhîśvara suvarṇṇa-vṛishabha-dhvaja ḍamaruka-tûryya-nirghôshaṇa Kaḷachurrya-kuḷa-kamaḷa-mârttaṇḍa kadana-prachaṇḍa mâna-Kanakâchaḷa subhaṭar-âditya kaligaḷ-aṅkuśa gaja-sâmanta saraṇâgata-vajra-pañjara pratâpa-Laṅkêśvara para-nârî-sahôdara S'anivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairibha-kaṇṭhîrava niśśaṅka-mallâdi-yathârttha-nâma śrîmad-bhuja-bala-chakravartti Tribhuvanamalla-Bijjaṇa-Dêvaṃ mahî-vallabheyan anudinam anubhavisidan ent endaḍe ||

vṛi || pṛithvî yâ Pṛithunâ purâ chirataraṃ mûḍhêna gôtvaṃ gatâ |
sêyaṃ Bijjaṇa-Dêva-paṭṭa-mahishî-vṛittau chiraṃ krîḍatê |
ratnaṃ ḍêva tathaiva bhâti jaḍadhau vêḷâdhipâthas-sthaḷê |
Vishṇôr vvakshasi kaustubhaṃ nṛipa-vara prauḍhêna sâ ślâghatâ ||

va || ant enisida râjâdhirâja-priya-tanaya-pratâpamaṃ pêḷvaḍe ||

vṛi || ripu-bhûpâḷa-tamaugham ôḍe kumuda-brâtaṃ karaṃ perchche tad- |
ripu-kântâ-mukha-paṅkajaṃ korage nakshatrôdayêśaṃ kaḷâ- |
ḷi-paribhrâjitan unnatônnata-yaśaś-śrî-chandrikâdhîśvaraṃ |
nṛipanê Sômaṇ enalke Bijjaṇa-mahîpâḷâbdhiyoḷ puṭṭida ||

va || antu puṭṭi kshôṇî-taḷav ellavan êka-chchhatradind âḷda Râya-Murâri Sôvi-Dêvânujan âḷdan ent endaḍe ||

ka || tat-samanantaradoḷ dhare- | g utsavamaṃ mâḍi satya-śaucha-bratada Sa- |
ritsuta-doreyaṃ nava-Puru- | kutsaṃ Saṅkamma-Dêvan âḷdaṃ dhareya ||

utpaḷa || Gauḷa-gajan Turushka-turagaṃ vara-Siṃhaḷa-nâtha-mauktikaṃ |
Chôḷa-sudhâmbaraṃ Magadha-katturiyuṃ Maḷayêśa-chandanaṃ |
Lâḷana bâḷakan ariyir endu charar sale binnapaṅgaḷaṃ |
kêḷisnt irppar ôlagadoḷaṃ vibhu-Saṅkama-Dêva-bhûpana ||

ant anêka-prakâradiṃ vasudhâ-vaḷayavaṃ nish-kaṇṭakaṃ mâḍida mahârâjâdhirâja chakrêśvarana râjya-pradhânâṅgaṅgaḷe mahâ-pradhânar âdar enisida piriya-daṇḍa-nâyakaṃ Lakmi-Dêvanuṃ bâhattara-niyôgâdhishṭhâyakaṃ Chandnngi-Dêvanuṃ vasudhaika-bândhavaṃ Rêchaṇayya-daṇḍanâyakanuṃ sarvvâdhikâri Sôvaṇayya-daṇḍanâyakanuṃ samasta-sênâgrêsaraṃ Kâvaṇayya-daṇḍanâyakanuṃ voḷagâgi samasta-pradhânasahitaṃ vinôdadiṃ dakshiṇa-diśâvarakke vandu Banavasepannir-chchhâsirad adhishṭhânaṃ Baḷḷigrâmeya śrîmad-dakshiṇa-Kêdârêśvara-dêvara tri-kûṭa-prâsâdamumaṃ latâ-maṇṭapamumaṃ ratna-pûjânêka-svarṇa-kaḷaśaṅgaḷumaṃ vidyâ-dânânna-dânâdy-anêka-śrî-kâryyamaṃ nôḍi yathârtthaṃ dakshiṇa-Kêdârav illi nâv ênânuṃ dharmma-kâryyamaṃ mâḍalvêḷkuv endu tadîya-sthânâdhâryyar appa śrîmad-râja-guru-dêvaraṃ kaṇḍ avara tapaḥ-prabhâvâdi-sâmartthyakk âścharyyadiṃ nîḍuṃ nôḍi ||

śabdê Pâṇini-paṇḍitô naya-chayê S'rîbhûshaṇâchâryyakaḥ |
nâṭyâdau Bharatê muniś cha Bharataḥ kâvyêshu Mâghas svayaṃ |
siddhântê Nakulîśvaraś S'iva-padê Skandas svabhâvair gguṇais |
sô ' yaṃ râja-gurus sadâ vijayatê śrî-Vâmaśaktir yyatiḥ ||

ślôka || ity-anêka-guṇâdhîśaṃ Gautama-priya-nandanaṃ |
satvôddhatas samâsâdya Saṅkama-kshôṇipâḷakaḥ ||

va || svasti śrîmat-Saṅkama-Dêva-varshada 5 neya Vikâri-saṃvatsarada Vaiśâkha-mâsad amâvâsye-Sômavâra-Vrisha-saṅkramaṇa-vyatîpâtad andu śrîmat-Kêdârêśvara-dêvara aṅga-bhôga-raṅga-bhôga-khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ tapôddhana-brâhmaṇar-âhâra-dânakkaṃ | Jiḍḍuḷigeya kampaṇaḍa baḷiya bâḍaṃ Kiṟu-Baḷḷigâveyaṃ śrîmat-Saṅkama-Dêva-chakravartti | tadîya-sthânâchâryyar appa śrîmad-râja-guru-Vâmaśakti-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍiy â-chandrârkka-târaṃ-baraṃ sarvva-namaśyaṃ salvantâgi koṭṭan î-dharmmaman âvan orbbaṃ paripâlisidaṃ śata-kratuvaṃ mâḍidavan || î-dharmmaman aḷidavaṃ śata-kratuvuman tadîya-dvijaruvan aḷidantaha narakakke vôhan |

svasti śrîman-maha-maṇḍaḷêśvaran Tailaha-Dêvanuṃ śrîman-mahâ-maṇḍaḷêśvara Yeṟaharasanuṃ bandu dharmmamaṃ nôḍi yidu namm anvayânugatav appa guru-kuḷa-sthânav illi nâvuv ênânuṃ dharmmavaṃ mâḍal-vêḻkuv endu dharmma-buddhiyan tandar avara pratâpamaṃ pêḷvaḍe ||

vṛi || kadanakk ugrâriy ammal tridaśa-bhuvanavaṃ prîtiyiṃ bandu kâṇbaṅg |
odavidd aiśvaryamaṃ bhîtarig asu-gatiyaṃ mâḻpanê nôḻpav endaṅg |
ide dal mâḻpaṃ kaṟutt Ekkala-nṛipa-tanayan Tailapa-kshôṇipâḷaṃ |
madadindaṃ prîtiyindaṃ hṛidayada kṛipeyiṃ sâdu mechchalke nichcha ||

ka || dhuradoḷag ôḍida ripu-nṛipa- | r arasiyara kaṭâksha-ruchiyan îkshisar innuṃ |
dhareyoḷag Eṟaharasana posa- | karavâḷina beḷage poḷayit emb ati-bhayadiṃ ||

va || ant anêka-prakârada pogaḻtegaṃ negaḻtegan tâve neley enisi śrîman-mahâ-maṇḍaḷêśvaraṃ Tailaha-Dêvanuṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Yaṟaharasanuṃ śrîmat-Kêdârêśvara-dêvara mahâ-naivêdyakkaṃ nandâ-dîvigegaṃ prâg-likhita-viśishṭa-tithiyoḷ tadîya-sthânâchâryyar appa śrîmad-râja-guru-Vâmaśakti-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Jiḍḍuḷige-nâḍa baḷiya bâḍaṃ Kiṟu-Baḷḷigâveya manneyumaṃ kiṟu-kuḷâya-dâya-sahitaṃ sarvva-namaśyav â-chandrârkka-târaṃ-baraṃ saluvantâgi koṭṭar (*usual final phrases*) îy-artthada sâkshitvêna smṛiti | ślôka | sva-dattâṃ &c. ||

97

On the same stone.

svasti śrîmat-Saka-varsha 1108 neya Parâbhava-saṃvatsarada Vaiśâkha-ba 5 Va śrîmat-Kêdâra-dêvara maṇṭapaman avadhiyal nirvâṇaṃ mâḍidakke śrîmad-râja-guru-dêvar mmechchi Kiṟu-Baḷḷigâveya hâlanalli Râvalegeṟeyin teṅkal Hâḷigûṭada keyi kammaṃ nûṟ-ayvattaṃ Bisadôja | Châvôja | Siṅgôjan int î-mûvarggav â-chandrârkkaṃ sarvva-namaśyaṃ salvant âgi koṭṭar || mattam â-Beḍugey-eppattaṟa baḷiya bâḍaṃ Siruvoḷalumaṃ sarvva-namasyavâgi tri-bhôgâbhyantara nade-vantâgi koṭṭaru sosti astu Siva-sâsana

98

At the same place, on a seventh stone.

namas tuṅga &c. ||

Girijâ-śriṅgârênduḥ pravarddhayaty ântaram manô-vârddhim |
sura-danujârâdhyasya cha yasya sa vaḥ pâtu Pârvvatî-ramaṇaḥ ||

svasti śrî-vanitârppita- | vistîrṇôrasthaḷam-ripu-braja-masta- |
nyasta-charaṇam samasta-ja | na-stuta-sita-kîrtti Vikramâditya-nṛipam ||

tat-pâda padma-madhukara- | n utpâṭita-baḷavad-ahita-bâhu-baḷam vi- |
dvat-pûjyam guṇa-ratna-sa | ritpatiy enisidan Anantapâḷa-chamûpam ||

pati-hitaroḷ ellam aggada | pati-hitan ati-śuchigaḷ ensi negaḷdavaroḷ mikk |
ati-śuchi dakshar enipparo- | ḷ ati-dakshan Anantapâḷa-daṇḍâdhîśam ||

ari-vîra-viḷaya-Kâḷam | vara-vibhudhâmbhôja-vana-marâḷan id êm bi- |
ttarisidano lôkadoḷ bhâ- | sura-yaśaman Anantapâḷan âha . . . ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakam | ripu-pura-Tripura-Hara-sâyakam | sakaḷa-naṭa-nagna-bhugna-gâyaka - vandi-brinda-santarppaṇa-samarttha-vitaraṇa-vilâsam | vîra-lakshmî-nivâsam | virôdhi-Pañchânanam | vivêka-Chaturânanam | guṇa-ratna-mâḷikâḷaṅkâram | budha-janâdhâram | Lâṭa-kuḷa-kumuda-vana-vidhu-karam | Hara-charaṇa-sarasiruha-madhukaram śrîmad-Anantapâḷa-daṇḍanâyakan eraḍ-Aṟu-nûṟumam Banavase-pannirchchhâsiramum vaḍḍa-râvuḷamum perjjuṅkamumam paḍedu sukha-saṅkathâ-vinôdadim pratipâḷisuttam ire || tat-pâda-padmôpajîvi ||

śrî-vanitâ-kucha-sambhṛita- | pîvara-vaksha-sthaḷam lasad-guṇa-maṇi-mâ- |
ḷâ-vilasitan ên esedano | Gôvindam sakaḷa-vibudha-janatânandam ||

anatârâtiyan ôvad ikki jayamam tâḷdal samartthâtman â- |
vano Gôvindane sârdda śishṭar-edaṟam tûḷdalke sâlvannan â- |
vano Gôvindane kîrttiyam paḍedu jîy ayy embinam sandan â- |
vano Gôvindane matte matte peṟaram kâṇem dharâ-chakradoḷ ||

śaraṇ emag endu bandaḍ aṟiyem maled ântaḍe bhâḷadoḷ podaḷd |
uriv Uriganṇan ugra-phaṇi-kuṇḍaḷamam kiviyoḷ karâbjadoḷ |
suruchira-śûḷamam miṟupa dâḍegaḷam nija-vaktradoḷ vibhî- |
karam ene tôṟugum samara-raṅgadoḷ î-raṇa-raṅga-Bhairavam ||

uriv Uriganṇa nîḷd urivol âge bhayaṅkara-kôpa-vanhi bhî- |
kara-kara-śûḷamam karam agurbbisut irppa karâsi tâne pôlt |
ire gaṇam âge sad-bhaṭa-gaṇam ripu-sênege pôlkum ugra-saṅ- |
gara-dhareyoḷ mahâ-praḷaya-Bhairavanam raṇa-raṅga-Bhairavam ||

bara-siḍilam tuḍuṅkuva madândha-gajakk idirâgi kôḷkaḷam |
muṟiv uṟadinda per-bbuliya mîseyoḷ uyyalan âḍuv ondu pe- |
raṟikey bîrar ântaḍam ad ê-vesagoṇḍapo nettaram nela-
kk ereyado mâṅgumi-samara-raṅgadoḷ î-raṇa-raṅga-Bhairavam ||

ari-bhaṭar-aḷ-garuḷ-piṇila-bâsigadim nore-nettar emba ban- |
dhura-tara-kuṅkuma-dravadin udgha-śiras-sarasîruhaṅgaḷim |

karam osed archchipaṃ nija-bhujâsi-latâ-sthita-Chaṇḍikâ-padâm- |
buruha-yugaṃ . . samara-raṅgadoḷ î-raṇa-raṅga-Bhairava ||

ari-vîra-bhaṭaran ati-bhî- | kara-bhuja-niśrêṇi-mârggadiṃ sarggaman a- |
chchariy enal êṟisuvaṃ saṅ- | garadoḷ raṇa-raṅga-Bhairavaṃ Gôvindaṃ ||

birudara Javan adaṭara gôḷ- | muri malevara mâri gaṇḍa-vachcharadoḷ ma- |
chcharisuvara mirttu sauryyâ- | bharaṇaṃ raṇa-raṅga-Bhairavaṃ Gôvindaṃ ||

raṇa-raṅga-Bhairavaṃ guṇa- | maṇi-maṇḍanan aṇṇan-aṅka-kâṟaṃ su-bhaṭâ- |
graṇiy ene negardirddaṃ dhâ- | raṇiyoḷ Gôvindan ahita-danuja-Mukundaṃ ||

adaṭinoḷ aṇminoḷ âyado- | ḷ odavida nichchaṭikeyoḷ peṟar ssaman ill em- |
budan enisuva su-bhaṭaṃ jita- | kadanaṃ raṇa-raṅga-Bhairavaṃ Gôvindaṃ ||

vara-vidyâ-nidhi-Kêsi-Râja-vibhugaṃ Nîlabbegaṃ puṭṭi bhâ- |
sura-kîrtti-priyan âgi sanda guṇa-ratnaṃ Dâsi-Râjaṃ Parâ- |
śara-gôtrâmbara-tigmarôchi janakaṃ tây châru-nânâ-guṇâ- |
kare Sômâmbike tân enalke jagadoḷ Gôvindan êṃ dhanyanô ||

vachanaṃ || mattam â-mahânubhâvan-audâryya-prabhâvamaṃ pêḷvaḍe ||

praśnôttaraṃ || . . sana . . . . muntaṇa . . sa . yi-pôgad âmp |
esakaman ântavaṅge pesar âvud ad êtaṟa mêle biṟdu tân |
oseyisuvaṃ priyaṃ muḷidaḷaṃ kivig êṃ pesar ârppin-êḷgeyiṃ |
vasumatiyoḷ vichârisuvaḍ ê-doreyaṃ raṇa-raṅga-Bhiravaṃ ||

Kali-kâla-Karṇṇaṃ ||

vachanaṃ || â-samasta-guṇa-gaṇâbharaṇanuṃ | vibhuda-jana-śaraṇanuṃ | nija-viśuddha-kîrtti-chandrikâ-prabhâva-vikasita-jagad-valaya-kairavanuṃ | raṇa-raṅga-Bhairavanuṃ sakaḷa-su-kavi-jana-kaḷpa-bhûjanuṃ | vishama-haya-Vatsa-râjanuṃ | vîra-lakshmî-nivâsanuv | Anantapâḷa-pra-sâdâsâditâdhikâra-lakshmî-viḷâsanum enisida śrîmad-daṇḍanâyaka-Gôvindarasar Mêlvaṭṭeya vaḍḍa-râvuḷamuv eraḍuṃ bilkoḍeyuṃ perjjuṅkamumaṃ paḍedu sukha-saṅkathâ-vinôdadiṃ prati-pâḷisuttam ire ||

dhareg eseva Sakti-parshege | karam agraṇiy enipa Parvvatâvaiḷiyoḷ Mû- |
vara-kôṇeya santatig â- | bharaṇam Kêdâraśakti-yatipati negaḷdaṃ ||

â-Kêdâra-munîndrana | lôka-prastutana śishyan aty-amaḷa-guṇâ- |
nîkaṃ yaśaḥ-paṭâkaṃ | S'rikaṇṭhaṃ vibudha-chûta-vana-kaḷakaṇṭhaṃ ||

Hara-pâdâmbhôjadoḷ chittaman eseva mukhâmbhôjadoḷ Bhâratî-sun- |
dariyaṃ châritradoḷ nirmmaḷateyan akhiḷâśântadoḷ S'akra-dikkuñ- |
jara-bhâsvat-kîrttiyaṃ bittarade nirisidaṃ sad-guṇâḍhyaṃ munîndrâ- |
bharaṇaṃ S'rikaṇṭha-dêvaṃ budha-kuḷa-tiḷakaṃ tarkka-vidyâ-samudraṃ ||

â-mahânubhâvana śishyan ê-doreyan endaḍe ||

Akaḷaṅkâmbra-mahija-Chaitra-samayaṃ Lôkâyatâmbhôdhi-śî- |
takaraṃ Sâṅkhya-dharâ-diśâ-radani Mîmâmsâṅganâ-kambu-kaṇ- |
ṭha-kanan-mauktika-bhûshaṇaṃ S'ugata-nîrêjâta-chaṇḍâmśu Tâ- |
rkkika-Sômêśvara-sûri pempu-vaḍedaṃ Naiyyâyikâgrêsaraṃ ||

kelabar Tarkka-viśâradar kkelabar âptâḷâpa-sambôdhakar |
kkelabar nnâṭaka-kôvidar kkelabar oḷ-gabbaṅgaḷaṃ ballavar |

kkelabar vyâkaraṇajñar int initumaṃ bâpp intu viśvambharâ- |
taḷadoḷ ballavar âr enalke negaḻdaṃ vidyâbdhi-Sômêśvaraṃ ||

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîḷa-sampannaṃ | vibudha-jana-prasannaṃ | nyâya-śâstra-vistṛita-sarôja-vana-divâkaraṃ | Vaiśêshika-vârddhi-varddhana-śarat-sudhâkaraṃ | Sâṅkhyâgama-pravîṇa-mâṇikyâbharaṇaṃ | guru-charaṇa-sarasiruha-shaṭcharaṇaṃ | śabda-śâstra-sahakâra-vana-Vasantaṃ | prajñôdayôdbuddha-Lâkuḷa-siddhântaṃ | nirupamôpanyâsa-Dêva-nadî-pravâhaṃ | nija-datta-mantra-prabhâva-saṃvarddhita-śishya-sandôhaṃ | sâhitya-vidyâ-mahâ-nadî-pravâha-nimnagâdhîśvaraṃ | bhakti-prabhâva-paritushṭa-Paramêśvaraṃ | niravadya-nirmmaḷa--tapô-guṇaika-nilayaṃ | kîrtti-kaumudî-mudita-mêdinî-vaḷayaṃ | nâmâdi-praśasti-sahitaṃ śrîmat-Sômêśvara-paṇḍita-dêvar ||

ene negaṟd â-muni-nâthaṃ | tanag aṟipi yaśôrtthi Kṛishṇa-Râjânujan oḷ- |
pina-kaṇi Gôvindaṃ pada- | vinatâhita-bṛindan akhiḷa-vibudhânandaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ paramabhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam iral Kalyâṇada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire | śrîmach-Châḷukya-Vikrama-varshada 27 neya Chitrabhânu-saṃvatsarada Paushya-śuddha 13 Budhavârad uttarâyaṇa-saṅkrântiyandu || Kuntaḷa-dharitrî-kânteya viḷôḷa-kuntaḷa-kaḷâpadant eseva Banavase-pannirchchhâsirakk alaṅkâram âgi tôrppa Baḷḷigâveya Tâvaregeṟeya dakshiṇa-Kêdârêśvara-dêvara sthânad âchâryyar appa Sômêśvara-paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi śrîmad-daṇḍa-nâyakaṃ Gôvindarasar śrîmat-Kêdârêśvara-dêvara dhûpa-dîpa-nivêdyakk endu | âv-âgardoḷ piḍid alli mâṟuvaḍam eraḍu-lakkav-aḍakege perjjuṅkamuṃ vaḍḍa-râvuḷamum eraḍuṃ bilkoḍeyuṃ sarvva-namasyam endu biṭṭar ||

ivan îy-andadoḷ eyde pâḷisidavaṅg ishṭârttha-saṃsiddhi sam- |
bhavikuṃ pûṇḍ aḷidandu Gaṅge Gaye Kêdâraṃ Kuru-kshêtram em- |
b ivaroḷ pêsade pârvvaraṃ kavileyaṃ strî-bâḷaraṃ liṅgiy a- |
ppavaraṃ kondan avaṃ sva-gôtra-sahitaṃ biḷguṃ nigôdaṅgaḷoḷ ||

(*usual final verse.*)

vinuta-madhurôktiyiṃ taṇṇ | an-atiśaya-vachô-vibhûtig iduve yaśaś-śâ- |
sanam âdud embinaṃ śâ- | sanaman idaṃ baredan âśu-kavi Niṭalâkshaṃ ||

parikise Malli-dêva-vibhug âr ssaman irbbarum ir-kkelaṅgaḷoḷ |
bareduvan antyadiṃ bareva bâjipa bâjipa kabbam entuṭ ant- |
ire posa-gabbamaṃ nuḍiva bhâvisi kêḷva kathâ-chatushkamaṃ |
dhare parikarmmam end initumaṃ guṇiyippa mati-prabhâvadoḷ ||

śrimat-sahaja-Sârasvata | vâchaka-Vârijâsanaṃ | nânâ-vidhâvadhâraṇâ-chakravartti Mallikârjjuna-bhaṭṭaṃ kavi-Kañjasambhavaṃ ||

99

At the same place, on an eighth stone.

śrîmat-trailôkya-vandaysya Lakulîśasya śâsanam |
jayaty anugatâtmêshṭa-drishṭâdrishṭa-phala-pradam ||

yô dharmmâḷi-naṭîm śâsti vêda-daṇḍa-dharô naṭaḥ |
tach-chhâsanam jayaty êtat tri-ḷôkî-maṅgaḷa-pradam ||

vasantatiḷakam || yad-Viśvanâtha-padavî-stuti-rûpa-vêda- |
vrâtaika-śâsana-śiḷâ-taḷavad vibhâti |
Paṅkêjagarbbha-hṛidayam sa jayaty achintyas |
traiḷôkya-śâsana-paṭus Taruṇêndumauḷiḥ ||

*ślô || sâmikam bârparâḍîdam bhûtayâvâya-lakshitam |
iti Sômêśvarô' paśyan munir vvâdi-manôharaḥ ||

śivam astu ||

vṛi || svasti śrîmach-Chaḷukyânvaya-gagana-śarat-pûrṇṇa-chandram kavîndra- |
prastutyam chandra-rôchiḥ-paṭala-nibha-yaśam śatru-bhûpâḷa-masta- |
nyasta-śrî-pâda-padmam vitaraṇa-guṇa-santarppitâśêsha-bhû-dê- |
va-stômam sârvvabhaumâgraṇi vipuḷa-baḷam Vikramâditya-Dêvam ||

birudam biṭṭ aḷki kaṇḍirpp ati-bhaya-rasadin tamma tamm âḷva viśvam- |
bhareyam biṭṭ adri-kuñjaṅgaḷoḷ uḷid uḷid irpp urkki mârântu yuddhâ- |
jiradoḷ biṭṭ âtma-kântaughaman amara-vadhû-varggadoḷ lîḷeyindam |
nered irpp udyôgamam śâtravarge saḷisuvam Vikramâditya-Dêvam ||

va || enisi pogaḷteyum negaḷteyum appukeyda samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêvam nija-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam saḷal Kalyâṇada nelebîḍinoḷ parama-kalyâṇâbhyudaya-bhâgi samasta-dharâ-maṇḍaḷaman êka-chchhatradim pâḷisuttam sukha-saṅkathâ-vinôdadind ire ||

vṛi || jagadoḷ mum khyâtiyan tâḷdida mṛigadharan-âmnâyadoḷ râja-bhâvam |
negaḷd âkhyâ-sâmyadind â-śaśige gata-kaḷaṅkâtmaroḷ tammoḷ entum |
negaḷdatt ill arttha-sâdṛiśyadin enisi jasam betta nânâ-kavîndrô- |
ktig adarppâd oḷpu tammoḷ negaḷe negaḷda Pâṇḍyarkkaḷoḷ puṇya-puñjar ||

va || anêkar arasu-makkaḷ prabhavise |

kan || Kṛita-yugadoḷ Jamadagnige | kṛitakṛityaṅg ogedu Rêṇuki-patig aṅgî- |
kṛita-guru-vadhanam vadhiyisi | Kṛitavîryyâtmajanan ati-baḷam Paraśudharam ||

vṛi || dharaṇî-maṇḍaḷadoḷ dharâbhujaran irppatt oudu sûḷ kondu tad- |
dharaṇî-maṇḍaḷamam samasta-dharaṇî-dêvargge vârddhy-antikam- |
baram itt alli dharâmara-svadoḷ iralk âg endu pôg otti sâ- |
garamam châpada korppinoḷ budha-nutam śrî-Rêṇukî-nandanam ||

kan || kaṇa-mâtrôdakaman iralk | aṇam îyade paśchimâbdhi teged edeyoḷ Koṅ- |
kaṇa-saptakamam Phaṇi-kaṅ- | kaṇa-varade nijâśrayârttham â-vibhu paḍedam ||

va || antu Paraśurâma-sṛishṭiy enisida |

kan || Koṅkaṇa- lhâtrî-vaniteya | kaṅkaṇadant eseva Haiveyoḷ Sisugali sand |
aṅkada nâyaka-maṇivoḷ | biṅkam]aḷed irkkum atuḷa-śôbhâ-sadanam ||

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*So in the original.

pesar-arigal alli puttida | sisngam kalitanaman ittu pande-tanakk â- |
vasatam enisirppar adarim | Sisngaliy enisittu râjadhâni-śrêshtham ||

va || alli palambarum Pândyar arasu-geydu saluttam ire |

kan || janatâ-manô'bhinandana- | m ene kîrtti-jyôtsne belage jagadolage jalakk- |
ane Chandrâmnâya-payô- | vanadhiyol udayisidan urvvarâ-pati-Chandram ||

lalanâ-jana-ratnam Kam- | mala-Dêvi janâbhivandyey â-Chandrang u- |
jvala-chandrikeyant ant a- | ggalisidal esed olpan âtma-sangatiyindam ||

sutan ogedam vibhu tad-dam- | patigalg Abdhijeyum Abdhiśayananum ivar î- |
kshitig enip avarg ati-subhagam | chatura-strî-jana-manô'bhirâmam Kâmam ||

chature guna-rûpavati jana- | nute Bhâgala-Dêvi râja-putrî-ratnam |
Rati tân î-Kâmang î- | satiy enal â-vibhuge chitta-vallabhey âdal ||

a-laghu-bhujâ-balan â-Bhâ- | gala-Dêvigam â-nripêndra-Kâmangam nir- |
mmalatara-yaśan udayisidam | vilasita-vibhavânukrita-Surêndram Chandram ||

vri || kalitanam ârggam î-kali katâkshisuvannegam elliyum bhujâ- |
balad-alav î-bhujâ-bali virôdhisuvannegam êka-mârggadim |
salut iral akkum urbbid-adat îy-adatam bhrukuti-prabhâvamam |
nelegolipannegam mukhadol embudu Chandra-narêndranam jagam ||

kan || vanitâ-jana-vandye yaśô- | dhane Sâvala-Dêvi su-dridha-purusha-vratey ant |
enip â-Chandrang î-bhâ- | mini Rôhini tân enalke vallabhey âdal ||

â-vibhuvingam Sâvala- | Dêvigam âdam tanûbhavam Bhava-bhakti |
śrî-varan a-malina-kîrtti- | śrî-vibhavam Kâma-Dêvan adatara dêvam ||

vri || Ratig eneyâge bîra-siri mâdhavam âge mahâhavam samû- |
rjjita-vishamâstra-pâtadin arâtigalam Divijêndra-kâminî- |
tatig eragippa balme nijam âgire sanda samagran amba bâ- |
pp atiśaya-Kâma-dêvan ivan endapud urvvare Kâma-Dêvanam ||

va || ant ensi Pândyânvayâvaliy emba mâniniya mogakke mûg irppante Pândya-pîthikeyol irdda | samadhigata-pañcha-mahâ-śabda mahâ-mandalêśvara | Gôkarnna-pura-varâdhîśvara | Pândya-vamśa-chûdâmani | gandara dâmani | parângana-Nadî-nandana | budha-janânandana | Konkana-râshtra-pâla | pusivara sûla | kîrttige nalla | Nigalanka-malla | śirah-śêkharîbhûta-śrîmat-Tribhuvanamalla-Dêva-pâdâravinda | vîra-vritti-kandalî-kanda | nâmâdi-praśasti-sahita śrîmat-Tribhuvanamalla-Kâma-Dêvarasar ssukha-sankathâ-vinôdadim râjyam geyuttam irdd-ondu devasam S'iva-dharmma-kathâ-kathana-prasangadol |

ślôkah || dharmmah kîrtti-latâ-kandô dharmmô lôka-dvayê hitah |
dhârmmikâd aparô nâsti vandyô jagati kaśchana ||

va || emba S'iva-dharmmânuśâsanaman âtmârâdhyar appa Sârasvata-mahôdaya śrîmat-Sômêśvara-pandita-dêvara divya-vachanadindam avadharisi S'iva-dharmma-kâryya-tâtparyya-tad-gata-chittan âgi |

kan || Vanavâsi-dêśamam Tribhu- | vanamalla-nripâlu-kîrtti-lakshmî-latikâ- |
vana-pâlan akhila-vidvaj- | jana-pâlan Anantapâlan adhipatiy îyal ||

va || paḍedu niyôgise tan-niyôgadiṃ tat-pâda-padmôpajîvi ||

kan || raṇa-raṅga-Bhairavaṃ vâ- | raṇa-ripu-vikkrama-vibhâsi viśrutatara-sad- |
guṇan aṇṇan-aṅka-kâṟaṃ | praṇuta-yaśaṃ Krishṇa-Râjan-anugina tammaṃ ||

maleyade besakeyva besaṃ | maleyad enal pâḷisuttam ire Banavaseyaṃ |
malapara jûjû sudhâ-ni- | rmmala-parama-yaśaḥ-prabhâva-nidhi Gôvindaṃ ||

Banavase-nâḻk idu bhûshaṇa- | m ene sogayipa râjadhâni Balipuradoḷ tâ- |
j-janapaṃ paṭṭaṇasâvi dal | ene pesar vaḍed irdda Mêchi-Seṭṭiya sutana ||

Bhuvanaika-Seṭṭiy-âtmô- | dbhavan enisida Mêchi-Seṭṭi kâl-garchch âg a- |
bja-vanad adhas-sthaḷad uṇ- | baḷiy-avaniyan îyalke samuchita-vyavahâraṃ ||

va || â-mahâ-râjadhâni-Baḷḷigâveyoḷ uḷḷa ||

kan || anituṃ pañcha-maṭha-sthâ- | na-nagaramuṃ mûṟu-ppuramum aṟiyuttire ne- |
ṭṭane nûṟa-pattu kammama- | n an-avadyaṃ mâṟugoṇḍu dhârâ-sahitaṃ ||

va || mattam â-mahâ-râjadhâni-Baḷḷigâveya pañcha-maṭha-sthânadoḷ piriya-maṭhad âchâryyar î-S'ântaśiva-paṇḍitaruṃ | Pañchaliṅgad âchâryyar kKriyâśakti-paṇḍitaruṃ | Tripurântakad-âchâryyar kKriyâśakti-paṇḍitaruṃ | Mûliga-Ponneya-jîyaruṃ | nagaradoḷ Eṇṭheyana Barmmi-Seṭṭiyuṃ | modal âge |

anituṃ pañcha-maṭha-sthâ- | na-nagaramuṃ mûṟu-puramum îyalk â-mê- |
diniyaṃ koṭṭu jagaj-jana- | vinutaṃ Tâvareyakeṟege naḍev-uvvareyoḷ ||

Hari-diśeyoḷ Kêdârê- | śvaraṅge munt Amban itta tôṇṭaṃ Pitrî- |
śvara-diśeyoḷ Ponneya-jî- | yara tôṇṭaṃ mêrey âg iral tôṟuvudaṃ ||

Saranidhi-nâyakana diśâ- | varad eḍeyoḷ naṭṭa kal Dhanêśvarana diśâ- |
varad eḍeyoḷ Puḷigeya-Dê- | vara tôṇṭaṃ mêrey âg iral tôṟuvudaṃ ||

dhareyaṃ kaykoṇḍaṃ Saṅ- | kara-nirataṃ nûṟu-pattu-kammaman â-nâḻk |
aras enisida daṇḍâdhî- | śvara Gôvindaṃ jagaj-jana-stutan aṟiyal ||

va || antu kâl-garchchu vaḍedu |

kan || dhareyan adan akhiḷa-bâdhâ- | parihârade Mêchi-Seṭṭi sale kâd ûḍutt |
ire salipar akhiḷa-bâdhâ- | parihâraṃ mâḍi pañcha-maṭha-nagaraṅgaḷ ||

va || emba dṛiḍha-vyavastheyaṃ paḍed alliṃ baḷiyaṃ Parvvatâmnâyada Mûvara-kôṇeya-santânada S'akti-parisheyoḷ negaḻte vaḍedu śishya-châtaka-varshâ-kâḷa-mukhar enisida Kâḷamukharoḷ ||

kan || an-aghaṃ S'rîkaṇṭhaṃ budha- | jana-nuta Kêdâraśakti-sûnu hṛid-abjâ- |
sana-nirata-S'rîkaṇṭhaṃ | muni-pati-parirabdha-vara-vachaś-śrî-kaṇṭhaṃ ||

vṛi || paramâtmâgama-vêdiy âgiyum ati-prôchchaṇḍa-vâditvam o- |
pp ire jâmbûnadam appa poṅge kaḍu-gamp âyt embinaṃ sandan Î- |
śvara-pâdâmbuja-śêkharaṃ dṛiḍha-tapas-sampatti-jâyâ-svayaṃ- |
varan âchâryya-guṇâvaḷî-viḷaśitaṃ S'rîkaṇṭha-yôgîśvaraṃ ||

kan || S'rîkaṇṭha-sutaṃ nata-yati- | lôkaṃ Sômêśvaraṃ munîśvara-rûpa- |
S'rîkaṇṭhaṃ duritâsura- | Vaikuṇṭhaṃ sva-kriti-ghôshavad-budha-kaṇṭhaṃ ||

va || enisid âtmârâdhyar appa | yama-niyama-svâdhyâya-dhyâna-dhârana-maunânushṭhâna-japa-samâdhi-śîḷa-sampanna | budha-jana-prasanna | dhâraṇâ-Padmagarbbha | paṭûtpâdana-sandarbbha | kavitâ-sarôjinî-makaranda | gamaki-mukha-mukurunda | vâdi-manôhara | vâgmitva-Vidyâdhara | nir-avadya-tapô-guṇâbhyudaya | Sârasvata-mahôdaya śrîmat-Sômêśvara-paṇḍita-dêvaram dharmma-kâryya-pratigrahakk âgraham geyd anugraham paḍedu | Banavase-pannirchchhâsirakkam taley enisida râjadhâni Baḷḷigâveya teṅkaṇa Tâvaregerey-êriya jagat-trayâdhîśvara śrî-dakshiṇa-Kêdârêśvara-devara dêva-kulada khaṇḍa-sphuṭita-jîrṇṇôddhârakkam â-dêvara gandha-pushpa-dhûpa-dîpa-naivêdyâdi-nânâ-vidhôpahârakkam alliya tapôdhanâdigaḷa âhârakkam endu sarvva-namasyam âge ||

vṛi || giri-Bhava-lôchana-37 pramita-Vikkrama-varsha-ja-Nandanâkhya-va- |
tsara-bhava-Paushya-mâsa-sita-paksha-chaturtthi-Mahîja-vâradoḷ |
berasiral uttarâyaṇadoḷ â-mahiyam mahi baṇṇisal mahî- |
śvara-tiḷakam mahî-ravi-jalâdi-mayam vibhu tṛiptan appinam ||

kan || â-sakaḷâvani-nutan enip | â-Sârasvata-mahôdaya-vratiya guṇô- |
dbhâsiya kâlam karchchi vi- | bhâsura-yaśan ittan osedu dhârâ-sahitam ||

Gaṅgâ-Yamunâ-sâgara- | saṅgamadoḷ kôṭi-pârvvarum kavilegaḷum |
liṅgigaḷum beras aḷidam | liṅgamau î-dharmmamam kaṟutt aḷid adhamam ||

kavilegaḷam kôṭiyan osed | avanî-sura-kôṭig ittan î-dharmmakk u- |
dbhavamam paḍedavan â-tî- | rttha-vitatiyoḷ ḷiṅga-liṅgi-jana-sannidhiyoḷ ||

ślôkaḥ || sva-dattâm para-dattâm vâ yô harêta vasundharâm |
shashṭi-varsha-sahasrâṇi vishṭhâyâm jâyatê krimiḥ ||

end intu |

kan || kavi-nutam enal ored ati-paṭu- | kavi-Sârasvata-mahôdayana kiṅkaran î- |
S'iva-dharmma-śâsanavan abhi- | navam âg ire Mallikârjjunâryyam baredam ||

Gobbûra dhâraṇâ-sârvvabhauma Mallikârjjuna-bhaṭṭam su-kavîndra-Shaṇmukham || bhadram astu S'iva-śâsanâya ||

100

At the same place, on a ninth stone.

namas tuṅga &c. ||

namaḥ S'ivâbhyâm sânucharâbhyâm ||

śrî-Vidyâbharaṇâryya-nirmmaḷa-munêr âjñâ-prasâdârppita-
śrî-Kêdâra-nâṭhâdhipatya-padavî-vibhrâjamânam sadâ |
Kêdârêśvara-dêva-nirbbhara-dayâ-divyâmṛitâḷôkanam
pratyakshîkṛita-pûrvva-Gautama-munim śrî-Gautamam rakshatât ||

Srî-ramaṇî-manaḥ-priyana nâbhi-sarôruha-madhyadoḷ Vachaś- |
śrî-ramaṇîśan udbhavisidam tad-udagra-bhujaṅgaḷinde dur- |
vvâraṇa-bâhu-vîryya-paripâḷita-vârddhi-parîta-bhûtaḷar |
S'rî-ramaṇîśan-amśam ene puṭṭidar âdi-Chaḷukya-bhûbhujar ||

avaroḷage ||

kanda || raseyam raseg uyd-asuranan | a-sama-bhujâ-baḷade samara-samayadoḷ uṟe mar- | ddisi tanda Chakriyam nene- | yisuvam bhuja-baḷa-mahatvadim Taila-nṛipam ||

vṛi || Tilapa-Dêvan-agra-tanayam prabhu-Sattigan âtan-âtmajam | śrî-lalanâdhipam negarda Vikraman âtana tamman udvishad- | bhû-latikâ-kuṭhâran enipam Daśavarmma-nṛipam tad-âtmajam | bhû-lalanêśvaram padedu pâḷisidam Jayasimhan urvviyam ||

kan || sallalita-śauryyan Âhava- | mallam tat-tanujan âtan-agra-sutam bhû- | vallabhan elliyum a-prati- | mallam Bhuvanaikamallan allim baḷiya ||

tach-Châḷukya-nṛipâḷaro- |
ḷ achchari jasam î-nṛipange shôḍaśa-râjô- |
dyach-charitam enisi dhâriṇi me- |
chchalu Permmâḍi-Dêvan âtana tammam ||

vṛi || nirutam kîlpaṭṭu mum mânasikeya deseyam biṭṭu Kûrmmâvatâram | beras int î-viśva-viśvambhareyan asadaḷam tâḷdid andindam âd â- | parivâdakk añji tâm mânasikeyan adhikam tâḷdi mêlâgi viśvam- | bhareyam nihklêśadim tâḷdida Hariy enipam Vikramâditya-Dêvam ||

Kali-kâḷâvanipâḷa-jâḷa-chira-dôr-vvâsôpajâtôddhatâ- |
khila-kâlushya-kaḷanka-panka-paṭaḷa-prakshâḷanam mâḍal end |
oḷavim tîrtha-jaḷâvagâhanaman âdam mâḍut irppante nichch- |
alum irppaḷ jaya-lakshmi khaḍga-jaḷadoḷ Châḷukya-chakrêśana ||

kan || aḷav-aḷid-arâti-bhûpati- | gaḷa baḷagam tandu kuḍuva gaja-mada-dhârâ- | jaḷada hayangaḷa lâḷâ- | jaḷada ponalu bahuḷav â-nṛipêndrâlayadoḷ ||

vṛi || Mâḷava-Chôḷa-Gauḷa-Magadhânga-Turushka-Kaḷinga-Vanga-bhû- | pâḷakar añji berchchi besakeyd osed endudan endu râjya-sal- | lileyoḷ irppaḍ ân aṟiyen alladoḍ âgaḷe dêva-râjya-saḷ- | lîleyoḷ â-nṛipôttamaran eydipan ôvade Kuntaḷêśvara ||

enisida Permmâḍi-Râyange ||

vṛi || ent ati-châru-lakshaṇa-guṇam maṇi Rôhaṇa-bhûdharkke tân | ent amṛitâmburâśige sudhâkaran ent udayâchaḷakke tad- | dhvânta-virôdhi sañjanitam ante nṛipânvaya-maṇḍanam kaḷâ- | kântan udagra-têjan ene Sôma-mahîbhujan andu puṭṭida ||

puṭṭuvudum virôdhi-nṛipa-santatig ârttate toṭṭenal karam |
puṭṭidud elliyum nikhiḷa-Kuntaḷa-bhûtaḷa-râga-varddhanam |
puṭṭidud âvagam negarda Bhâratig andu sa-nâthatôdayam |
puṭṭidud endoḍ âr ddorege-vappa nṛipâḷakar â-nṛipâḷanoḷ ||

kan || maṇiyad ari-nṛipara chûḍâ- | maṇiyuman â-nṛipara kumbhi-kumbhôttha-lasan- | maṇiyuman aṇiyaram avan uḍe- | vaṇi gaṭṭal bagevan âtma-śaiśava-daśeyoḷ ||

nade-galal odarisal âtam | nade-galal odarisidar ahitar adavige bhayadim |
nudigalal odarise bêgam | nudigalal odarisidar ari-nripar vvana-chararol ||

pode-send âduva padadol | pode-sendam podeyal ollad ari-nripa-śiramam |
pode-send âduvan irad end- | ode bhuja-balad-alavan avanol alevavan olanê ||

vri || sad-amala-râga-vârddhi-rasa-pûrnnate Vikrama-chakrig âdud â- |
dudu mukulîkritatvam a-suhrit-kara-pankaruhakke bêgam â- |
dudu nikhilôrvvig âyata-drig-utpala-hâsam id embinam samant |
udaya-mahâ-mahîdharaman êridan opp ire Sôma-vallabha ||

dhareyam pott irddu bhârâvyapagama-vivaśam bhôgamam kânan endum ||
nirutam Bhôgîśan endum taredudu dhareyam pottu bem Kûrmma-râjang |
irad inn â-prânigal viśramisuge sukhadind embavol viśva-viśvam- |
bhareyam dôr-ddandadol tâldidan atula-balam Sôma-Châlukya-bhûpa ||

śrî-kântâ-ramya-harmmyam negarda nija-mahôrasthalam châru-vîra- |
śrî-kântâ-kêli-śumbhan-manimaya-bhavanam naija-tîbrâsi vidyâ- |
śrî-kântâ-lâsya-rangam nija-mukha-kamalam nichcham embannegam dhâ- |
trî-kântam tâldidam śrîgalan atula-balôdbhâsi Bhûlôkamalla ||

vinatârâti-nripâla-mauli-manigal nakshatram âtmîya-kî- |
rtti navâbhyunnata-chandrikâ-prasaram ôrant asta-tâpam jagaj- |
janam ellam su-chakôrakâvaliy enal Sômâkhye bhû-chakradol |
tanag anvarttham enal virâjisidapam Sômêśvarôrvvîśvara ||

sva-kalâlî-dânadindam vibudha-tatig ati-prîtiyam mârppadam śî- |
takaram S'rîkântha-bhûshâ-mani kuvalaya-santarppnâdhâyi end in- |
tu karam samstutyan âg irppadam eseva vinirddôshanol nish-kalanka- |
prakara-prakhyâtanol tâm saman enipane pêl Sômanol byôma-sôma ||

kan || ari-bhûpara têjada dall- | uri magguvud omme tanna pesar-golal ên a- |
chchari vadedudo jagadol bhî- | karatara-taravâri-vâri Sômêśvarana ||

vri || Kuntalam âtma-vallabheya kuntalam oppuva Kâñchi kâñchi śu- |
ddhânta-nitambinî-janada dhâre nijônnata-dâna-dhârey emb |
antire suttalum sale nimirchchi nijôgra-bhuja-pratâpam â- |
śântaman eyde pâlisidan urvviyan orvvane Sôma-vallabha ||

maryyâdâ-rahitô Yamô niyamitô nâdyâpi mat-pâlitân
nighnan êva janân asau na gamitas Svarnnâdrir artthârtthinah |
Mainâkâdi-mahîbhritâm na śaranam jâtô' ham ity anvaham
śrî-Sômêśvara-Dêva-vallabha-manaś chintâ-rasê majjati ||

va || enisida Châlukya-chakravartti Sômêśvarôrvvîśvaram Bhûlôkamallam dig-vijayam geyyal endu dakshinâbhimukhan âgi bandu Hulluniya tîrtthadol bîdam bittu sukha-sankathâ-vinôdadim dharmma-prasangamam mâduttam irpudum avasaram-badedu ||

kan || śrîmat-Kadamba-vamśa-śi | khâmani mandalika-makuta-vibhrâjita-chû- |
dâmani vidvaj-jana-chin- | tâmani dhairyya-prasiddha-śailam Taila ||

śrîmad-Virâṭa-nagarî- | dhâmaṃ Vanavâsa-pura-varêśvaran aty-u- |
ddâma-jaya-śrî-mauktika- | dâmaṃ Tailaṃ nijêśvarâty-anukûla ||

va || erddu nind irddu kara-kamaḷaṅgaḷaṃ mugidu Dêva binnapav end int enda ||

vṛi || janapada-kôṭiyoḷ negarda Kuntaḷa-dêśame sârav alli tâṃ |
Banavase-nâḍu sârv adaroḷ paribhâvise Baḷḷigâve saj- |
jana-nidhi paṭṭaṇaṅgaḷa tavar-mmane sâram enippa kîrtti tad- |
vananidhi mêrey âge sale parvvidud urvvi samasta-dhâtriya ||

adu vibudhaikavâsam Amarâvatiy-ant ati-bhôgi-sêvyav ant |
adu pesarvettu rañjisuva Bhôgavatî-purad-ante bhâvisalk |
adu Dhanada-prasêvyav Aḷakâpurad-ant ene Baḷḷigâveg â- |
vudo paḍi-paṭṭaṇaṃ negarda vârddhi-parîta-samasta-dhâtriyoḷ ||

va || alliya nagara-janaṅgaḷa guṇaṅgaḷaṃ pêḷvaḍe ||

vṛi || para-hitar êka-vâkyar ariviṅge tavar-mmane dharmmad âgaraṃ |
sa-rasa-kavîśvarâvaḷige kêḷi-gṛihaṃ kaṇi permmeg ormmeyuṃ |
Hari-Hara-Paṅkajâsana-Jinâdi-vinirmmaḷa-dharmmar endoḍ âr |
ddoreyaro Baḷḷigâveya mahâ-nagaraṅgaḷoḷ î-dharitriyoḷ ||

kan || kiḍuv-oḍameyan ondane ko- | ṭṭ eḍe maḍagad iham-paraṅgaḷ emb eraḍuman aṅ- |
gaḍiyoḷ kiḍad oḍameyan aḍi- | g aḍig ârjjipar alli negarda nagara-janaṅgaḷ ||

vṛi || Surapatiyante sarvva-vibudhâśrayar Indra-gajêndradante bhâ- |
suratara-dâna-sampad-adhikônnatar induvinante sat-kaḷâ- |
dharar Ahirâjanante nikhiḷa-kshameg âspadar endoḍ îgaḷ âr |
ddoreyaro Baḷḷigâveya mahâ-nagaraṅgaḷoḷ î-dharitriyoḷ ||

â-nagara-janakke ||

karige radanaṃ bhayaṅkara- | tara-daṃshṭrâṅkuram ibhârig unnata-pakshaṃ |
sarabha-ripug âdud embant | iral esevar prabhugaḷ alli tat-pattanadoḷ ||

mattam alli ||

Hari-Hara-Kamaḷâsana-Vî | tarâga-Bauddhâlayaṅgaḷind intu vasun- |
dhareg eseva pañcha-saradant | ire pañcha-maṭhaṅgaḷ esevuv â-paṭṭaṇadoḷ ||

mattam alli ||

mûṟuṃ puraṅgaḷ alliya | mûṟuṃ kaṇgaḷ samagra-Lakshmige mêṇ â- |
nîṟeya koraloḷ nelasida | mûṟuṃ muttina saraṅgaḷ embant irkku ||

va || intu sakaḷa-saundaryyakkaṃ sakaḷa-dharmmakkaṃ tavar-mmaney enisida Baḷḷigâveyoḷ dakshiṇa-dik-taṭa-nikaṭa-vartti maṇḍita-puṇḍarîka-shaṇḍôpântam uṇṭ alli nagara-janaṅgaḷ ârjjisid agaṇya-puṇya-puñjame S'iva-bhavanav âdante Nagarêśvaram enisi pesar-vaḍedu sogayisuttam irppudu ||

kan || dakshiṇa-Kêdâraṃ pâ- | pa-kshaya-kâraṇam aśêsha-nagara-jana-pra- |
tyakshîkṛita-S'iva-sannidhi | sâkshât-kṛita-Kṛita-yuga-prabhâ-sarvvasva ||

va || mattam alli pariva-tîrttha-naḷinî-jaḷa-pravâham adu Kêdâra-Gangâ-jaḷa-pravâhaman anukarîseyum abhram-liham enipa vibhramaman ârdda S'iva-bhavanam adu Kêdâra-mahâ-mahîdharaman anukariseyum-alli tapam geyva divya-tapôdhanare duśchara-tapaś-charaṇa-pariṇatântaḥkaraṇar appa Kêdâra-divya-tapôdhanaran anukariseyum int apûrvva-Kêdâramum S'iva-linga-pûjâ-puḷaka-sasya-sa-rasa-kêdâramum enisi Paramêśvara-sthânam irppud alli ||

vṛi || âstê Kêdâra-dêvô hima-chaya-chakitân dûra-yâtrâsamartthân
prakshîṇâśêsha-pâpân ati-karuṇa-rasârdrîkṛitâtmântarangaḥ |
kurvvan yasyâti-bhaktâvanata-sura-śiraś-śêkhara-śrî-mahatvam
śrî-pâdâmbhôja-lakshmîr vvirachayati sa vaḥ pâtu Chandrârddhamauḷiḥ ||

mattam â-puṇya-sthânadoḷ ||

kan || Kali-kalusha-khaḷara bhayadim | balid irddapan illi Kṛita-yugâdhipan int î- |
Kaligôṭeya baladin enalk | alaghu-guṇâkâram esevud â-prâkâra ||

va || mattam â-maṭham Kamaṭhanante sakaḷa-janâdhâramum | Purushasimhanante hiraṇya-kaśipu-dâna-samśôbhitamum | Kurukshêtradante Sarasvatî-viḷasitamum | Khachara-lôkadante vidyâdharâdhîśvara-parivṛitamum | Mandara-mahâ-mahîdharadante sarvva-dik-sârabhûtamum | Vâsudêvanant akrûrôkti-śravaṇa-ramaṇîyamum | Bhavânî-bhavanadante brahmachâri-sadâchâra-sambhâvitamum | vivêkiyante vidyâbharaṇa-virachita-saundaryyamum | Gôdâvarî-tîradante Gautamâryya-paricharyyâ-parikaramum enisi sogayisuvud â-maṭhada guru-kula-kramamam pêḷvaḍe ||

kan || Mûvarakôṇeya-santati | dêva-bratan eseva-Parvvatâvaḷiyoḷ tân |
âvirbbhavisidan amaḷa-ya- | śô-vibhu Kêdâraśakti-paṇḍit-dêva ||

S'rîkaṇṭham mauktika-mâ | ḷâkaḷpita-kaṇṭham eseva Sarasatig ene vi |
dyâ-kanaka-nikashan ânata- | lôkam tach-chhisyan esedan allim baḷiya ||

â-munipana śishyam vi- | dyâ-mahima-kshîra-vârddhi-varddhana-sômam |
Sômêśvarâryyan esedam | kâma-vinîḷâbja-shaṇḍa-chaṇḍadyôta ||

tad-anantara ||

â-Bhârabhûtig eṇey eni- | p â-bhagavan-munipan-anujan esad irddam Vi- |
dyâbharaṇam nirmmaḷa-vi- | dyâbharaṇam chatura-kîrtti-kântâbharaṇa ||

vṛi || Bauddhâty-uddhata-gaṇḍa-śaiḷa-daḷana-prârambha-dambhôḷitâ
Mîmâmsâ-mata-kumbhi-kumbha-daḷana-prôdyan-mṛigâdhîśatâ |
Syâdvâdôtpaḷa-shaṇḍa-chaṇḍakaratâ yasyâsti sa bhrâjatê
śrî-Vidyâbharaṇas sad-âbharaṇavan Naiyyâyikânâm muniḥ ||

va || enisid â-Vidyâbharaṇam vidyâ-bharaṇa-vyâsangav allad itara-vyâsangaman ollade maṭha-vyâsangamam nijâgra-śishyanum guru-kula-samuddharaṇa-vâma-śaktiyum enisida Vâmaśakti-munîśvaranoḷ niyôgisid-ăgaḷ ||

vṛi || jaḷadhi-parîta-bhûtaḷaman eyde nijônnata-sandha-raśmi-maṇ- |
ḍaḷadin anâratam beḷagi sôman ati-śramadinde mâṇbud êm |
naḷina-sakham sahasra-karadim beḷapandav enippud âytu ni- |
rmmaḷa-mati-Vâmaśakti maṭhamam parirakshisal endu nilvudu ||

va || endu binnapam geyvudum maṭhada dharmmada permmeyumam tan-maṭhâchâryyara

dharmma-vidyâ-tapaś-śîlateyumaṃ kêrddu rômâñcha-kañchukita-gâtranuṃ prasanna-nêtranum âgi Kâdamba-kaṇṭhîravana mogamaṃ nôḍi nâv ênânuṃ dharmmaman â-sthânadoḷ mâḍal vêrkkuv allige samîpaṅgaḷ app ûrggaḷ âvuv endu besagoḷvuduṃ Dêvar bbêṟe dharmmaṃ mâḍal vêḍ ênânuṃ dharmmaman ân alli Dêvara vjjaya-râjyâbhivṛiddhi-nimittav âgi mâḍiden adaṃ Dêvar sva-hastadiṃ dhârâ-pûrvvakaṃ mâḍi dharmmaman â-chandrârkka-stâyiyâgi mârppud embuduṃ adane manade goṇḍ alliya khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ tapôdhanar-âhâra-dânakkaṃ vidyâ-dânakkaṃ dêvatâ-pûjegav endu svasti śrîmach-Châḷukya-Bhûlôka-varshada 3 neya Kîlaka-saṃvatsarada Mâghad-amâvâsye-Bṛihaspativâra-vyatîpâtad andu Vidyâbharaṇa-dêvaraṃ barisi kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Jiḍḍuḷige-nâḍoḷagaṇa Tadavaṇaleyuman â-nâḍoḷage sthaḷa-vṛittiy âgi hakkaḷeya holanumaṃ trî-bhôgâbhyantaravâgi koṭṭu mattav eley aḍake dhânyav emb î-vastugaḷu-modalâgi kraya-vikraya-yôgyaṅgaḷ app-avarkk ellaṃ vaḍḍa-râvuḷaṃ hejjuṅkam emb ivu modalâgiy uḷḷant appa suṅkaṅgaḷ ellamaṃ biṭṭu sarvva-namasyavâgi koṭṭâgaḷ ||

kan || â-Vidyâbharaṇaṃ vi- | dyâ-vividha-vinôda-yôga-saukhya-sthiti-bhaṅ- |
gâvahav end adan êḷisi | bhû-vinuta-nijâgra-śishya-Gautama-muniyoḷ ||

maṭhâdhipatyamaṃ niyôjisidâgaḷ ||

vṛi || lalitatara-pradîpadavol â-maṭhamaṃ palabar mmunîndrar u- |
jvaḷa-guṇa-maṇḍanar bbeḷagidar bbaḷiyaṃ muni-Gautamaṃ vini- |
rmmaḷatara-ratna-dîpa-kaḷikâṅkuradante nirantaraṃ jagad- |
viḷasita-kîrtti dal beḷagidaṃ dhare kai mugid oldu jîy enal ||

Kêdâra-sthâna-lakshmîs samajani jagatê kalpa-vallî-prarôhâ-
vasthâ Sômêśvarâryyâd achaḷita-tapasô 'nantaraṃ Vâmaśaktêḥ |
saṃśâkhâ-sallasat-pallava-samupachitâ pushpitâ samparîtâ
sarvvâm urvvîṃ tatô 'nu prabhavati phaḷitâ Gautamâchâryya-varyyât ||

(*usual final phrases and verses*).

101

At the same place.

svasti śrîmad-râja-guru Vâmaśakti-dêvaruṃ tach-chhishya Jñânaśakti-dêvaruṃ | Plava-saṃvatsa-ra-Mârgaśira-ba 1 Sô | pâtrada . . . . Mallavegav â-maddaḷe-Mâdigaṃ dêvatâ-vṛittiyâgi sthaḷa-vṛitti-hakkaḷeyal koṭṭa gadde mattar eraḍu rokka ga 10 puradoḷ mane-mûrakav â-chandrârkkan naḍevar ||

102

At the same place, on a tenth stone.

ôṃ namaś S'ivâya ||

namas tuṅga &c. ||

vêdô mûlam athô vṛitir dṛiḍhatara-nyâyâdi-śâstraṃ khalu
smṛity-âdir vviṭapas satâṃ kisalayô dharmmô 'nurâgaḥ kriyâḥ |

pushpam yat S'iva-śâsanôkti-viditam sankalpitârttham phaḷam
dharmmaḥ kalpa-taruḥ karôtu bhavataḥ śrî-Vâmaśaktêr munêḥ ||

dôr-ddaṇḍair vviṭapaiḥ karaiḥ kisalayaiḥ pushpais smitair mmangaḷaiḥ
pâdâlambi-jaṭâ-saṭâ-nikarakair nnânâ-phaḷais siddhibhiḥ |
byâptaś S'aila-sutâmarêndra-latayâ śrî-pârijâtaś S'ivaś
śrîmad-Bijjala-bhûpatêḥ pratidinam kuryyâd abhîshṭam phaḷam ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram mahâ-sâmanta-makuṭa-mâṇikya-mañjarî-puñja-rañjita-pâda-pîṭham Kâḷañjarapura-varâdhîśvaram suvarṇṇa-vrishabha-dhvajam ḍamaruga-tûryya-nirghôshaṇam Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍam kadana-prachaṇḍam mâna-Kanakâchaḷam su-bhaṭar-âdityam kaligaḷ-ankuśam gaja-sâmanta śaraṇâgata-vajra-pañjaram pratâpa-Lankêśvaram | para-nârî-sahôdaram | Sanivâra-siddhi | Giridurgga-mallam chalad-anka-Râmam | vairîbha-kanṭhîravam | niśśanka-mallam nâmâdi-praśasti-sahitam śrîmad-bhuja-bala-chakravartti Tribhuvanamalla Bijjala-Dêvarasara pratâpa-prabhâvam ent endaḍe ||

vṛi || asuhrid-udagra-bhûbujara têjada daḷ-uriyam samantu ma- |
ggise nija-dôr-vvaḷa-prathita-khaḍga-samuchchaḷad-uchcha-vâri-sam- |
prasarav aśêsha-bhûtaḷaman illa mahîbhujar anyar embinam |
pesarvaḍed îga Bijjala-mahîbhujan orvvane tâne tâḷdidam ||

vîrârâti-nripôttamânana-lasad-valmîka-sañchâri dur- |
vvârôdagra-tadîya-rakta-jaḷa-dhârâ-kshîra-samsêvi ta- |
ch-chhâri-prâṇa-samîra-pâyi piridum mattam kshudhôgrânaḷâ- |
dhâram bhîkara-khaḍga-kâḷa-bhujagam śrî-Bijjala-kshmâpana ||

kedaṛid arâti-bhûpara śirô-maṇigaḷ negaḷd âli-kalgaḷ ur- |
vvada bhaṭa-śastra-sañchayada miñchugaḷ oppuva miñchugaḷ samant |
odavida rakta-jâḷa-jaḷa-dhâregaḷ âg ire varsham intu hôlt- |
udu maḷe-gâlamam negaḷda-Bijjala-Dêvana sangarânganạ ||

surida karuḷ karuḷ toḍare birdda bhaṭar bbhaṭa-śastra-ghâtadind |
uruḷda hayam hayangaḷ eḍeyoḷ kuṇiv-aṭṭegaḷ aṭṭeyam bhayan- |
karatarav âge nôrppa maruḷ â-maruḷam gele sôva tan-niśâ- |
chariyar enalke nôḷal arid âytu raṇam Giridurgga-mallana ||

nuḍidane Mêru-Mandara-śiḷâksharam ittane bêḍi bandavang |
eḍaṛina kêḍu kâdane śaraṇ-bugutanda nripânvayakke bem- |
biḍid a-ja â naratvav enal innanan anya-narêndraroḷ samam |
nuḍiyad ir ant a Bijjala-mahîpanan âhava-raudra-rûpana ||

va || intuḷpogarttegam negaḷtegam tâne mûla-stânam âda Bijjala-Dêva-mahîpâḷana śrî-pâda-padmôpajîviy enisida Kasapayya-Nâyakana guṇangaḷam pogaḷvaḍe ||

vṛi || kasav enit irddaḍam nija-nirîkshaṇa-mâtrade tat-kshaṇam karam |
kasavaram âgi tôrppudu nijêshṭa-viśishṭa-janakke sat-kula- |
prasava-janakke tan-griha-grihangaḷoḷ ant adaṛindav elliyum |
Kasapaya-Nâyakâkhye pesar-vettudu vârddhi-parîta-dhâtriyoḷ ||

vṛitta || manamam S'aṅkara-pâda-paṅkaruhadoḷ dharmmârjjitâtmîya-kâñ- |
chanamam śishṭa-janaṅgaḷoḷ nija-bhuja-krûratvamam svâmi-vai- |
ri-narâdhîśvara-yuddhadoḷ taḷedan end and anya-sâmânyanê |
janatâ-mastaka-maṇḍanam Kasapayam viśvambharâ-chakradoḷ ||

ka || Hara-charaṇa-kamaḷa-yuga-shaṭ- | charaṇam nuta-vividha-vibudha-vinuta-samagrâ- |
bharaṇam su-bhaṭa-janaikâ- | bharaṇam kêvaḷame Kasapayam vasumatiyoḷ ||

itarar-adhikâradim nâ- | śita-dêśaman akkaṭikkeyim kaikoṇḍ û- |
rjjitav âgi mâḷpan ene para- | hita-kâryyadoḷ âro Kasapayaṅg eṇe-vappar ||

va || â-mahânubhâvan-anumatadim Banavâse-nâḍan âḷvam Bammarasan âtana guṇâtiśayav ent endoḍe ||

vṛi || tann-adhikâram emb amṛita-vṛishṭigaḷim baḷayippan eyde vi- |
dyônnata-vipra-śishṭa-jana-sasya-chayaṅgaḷan endu santatam |
sannuti-geyvut irppud avanî-taḷam udgha-kaḷâ-viśêsha-sam- |
pannanan oldu kai-mugidu Barmmanan âśrita-śarmma-karmmanam ||

ka || adhikârigaḷ arebar bbudha- | rg adhikârigaḷ enipar allad int îtanavôl |
adhikârigaḷ enipavar âr | bbudharg enipam Barmman akhiḷa-budha-jana-śarmma ||

va || â-Bammarasana adhikâra-lakshmiya abyabhichâradallig adhyakshamum râjâdhyakshamum enisi S'rîdhara-Nâyakam Âchaṇa-Nâyakam Chaṭṭimayya-Nâyakam Malliyaṇa-Nâyakam Tikkimayya-Nâyakan end int ayvar-kkaraṇaṅgaḷ â-Bijjala-Dêva-mahîpâḷan-aydum-karaṇaṅgaḷ-ante rañjisuttam irppar avara guṇâtiśayav ent endaḍe ||

vṛi || para-hita-kâryyar abdhi-sama-dhairyyar abâdhita-mantra-vîryyar ud- |
dhuratara-simha-śauryyar upadhâ-chaturâryyar avâryya-kâryyar ut- |
sphurita-yaśô-nadat-prabaḷa-tûryyar upârjjita-puṇya-varyyar Î- |
śvara-pada-bhakti-dhuryyar enipar kkaraṇaṅgaḷ id ê-mahâtmarô ||

va || mattm â-Bammarasana piriya siriya mukha-kamaḷa-vikâsakke raviy enisida Ravi-Dêva-mahâ-pradhânana guṇâtiśayav ent endaḍe ||

vṛî || alarg ema mantri-mukhyara mukhâmburuham Ravi-Dêva-mantra-ni- |
rmmala-kiraṇgaḷim mugivuv êkeyo hasta-sarôruhaṅgaḷ uḷḷ- |
alardapud êke Bammarasan-uddhata-râjya-samagra-dêvatâ- |
lalita-vilôchanôtpaḷav id achchari nôrppaḍ aśêsha-dhâtriyoḷ ||

va || int inibarum ondâgi sukha-saṅkathâ-vinôdadind ondu-divasam dharmma-prasaṅgadindam irddu dakshiṇa-Kêdâra-sthânamum S'iva-liṅga-pûjâ-puḷaka-sasya-sa-rasa-kêdâra-sthânamum naishṭhika-brahmacharyya-S'iva-muni-janânushṭhâna-nishṭhita-sthânamum sâṅga-Ṛig-Yajus-Sâmâtharvva-chatur-vvêda-svâdhyâya-sthânamum Kaumâra-Pâṇinîya-S'âkaṭâyana-śabdânuśâsanâdi-byâkaraṇa-byâkhyâna-sthânamum Nyâya-Vaiśêshika-Mîmâmsâ-Sâṅkhya-Bauddhâdi-shaḍ-darśana-byâkhyâna-sthânamum Lâkuḷa-siddhânta-Pâtañjaḷâdi-yôga-śâstra-byâkhyâna-sthânamum ashṭâdaśa-purâṇa-dharmma-śâstra-sakaḷa-kâbya-nâṭaka-nâṭikâdi-vividha-vidyâ-sthânamum dînânâtha-paṅgv-andha-badhira-kathaka-gâyaka-vâdaka-vâmśika-narttaka-vaitâḷika-nagna-bhagna-kshapaṇakaikadaṇḍi-tridaṇḍi-hamsa-paramahamsâdi-nânâ-dêśa-bhikshu-k[illegible]ja â[illegible]v[illegible]ryyauna-[illegible]â[illegible]a-sthânamum

nânânâtha-rôgi-jana-rôga-bhaishajya-sthânamum sakala-bhûtâbhaya-pradâna-sthânamum âgi Kôḍiya-maṭhav irppud â-sthânadoḷ ênânum ondu-dharmmamaṃ mâḍi namma vṛittamumaṃ vitta-mumaṃ tri-sapta-kulamumaṃ pavitraṃ mârppam emba bageyiṃ bagevut irpduduv annegaṃ dak-shiṇa-dig-bhâgamaṃ sâdhisal endu Bijjala-mahârâjaṃ bijayaṃ-geydu Baḷḷigâveyoḷu bîḍaṃ biṭṭu sukha-saṅkathâ-vinôdadindav irppudum anibarum ondâgi bandu kuḷḷirddu Kôḍiya-maṭhada dha-rmma-prasaṅgamaṃ mârppudum â-prastâvadoḷu Kasapayya-Nâyakan erddu nind irddu tan-mahârâjaṅg abhimukhan âgi kara-kamaḷaṅgaḷa mugidu Dêva binnapav end int enda ||

ka || dakshiṇa-Kêdâraṃ pâ- | pa-kshaya-kâraṇam aśêsha-nagara-jana-pra- |
tyakshîkṛita-S'iva-sannidhi | sâkshâtkṛita-Kṛita-yuga(ṃ)-prabhâ-sarvvasvaṃ ||

va || ad alladeyuv â-maṭhaṃ purâṇa-Kamaṭhan-ante sakaḷa-lôkâdhâramumaṃ Purushasiṃhan-ante hiraṇya-kaśipu-dâna-saṃśôbhitamumaṃ Kurukshêtrad-ante Sarasvatî-viḷasitamumaṃ Khachara-lôkadan-te vidyâdharâdhîśvara-parivṛitamumaṃ Mandara-mahâ-mahîdharad-ante sarvva-dik-sârabhûtamumaṃ Vâsudêvan-ant akrûrôkti-śravaṇa-ramaṇîyamumaṃ Bhavânî-bhavanad-ante brahmachâri-sadâchâra-sambhâvitamumaṃ âgirppud â-maṭhada guru-kula-kramâyâta-Gautamâchâryya-śishyaṃ Vâmaśakti-munîśvarâchâryyan â-munîśvarana mahimeyaṃ peḷvaḍe ||

vṛi || guru-kula-dîpar embinegam â-maṭhamaṃ palaruṃ munîśvarar |
vvara-guṇa-maṇḍanar vveḷagidar vvaḷiyaṃ muni-Vâmaśakti bhâ- |
suratara-ratna-dîpa-kaḷikâṅkurad-ant ema chandran-ante bhâ- |
skara-kiraṇaṅgaḷ-ante beḷapaṃ dhare kai-mugid oldu jîy-enal ||

ka || vadanaṃ vâṇî-narttana- | sadanaṃ nija-hṛidayam amaḷa-maṇimaya-sadanaṃ |
Madanaharaṅg ene bhûtaḷa- | vidita-yaśaṃ Vâmaśakti-paṇḍita-dêva ||

vṛi || kântâ-bhrû-latikâsu vibhramavatîshv antar nnivêśyaikshavaṃ
châpaṃ tach-chapaḷêshu lôchana-chayêshv âtmîya-paushpân ishûn |
samprâpyâtanutâṃ nirûḍha-charitaś śrî-Vâmaśaktêr mmunêr
ugrôdagra-tapaḥ-prabhâva-bhayatas Saṅkalpajanmâ bhuvi ||

va || adu-kâraṇadin â-maṭhadoḷ ênânuṃ-dharmmamaṃ Dêvar mmâḍidoḍ adu chandrârkka-sthâ-yiyâgi naḍevud embuduv adane manade-goṇḍu Bijjala-mahîpâḷaṃ dakshiṇa-Kêdârêsvara-dêvar-aṅga-bhôgakkaṃ tapôdhanar-âhâra-dânakkaṃ vidyâ-dânakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhâra-kkaṃ śishṭêshṭa-santarpaṇakkam end â-6 neya Vishu-saṃvatsarada Pushya-mâsad-amâvâsye-sûryya-grahaṇad andu Gautamâchâryya-śishyar appa Vâmaśakti-paṇḍita-dêvara kâlaṃ khrchchi Nûruṃ-bâḍadoḷagaṇa Kiṟugêriyaṃ tri-bhôgâbhyantaraṃ dhârâ-pûrvvakaṃ mâḍi koṭṭan (*usual final phrases and verses*) Pâṇḍya-râjyada baḷi Chiṭṭûrumaṃ Gutoḷala-kampaṇadoḷu Ayiraṇeyumaṃ Kâlaḍi-tombhattaṟoḷu Kôṇeya-Nêṟiligeyumaṃ Sattaḷigeya-kampaṇadoḷu Siḍiyanûru-dîvigeyumaṃ tri-bhôgâbhyantara-sahita dhârâ-pûrvvakavâgi koṭṭaru mattaṃ Bâsûra-kampaṇadoḷu Chaṅgûru Mattiyahaḷḷiyuma Nâgarikhaṇḍeyad-oḷagaṇa Jâvaḷiyumaṃ tri-bhôgâbhyantara-sahitavâgi śrîmad-râja-guru-Vâmaśakti-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭaru || mattam â-prastâ-vadoḷu Bandaṇikeya Sôyi-Dêvarasaruṃ Chaṇḍugi-Dêva-Lakumi-Dêva-daṇṇâyakaruṃ binnapaṃ geyyalu Kôḍiya-maṭhada śrîmatu dakshiṇa-Kêdârêsvara-dêvar-aṅga-bhôgakkaṃ śrî-Sômanâtha-dêvar-aṅga-bhôgakkaṃ Abbalûra Brahmêśvara-dêvar-aṅga-bhôgakkaṃ Nâgarakhaṇḍeyada kam-paṇadoḷu Karinelo Maruvaso Mutiganahaḷḷi Kundaṅgiyumaṃ Hânugalla-kampaṇadoḷu Chikka-Kaṇṇugeyumaṃ tri-bhôgâbhyantara-sahitaṃ sarvva-namasyav âgi koṭṭaru svasti śrî ||

103

At the same place, on an eleventh stone.

ôṃ namaś S'ivâbhyâṃ sânucharâbhyâṃ ||

vêdô mûḷam athô vṛitir ddṛiḍhataraṃ nyâyâdi-śâstraṃ khalu
smṛity-âdir vviṭapas satâṃ kisalayô dharmmô'bhirâgaḥ kriyâḥ |
pushpaṃ tat-S'iva-śâsanasya paramas saṅkalpitârtha-pradô
dharmmaḥ kalpa-tarus samastu phaḷa-daś śrî-Gautamâchâryya tê ||

ka || S'rî-ramaṇî-vallabha-nâ- | bhî-ruchirâmbujadoḷ ogedan Abjabhavaṃ ta- |
d-Vârijabhava-bhuja-jâtar | ddhâraṇiyoḷ S'ântarêśvarar ppalar esedar ||

śânta-tamô-guṇa-gaṇar ati- | śânta-samagrâri-vargga-dôr-bbaḷa-vibhavar |
śśânta-bhaya-lôbhar adaṛiṃ | S'ântara-vesar âdud avarge bhû-maṇḍaḷadoḷ ||

avaroḷage ||

ka || a-nata-ripu-nṛiparan enduda- | n enisal nija-bhuja-parâkrama-kramame samar- |
tthan enalk Ammaṇa-vesariṃ | jana-pati dhâriṇiyoḷ esedan orbban apûrvvaṃ ||

âtana sahajâtaṃ jaga- | tî-taḷa-varttita-bhuja-pratâpaṃ sale dhâ- |
trî-taḷa-pati-kuḷa-tiḷakaṃ | khyâta-guṇaṃ Siṅgi-Dêvan embaṃ pesariṃ ||

â-negaḷd Ammaṇa-Dêvana | sûnu samagrâri-vargga-mastaka-śûlaṃ |
nânânata-nṛipa-janatâ- | śrî-nidhi dhairya-prasiddha-śailaṃ Tailaṃ ||

vṛi || â-Taiḷa-kshitivallabhaṅge taneyaṃ śrî-Kâma-bhûpâḷan ant |
âtaṃ S'ântara-maṇḍaḷêśvara-mahâ-sâmrâjya-lakshmî-Rati- |
prîtaṃ vîra-virôdhi-S'ambara-haraṃ Santâpanôgrêshu-saṃ- |
pâtâsâdita-viśva-śâsanan enal vikhyâtiyaṃ tâḷdidaṃ ||

kaṃ || â-vibhuvina vadhu Bijjaḷa- | Dêvi jagan-nûte S'îte tân ene pati-saṃ- |
bhâvana-guṇadoḷu taḷedaḷu | bhû-vaḷeyadoḷ amaḷav enipa-jasad unnatiya ||

avar-irvvarggaṃ puṭṭida- | n avichaḷatara-sampad-udayam unnata-nîti- |
pravivêka-yôgadiṃ pu- | ṭṭuvavol Jagadêvan emba S'ântara-bhûpaṃ ||

âtana guṇaṅgaḷaṃ pêḷvaḍe ||

vṛi || Jina-dharmma-kshîra-nîrâkara-viśada-śarach-chandran utkṛishṭa-vidvaj- |
jana-sûkti-brâta-târâ-taraḷatara-lasan-mauktikôdâra-hâraṃ |
vinutôdyat-kîrtti-chandrâtapa-dhavaḷita-dikpâḷa-dig-ramya-harmyaṃ |
janatâ-nêtrâṅga-santarppaṇa-karan enipaṃ śrî-Jagaddêva-bhûpa ||

îva-guṇakke tanna toḍe-sakki nijâśrita-paṇḍitarkkaḷoḷ |
tîvid-udagra-lakshmi nija-dôr-bbaḷad eḷgege sakki śatru-vî- |
râvanipâḷa-kânteyara karṇṇa-kara-chyuta-nûtna-ratna-bhû- |
shâvaḷiy endoḍ âr ddorege vandapar î-Jagadêva-bhûpanoḷ ||

kusuma-srag-bhâra-śûnyôddhata-kacha-bharam uddâma-haima-prakâñchî- |
prasarâpêta-praśumbhad-ghana-jaghana-taṭam mauktikôdâra-hârâ- |
lasa-rangat-tuṅga-pîna-stana-kaḷaśa-yugaṃ śrî-Jagaddêva-bhûpâ- |
ḷa-suhṛidbhâva-vyapêta-kshitipati-tati-śuddhânta-kântâ-kadambam ||

va || â-Jagadêv-arasana jananiy enipa Bijjala-Dêviy-oḍavuṭṭida Chaṭṭala-Dêvigaṃ Vijayâditya-Dêvaṅgaṃ Jayakêśi-Dêvan emba pavitra-kshatra-putraṃ puṭṭi taj-Jagaddêvaṅg agrajanman enisidan â-râjôttamana râja-dharmma-guṇaṅgaḷaṃ peḷvaḍe ||

vṛi || eṟagad arâti-bhûbhujaran âtma-bhujâ-baḷadiṃ padâmbujakk |
eṟagisi sapta-Koṅkaṇa-samunnata-lakshmiyan âḷdu miṟi bâ- |
ḷv-aṟikeya bîrar illa tanag embinegaṃ Jayakêśi-bhûbhujaṃ |
neṟeda nṛipâḷa-nîti-guṇad unnatiyiṃ jasamaṃ nimirchchida ||

châgaman îsikoḷḷada vanîpakar ill avanîpakar mmadô- |
dyôgaman okku bâḷadavar illa jayôtsukan âgi pôge kôḷ- |
pôgada dêśam ill enisuv â-Jayakêśi-nijâgrajâtan â- |
śâ-gaja-vartti-kîrttiy enal âr jJagadêvanavol yaśasvigaḷ ||

ka || â-Jagadêvana tammaṃ | râja-śirômaṇiy enippa pempaṃ taḷed int |
î-jagadoḷ budha-jana-sura- | bhûjâtaṃ Siṅgi-Dêvan ene pesarvaḍegu ||

vṛi || uguḷ uguḷ endu nañjan uguḷippan udagra-vishâhi-kaṇṭhamaṃ |
sugivinam otti chakkene tadîya-phaṇâ-gaṇa-nûtna-ratnamaṃ |
tegedu nijâgrajaṅg eseva tôḷvaṇiy âg ire mâḷpan endoḍ âr |
ppogaḷaro Siṅgi-Dêvana parâkramad unnatiyaṃ dharâgradoḷ ||

va || intu kîrtti-śrîgaṃ śrîgam adhinâthan enisid â-Jayakêśi-Dêvaṅge priyânujanu Siṅgi-Dêvaṅge priyâgrajanum enisida samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêśvaraṃ Paṭṭi-Pombuchcha-pura-varâdhîśvaraṃ Padmâvatî-dêvî-labdha-vara-prasâdaṃ kastûrikâmôdaṃ nîti-śâstra-jñaṃ sâhitya-sarbbajñaṃ aras-aṅka-gâḷaṃ birudara śûḷaṃ śrîmat-Tribhuvana-malla Jagadêv-arasaṃ Sêtuvina bîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjym geyyuttam irdd ondu-devasaṃ chatura-budha-jana-parivâraṃ berasu dharmma-prasaṅgamaṃ mâḍuttam int enda ||

ślôka || êkam êva ı ayas-tatvaṃ nânâ-nâma-nishêvitaṃ |
tathaikaṃ dêvatâ-tatvaṃ nânâśrama-nishêvitaṃ ||

va || embudum â-prastâvadoḷ ||

ka || Hara-charaṇa-kamaḷa-mada-shaṭ- | charaṇaṃ śishṭêshṭa-nikara-bharaṇaṃ yuddhô- |
ddhura-haraṇa-karaṇa-pariṇata- | kara-karaṇaṃ dharmma-śâstra-vihitâcharaṇaṃ ||

vṛi || Lêḍidavaṅgo kalpa-mahijaṃ bhuja-garvvade bandu yudhhamaṃ |
mâḍidavaṅgo nuṅguva Javaṃ śaraṇâgatan appavaṅgo kay- |
gûḍida vajra-sannahanam îtane dal peṟar âr enippa nâ- |
ḍâḍiya rûḍiyaṃ miguva rûḍiya Bammarasaṃ samâhita ||

va || mukuḷîkṛita-kara-kamaḷan âgi binnapam end int enda ||

ka || Dakshiṇa-Kêdâraṃ pâ- | pa-kshaya-kâraṇam aśêsha-bhuvana-jana-pra- |
tyakshîkṛita-S'iva-sannidhi | sâkshâtkṛita-Kṛita-yuga-prabhâ-sarvvasva ||

va || â-Kêdâra-sthânad âchâryya-varyyaṃ Gautamâryyana guṇaṅgaḷaṃ pêḷvaḍe ||

vṛi || lalitatara-pradîpadavol â-maṭhamamaṃ palabar mmunîndrar u- |
jvaḷa-guṇa-maṇḍanar bbeḷagidar bbaḷiyaṃ muni-Gautamaṃ vinir- |
mmaḷatara-ratna-dîpa-kaḷikâṅkuradante nirantaraṃ jagad- |
viḷasita-kîrtti dal beḷagidaṃ dhare kaymugid oldu jîy enal ||

va || adaṟind alliy ênânuv ondu dharmmamaṃ mâḍidoḍ ad akshayamuṃ nikhiḷa-pâpa-kshaya-kâraṇamum appud endu binnavaṃ geyvudum adane manade-goṇḍu Baḷḷigâvege bandu svasti śrîmach-Châḷukya-pratâpa-chakravartti-Jagadêkamalla-Dêva-varshada 13 neya S'ukla-saṃvatsarada Kârttikada paurṇṇamâsye-Sômavâra-sôma-grahaṇadandu śrîmad-Dakshiṇa-Kêdârêśvara-dêvara dibya-śrî-pâda-padma-sannidhiyoḷu Jagadêv-arasanuṃ tanna kumâraṃ Bammarasanum ondâg irddu śrîmad-vâdi-Vidyâbharaṇa-paṇḍita-dêvara śishyar appa śrîmad-Gautama-paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi dêvara naivêdyakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ tapôdhanar-âhâra-dânakkaṃ vidyâ-dânakkav endu S'ântaḷige-sâyiradoḷagaṇa Koḍanâḍa 30 ṟa baḷiya bâḍaṃ Kunḍûraṃ tri-bhôgâbhyantara-sahitaṃ sarvva-namaśyam âgi koṭṭu mattam Maḍumbada holad aiśânyada deseya Kabbila-Kêtanakeṟeya kîḻ-êriya gardde mattar eraḍumaṃ sarvva-namasyamâgi koṭṭar (*usual final phrases*) mattam â-prastâvadoḷu Koḍanâḍa kampaṇadoḷu Abbaseyumaṃ Hosavaḷḷiyumaṃ sarbba-namasyavâgi Muduvaḷala-kampaṇadoḷu Gôvindana-haḷḷiyumaṃ tri-bhôgâbhyantaravâgi dhârâ-pûrbbakaṃ mâḍi koṭṭaru svasty astu S'iva-śâsanâya ||

104

At the same place, on a twelth stone.

śrî ôṃ namaś S'ivâya ||

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ śrîmach-Châḷukyâbharaṇaṃ Trailôkyamalla- Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-samayadoḷ | svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêśvaraṃ Kâḷañjara-pura-varâ-dhîśvaraṃ | suvarṇṇa-vṛishabha-dhvajaṃ saundaryya-Makaradhvajaṃ | ḍamaruka-tûryya-nirghôshaṇaṃ | bhûpâla-maṇi-bhûshaṇaṃ | Kaḷachuriya-kuḷa-kamaḷa-mârttaṇḍaṃ | kadana-prachaṇḍaṃ | mâna-Kanakâchaḷaṃ subhaṭar-âdityaṃ | kaligaḷ-aṅkusaṃ | gaja-sâmanta śaraṇâgata-vajra-pañjaraṃ | pratâpa-Laṅkêśvaraṃ | para-nârî-sahôdaraṃ | S'anivâra-siddhi | Giridurgga-mallaṃ | chalad-aṅka-Râmaṃ | vairîbha-kaṇṭhîravaṃ | niśśaṅka-mallaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Bijjaṇa-Dêvarasaru sakaḷa-dêśaṅgaḷmaṃ dushṭa-nigraha-śishṭa-pratipâḷanadind âḷuttam ire tan-mahâ-prachaṇḍa-daṇḍanâyakaṃ vairi-bhaya-dâyakaṃ | nir-nnimitta--bhuvana-jana-mitraṃ | gôtra-pavitraṃ | chatura-jana-sarasa Mahadêv-arasaṃ Banavase-pannir-chchhâsiramumaṃ śrî-Bijjaṇa-Dêvântaḥkaraṇa-rûparuṃ | sakaḷa-budha-jana-manas-sarôjanî-râjahaṃsaruṃ svâśrita-jana-chintitârttha-prada-chintâmaṇigaḷuṃ | dînânâtha-jana-dâridrya-tamô-vighaṭṭana-dyumaṇigaḷuv enipa Pôtarasa-Chaṭṭimarasa-Padmarasa-Sôvarasar int î-nâlvar

kkaraṇaṅgaḷ-oḍagūḍi sukhadin âḷuttam ire | tan-mahâ-pradhânam | pradhâna-jana-maṇimayâḷaṅkâram Makaradhvajâkâram | Hara-charaṇa-sarasiruha-shaṭcharaṇam | budha-janaika-śaraṇam | śrîmad-Râyanârâyaṇa-pura-tantra-mânya-sahavâsy-Ânanda-bhaṭṭôpâdhyâya-priya-tanûjam | santarppita-budha-samâjam | Vṛisha-gaṇa-gôtra-pavitram | Gaurala-Dêvî-priya-putran ity-âdi-nâmâvaḷî-virâjamânam Mâyi-Dêvarasan esedan antum alladeyu ||

vṛi || kudid ell-andadin andu Nanda-kulamam geld âtma-mantrakke nâṇ- |
chade Châṇakkyan ad êke mantriy enipam pêḷ end anâyâsadin- |
de dṛiḍhârâti-kulaṅgaḷam tavisi tanna svâmig aty-unnatâ- |
bhyudaya-śrîyan oḍarchchut ippan olavim śrî-Mâyi-daṇḍâdhipam ||

viditam kayy ântu tannam paded ereda budham pôgi matt-orvvanam bê- |
ḍidaḍam saṅgrâmadoḷ nirjjita-madan enipam pôgi matt omme bil voy- |
d idiroḷ band ântaḍam dânada bhuja-baḷad urvv alt ad end endu nichcham |
mudadim va . . lvan end and itara-jana-sama-skandhanê Mâyi-Dêva ||

va || enisida mahâ-pradhânam Banavase-pannirchchhâsirada vaḍḍa-râvuḷa-hejjuṅkada heggaḍe-daṇḍanâyakam Mâyi-Dêvarasar râjadhâni-Baḷḷigrâmeya nelavîḍinoḷ sukhadin irddu ondu-divasam sakaḷa-budha-jana-parivâra-parivṛitan âgirddu dharmma-prasaṅgamam mârppudum avargaḷum adane manade-goṇḍ int endar ||

Dakshiṇa-Kêdâram pâ- | pa-kshaya-kâraṇam aśêsha-nagara-jana-pra- |
tyakshîkṛita-S'iva-sannidhi | sâkshâtkṛita-Kṛita-yuga-prabhâ-sarvvasvam ||

mattam â-maṭham purâṇa-Kamaṭhanante sakaḷa-lôkâdhâramum kshîra-nîrâkaradante nija-lakshmî-paritôshita-purâṇa-purushamum Bhavânî-bhavanadante brahmachâri-sadâchâra-sambhâvitamum Kurukshêtradante Sarasvatî-viḷasitamum Khachara-lôkadante vidyâdharâdhiśvara-parivṛitamum śrî-Kailâsadante Vâmaśakti-dêva-paripâḷitamum âgirppudu mattav â-maṭhada guru-kuḷa-kramamam pêḷvaḍe ||

Mûvarakôṇeya-santati- | dêva-vratan eseva Parvvatâvaḷiyoḷ tân |
âvirbbhavisidan amaḷa-ya- | śô-vibhava-vinûtan enipa Gautama-munipa ||

â-Gautamana tanûjam | śrî-Girijâ-pati-padâmbujônmada-bhṛiṅgam |
râga-parâṅmukhan uchitô- | dyôgam śrî-Vâmaśakti-paṇḍita-dêva ||

vṛi|| Kêdâra-sthâna-lakshmîs samajani jagatê kalpavallîti rôhâ-
vasthâ Sômêśvarâryyâd achaḷita-tapasô 'nantaram Gautamâryyât |
saṃśâkhâ sallasat-pallava-samupachitâ pushpitâ samparîtâ
sarvvâm urvvîm tatô 'nu prabhavati prasitâ Vâmaśaktêr munîndrât ||

ka || vadanam vâṇî-lîlâ- | sadanam nija-hṛidayam amaḷa-maṇimaya-sadanam |
Madanaharaṅg ene bhû-taḷa- | vidita-yaśam Vâmaśakti-paṇḍita-dêvam ||

adarindav illiy ênânuv ondu dharmmamam mâḷpud endu pêḷvuduv adano manade-goṇḍu svasti śrîmach-Châḷukya-Trailôkyamalla-varshada 6 neya Yuva-saṃvatsarada Mâghad-amâvâsyey uttarâyaṇa-saṅkrânti-Sômavâra-vyatîpâtadandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîḷa-guṇa-sampannar vvudha-jana-prasannarum śrîmad-râjadhâni-Baḷipura-Dakshiṇa-Kêdârêśvara-dêvara sthânad-âchâryyarum appa śrîmad-Vâmaśakti-paṇḍita-

dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâdi tapôdhanar-âhâra-dânakkaṃ dêvara nivêdyakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkav endu śrî-Kêdârêśvara-dêvara tôṇṭadalu puṭṭuv âvu pannada gôṇṭ-aḍakeya vaḍḍa-râvuḷa hejjuṅkav eraḍuṃ bilkoḍeya suṅkav initumaṃ mattav â-tôṇṭad eleya pannâyad ellâ-suṅkamumaṃ sarvvâ-bâdhâ-parihâravâgi naḍavantâg iralu biṭṭu koṭṭan (*usual final phrases-not completed*).

105

In the same place, on a thirteenth stone.

namaś S'ivâya |

nityaṃ bhûr-âdi-[ta]tva-sphurad-amaḷa-vapuḥ-pôsha-pushyat-tri-ḷôkî-
lîlâ-nirmmâṇa-dakshaḥ Kshitidhara-tanayâ-prêma-nirmmâṇa-lakshyaḥ |
sthêmnê Hêmâdri-harmyôdita-sukha-niḷayô'nanta-lakshmî-nivâsaḥ
Sômaḥ sômârddha-dhârî sa bhavatu bhavatâṃ bhûtayê Bhûtanâthaḥ ||

yô Lakshmîṃ nija-vakshasâ kara-taḷê Gôvarddhanâdrîśvaraṃ
nâbhau Paṅkaja-sambhavaṃ vasumatîṃ paśchât pradêśê sthirâṃ |
râjîva-śrîyam akshishu sthirataraṃ têjas tanau śâśvatê
dhattê sô'stu sukhâya sarvva-jagatâṃ Vishṇur Yadûnâṃ patiḥ ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Yâdava-kuḷa-tiḷakaṃ Hoysaḷâbharaṇam śrîmat-pratâpa-chakravartti-vîra-Ballâḷa-Dêvara vaṃśânvayav ent endaḍe ||

ślôka || tasyâdyô vîra-Ballâḷas tad-bhrâtâ Vishṇuvarddhanaḥ |
tad-apatyaṃ bhuvi khyâtô Nṛisiṃha-pṛithivîpatiḥ |

yênâśêsha-mahî mahî-bhṛid-uchitâṃ śôbhâṃ dadhârâdarât
yênâśêsha-ripu-dvipâ vidaḷitâḥ pradhvasta-yûthyâ yathâ |
yênâsau bhuvanâṅgaṇê nija-yaśô-dîpaḥ pratishṭhâpitaḥ
sô'yaṃ vîra-Nṛisiṃha-bhûpatir abhûd bhûmau pratâpânvitaḥ ||

vîrârâti-vidâraṇaḥ kararuhair gambhîra-bhîma-dhvaniḥ
krôdha-bhrânta-nitânta-piṅga-nayanas têjaś-chhaṭâḷaṅkṛitaḥ |
kurvan saukhyam aśêshataḥ trî-jagatâṃ bhû-chakra-Chakrî svayaṃ
rêjê śrî-Narasiṃha-bhûpa-tiḷakô bhûmau Yadu-grâmaṇîḥ ||

muni munid îṇṭad abdhi maran allad kalpa-kujaṃ Surâri-sû- |
danan adaṭindav eḷtid atibhaṅgadoḷ on[da]da Mandarâdri ne- |
ṭṭane mṛiga-rûpamaṃ taḷedu huṭṭada kêsari guṇpin-ârpinoḷ |
vinutav enippa biṇpina parâkramadoḷ Narasiṃha-bhûbhuja ||

teraḷad arâti-bhûbhujara niṭṭ-eluvaṃ sale têdu boṭṭan i- |
ṭṭ uruḷva śiraṅgaḷaṃ balu-garuḷgaḷoḷ âgade kô(y)dudu kaṇṭhadoḷ |
dharisi kapâlamaṃ piḍidu nettaran înti manônurâgadiṃ |
dhuradoḷu khaḍga-kâḷi kuṇid âḍuvaḷ î-Narasiṃha-bhûpana ||

tasyâbhûd bhuvanâbhôga-bhûshaṇôdyad-yośôdhanaḥ |
sûnur bBallâḷa-bhûpâḷaḥ pâḷayan pṛithivîṃ imâṃ |

va || â-bhûpâḷakana pratâpa-prabhâvam ent endaḍe ||

Chôḷaś châḷita-chitta-vṛittir abhavat Pâṇḍyaḥ pratisṭhâ-spṛihâṃ
tyaktvâ naktam agân nagâgra-śikharaṃ bhîtyâ sa-sainyas svayaṃ |
anye Vaṅga-Kaḷiṅga-Mâgadha-mahâ-sainyêśvarâ dudruvuḥ
śrutvâ Hoysaḷa-chakravartti-vijaya-jyâ-ghôshaṇaṃ bhîshaṇaṃ ||

nija-bhuja-baḷa-Bhîmaḥ kîrtti-vârddhês tu sômaḥ
samara-vijaya-Râmaḥ rûpa-sampatti-Kâmaḥ |
sva-kuḷa-sakala-râjânîka-mâṇikya-rûpô
jayati bhuvana-dîpô vîra- Ballâḷa-bhûpaḥ ||

Lâḷaṃ bêḷâgi ninḍaṃ Magadhan agidan ant Andhran ant andhan âdaṃ |
Gauḷaṃ saul âdan â-Konkaṇa-nripati bhayâśaṅkan âgirddan â-Nê- |
pâḷaṃ châpa-chyutaṃ Mâḷava madav aḷiduṃ mâḷavaṃ bokku biḍdaṃ |
Chôḷam gôḷuṇḍe-gouḍaṃ jaḍidaḍ asiyan â-vîra-Ballâḷa-Dêva ||

nija-râjya-chyutar âgi baḷdapev enuttuṃ bhîtiyiṃ vairigaḷ |
kujav êṟ ôḍi bahitrav êṟe kelabar putt êṟe bhûpâḷaka- |
brajav ellaṃ giri-durgav êṟe su-bhaṭar śrî-vîra-Ballâḷa-bhû- |
bhujan ant arthiyoḷ êṟidaṃ ripu-kuḷa-dhvântâri vaihâḷiya ||

tasyâdvitîyô'mâtyâbdhi-vivardhana-sudhâkaraḥ |
virâjatê mantra-yutaḥ kshitâv Eṟaga-daṇḍarâṭ ||

yat-sâmarthyaṃ bhuvana-bhavanê dharmma-nirmmâṇa-dakshaṃ
yasyaudâryyaṃ bhuvana-bhavanê 'bhîpsitârrthârppaṇâḍhyaṃ |
yat-śauryaṃ vai bhuvana-bhavanê śatru-nirnnâśa-yôgyaṃ
sô'yaṃ jîbyâd Eṟeyaṇa-chamû-nâyakô yâvad urvvî ||

dharmmêndîvara-vaktram âśrita-suhṛit-puṇyardhi-sach-chandrikâṃ
vidyâ-dugdha-payônidhiṃ budha-nutân vidvach-chkôra-dvijân |
udbudhyan parivarddhayan pratidinaṃ pushyan mudâ prîṇayan
pṛithvyâm adbhuta-kîrttimân Eṟeyaṇô vidyôtatê chandravat ||

va || â-chamûnâthaṃ Banavase-pannir-chhâsiramumaṃ Sântaḷige-sâyiramuman êkâdhisṭhitaṃ mâḍiy âḷuttam irdd ondu-devasaṃ dharmma-prasaṅgadiṃ śrî-Kêdâra-dêvara staḷamumaṃ tadîya-sthânâchâryyar appa śrîmad-râja-guru-Vâmaśakti-dêvara tapaḥ-prabhâvamumaṃ nîḍuṃ nôḍiy â-mahânubhâvara yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi - śîla-sampannaruṃ (y)ashṭâṅga-yôga-nishṭhâ-pratishṭhita-naishṭhika-chhâtra-santati-sañchhannaruṃ samasta-vastu-vistîrṇṇârṇṇava-mêkhaḷâḷaṅkrita-sakaḷa-dhâtrî-samuddharaṇa-daksha-dakshiṇa-kan-kshêyaka-virâjamânânamra-kamra- kshôṇîśa-mauḷi - kîḷita-harinîḷa-rôḷamba-jâḷa - pariranjita -nija-pada-payôjaruṃ kavi-gamaki-vâdi-vâgmi-pramukha - vividha-vidvaj-janânanda-kâraṇa-jaṅgama-kaḷpa-bhûjaruṃ vêdânta-siddhântâgama-shaṭ-tarkka-sakaḷa-vyâkaraṇa-nirmmaḷa-dharmma-śâstrâ-dy-aśêsha-śâstrârttha-nirṇṇaya-nirṇṇiktaruṃ para-vâdi-parvvata-pêṭana-pâṭana-paṭutara-vividha . . ṇḍa-prakhyâta-yukti-yuktaruṃ anavarata-nata-niḷimpâdhîśa-maṇi-makuṭa-ghaṭṭita-prabyakta-

muktâ-phaḷa-sphâra-târâ-râjita-Chandrachûḍa- charaṇa-nakha-kiraṇa- hariṇâṅka-chandrikâ-chakôrarum sakaḷa-su-kavi-nikurumbâdhârarum anna-dânâ-suvarṇṇa-dâna-kanyâ-dâna-gô-dâna-bhû-dânâbhaya-bhaiśajyâdy-anêka-dâna-prasaṅgarum Hara-charaṇa-sarôja-bhṛiṅgarum śârada-nîrada-pârada-târâchaḷa-khsîra-nîrâkara-śarad-indu-chandra-chandrikâ-sphaṭika-malayaja-smêra-gô-kshîra-nîhâra - śaṅkha-S'aṅkarâṅga-viśada-yaśas--sudhâ-dhavaḷita-daśa-diśâ-vaḷayarum tapas-śrî-kântâ-kamanîya-niḷayarum dâruṇa-dâridrya-dâva-pâvakôpahata-vividha-vandi(ta)-sandôha-kântârânta-santarppaṇa- karaṇa-kâraṇa-kanaka-varshâ-kâla-mêgharum durîkṛita-duritaugharum asatya-dôsha-durllabharum âśrita-jana-vallabharum anâdi-paṭṭaṇa-râjadhâni-Balipurada śrîmad-Dakshiṇa-Kêdârêśvara-dêvara divya-śrî-pâda-padmârâdhakarum visishṭa-nânâ-mantra-sâdhakar appa śrîmad-râja-guru-Vâmaśakti-dêvara guru-kuḷa-kramav ent endaḍe ||

yaḥ Parvvatâvaḷi-viḷâsita-puṇya-kîrtti-
kânta-sakhô'pi budha-bṛinda-sutânvitô'pi |
nîti-priyô'pi yatir ity abhidhîyamânaḥ
śrî-Gautamô munir abhûd bhuvanê vichitram ||

kaḍevand ambudhiyoḷ Surêndra-gajamam strî-ratnamam Lakshmiyam |
toḍavam kaustubhamam Sarasvatiyumam dêvâdigaḷ munn ivam |
paḍed ant î-satu-putranam su-jananam dharmmajñanam dhanyanam |
paḍedam sad-guṇi-Vâmaśakti-yatiyam lôkôttamam Gautamam ||

âjñâ râjñâm śirasi vibhavô vidvatâm mandirêshu
jñânam nityôrjjita-para-padê Pârvvatî-prâṇa-bharttuḥ |
yasyôdyôgô jayati jagatâm rakshaṇârttham samartthaḥ
so'yam jîvyâd bhuvana-vinutô Vâmaśakti-bratîndraḥ ||

tarkkârkkôdaya-bhûdharam pravilasat-kâvyâkhya-ratnâkaram
śabdôtpatti-vivêchanê cha chaturam chhandaḥkṛid-agrêsaram |
tad-vidyârtthi-manôrathaika-nikaram tatva-prabôdhâkaram
śrîmat-sad-budha-Vâmaśakti-yaminam śamsanti sarvvê budhâḥ ||

phûtkârôtphulla-gallair iha bahu-vidha-râgâmśakair vvâmśakâgryaiḥ
êtâbhir vyakta-sapta-svara-vihita-lasad-gîtikâ-gâyikâbhiḥ |
jâḷukyais tair mmṛidaṅga-svara-subhara-nadad-vâdakair nṛityam ittham
lâlityôttham vidhâtum prabhavati bhuvanê Vâmaśakti-bratîndraḥ ||

êkaś śâstram vidhattê samuchita-pada-vinyâsa-vibhrâjitârttham
tasyânyô vâkya-bhâvam ghaṭayati kurute chârttha-sampattim anyaḥ |
êtach chitram vidhattê ghaṭayati kurutê bôdhayaty aprabuddhân
êkaś śrî-Vâmaśakti-vrati-patir aparô Vyâsavad byâpipartti ||

va || â-chakrêśvaran uttara-dig-bhâgakke bijayam geydu Lokkiguṇḍiya nelevîḍinoḷ sukha-saṅkathâ-vinôdadim pṛithvî-râjyam geyyuttam ire tat-pâda-padmôpajîvi śrîman-mahâ-pradhânam sarvvâdhikâri mahâ-pasâyitam Yâdava-kaṭaka-raksha-pâḷakam ripu-nṛipa-kêntekâram para-maṇḍala-sûrekâram śrî-Viśvanâtha-dêva-divya-śrî-pâda-padmârârâdhakam para-baḷa-sâdhakam vairi-gharaṭṭam raṇa-raṅga-Bhairavam mahâ-prachaṇḍa-daṇḍanâyakam vairi-bhaya-dâyakan appa Yareyaṇṇana nirmmaḷa-vamśânvayam ent endaḍe ||

vṛi || jana-nuta Mâramayyan akhiḷâvanipâvanan âtana priyâṅ- |
gane pati-bhakte kômaḷe lasad-guṇi Nâgala-Dêviyargge Bar- |
mmanu guṇa-varmman âda sutan âtana tamman udâtta-kîrtti-sañ- |
janakan enalke pêḷ Eṟagan-annanam âvaḷô pettaḷ urbbiyoḷ ||

mêl enisida balavantaṃ | Bâliya baḷiyaṃ pavitra-mâḍalu piriduṃ |
lîleyoḷe puṭṭidaṃ budharg | âlayav enisalke dhareyoḷ Eṟaga-chamûpa ||

va || â-chamûnâthaṃ Banavase-pannirchhâsirada râjadhâni-Balipurada srîmad-Dakshiṇa-Kêdârêśvara-dêvara pûje-naivêdya-nandâdîvige-Chaitra-pavitrâdy-anêka-bhôgakkaṃ tapôdhanar-âhâra-dânakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârav int initakkaṃ tann âḷkeya Sântaḷige-nâḍa Muddha-Kundâniya vṛittiyoḷagaṇa Chîyana-Sâlivûraṃ potthada modala gadyâṇaṃ hadineṇṭakke sarvva-namasya-kaṭṭu-guttige piṇḍâdâna-sarvva-bâdhâ-parihârav â-chandrârkka-sthâyiyâgi saluvant âgi Saka-varsha 1114 neya Paridhâvi-saṃvatsarada Pushya-bahuḷa 5 S'ukravâra-vuṭṭarâyaṇa-saṅkramaṇad andu srîmad-râja-guru-Vâmaśakti-dêvara śrî-pâda-prakshâlanaṃ gaidu tan-mahârâjaniṃ dhârâ-pûrvvakaṃ mâḍisi koṭṭaru || î-dharmmamaṃ pratipâlisidaṅge Gaṅgâ-Yamnâ-saṅgamadalu vêda-vêdâṅga-vittamar appa brâhmaṇargge kôṭi-gôvugaḷaṃ svarṇṇa-ratnâlaṅkâra-sahitav âgi koṭṭa-phaḷav akku || (*usual final imprecatory phrases and verse*).

kavirâjara paṇḍita Mâḷeyana kavite kallôja-Chaṭṭeyana likhita ||

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In the same place, on a fourteenth stone.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ srî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ salluttam ire tat-pâda-padmôpajîvi svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakan âsthâna-vastu-nâyaka vipra-kuḷa-kumudinî-sudhâkara satya-ratnâkara niyôga-Yôgandhara kadana-kêḷî-dhurandhara srîmat-Tribhuvanamalla-Dêva-pâdârâdhaka para-baḷa-sâdhaka nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânan antaḥpurâdhyakshaṃ sahavâsigaḷ-adhishṭhâyakaṃ heri-Lâḷa-Kannaḍa sandhi-vigrahi mane-verggaḍe srîman-mahâ-pradhânaṃ dâṇḍanâyakaṃ Bhîvaṇayyaṅgaḷa deśeyiṃ svasti samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ Padmanâbhayyaṅgaḷu Banavase-pannirchhâsiramuṃ sukhadiṃ pratipâḷisuttam ire tad-râjadhâniya vistâram ent endade ||

vṛitta || jaḷaruha-shaṇḍadiṃ madhukarâvaḷiyiṃ kalahaṃsa-kîra-kô- |
kiḷa-sahakâra-bhûruha-vanâvaḷiyiṃ nava-nâga-pûga-pâ- |
ṭaḷa-muchukunda-kunda-lati[kâ]-vritadindame Baḷḷigâve Kun- |
taḷa-vishayâṅganâ-kuṭiḷa-kuntaḷad-ant iral oppi tôṟugu ||

Kontiya basiṟalu Pâṇḍavar- | ant ayvar ppempu-vettu dhâriṇiyoḷ |
Kantu-nripa-rûpa-sannibhar | ant ayvar pputtidar Chikakabboya basuṟal ||

antu Bammadêvarasanim kiriyam Nâgadêvayya-Nâyakan âtanim kiriyam Tikarasan âtanim kiriyan enisiyum Lôkarasam Jôgarasan ant irbbarum dharmma-chittadolam prabhutvadolam vîratvadolam parôpakârârtthadolam kîrttiya negarttey-artthitvak anurûpam âda pursha-ratnâkarar enisida tamm-irbbarum śrîmad-râjadhâni-Balligrâmeya dakshina-diśâ-bhâgada Tâvaregereyim badagana-deseyolu srî-Lôkêśvara-dêvarumam śrî-Jôgêśvara-dêvarumam pratishtheyam mâdiy â-dêvar-anga-khôgakam Chaitra-pavitrakkam nivêdyakkam alliya pûjâriya grâsakk endu pattanasâvi Hanumanta-Settiyum Bammi-Settiyum Mêchi-Settiyum pattanasâvitanam geyyuttam sukhadin ire Lôkarasanum Jôgadêva-Nâyakanum Bammi-Settige honnam kotta ây-ayyan-umbaliya bhûmiyolage dêguladim mûdalu śâlêya-bhumiyim paduvalu teṅkalu Bammi-Settiya keyim badagana-dese badagalu Kommajjana tôntadim teṅkaluy intu chatus-sîme-mêreyâgi naduve kondu kotta bhûmi pattanasâvi-mukhyam âgi samasta-nagaraṅgalum Gammanda-sâvi Saṅkarayyanum sênabôva-Saṅkarayyanum Saudhore Chittimayyanum piriya-matha-Bhêrundêśvarad âchâryya-śrîmad-Gaula-pandita-dêvarum Pañcha-Liṅgad-âchâryyaru S'rîkantha-pandita-dêvaru śrîmat-Tripurântakad âchâryyar chChaturânana-panditaru śrî-Mûlasthâna-mukhyam âgi pañcha-mathad âryya Mûliga Honneya-jîyarum śâlêya-parsheyum Bauddhâlyada sâvâsi Nâgiyakkanum pattanada (sama) samasta-Brahmapuriya mahâjanaṅgalum manigâra-Nâgi-S'ettiyum Togara Mâchi-S'ettiyum minda-guddali Nâmi-Settiyum samasta-mummuri-dandagalum intu pattanam aśêshada sannidhânadalu srîmach-Châlukya-Vikrama-kâlada 22ncya Bahudhânya-samvatsarada Pushyad amâvâsyey-Âdityavâram uttarâyana-saṅkrânti - vyatîpâtad andu Lôkarasaṅge Bammi-Setti tann umbaliyolage dêvargge kotta keyi kammmav ayvattu intu î-dharmmamam tappade pratipâlisidavargge Prayâge Vâranâsi Kurukshêtram Arghyatîrtham emba pu[nya]-tîrthaṅgalolu sahasra-kavilegalam kôdum kolagamum ponnalu kattisi sahasra-chatur-vvêda-pâragar appa brâhmargg alaṅkâra-sahitam kotta-punyamantar apparu î-dharmmaman alida mahâ-pâtakaṅg â(ham)-tîrthaṅgalolu sahasra-kavilegalmam chatur-vvêda-pâragar appa brâhmanarumam ekôti-tapô-dhanaruman alida mahâ-pâtakar apparu || (*usual final verse*).

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In the same place, on a fifteenth stone.

bhûyâd Bhûta-patir vvibhur ddivibhuvâm vô bhôgabhrid-bhûshanô
bhâlâbhîla-drig-udbhavôgra-huta-bhug-bhârâsta-Bhâvôdbhavah |
S'ambhus sa . . . nimâdi-bhûtir abhavô Bhîma-svayambhûr Bhavô
Bhûbridbhû-prabhur âtma-bhakta-bhaya-bhid Bharggô bhriśam bhûtayê ||

svasti samasta-jaga . . . . |
ya-stutar akalaṅka-charitar akhila-diśâ-vi- |
nyasta-sudhâ-dhavala-yaśô- |
vistarar enisida Chalukya-bhûpâlakarol ||

balavad-vidvishta-bhûpâlaka-timira-chayam piṅge Châlukya-bhûbhrit- |
kula-paṅkêjâta-shandakk amard cseye vikâsam tri-lôkaṅgal ellam |
belagal Trailôkyamalla-priya-sutan adhikam Vikramâditya-Dêvam |
vilasad-vastu-praśastôdaya-giri-nibha-simhâsanâsînan âdam ||

chatur-antâkhaṇḍa-bhû-maṇḍaḷa-pati chatur-âśânta-saṅkrânta-têjaṃ
chatur-âśâpâḷa-śîḷa-pratinidhi chatur-ambhôdhi-gâmbhîryya-dhuryyaṃ |
Chaturâsyôdyat-kaḷâlî-nidhi chatur-upadhâ-śuddha-buddhi-prabhâvaṃ
chatur-aṅgânika-bhâra-prachaḷita-dig-ibhaṃ Vikramâditya Dêva ||

tri-bhuvana-bhûri-bhâra-dharaṇaika-dhurandhara-bâhu-daṇḍanaṃ |
tri-bhuvana-kaṇṭaka-prakara-samharaṇôddhata-Kâḷa-daṇḍanaṃ |
tri-bhuvana .... yaśô-dhavaḷîkṛita-Padmajâṇḍanaṃ |
Tribhuvanamallanaṃ seṇesuv-anya-nṛipâḷakan âvan urbbiyoḷ ||

ballâl su . . . . . | . . . dharâdhîśan-aṇuga-dammaṃ mârttaṇ- |
ḍôllasita-têjan aprati- | mallaṃ Jayasimha-bhûpan achaḷita-kôpa ||

sakaḷôrbbî . . . . naman-ma- |
stakar ittuṃ tettum irddar ssukhadin ahitar ugrâjig ettânum uttâ- |
.. karâḷerdd auḍugeya . . . . yya . . t-kâr- |
mmuka-hastaṃ vakshadoḷ tettisi beḷeyisane bennoḷ ambaṃ Noḷamba ||

idir ânt ugrâri-bhû . . . . vâ- |
.. doḷ imbaṃ Bhârati-nârige vadanadoḷ imbaṃ jaya-śrîge dôr-daṇ- |
ḍadoḷ . . . . yiṃ mâ- |
ḍidan urbbîpâḷa-chûḍâmaṇi jita-ripu-bhûbhṛit-kadambaṃ Noḷambaṃ ||

. . . . . prachaṇḍa-daṇḍâdhîśaṃ jana-vinutaṃ biṇpina tiṇpina guṇpina kaṇija . . . . maḍi Bhṛigu-puṅgavaṅge Châṇakyaṅg ainûrmmadi Sakaṭâ .. ge sâsirmmadi . . . . kaṃ Draviḷa-pañchakamuṃ beras aḷki baḷkuvaṃ biṅkada poṅkamaṃ bisuṭu . . . . hasta-gatam âdudu chakrige sapta-Koṅkaṇara kaṅkaṇadante daṇḍa-pati . . . . noḷ besam-baḍedu kôpâṭôpadind eyde sannisidaṃ kû . . . . samudraṃ biḍid ôḍi kôḍi ḍseḷedaṃ dôr- ggarbbad urbbinde tettisidaṃ . . . . stambhama ||

satataṃ lôkam oraldu baṇṇisutam irke . . dana . |
. . . . prabaḷa-bâhâ-daṇḍa-vidhvaṃsitô- |
ddhta-vîra . . . . nam . . |
nita . . . . ||

. śô-viḍambita-sudhâkṛid-bimban-ante . . S'ântaḷige . . . . âḷutti-re sukhadiṃ Tamba-chamûpan ahita-hutavaha-kôpa ||

dhareg eseva S'akti-parshe . . | . . . . yoḷ Mû- |
vara-kôṇeya-santatig â- | bharaṇaṃ Kêdâraśakti-muni-pati negarda ||

â-muniya śishya . . . . | . . . . vimaḷa-yaśaś-śrî- |
dhâmaṃ Lâkuḷa-samaya-la- | lâmaṃ Rudrâbha-mûrtti Rudrâbharaṇa ||

. . . . |
. . para-hitâtman â-munîndrana śishyaṃ |
Vâlmîki-muniya doroy ene |
Vâḷmîki-munîndran esedan urbbîtaladoḷ ||

. . . . ya rakshaṇan udgha-kaḷâ-vichakshaṇaṃ |
lôka-hitaṅkaraṃ Kali-kaḷaṅka-bhayaṅkaran Îśa-kiṅkaraṃ |
Lâkuḷa-kai . . . . n endu Vâḷ- |
mîki-munîndranaṃ manadi goṇḍ abhivarṇṇisuguṃ ..... ||

kshitige Vikrama-kâladâ . . . . tad-anvita-Pushya-mâsada kṛishṇa-pañchami . . . . doḷ uttarâyaṇada . . . . kriyoḷ paḍed artthiyiṃ dvija-puṅga . . . śabda-mahâ - sâmantâdhi . . . . . sakaḷârtthi-sârttha . . . . raṃ sâhasa-Vṛikôdaraṃ . . . . ḷa-charitraṃ dha . . . . samasta-praśasti-sahitaṃ srîman-mahâ-pradhâ . . . . ḷaka-nṛipa-sandhi-vigrahi . . . . dant eseva Kuntaḷa-vishayakk alaṅkaraṇam enisida Banavâse-nâḍa . . . . pa-nivêdyâdi-bahuvidhârchchanegaṃ mâṭakûṭa-prâsâda-kha . . . . Tâvarageṟeya keḷagaṇa-taḷadoḷ koṭṭa tôṇṭaṃ . . . . Jiḍḍuḷige-yerppattaṟa baḷiya bâḍaṃ . . . . mâḍittaṃ mêdiniy aṟiyalke . . . . (*usual final verses*) . . . . bhakti-samudbhavô'stu || (*rest gone*).

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In the same place, on a sixteenth stone.

ôṃ namaḥ S'ivâya ||

namas tuṅga &c. ||

namas tuṅga-jaṭâ-chandra-chandrikâbhôga-bhûtayê |
Bhavânî-dôr-llatâ-gâḍha-parîrambhâya S'ambhavê ||

Harayê namaḥ ||

S'rî-kântâ-Girijâ-yutau muni-nutau prîtau cha gîtau śrutau
tatvaikâtmya-dharau pṛithak-kṛita-vapu . . . . . śrayau |
dêvau prîtikarau parau Hari-Harau trailôkya-rakshâkarau
pâtâṃ tvâṃ satataṃ chamûpati-Mahâdêva tvad-ishṭârtthadau ||

śrî-vadhu vakshadoḷ vijaya-kâmini dôr-vvaḷadoḷ lasad-yaśaś- |
śrî-vadhu dhâtriyaṃ nimird-ajâṇḍa-taṭaṃ-barav ambaraṃ-baraṃ |
tîvire kûrttu rakshisutav irkk Agajêśvaran Îśvaraṃ Mahâ- |
dêva-chamûpanaṃ prabaḷa-châpanan apratima-pratâpanaṃ ||

ka || S'rî-vallabhan-atuḷa-jaya- | śrî-vallabhan-amaḷa-nâbhi-padmôdbhava-Vâk- |
srî-vallabha-bhuja-sambhavar | î-vasudheyoḷ esedar akhiḷa-Châḷukyêśar ||

vṛitta || avaroḷ vikrânta-lakshmî-nidhi vitata-bhujâṭôpadiṃ Lâṭanaṃ Mâ- |
ḷavanaṃ Chêrammanaṃ Gûrjjaranan aledu Châḷukya-sâmrâjya-lakshmî- |
dhavan udyat-têjadindaṃ nimird-amarda-yaśô-râśiyaṃ lîleyindaṃ |
bhuvana-prastutya-Taila-kshitipati taḷedaṃ vîra-Châḷukya-râyaṃ ||

kan || âtana tanujaṃ dhairyyô- | pêtaṃ Satyâśraya-kshitîśaṃ bhuvana- |
khyâtaṃ negaḷdaṃ tat-tanu- | jâtaṃ Vikrama-mahipan apratirûpa ||

ka || ati-baḷan âtana tammam | kshitipati-Daśavarmman âtan-âtmabhavam bhû- |
nuta-Jayasiṃha-nṛipaṃ tat- | sutan apratimallan enipan Âhavamalla ||

vṛi || Âhavamalla-Dêvana tanûdbhavan â-Bhuvanaikamallan a- |
vyâhata-vikramaṃ vibhava-S'akran udagra-payôdhi-vêshṭitôr- |
vvî-hita-kâryyan âtan-anujaṃ samarâṅgaṇa-bhîman ugra-vi- |
drôhi-vimarddi vîra-paramarddi-viśâla-bhuja- . . . . . . ||

. . noḷ śauryyakke dhâtri-dha . . nikaradoḷ uttuṅga-dhairyyakke Kumbhô- |
dbhavanoḷ biṇpiṅge vârâṃnidhi . . . . taṇpiṅge mâṛâmpan âṭand |
avamânaṃ gaiyvan ullaṅghisuvan atisaya-spûrttiyiṃ tôrppan aty-û- |
. . . . . . dyaṃ nija-guṇa-gaṇadiṃ vîra-Permmâḍi-Râyaṃ ||

vikramadiṃ tanage diśâ- | chakraṃ besakeyye Vikramâditya . . . |
chakraman âḷdaṃ nata-ripu- | chakraṃ durllaṅghyam enisal âjñâ-chakra ||

ka || Bhûlôkamallan urbbî- | pâḷakana su . . . pâḷa-kuḷa vikrama-sañ- |
châḷakan âtana tanayaṃ | pâḷisidaṃ sakaḷam enipa viśvambhareyaṃ ||

vṛi || dhareyaṃ tâḷda . . . śvaraṃ nija-śiras-sâhasramaṃ tâḷdi dik- |
kariyaṃ pârddu kaṭhôra-pîṭha-kamaṭhâsînaṃ srama-śvâsa-ta- |
tparan end-î . . . lîleyiṃ nîja-bhuja-praspûrttiyiṃ tâḷdidaṃ |
dhareyaṃ tuṅga-kubhṛit-payôdhareyan î-S'ômêśvarôrvvîśvaraṃ ||

ka || alliṃ baḷikke kîrttige | nallaṃ nirmmita-jaṭâḷa-ripu-vanitâ-dha- |
mmillaṃ bhûpâḷa-kuḷakk ellaṃ Jagadêkamallan apratimalla ||

vṛitta || ari-dhâtrîpati-Chôḷa-Gûrjjara-chamû-vârâśiyol bâhu-Man- |
dara-mantha-kriyeyinde puṭṭida karîndra-śrêṇiyaṃ lakshmiyaṃ |
turagânîkaman eyde koṇḍu jagadoḷ vikhyatiyam tâḷdidaṃ |
sthira-têjaṃ Jagadêkmalla-vesarim Châḷukya-chakrêśvaraṃ ||

tad-antara tad-anuja-pratâpav ent endoḍe ||

kanda || irmmaḍi Daśakaṇṭhaṅge pa- | dirmmaḍi Daśaśatabhujaṅge Râmaṅgaṃ tâṃ |
nûrmmaḍiy enise Mahê .. | nûrmmaḍi Tailapa-mahîpan ûrjjitan âda ||

vṛitta || dhareyaṃ . . . lakshmî-dhareyu anudinôpârjji . . . . puṇṇyô- |
ddhareyaṃ sânanda-nânâ-jana-janapada-sampatti , ... |
dhareyaṃ nâna-vidhâsi . . . atiśaya-svachchha-sat-kîrtti . . . . |
dhareyaṃ Trailôkyamalla-kshitipati taḷedaṃ vîra-lakshmî-viḷâsaṃ ||

kan|| kshiti tannindaṃ râjan- | vatiy âdaḷ enalke vijaya-lakshmî- . . . . |
nata-bâhu-daṇḍan aprati- | hata-têjaṃ vairi-hṛidayake . . . . ||

va || antu svasti srîmat-Trailôkyamalla-Dêva nirupama-prabhâvaṃ rajyaṃ geyyuttam ire tat-kâ-ladoḷu svasti samadhigata-pañch-mahâ-śabda mahâ-maṇḍaḷêsvaraṃ Kâḷâñjara-pura-varâdhîśvara suvarṇṇa-vṛishabha-dhvaja ḍamaruga- . . rya-nirgghôshaṇaṃ Kaḷachurya-kuḷa-kamaḷa-mârttaṇḍa

kadana-prachaṇḍa mâna-Kanakâchaḷa subhaṭar-âditya . . . . gaja-sâmanta śa-raṇâgata-vajra-pañjara pratâpa-Laṅkêśvara para-nârî-sahôdara S'anivâra-siddhi Giri . . . . chalad-aṅka-Râma vairîbha-kaṇṭhîrava nissaṅka-malla-nâmâdi-samasta-praśasti-sahitaṃ srîman-mahâ-maṇḍaḷêśvaraṃ . . . . sara tat-pratâpa-prabhâvam ent endaḍe ||*

vṛitta || . . . . jihvâgrad . . . . , . dradindaṃ |
. . . . nimirda nija-jvâḷeyaṃ ni .. vidviṭ- |
kuḷa-vitrâ . . . . pati . . |
. . . . Bijjaṇêśa-kshitipati vitatâṭôpa-têjas-samâja ||

dhṛita-dhairyyaṃ dhairyyadindaṃ meṟevan iva . . . . |
jita-kâryyaṃ kâryyadind aggaḷipa nija-mahâ . . . . dind û- |
rjjita . . . . sat-kîrttiyind un- |
natan enduṃ vairi-bhûpa-pratati-nu . . . . . . Bijjaṇa-kshmâtaḷêśa ||

va || .. prati-man . . . . pratâpanuṃ dharitrî-chakraman â-kra .. diṃ râjyaṃ gay-vuttaṃ ird ondu-divasaṃ srîma . . dêva . . vipula-lakshmî-nivâsa mâḷpad agaṇya-puṇyan appa . . va . . 'kshamane . . . . . . daṟi . . . , yaman aṟidapare gîtajñanum ati-śaya-prajñanu. . . svasti srîma . . . tîpriya-pâdâravinda-bhṛiṅgaṃ nirmmita-ripu-kuḷa- . . . . maṇiyum enipa srîman-Mahâdêva-daṇḍanâyaka vairi-bhaya-dâyaka ||

. . . . vakshastaḷa-valayadoḷ â-chandra-târâ-sahasraṃ |
śrêyas-sampanna-dî . . . . |
dâkrânta-dhâtrî-taḷav akhila-payôrâśi-vêḷântav entuṃ |
jîy ent emba. . . . . rjjitavam . . . . ||

va || â-chamûpati-nirmmaḷânvayam ent endoḍe ||

vṛitta || janakaṃ Mâḷa . . . . |
. . Padmâmbike mâte nirmmaḷatar Âgastyâṅka-sad-gôtra-sañ- |
janitaṃ taj-jan . . . . posataṃ . |
. . gene . . . dêvi tat-taneyan î-Mâdêvan atyûrjjita ||

va || â-Kâḷidâsa-chamûpatiya charitramaṃ pêḷvaḍe ||

vṛi || bala- . . . . poreda . . . . |
kolal end írppalli . . . . mane nija-dhanama . . . . . . ykoṇḍu kâ- |
. . . . lem endu . . . nilisida . . d î-jagaṃ baṇṇisal nir- |
mmala-chittaṃ permme-vettaṃ para-hita-charita . . . . gan â-Kâḷidâsaṃ ||

. . . . l tân avara . . . . doḷ Dêva-râjaṃ |
naga-saṅghâtaṅgaḷoḷ Kâñchana-dharaṇidharaṃ vṛikshadoḷ kalpa-vṛikshaṃ |
. . . . . . vârddhigaḷoḷ amṛita-vârâśiy ent ante pempiṃ |
migilâda . . . mêśvara-nṛipati-chamûnâtha . . . . . . ||

va || . . . . nisida mahâ-pradhâna-Kâḷidâsa-chamûpatiya . . . . tra . . . dade . . . . . besavam â-lôkam ellaṃ besase . . . . pañ-

*From here the inscription is much defaced.

goḷvinaṃ bhaṭa . . . . Mahâdêvaṅge . . . . ṇmu . . . .
. . . . tân endoḍe . . nirmmaḷa-charitaṃ Mahâdêva-daṇḍêśa ninnoḷu ||

bharadiṃ S'rîvatsa-dâṇḍêśanoḷ iṟiye Mahâdêvan ugrâsiyind a- |
chchariy â . . . . |
. . . . tadi . . ṇdud ant âvagaṃ . . . |
. . . . ||

. . ru bese . . . . Kôsage Sitagere Baḷḷâre Râchû . . . ṟuvaṟe . . . .
. . . . ravede . . . . mattaṃ | . . . ponna-gaḷasaṃ kaṭṭisi sa . . . .
. . siṭṭa taḍeyoḷ . . . . mahâ . . . .
Paḍigaṭṭa ma . . . . || srîma . . kana bâ . . ya . Madana-naṃ S'rîvatsanaṃ chakra-pa . . daṇḍâdhipa-Kâḷidâsana magaṃ . . . . daṇḍâdhipa || cha- . . . . . tavarmmane . . nara-chakravartti bhû-vaḷeyada bhûshaṇa . . . ra . . jan-udârad udâtta-mûrtti . . . . vilâsada . . kaligaḷa dêvan embud ani-śaṃ Mahadêvanan î-jagaj-janaṃ ||

vachana || antu negarttegaṃ pogarttegaṃ tâne nele . . . . . srîmad-Bijjaṇêśvara-manôratha-samârûḍhan âgi Banavâse-dêśaman âḷuttav irddalli dêśa-viḷâsa-vistâramaṃ pêḷvaḍe ||

vṛi || phaḷita-kujaṃ manaṅgoḷipa pûga-vanaṃ vanadoḷ samaṃ . . |
jaḷaja . . ponalgaḷiṃ beḷada kartali nêlv-ele-vaḷḷi baggigoṇḍ- |
uḷiva śukaṃ pika-dhvanigaḷiṃ nalidâḍuv-Anaṅgan aṅganâ- |
kuḷama . . lakshma-lakshmige samṛiddhi karaṃ Banavâse-dêśadoḷ ||

va || â-Banavâse-dêśakke tilakad-ant opputtirppa mahâ-paṭṭaṇaṃ Balipuraṃ adaṟa viḷâsam ent endaḍe ||

. . . . samâkîrṇṇaṃ |
vana-mâlâ-lâḷitam aśê . . . . maṇ- |
ḍanav amaḷa-kamaḷa-kuvaḷaya- |
vana-sêvyaṃ śuka-pikâḷi-kaḷa-rava-ramyaṃ ||

va || mattaṃ Dhanada-pratimallar enipa nagaraṅgaḷiṃ palavuṃ pura-pañcha-maṭhaṃ palavuṃ Brahma-purigaḷ vividha-nânâ-ramya-harmyaṅgaḷiṃ manôharam enipa Balipuradoḷ dushṭa-nigraha-sishṭa-pratipâlanadiṃ srîman-mahâ-pradhânaṃ kari-turaga . . . . sênâdhi-pati . . . . . Banavase-nâḍa . . . . Mahâdêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ gayvuttaṃ irdd ondu-divasaṃ ||

vṛi || keladoḷ vilâsi . . . . . . Lîlâvatî-dêvi mattaṃ |
kela . . . lâvaṇya-lakshmî-nidhi nija . . . . |
. . . . sâkshi-dvayâṅgîkṛitana . . . hari . . |
. . . . . . vîrâmâtya-vidvaj-jana-vinuta-Mahâdêva-daṇḍâdhinâthaṃ ||

anupama-têjan apratima . . . . yara |
janaka . . . . |
. . . . janamaṃ . . . |
. . . . . jñânav enippa mahige . . . . dêvana ||

mattam â-kumâranin udita ||

sarasâ ... .. vidyâ- | dhara-kinnara .... sakaḷa-śubha-lakshaṇadiṃ |
vara-Lakshmiy enipa ma .. | ṇi .. d uttama ... y irppud idu paramârttha ||

sthira ni .. dvaya-dhara ... ... dhîśvaran amala-puṇya-puñja-sthiratâ-sahakâri-Maygura-Mallayyaṃ â-chamûpatiya pradhâna ||

manam Adri-priya-kanyakâ-priya-vara-śrî-pâda-bhakti-sphurad |
dhana . . . . tsava-bhâsvach-charitraṃ jagaj- |
janamaṃ kay-mugisal samarthaṃ enisal vidvaj-janânanda-var- |
ddhana ... ... Mahadêva-Nâyaka .. .. vidyâ-vadhû-vallabhaṃ ||

chatur-upadhâ-saṃśuddhaṃ | chatur-ambhôrâśi-viḷasitôchchaḷita-yaśa- |
... ... vidyâ- | chatura . . . . n alte ıâjâmâtya ||

sura-mantri-pratimallaṃ | parôpakâra .... |
.... amaḷa-kîrtti-bhâ-bhâ- | sura-lô .... ||

mattaṃ .... śvarana pradhâna ... dayya-Nâyakana vijaya-mahônnatiy ent endaḍe || .... amaḷa-kîrtti-Dekkhâ-dêvi .. hita ... pûjita ... ... Nâyaka Sandaiyyaṃ ... ... saṃstutaruṃ .... anupama-têja ... vidhu vimaḷa-charitrâmbhônidhige ... vilasad-guṇa-ratna- .. -nidhi vibudha-jana-stuta .... anupama-dhairyyaṃ || artthig artthaman artthi-janakk atiprîtiyan îva ...... urbbî-saṃstutan enisi ...... ûrjjita-bhâsvat-kîrtti-râjita-pa ....||

vṛi || sarasa-kavîndra-saṃstuta-guṇaṃ sujanâgraṇi śishṭa-bandhu dur- |
ddharatara-dhairyyan apratima-śauryyan upârjjita-puṇya .... |
.. sura-bhûjan ujjvala-yaśô-vibhavaṃ Manu-vṛitti sad-guṇâ- |
karan akhiḷôditaṃ vibudha . . . . ||

antu samasta .... dhyaksha sâmanta-pradhânaṃ ...... m enisi nijâsthânadoḷu dharmma-kathâ-mânyar appuduṃ tad-avasaradoḷu ||

ka || sarasîruha-tati dinakara- | karadind alarvante ......vinegaṃ |
sarasôkti-yuktiyaṃ... | ...... dharmma-prasaṅgav artthisidaṃ ||

ant â-samayadoḷ ||

vṛi || bhasitôddhûḷita-nirmmaḷâṅga-ruchiyiṃ târâdriy ent ante ka- |
ṇg esad atyujvala- .... danta-ruchiyind âsthânadoḷ chandrikâ- |
prasaraṃ parvvidud embinaṃ muni-nutaṃ dharmma-prasaṅga-kriyâ- |
vyasanaṃ tad-guru-ta .... têjan ulidaṃ Kêdâraśaktîśvaraṃ ||

tad-vâkyam ent endaḍe ||

ślôka || yô liṅgaṃ sthâpayêd êkaṃ vidhi-pûrvvaṃ sa-dakshiṇaṃ |
sarvvâgamôditaṃ puṇyaṃ kôṭi-kôṭi-guṇaṃ labhêt ||

embuva tad-vâkyârtthamaṃ vichârisi dêvatâ-pratishṭhâ-pradêśânvêshaṇan âgi ||

vṛi || pratibuddhâ .. nânâvani-vanaja-saras-tîra-Kêdâra-dêvâ- |
yatanakk end andu tad-bhâsura-pada-yugamaṃ kaṇḍu bhâsva ... kî- |
ḷita-Hêmâdrîndra ... yama-śama-dama-nistandranaṃ pûrṇṇa-puṇyâ- |
kṛitiyaṃ srî-Vâmaśakti-vratiyan atiśayânandadiṃ bandu kaṇḍa ||

â-munîśvarana guru-kuḷa-kramamaṃ pêḷvaḍe ||

ka || Dêvavrata-muni-santati | Mûvara-kôṇeya ... vaḷita-śi- |
shyâvaḷiya ...... sam- | bhâvita-Kêdâraśaktiyuṃ S'rîkaṇṭhaṃ ||
Srîkaṇṭha-munige Vâg-dê- | vî-kaṇṭhada hâradante guṇa-bhûshitan â- |
ḷôkita-S'iva-padan ânata- | .. kaṃ Sômêśvarâryyan anupama-śishyaṃ ||

Sômêśvara-munigaḷa śishya ... ... śaraṇa ... sakaḷa-vibudha-lalâma ... ... tan-munîśvarana śishya śrî-Vâmaśaktîśvara ... ... pâṅga-śarakke sômpi tadîya .... ghaṭṭado ... chaḷad-ujjvaḷa ... ... nîśvaranaṃ kaṇḍu labdhânujñan âgi śrîmat-Kêdâra- ... ... m appa Mahâdêvêśvara-dêvara janakâbhidhâna-pûrvvaka ... ... ḷapêśvara-dêvara ...... m appa Kâḷidâsa- .... ye mûrtti-bhûtam âda ... r oppuva Kêśava-mûrttiya .... vatsarada Mârgaśirad amavâsye-Sômavâra-sûryya-grahaṇa-vyatîpâtad andu || svasti srîman-Mahâdêva-daṇḍanâyaka srîmat-Kôḍiya-maṭhad âchâryya-Vâmaśakti-paṇḍita-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Jiḍḍuḷige-yeppattaṟa baḷiya bâḍamaṃ Duguḷiya-Chikkaḷeyaṃ tri-bhôgâbhyantara-sahitaṃ ...... dêvar-aṅga-bhôga-raṅga-bhôgakkaṃ tapôdhanar-âhâra-dânakkaṃ vidyâ-dânakkaṃ mâṭakûta-prâsâdakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkav endu sarvva-namaśyav âgi koṭṭaṃ || mattam â-mûvaru-dêvara naivêdyakk endu Jiḍḍuḷige-yeppattaṟa .... yeppattaṟa manniya .. mâra Mâcharasa ...... Mâvantana Kôṇayya â-mûvaru-dêvara naivêdyakke biṭṭa mattar ondu beddalu mattar eraḍu || mattam â-mûvaru-dêvara naivêdya .... maneya... ... Banduṇikeya koḍageyalli biṭṭa gadde mattar eraḍu || (*usual imprecatory phrases and verse.*) svasti srîmat-Saka-varsha 1105 neya S'ôbhakṛitu-saṃvatsarada .... âdaḍe Bommayyaṃ Jiḍḍuḷige ...... koṭṭa ....

109

At the same village, on a stone behind the Prabhu-dêva-gaddige.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ srî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ srîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi samasta-bhuvana-stuta Brahma-Kshatra-vîrânvaya srî-pṛithvî-vallabha mahârâjâdhirâja paramêśvaraṃ Kôḷâlapura-varêśvaraṃ Nandagiri-nâthaṃ mada-gajêndra-lâñchhanaṃ Sômêśvara-labdha-vara-prasâda Gaṅga-Kusumâyudhaṃ Vikrama-Gaṅgaṃ jayad-uttaraṅgaṃ sakaḷa-jana-chintâmaṇi maṇḍaḷika-makuṭa-chûḍâmaṇi srîmach-Châḷukya-Gaṅga-Permmâḍi Bhuvanaika-vîran Udeyâditya-Dêvaṃ Gaṅgavâḍi-modalâgi Banavase-pannirchhâsiramumaṃ Sântaḷige-sâsiramuman âḷdu sukha-saṅkathâ-vinôdadiṃ râjyaṃ gayyutt ire tan-manô-nayana-vallabhe svasty anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâne sahaja-saubhâgya-rûpa-nidhâne bhuvana-vidyâdhari sakaḷa-kaḷâ-dhari chikurita-chakôra-nayane lîḷâḷasa-gamane saṅgîtaka-prasaṅga-vivêka-chûḍâmaṇi śaraṇâgata-rakshâmaṇi yâchaka-jana-jaṅgama-nidhâna-kaḷaśe Sâradâ-dêvî-labdha-vara-prasâde srîmad-Udayâditya-Dêvan-arddhâṅgiyar appa srîmat-Lachchala-Dêviayar ||

kanda || pochcha-posa-dêse mârggadoḷ | achchari rasa-bhâvam ôje bahu-vidha-gatiyoḷ |
. . . . | nachchaṇi nirbbâṇa-pâtram enisida pâtra ||

(*rest gone.*)

110

On a stone standing against the gaddige in front of the same maṭha.

.. svas-taruṇîddha-kaṅkaṇa-bṛihaj-jhaṅkâra-vâchâḷa-ha- |
sta-stômâñchita-sañchaḷach-chamara-jâtândôḷa-lîlâ-marud- |
vistîrṇṇa-dyunadî-pay .... ḷâpaṃ dêva-dêvaṃ tri-ḷô- |
ka-stutyaṃ dayageyg abhîshṭa-phaḷamaṃ Gaurî-manôvallabhaṃ ||

âpad-dhâtrîddhra-vajram phaṇipa-phaṇa-maṇi ... sauryyâbhirâmâṅ- |
gâpûrvvâkharvva-pûrvvâchaḷan akhiḷa-jagad-viśrama-sthâna-divya- |
śrî-pâdânaḷpa-kaḷpa-druma .... jana-santushṭi-dṛishṭi-prasâda- |
vyâpâraṃ mâḷke saypaṃ sakaḷa-ruchira-têjaṟ-prakâśaṃ Mahêśaṃ ||

nija-kôṭy-arkka-prabhâ-bhâsura-tanu-ruchiyoḷ taḷta kaṇṭhâsita-jyô- |
ti jagad-dîpra-pradîpâdhara-maḷiṇateyaṃ pôle kaṅg-oppu .. Nâ- |
kaja-nânâ-mauḷi-mâḷâ-maṇi-gaṇa-ghṛiṇimat-pâda-padmaṃ vibhâsvad- |
bhujagêndrâḷaṅkṛitâtyâyata-bhuja-bhujagaṃ rakshisutt irkke nammaṃ ||

srîmach-Châḷukya-chakrêśvaran atuḷa-baḷaṃ Tailapaṃ tîbra-tejô- |
dhâmaṃ Satyâśrayaṃ vikrama-guṇa-niḷayaṃ Vikramâdityan atyu- |
ddâmaṃ sand Ayyaṇaṃ sâhasa-nidhi Jayasiṅgaṃ dharâ-chakra-lakshmî- |
dhâmaṃ Traiḷôkyamallan negaḷe negaḷdud î-prâjya-Châḷukya-râjyaṃ ||

â-negaḷd âhavârjjita-jayâdhipan Âhavamalla-Dêvan am- |
bhônidhi-mêkhaḷâ-vaḷaya-ramya-mahî-mahiḷâ-manaṟ-priyaṃ |
sûnṛita-vâk-sudhâmaya-sudhânidhi châru-Chaḷukya-rajya-la- |
kshmî-niḷayaṃ negartte-vaḍedaṃ nija-bhûri-bhuja-pratâpadiṃ ||

śaraṇ endum bhîtiyiṃ kay-mugiduv iradoḍ ammamma dôr-vvikramâḍam- |
baradiṃ Traiḷôkyamallaṃ masagi muḷidu mêl ettidaṃ dhâḷiy-iṭṭaṃ |
pariy-iṭṭaṃ muttidaṃ tôḷ tuḷid uḷidan aḍaṅgottidaṃ tuttidaṃ bêr- |
vveras ant ant etti kirtt ettidan ahitaran embant idaṃ kêḷal akkuṃ ||

tan-nṛipa-nandanaṃ bhuvana-vandya-guṇaṃ Bhuvanaikamalla-Dê- |
van nara-nâtha-râjya-ramaṇî-ramaṇîya-parârddhya-bhûshaṇaṃ |
Pannagarâja-bhûshaṇa-padâbja-parâga-pavitra-śêkharaṃ |
prônnata-kîrtti-dîdhiti-sudhâ-dhavaḷîkṛita-viśva-vishṭapaṃ ||

kaviva-neṇaṃ podaḷva-bisu-nettara dhâre siḍilva-muttu pâ- |
ṟuva-radanâḷi sôrvva-karuḷ uṇmuva-khaṇḍaṃ eḷalva-mastakaṃ |
tavuva-baḷaṃ kaḷalva-nakham êruva-suy suṟiv-êṟu tôṟe nur- |
gguva ripu-dantigaḷ paṟiye gandha-gajaṃ Bhuvanaikamallana ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâra-kaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânaṃ â-chandrârkka-târaṃ saluttam ire ||

vṛittam || â-pṛithvîśvara-pâda-paṅkaruha-sêvâ-tatparaṃ vikramâ- |
ṭôpa-prôddalanâhita-prakaran anya-kshôṇipâlârchchita- |
śrî-pâdâmburuhaṇ virôdhi-nṛipa-chûḍârôpitâ .. prabhâ- |
vôpêtaṃ Bhuvanaikavîran esedaṃ śrî-Gaṅga-Chakrâyudhaṃ ||

kanda || śrî-mahimârṇṇavan akhiḷa- | kshmâmara-chakrêśan âtma-bhuja-baḷa-vijayô- |
ddâmaṃ Brahma-Kshatra-śi- | khâmaṇi râjâdhirâjan Udayâdityaṃ ||

vṛittam || rûḍhiya maṇḍaḷêśvararu . . . . |
... ... bbîvaraṃ nelanaṃ . . . . |
... gaṇaruṃ ninage gaṇḍarê pêḷ Bhuvanaikavîra.. ... .. |.

(*the rest of the stone is broken off*).

111

On a stone on the bund of the pond.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ srî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêsvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tilakaṃ Châḷukyâbharaṇaṃ srîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍa-nâyaka mane-verggaḍe-daṇḍanâyakaṃ Guṇḍamarasaru Banavâse-nâḍ-oḷagaṇa kampaṇam agra-hâraṃ vaḍḍa-râvuḷaṃ herjjuṅka yeraḍuṃ biḷkoḍeyuman âḷutt ire yivara vaṃśadoḷe jyêshṭhan udit(y)a-Krishṇanum enisida samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ vibudha-pradâyakaṃ haya-Vatsa-râjaṃ rûpa-Manôjaṃ parârttha-Jîmûtavâhanan aritaṭṭa-Bhairavaṃ Guṇḍana sannâha samasta-nâmâvaḷî-samêtar appa Jekkamarasanuṃ śrî-Bârahakôḍiya śrî-Sarvvêśvara-dêvargge namaskâraṃ mâḍi divya-Liṅgamamaṃ kaṇḍu piriduṃ bhaktar âgi dêvargge snâna-pûjâ-prachinteyaṃ mâḍavêkum endu pêṇṭeyoḷ tiṅgaḷiṅge yaleya-pêṟu mânya-vandakkaṃ paṇa 1 samasta-suṅkada ṭhâṇântaraṅgaḷoḷ kaṇṭheya-vaṇa yaraḍu biḍina ka ... ḍakeya pêṟiṅge yaraḍ-aḍake mattaṃ srî-râjadhâni - Baḷḷigrâmeya paṭṭaṇasâvi-modalâge samasta-nagaraṃ pavitrake koṭṭa paṇa ½ aṅgaḍiyalu parvva-nivêdyakke akki ba 1 Jiḍḍuḷige-erppattaṟalu koṭṭa kaṇṭhe-vaṇaṃ ... ya manêra Bala-dêvanuṃ yalliya tambuligaruv iḷdu vokkalolke .. 25 pe .. drôṇamumaṃ koṭṭaru sôvanigaru koṭṭa vi 5 akkasâli . su .. vi 5 kodatiyaṃ ... me 5 int initumaṃ . bhâdi .. śrî-S'arvvê[śva]ra-dêvara chintâyakaṃ Kamalâsana-paṇḍitaṅge .. ||

112

In the same place, on a second stone.

ôṃ namaḥ S'ivâya ||

namas tuṅga &c. ||

śrî-Vâdirudra-śishyasya Dhruvêśvara-gurôr ggiraḥ |
.... ham vidushâṃ karṇṇe kalpa-pâdapa-mañjarî ||

ôṃ namaḥ Sivâya || svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ srîmad-Bhûlôka-

malla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire ||

silpigaḷ ati-vimaḷa-guṇâ- | kalpar Pâvaṇanum eseva Râvaṇanum sat- |
kalpar ddharmma-śravaṇâ- | nalpar ssôdarar udâtta-vimaḷa-charitrar ||

nija-tâtam gaḍa Râghavam janani tâm Ballavve Gaurîśa-dâ- |
sa-janaṅgaḷ tavag ishṭa-bandhu-nikaram śrî-Gautamâryyam muni- |
vraja-vandyam modalâge Kôḍiya-maṭhakk âchâryyar âg irddavar |
nija-sat-svâmigaḷ endoḍ ê-voguḷvudô tat-kîrttiyam lôkadoḷ ||

enisida Bâvaṇanum Râvaṇanum irbbarum nija-śilpi-kuḷa-kaḷaṅkamam kaḷayal endu Kusuvêśvara-dêvara pratishṭheyam mâḍi Mêchi-Seṭṭi-Kîrtti-Seṭṭi-pramukham aśêsha-nagara-jana pañcha-maṭha-sthânagaḷam kareyal alliyavaru sahitav â-Kusuvêśvara-sthânamam śrî-Gautama-dêvargge śrîmat-Kêdârêśvara-dêvara pratibaddhavâgi kuḍal â-śrî-Gautama-dêvar Siddhârttha-saṃvatsarada Pushya-śuddha-trayôdaśy-Âdityavârôttarâyaṇa-saṅkrântiyoḷ aśêsha-nagara-janaṅgaḷa pañcha-maṭha-sthânada sannidhânadalli dêvara aṅga-bhôgakkaṃ nivêdyakkaṃ vendu tamma hakkaḷe-keya bhûmi Tôḷa-Nârasiṃha-dêvara keyyinda mûḍaṇa-bayalalli aṟavattu-kamma-gaddeyaṃ dhârâ-pûrvvakav âgi koṭṭar mattaṃ Mêchi-Seṭṭi-Kîrtti-Seṭṭi-pramukha-nagara-janaṅgaḷ atyanta-viśuddha-dharmma-diṭṭhigaḷ appudaṟiṃ śrî-Kusuvêśvara-dêvara dêvâlayada khaṇḍa-sphuṭita-jîrṇṇôddhârakk endu Bâvaṇan irdda maneya siddhâyaman â-chandrârkka-târam-baraṃ saluv ant âgi biṭṭar || matta telligar ayvatt-okkaluṃ dêvara nandâdîvigege gâṇadal ondu-sonṭige-yaṇṇeyaṃ biṭṭar || mattaṃ Khêvaleya-Gâvuṇḍa-mukhyav âgi samasta-sippiga-gottaḷiy ellaṃ dêvara Chaitra-pavitrada parvvakke prati-saṃvatsara okkalol ondu-paṇamaṃ maduvey âdalli madavaṇigan avaralli ondu-paṇa madavaḷige .... paṇamumaṃ kusumbiya haṇa .... â-chandrârkka-târam-baraṃ .... pratipâḷisidavargge Vâraṇâ ...... kavileyaṃ kôḍuṃ .. koḷaguma ... . appa Brâhmaṇarige koṭṭa phala (*usual final verses*) namaś S'ivâya ||

113

On a stone near the steps of the same pond.

svasti śrîmat-Yâdava-chakravartti vîra-Ballâḷa-Dêva-varshada 13neya Rudhirôdgâri-saṃvatsarada Chaitra-śu 7 Â-dandu Amṛitachandra-bhaṭṭâraka-dêvara guḍḍaṃ Kêsava-Seṭṭiya Mâdayyaṃ samâdhi-vidhiyiṃ muḍipi sura-lôka-prâptan âdaṃ .....

114

On a stone in the Chauki-hoṇḍa of the same maṭha.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire ||

vṛi || piriyaṃ Châḷukyaroḷ Tailapa-nṛipan avanindaṃ baḷikke pratâpa- |
kk orey âr tTraiḷôkyamalla-kshitipati-varan allindam itt âdi-bhûpâ- |
ḷarigaṃ châturyyadoḷ sauryyadoḷ anupama-sambhôgadoḷ châgadoḷ tâṃ |
sura-têjô-mûrttiyoḷ kîrttiyoḷ adhikan ivaṃ Vikramâditya-Dêvaṃ ||

kanda || Tribhuvanamallaṃ Permmâ- | ḍi bhîma-bhujan akhiḷa-dhareyan âḷutt ire vî- |
ra-bhaṭa-śiraś-śêkharan ahi- | ta-bhayaṅkaran enipa Kâḷidâsa-chamûpaṃ ||

vṛi || jagadoḷ mâṟâmpa-Lâḷa-kshitipa-Maga[dha]-Nêpâḷa-Pâñchâḷa-Chôḷâ- |
digaḷaṃ kitt ikki bhaṇḍâraman adhika-gajêndraṅgaḷaṃ peṇḍiraṃ vâ- |
jigaḷaṃ tand ittu sauryyaṃ negaḷe negarda-Châḷukya-chakrêśvaraṅg u- |
ṇḍige ...... dita-bhûtaḷaman ahita-santrâsan î-Kâḷidâsaṃ ||

kanda || â-vibhuvina kiṟiy-ayyaṃ | kêvaḷamê Sarvva-Dêva-daṇḍâdhîsaṃ |
Dêvêndran-ondu-vibhavaman | âvagam int eḷadu tandu bhôgisutirddaṃ ||

ene negarda Sarvva-Dêvana |
Manu-mârggana sujana-jana-manôrañjanan-âr- |
ppina kaṇiya jasada besan î- |
tana negarda-vaśṃâvatâram ent ene pêḷveṃ ||

vṛi || neṭṭane dugdha-vârddhiyoḷag î-jagamaṃ beḷagal sudhâkaraṃ |
puṭṭuva mârggadiṃ Sarasijôdbhava-vaṃśa-ja-Vatsa-gôtrad oḷp |
iṭṭaḷam appa Kamme-goladoḷ kulamaṃ beḷagal kuḷôttamaṃ |
puṭṭidan ellaruṃ pogaḷe .. yan a-jêyan apâra-paurushaṃ ||

kanda || Châvuṇḍa-chamûpatigaṃ | S'rî-vadhuv enisirda Keḷayakabbegaṃ mudamaṃ |
kêvaḷam êṃ puṭṭe puṭṭisuv- | â-vibhuvim Nâgavarmma-daṇḍâdhîśaṃ ||

pati-bhaktige Paramana Pâ- | rvvati châturyyôktig Ajana Bhârati sirig A- |
chyutana Siri Nâgavarmmana | sati bhâvise Nâgiyakkan embudu lôkaṃ ||

vṛi || Giriśaṅgaṃ Girijâtegaṃ Gaṇapanuṃ Sênâniyuṃ puṭṭuv ant |
ire vidyâ-nidhi Nâgavarmma-vibhugaṃ śrî-Nâgiyakkaṅgav â- |
daradiṃ puṭṭida Sarvva-Dêva-vibhuvuṃ Châvuṇḍa-daṇḍêśanuṃ |
siriyaṃ santatam âgi bhôgisuge chandrâdityar uḷḷannegaṃ ||

kanda || Râmaṃ Lakshmaṇan antiral | î-mahiyoḷ Sarvva-Dêvanuṃ Râyanuv u- |
ddâma-bhuja-vîryyar adhika- | prêmade sukham irkke lakke-Dîvaḷige-varaṃ ||

vṛi || pirid app aiśvaryyamaṃ mâḍuge vidita-yaśaṃ Sarvva-Dêvaṅge bhâ- |
sura-têjaṃ vipra-vidyâdharan enisuva Châvuṇḍa-Râyaṅge S'arvvê- |
śvara-dêvaṃ dêva-bṛindârchchita-pada-yugaḷaṃ chandra-lêkhâvataṃsaṃ |
Girijêśaṃ vyôma-kêśaṃ sakaḷa-durita-vidhvaṃsan îśaṃ Mahêśaṃ ||

kanda || durita-dhvaṃsakan Îśaṃ | paramâtmaṃ sarvva-karttu S'arvvaṃ Sarvvê- |
śvara-dêvaṃ rakshisug â- | daradindaṃ Sarvva-Dêvanum Râyanumaṃ ||

vṛi || Hariyindaṃ Mandaraṃ Mandara-mathanadin ambhôdhiy ambhôdhiyindaṃ |
dhare bannaṃ bettuv â-Mandara-giri sariyê tiṇpinoḷ vârddhiy ettaṃ |

doreyê pêḷ guṇpinoḷ dhâriṇi sarisam enal bappudê biṇpinoḷ Man- | dara-śaiḷakk arṇṇavakk urvvareg adhika-guṇam nôḍe Châvuṇḍa-Râyaṃ ||

kanda || ene negarda Râyaniṃ kiṟi- | yau ârppinoḷ kaḷpa-kujadin attaḷagaṃ guṇ- | pinoḷ ambudhig adhikaṃ pem- | pinoḷ aggaḍa Mêru-girigav uddaṃ Biddaṃ ||

vṛi || dhare kampaṃ-goḷgum âsâ-kari peḍaṟugum Ambhôja-jaṃ berchhugum sâ- | garam ettam mêṟeyaṃ dâṭugum anupama-dôs-sâhasaṃ Sarvva-Dêvaṃ | dhuradoḷ pinmeṭṭidandum para-vanitege sôltandum itt artthig ill end | eraḍam mâtâḍidandum bhaya-vasade śaraṇ-bokkaraṃ kâyadandum ||

nuḍi Kanakâdriyoḷ kaḍasid akkarav aṇṇu madêbha-vairiyoḷ | maḍagida bayke dânam amarâvanijâtada jauvvanaṃ dhanaṃ | baḍavana bayta.. .. stu kalushaṃ praḷayânaḷan-êlgey-andaṃ en- | daḍe baḷik ênan endape mahônnatiyaṃ vibhu-Sarvva-Dêvanaṃ ||

kanda || vinaya-nidhânaṃ vidvaj- | jana-tiḷakaṃ Sarvva-Dêva-daṇḍâdhipan oud | anupama-Lakshmiy id enisuva- | vanite mahâ-satiyoroḷage Sântala-Dêvi ||

sati-ratna-Sântikabbega | vitaraṇadoḷu negarda Sarvva-Dêva-chamûpaṅg | atuḷa-baḷan osedu puṭṭida- | n atiśayam âg eseva Sôvi-Dêva-kumâraṃ ||

Pulikara-nagarada Sômê- | śvara-dêva-vara-prasâdadindaṃ Sômê- | śvaran udayisal udayisidudu | siri sale nile Sarvva-Dêvan-anvayak ella ||

Sômaṃ budha-jana-vâridhi- | sômaṃ kavi-gamaka-vâdi-vâgmitva-guṇâ- | râmaṃ vâra-vadhû-jana- | Kâmaṃ saṅgrâma-raṅgad edeyoḷu Bhîmaṃ ||

tanag ishṭaṃ daivam Îśaṃ pored-adhipati Châḷukya-chakrêśvaraṃ saj- | jana-vandyaṃ Nâgavarmmaṃ janakan amaḷe-tây Nâgiyakkaṃ jagat-pâ- | vana-rûpaṃ Vâmadêva-brati guruv anujaṃ Râyanuṃ Biddanuṃ pu- | tran udâttaṃ Sôvi-Dêvaṃ sujanare sakhar êṃ dhanyanô Sarvva-Dêvaṃ ||

kanda || Hara-pâda-padma-shaṭpada- | n uru-têjaṃ Sarvva-Dêvan-anvayak ellaṃ | durita-haram mâḍuva sad- | guru-kuḷamaṃ bhaktiyindam esadire pêḷvem ||

vṛi || vara-Kâḷâmukha-chakravartti muni divya-jñâni Kâśmîra-dê- | vara santânadoḷ â-Trilôchana-munîndraṅg agra-śishyaṃ Varê- | śvara-dêvaṃ tapad aṅkakâraṇ amaḷaṃ nishṭhâ-paraṃ paṇḍitâ- | bharaṇaṃ dêvara dêvan Îśvarana pâdârâdhakaṃ dhârmmikaṃ ||

khaḷa-karmmântakan î-Varêśvara-munîndraṃ śikshe mâḍalke nir- | maḷa-bhâvôktiya Sarvva-Dêva-vibhu Valligrâmeyoḷ rûḍhiyaṃ | taḷedirpp î-Tripurântakakke tiḷakaṃ matt ante nôrppâga poṅ- | gaḷasaṃ tân enisalke mâḍisidan î-Sarvvêśvarâvâsamaṃ ||

eḷeg ellaṃ Bali-râjadhâni nayanakk ânandam end Indran î- | poḷalaṃ nôdutam irdd ad illiye vimânaṃ nindud embantir i- |

ṭṭaḷam âg oppire Saravva-Dêvan amaḷa-śrî-kâminî-vallabhaṃ |
kaḷaśârôhaṇam âge mâḍisidan î-Sarvêśvarâvâsamaṃ ||

idu lôkottaram embinam negarda Valligrâmadoḷ Mêru tân |
idu Kaiḷâsam id embinaṃ dharegav âkâsakkav ûḍiṭṭan int |
idan Ambhôja-jan embinaṃ jana-nutaṃ śrî-Sarvva-Dêvaṃ manô- |
mudadiṃ mâḍisidaṃ vichitra-taramaṃ Sarvvêśvarâvâsamaṃ |

samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyaka sishṭê-shṭa-phaḷa-pradâyaka dvija-kuḷa-payônidhi-kaḷâdhara guṇa-ratna-Rôhaṇa-mahîdhara sajjanâbharaṇa pati-kâryya-samuddharaṇa svâmi-manô-rañjanan ahita-mada-bhañjana nayâgamâchâryyan achaḷita-dhairya nâmâdi-samasta-praśasti-sahita śrîmad-daṇḍanâyakaṃ Sarvva-Dêvarasaru śrîmach-Châḷukya-Vikrama-kâlada 21 neya Dhâtu-saṃvatsarada Pushya-śu 5 Âdivârad-andin-uttarâyaṇa-saṅkrânti-vyatîpâtad andu râjadhâni-Baḷḷigrâmeyoḷu tanna mâdisida śrîmat-Sarvêśvara-dêvar-aṅga-bhôgakkaṃ nivêdyakkav alliya tapôdhanar-asanâchchhâdanakkaṃ pradhâna-samêtaṃ chakravarttige binnapaṃ geydu Pâramêśvara-dattiyâgi taḷa-vittiyoḷu Baḷḷiya-bayaloḷu gadde matta 1 Nâgarikhaṇḍa 70 ṟa baḷiya bâḍa Hâruvadeppamaṃ yama - niyama - svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-śiḷa-sampannar appa śrîmat-Varêśvara- paṇḍita-dêvara kâlaṃ karchchi dhâra-pûrvvaka sarva-namaśyamâgi biṭṭar int î-dharmmaman âvan orvvaṃ pratipâḷisidavaṃ Kurukshêtradoḷaṃ Vâraṇâsiyoḷaṃ Prayâgeyoḷav Argghyatîrtthadoḷaṃ sâsira-kaviḷeyaṃ kôḍuṃ koḷagumaṃ pañcha-ratnagaḷoḷu kaṭṭisi sâsira-vêda-pâragar appa Brahmaṇargg ubhaya-mukhi-goṭṭa puṇyaman eydugum idan aḷidavan â-puṇya-tîrtthaṅgaḷoḷ anitu kavileyumaṃ anibar-Brâhmaṇaruman aḷida-pâtakaman eydugu || (*usual final verses*).

115

In the same place, on a second stone.

namas tuṅga &c. ||

svasti samadhiga ...... mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Koḷâḷa-pura-varâdhîśvaraṃ Padmâvatî-labdha-vara-prasâdaṃ râjâdhirâja Permmâḍi-Dêvaṃ svasti śrîmach-Châḷukya-Vikramada 27 neya Chitrabhânu-saṃvatsarada Phâlguṇa-bahuḷa-pâḍyamî-Sômavâradandu Vaḍêra Êcharasaṃ bîḍiṅge dâḷiy iṭṭoḍe Yiragarasana baṇṭa Âlaṅgoṇṭe-sâsirake .... puṭṭida Mallayya Kariyaya-Nâyakaṃ Padmâvatî-labdha-vara-prasâdaṃ bill-aṅka-kâṟaṃ â-nâyakan-aḷiyaṃ Bibaya-Nâyakaṃ paḍe-mechche-gaṇḍaṃ parichchhêdi - gaṇḍaṃ maṅgaḷad-âyamaṃ bêḍikoṇḍu Hâruvana-haḷḷiyuvaṃ Kêdâramaṃ muttida Bêḍar-Aybarsanoḷ kâdi taḷt iridu sura-lôka-praptan âdaṃ ||
jitêna labhyatê &c. ||

116

On a stone in the same maṭha.

Târaṇa-saṃvatsarada Mârgasira - suda - pañchamiyalu Âdapa-Nâyakanaiyanavara kâryake kartarâda Liṅgarasaiyanavara Krishnayyanu Karuvagala .. yago koṭṭa hola ....

117

On copper plates of the same matha.

(Nâgarî characters.)

(Ib) namas tuṅga &c. ||

jayaty âdi-Varâhasya daṃshṭrâ-kôṭi-pratishṭhitâ |
mahî Mandâkinî-mûla-sthita-Vishṇu-padôpamâ ||

Hara-chatura-lalâṭa-svêda-bindôḥ kadamba-
kshitija-tala-dharaṇyâm âvirasît Kadambaḥ |
saraḷa-bhuja-chatushkô bhâḷa-nêtraḥ Purâriḥ
para iva niravadyôdâra-vidyâvadâtaḥ ||

samajani tasmâd êkaḥ khaḍga-balâkrânta-mêdinî-chakraḥ |
nija-bhuja-nirjita-varmâ Mayûravarmâ dharâdhîśaḥ ||

tasmât pûrvva-mahîdhrâd ravir iva bhûpô babhûva Ravivarmâ |
tad-apatyaṃ Nṛigavarmâ tasmât śrî-Kîrtivarmâbhût ||

âsîd Vikrama-Tailapa-kshitipatis tatrânvavâye karât
kṛishṇâhi-sphuṭa-jâgarûka-charitaḥ pratyarthi-sarvaṅkashaḥ |
yasyâjanma-makhâvasâna-salilair yûpâvaḷî-chchâyayâ
driptô'dyâpi chatush-padô vrisha-varaḥ svairaṃ parikrâmati ||

abhavat Tailama-samjñô vaṃśê tasyôru-vikramô râjâ |
anunaya-vaśîkṛitâkhila-jalanidhi-raśânâ-mahî-kara-grahaṇaḥ ||

vîras tsamâd ajani jagatâṃ bhâgadhêyaika-mûrtiḥ
dêvas tyâga-tri-bhuvana-guruḥ Kâma-Dêvaḥ kshitîśaḥ |
yasyaudâryaṃ pathi pathi tathâ pattanê pattanê'smin
grâmê grâmê diśi diśi sadâ vandinô varṇayanti ||

tasmât śrî-Kâma-bhûpâlâd abhûn Malla-dharâpatiḥ ||
yad-yaśaḥ-kshîra-vârâśau brahmâṇḍaiḥ kamaṭhâyitaṃ ||

âsît Padmâvatî paṭṭa-mahishî Malla-bhûpatêḥ |
yad-yaśô-Nîlakaṇṭhasya kaṇṭha-nîlâyatê nabhaḥ ||

samajani Basavala-Dêvî râjñas tasyaika-vallabhâ râjñî |
yasyâm abhinava-Madanô jâtaś śrî-Sôma-bhûpô'sau ||

chaṇḍâṃśôḥ kati śîtagôḥ kati kati svarṇâchalât katy athô
kalpa-kshmâruhataḥ samâhṛitavatâ hṛishṭhêna sârân kaṇân |
Dhâtrâ yô vidadhê kutûhalatayâ srî-Sôma-dhâtrîpatir
nô chêd asya kathaṃ bhavanti vimalâs tat-tad-guṇânâṃ gaṇâḥ ||

yasya dig-vijayôdyôgê chitram âlakshyatê janaiḥ |
tâḍitâḥ pratigarjanti nissâṇâ mûrchhitâ dvishaḥ ||

svasti samadhigata-pañcha- (IIa) mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsî-pura-varâdhîśvaraṃ Jayantî-srî-Madhukêśvara-dêva-labdha-vara-prasâda samasta-kula-mahîdhara-chakra-chakra-

varti-Himavad-girîndra-rundra-taḷa-sthâpita-nija-yaśôdyach- chandraśilâ - jaya-stambhanum Kâdamba-kula-kamala-mârtaṇḍanum para-nṛipati-makuṭa-ghaṭṭita-charaṇâravinda-yugaḷanum permaṭṭi-tûrya-nirghôshaṇanum S'âkhâcharêndra-dhvaja - virâjamâna-manôttunga-simha - lâñchhananum chaturâśîti-nagarâdhishṭhita-nijâmâtya-sârthanum anêkâśvamêdhâva-bhṛita-jalâvagâha-pavitra-gâtranum Ajjâ-dêvî-labdha-[va]ra-prasâdanum satya-ratnâkaram vairimada-bhañjananum śaraṇâgata-vraja-pañjara kaligaḷa-aṅkuśêty-âdi-namâvaḷî-virâjitaḥ srî-vîra-Sôma-bhûmipatiḥ Banavâsî-dêśa-pramukhâkhiḷa-dharaṇî-talam nishkaṇṭakam pâlayan dharma-sachivair dharma-kathâm śṛiṇvann êkadâgrahâra-karaṇênâtmanô janma saphalam kartum ichchhan Viḷambi-samvatsarasy-Âshâḍha-kṛishṇa-pakshâmâvâsyâyâm tithau Sômavâra-yuktâyâm sûrya-grahaṇê Hanni-haḷḷi-kampaṇâlaṅkâra-bhûtam Kelliguṇḍâbhidhânam grâmôttamam Kuppaṭûru-Paṇañjê-Geḍeya-Piriya-Kelligôḍ-iti-grâma-chatushṭaya-madhyavartinam Sênavaḷḷi-Kâchchhavi-Mâvinahaḷḷîti pallî-traya-yutam nidhi-nikshêpâshṭa-bhâga-têjas-svâmyâdi-sakala-vishayôpêtam anaṅguli-prêkshaṇîyam sarvanamasyam nânâ-gôtrêbhyaḥ sapta-shashṭi-saṅkhyâkêbhyô Brahmaṇêbhyô hiraṇyôdaka-dhârâ-pûrvakam dattavân | (*here follow names, &c., of donees*) Siddhêśvarasyaikâ vṛittiḥ vêda-śâstrayôḥ pratyêkam êkaikâ vṛittiḥ êvam êkôna-saptati-vṛittiḥ mahâjanaiḥ (r)ûroḍe-Râghavâya śâsanârtham vimśati-kamba-saṅkhyâkâ punas sva-prayôjanârtham daśa-kamba-saṅkhyâkâ bhûmir dhârâ-pûrbbaka-dattâ || atha tasya grâmasya sîmâ-nirṇayaḥ kriyatê (*here follow details of boundaries*).

dânam vâ pâlanam vâpi dânâch chhrêyô'nupâlanam |
dânât svargam avâpnôti pâlanâd achyutam padam ||
sva-dattâm para-dattâm vâ yô harêta vasundharâm |
shashṭhi-varsha-sahasrâṇi vishṭhâyâm jâyatê krimiḥ ||
gâm êkâm ratnikâm êkâm bhûmêr apy êkam aṅgulam |
haran narakam âpnôti yâvad â-bhûta-samplavam ||
na visham visham ity âhur brahmasvam visham uchyatê |
visham êkakinam hanti brahmasvam putra-pautrakam ||

118

On a stone to the right of the door-way of the Sômêśvara temple.

Srî-Vâṇî-Girijâdhipar Garuḍa-hamsôkshâsanar vârddhi-râ- |
jîvâdrîndra-nivâsigaḷ madhupa-raktâmbhôruhêndu-prabhar |
ddêvar satva-rajas-tamô-guṇa-yutar dvy-ashṭa-tri-nêtrôtpalar |
Gôvindâbjaja-S'ankara-tri-purushar pâḷikke nammam chiram ||

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayam srî-pṛithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâ-bharaṇam śrîmat-Trailôkyamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravardhamânam â-chandrârkka-târam-baram salluttam ire ||

Meru-girîndradante vibudhâśrayan Îśvaranant Umêśan â- |
sâ-radanîndranant adhika-dânan Ahîśvaranante viśva-bhû- |

bhâra-bhara-kshamam vidhuvinante kaḷâspadan ambudhiyante La- |
kshmî-ramaṇîya-janma-niḷayam negard Âhavamalla-vallabha ||
Chôḷa-madêbha-kêsari Kaḷiṅga-ghanâghana-chaṇḍa-vâyu Pâñ- |
châḷa-tamas-tamô'ri Magadhâvanija-braja-dâva-pâvakam |
Mâḷava-gôtra-śaiḷa-pavi Kêraḷa-pannaga-Pannagâri Nê- |
pâḷa-baḷâmburâsi-baḍavânaḷan Âhavamalla-vallabha ||
pravimaḷa-kîrttiyoḷ vibhavadoḷ sucharitradoḷ ârppinoḷ mahâ- |
hava-jayadoḷ guṇônnatiyoḷ Âhavamallanoḷ âm samânav em- |
b avanipan êm Yayâtiyô Bhagîrthanô Purukutsanô Purû- |
ravano Dilîpanô Bharatanô Naḷanô Nahushâvanîśanô ||
eṟagada vîrad añjad adaṭar śśaraṇ-ennada-râyar endud an- |
t iṟad aṭavîśvarar jJavana bârige vôgada yuddha-lâlasar |
mmaṟe-vugad aṅkachêyar iḷid ôḍada durggada gaṇḍar aḷki beḷu- |
kuṟada madândhar ill idu parâkramam Âhavamalla-dêvana ||
kshaṇadim Mâḷavam êḷum eyde viḷayakk eydittu sandirda-Koṅ- |
kaṇav êḷum Maley êḷum añji besekeydatt ôvad ânt âhavâṅ- |
gaṇadoḷ Chôḷikan ammi sattan akhiḷa-dvîpâvanî-pâḷakâ- |
graṇigaḷ kappaman ittar ên adaṭanô Trailôkyamallâdhipam ||

svasti samasta-praśasti-sahita śrîmad-anâdi-paṭṭaṇam râjadhâni-Baḷḷigrâmeya paṭṭaṇa-madhyadoḷu śrî-madu vaḍḍha-byavahâri Hâlikabbeya Sôvi-Seṭṭi Saka-varshada 976 neya Jaya-samvatsarada Vaiśâkha-bahuḷa-Aksheya-tritîyad Amâvâse-Âdivâra-nimittam dharmma-chittar âgi liṅga-pratishṭheyam mâḍiy Abhinava-Sômêśvara-dêvar endu pesaran iṭṭ â-dêvara snâna-nivêdyakkam nandâdîvigegav alliy âchâry-yara grâsakkav endu biṭṭa taḷa-vritti Aṟekereya keḷagaṇa gadde Katsaviya-gaḷeyoḷu mattar eraḍu â-kereyoḷagaṇa bhûmi gadde beddalu sahita mattaru nâlku â-bhûmige sîme mûḍalu Chandrêśvara-dêvara bhumiyê mêre teṅkalu Beṇḍeya-keṟeya teṅkaṇa-kôḍyim paḍuva mundâgi parida-jala-pravâha-vê mêre paḍuval Aṟakere-yêriyê mêre baḍagalu Chaturmukha-dêvara bhûmiyê mêre Arakeṟeya keḷagaṇa-bhûmi mattar eraḍaṟa sîme mûḍalu Mûlasthânada dêvara tôṇṭada bhûmiyê mêre teṅkalu Pañcha-liṅgada bhûmiyê mêre paḍuvalu Bhagavatî-dêviya bhûmiyê mêre baḍagalu keṟege biṭṭa bhûmi-yê mêre â-keṟeya baḍagaṇa-kôḍi-yêriya keḷagaṇa-pûḍôṇṭav onduman â-dêvara teṅkaṇa kelada râja-vîdhiyim baḍagaṇ aṅgaḍigaḷumam â-râja-vîdhiyim teṅkaṇ-aṅgaḍigaḷa hindaṇa kêriy ondumam Tamm-ârâdhyar paṭṭaṇada mûliga Jñânaśiva-dêvara kalam karchchi dhârâ-pûrvvaka sarvva-namsya-sarva-bâdhâ-parihâram âgi biṭṭan â-dêvâlyam kâla-kramadim jîrṇṇav âgalu paṭṭaṇasâvi Mêchi-Seṭṭi Kîrtti-Seṭṭiy aśêsha-nagara pañcha-maṭham hiriya-maṭham Bhêruṇḍêśvarad âchâryyam Mûliga-Madukêśvara-paṇḍita-dêvarum Pañcha-liṅgad-âchâryya-Sarbbêśvara-paṇḍita-dêvarum Tripurântakad-âchâryya Jñâna-śakti-dêvarum. var int inimbara sannidhânadalu samasta-mummuri-daṇḍamum nânâ-dêsi-byavahâriga-ḷum Maṇigâṟa-Mahâdêva-Seṭṭi int inibarum tamma dharmmav âgi kaikoṇḍu Gavaṟêśvara-dêvar endu pesaran iṭṭu jîrṇṇôddhâramam mâḍid aynûrvvara praśasti svasti samasta-bhuvana-vikhyâta-pañcha-śata-vîra-śâsana-labdhânêka-guṇa-gaṇâlaṅkrita-satya-śauchâchâra-châru-charitra-naya-vinaya-vijñâna-vîra-Baṇañju-dharmma-pratipâḷa-viśuddha-guḍḍa-dhvaja-virâjamâna-mânânûna-sâhasa-lakshmy-âliṅ-gita-vakshasthaḷa-bhuvana-parâkramônnatarum Vâsudêva-Khaṇḍaḷi-Mûḷabhadra-vamśôdbhavarum Bhagavatî-labdha-vara-prasâdarum dvâtrimśadu-vêḷômarav ashṭâdaśa-paṭṭaṇaṅgaḷu chaushashṭhi-yôga-pîṭhamum chatur-ddiśey-âśrama-nânâ-dêśa-bhramântukaravargge puṭṭiyum Krita-yûga-Trête-Dvâpara-Kali-yugam modal âge Brahma-Vishṇu-Mahêśvararavara matam prithviye hasumbey âge ashṭa-lôka-pâlakarê gôṇṭâge Vasugiyê baḷas âge phaṇi-kulaṅgaḷê dârav âgi bokkaṇa voḷa-vasumbey âgi chakramê beḷav âgi kûr-asiye mara-suḷigey âge hasumbeyoḷ amûlya-vastugaḷê vastugaḷ âgi Chêra-Chôḷa-Pâṇḍya-Maleya-Magadha-Kauśaḷa-Saurâshṭra-Dhanushṭra-Kurumbha-Kâmbhôja-Gaulla-

Lâḷa-Barvvara-Pârasa-Nêpâḷa--Êkapâda-Lambakarṇṇa-Strî-râjya-Ghôḷâmukham emba nânâ-dêśaṅgaḷolaṃ grâma-nagara-khêḍa-kharvvaḍa-maḍamba-paṭṭaṇa-drôṇâmukha-saṃvâhanav emba digu-danti-paṭṭaṇaṅgalaṃ pâda-mârgga-jala-mârggadoḷu shaṭ-khaṇḍa-maṇḍaḷaṅga ḷaṃ pokkku bhadra-hasti-jâtyaśva-in Iranîla-chandrakânta-muttu-mâṇikya--vajra--vaiḍûryya--gômêdhika--pushyarâga--pad-marâga-pavaḷa-marakata-karkkêtana--nânâ--vastuṅgaḷuman êlâ-lavaṅgav-agaru-chandana-karppûra-kastûri-kuṅkuma-malegajâdi--sugandha-dravyaṅgaḷumaṃ pêṟiyuṃ mâṟiyuṃ pegaloḷ ântu suṅka-chchhâyamumaṃ kiḍisi chakravarttiya suvarṇṇa-bhaṇḍâramumaṃ mâṇikya-bhaṇḍâramumaṃ paṭṭisa-bhaṇḍâramumaṃ tekkane tîvi mikkudaṟoḷu chatus-samaya-shaḍu-darśana-viśishṭa-vidagdha-paṇḍita-muni-janaṅgaḷge nityaṃ bese-keyyuttaṃ avara parasida-âśîrvvâda-śata-sahasra-vacha-naṅgaḷaṃ taleyoḷ ântu kaykoḷuttaṃ Mahâdêvaruman ishṭâ-dêvarum âgi bagedu dhammârtha-kâma-bhôgaṅgaḷma mahâ-sukhadin anubhavisutta gârddapa-mahishâvâhaka-chêḷâbharaṇa-bhûshitar appa eṇṭuṃ nâḍa padinaṟuvaruṃ gavaṟegaḷuṃ gâtrigaruṃ seṭṭiyaruṃ seṭṭiguttaruṃ aṅkakâṟa-ruṃ bîraruṃ bîravaṇigaruṃ gandigaruṃ gâvuṇḍaruṃ gâvuṇḍa-svâmigaḷu entu baluṅke-daṇḍa-hastaruṃ âneyê bhêriy âgi bhêriyê maddaḷey âgi beḷu-godegaḷê neḷal âgi mahâ-samudramê nîr-gârigey âgi Indranê karagarvaḷan âgi Varuṇanê gaḷevidivan âg i Dhanadanê bhaṇḍârigan âgi nava-grahaṅgaḷê kaṅkaṇav âgi Râhuvê toṅgal âge Kêtuvê surigey âgi Kuḷikanê money âgi chandrâdityark-kaḷê bembalav âgi muvattu-mû-dêvarkaḷê nôṭakarkaḷ agi kshamey emba bâḷaṃ kirttu krôdha-śatruv emba hagevanan iṟidu kâdi gelda bhaṭariya makkaḷa ḍavaruga para-nirghghôshaṇarum appa śrîmad-Aiyyâvoḷey-ainûrvvar-svâmigaḷu tammaḷ oḷḷidaruṃ nirmmaḷa-têjaruṃ têja-têjôttuṅgaruṃ satyadalu Gâṅgêyar-annaruṃ chaḷadalu Duryyôdhanan-annaruṃ dôr-vvaladalu Bhîmasênan-annaruṃ âneyentey aṭṭi koluvaruṃ hasavinante nindu koluvaruṃ hâvinante vishade koluvaruṃ siṃhadante sîrddu koluvaruṃ Brihaspatiyante buddhimantaruṃ Nârâyaṇanant upâya-karttâraruṃ Nârada-ṛishiyante kalaha-sampûrṇṇaruṃ bendêri mirttu-garavaruṃ hôha-Mâriya challavâḍuvaruṃ baha-Mâriyan idir-ggoḷuvaruṃ huṭṭirda-huliyaṃ keṇakuvaruṃ hariva bhaṇḍiya kâlaṃ kâvaruṃ kesaraṃ kichchiḍu-varuṃ maṇḍla saraviyaṃ posavaruṃ siḍilaṃ piḍidu tôrpparuṃ chandrâdityarkaḷaṃ neḷak iḷihu-varuṃ Îśvara-bhaṭṭârakana nôsala-kaṇṇu chatur-bhujamumaṃ Brahmar-aṭṭahâsamumaṃ Bhagavatig unmathamumam appa traiḷôkya-vâkya-vachanaṅgaḷmaṃ sâdisuva-sâdhakanante traiḷôkyamaṃ sâdisuva-Guḍḍa-śâstrad avayava-lakshaṇaṅgaḷan aṟidu nuḍiv aṅgaḍi-vandirggaḷmaṃ dese-masagi bappa pasumbegaṃ kaṇa-paṟida-karttegaṃ muridu birdda peṇakkaṃ sûṟevôda-bhaṇḍakkaṃ ettida-nettara-kûregaṃ paṭṭa-pâḷakkaṃ pâyda-bêligaṃ moṟey emba śabdakkaṃ sameya-dharmmakka kûḍida-saṅghâtakkaṃ mâḍida-byavasthegaṃ tappuvar allaru toṅgalinante pagevana taleyaṃ koṇḍu paṭṭigeyante pagevana hastavaṃ kaṭṭi meṟevaruṃ paṇavan ollaru peṇakke nallar svasti samasta-praśasti-sahitaṃ śrîmad-Ayyâvoḷey-aynûrvva-svâmigaḷge sâshṭâṅgav eṟagi poḍavaṭṭu ikku hasumbe-yaṃ nîḍu sasiyaṃ kuḍu seṭṭi śrîmad-Ayyâvoḷey-aynûrvva-svâmigaḷge taḷige-dambulamaṃ hoyi jaya-maṅgaḷamaṃ ||

svasty anavarata-paramôtsâhigaḷ enipa śrîmad-Aynûrvvaruṃ paṭṭaṇasâvi-Mêchi-Seṭṭi-Kîrtti-Seṭṭi-mukhyav aśêsha-nagaraṅgaḷuṃ Gavarêśvara-dêvara aṅga-bhôgakkav alliya khaṇḍa-sphuṭita-jîrṇṇô-ddhârakaṃ koṭṭa-dharmmâyaṃ śrî-nagaraṅgaḷ-aṅgaḍigaḷalu varshakke pratyêka vîsaṃ hattu chinna-geyikada byavahârigaḷu pratyêka varshakke vîsaṃ hattu sthaḷada gavaṟegaḷu varshakke hasumbege paṇav ondu nânâ-dêsi-gavaṟegaḷu varshakke hasumbege hâgav ondu karppûra-kastûri-kuṅkuma-śrî-khaṇḍaṃ mutt-olagâgi samasta-tûkaḍa-bhaṇḍav anitakkaṃ poṅge kâṇi eraḍu sthaḷada dûsiga-vyavahâ-rigaḷaluṃ nânâ-dêsi-dûsiga-vyavahârigaḷaluṃ poṅge kâṇi eraḍu meḷasu-jîrige-sâsavi-sadahuge-vôva-kottumbaliy-olagâgi poṅge vîsav ondu sakhkhare-yiṅgu-suṇṭhi-hippali-êleyakiy allav arisina nâru bêru samasta-tûkaḍa bhaṇḍakke poṅge vîsa ondu hejjuṅka vaḍḍa-râvuḷake naḍava daṇḍanâyakaru hattak ondu hêrina suṅkavaṃ biṭṭu koṭṭaru sthaḷada hêṟuva Baṇañjigaru horagaṇiṃ banda samasta-Baṇañji-garaṃ hêriṅge mâna vondu mâlagâṟa nâlvatt-okalalu tamma karaṇḍagegaḷalu pratyêka hûvina sarav

ondu tambuliga sâsirbbaralu Chaitra-pavitrada parvva-biyakke vokkalalu ele sâyirav ondum telligar-aivatt-okkalalum dêvara nandâdîvigege gâṇaṅgaḷalu pratyêka eṇṇe soṇṭige vondu Jiḍḍuḷige-yeppat-tara manneya Ekkalarasam mukhyav âgi naḷ-prabhu Chiṭṭavûra Kâḷa-Gâvuṇḍanum (*others named*) samasta-prabhu-gâvuṇḍugaḷum tam-tamm-ûralu varsham-prati dêvarige koṭṭa paṇav aydu Nâgarakhaṇ-ḍav-eppattara manneya Sôvi-dêva-mukhya Koṇavaṭṭiya Prithivî-Seṭṭiyam (*others named*) samasta-prabhu-gâvuṇḍugaḷum tam-tamm-ûralu varsham-prati dêvargge koṭṭa-paṇav aydu Eḍenâḍ-eppattara manneyam Sôvarasa-Praṇamarasa-mukhyav âgiy agrahâram Eleseya mahâjanaṅgaḷum Kuppageḍeya mahâjanaṅgaḷum Osavûra-Bhîva-Gavuṇḍanum (*others named*) antu samasta-prabhu-gâvuṇḍugaḷum varshakka ûr-ûralu paṇav aydam koṭṭaru (*further grants*) priyadin âr orbbar î-dharma-mam pratipâḷipar avarggaḷu Kuru-kshêtradoḷu Gayeyoḷu Gaṅgeyoḷu Vâraṇâsiyoḷ Arghyatîrtthadoḷu vêda-śâstra-prayukta-ṇiyama-nishṭhita-vipra-kôṭige kôṭi-kavileyam vidhiyind ubhaya-mukhiyam bayasî kuḍuvêrppa puṇyatithiyoḷ itta puṇya-phaḷamam paḍevar sandêham uṇṭe (*usual final verses*).

vanê vana-tarûn agnir ddahan mûlâni rakshati |
*kulam sandahati saha-mûlam vinaśyati ||

Hiriya-maṭhad âchâryya Mûliga-Madhukêśvara-paṇḍita-dêvarav avara putra Dharmmaśiva-dêvarum tamma Mûlasthâna-dêvara kêriyoḷage paḍuvaṇa-kêriyalli Maṇigâṟa Mahâdêvi-Seṭṭiyarige hattu-kaiyya maney ondu | teṅkaṇa kêriyalli Maṇigâṟa-Lakmi-Seṭṭiyarige hattu-kaiyya maney onduvam sarva-namaśyav â-chandrârkka-târam-baram salvant âgi koṭṭar || śrîman-mahâ-maṇḍaḷêśvaram Ekkal-arasana daṇḍanâyaka-Kâmarasam śrî-Gavaṟêśvara-dêvarge koḍavîsadalli biṭṭa ettu hattu ||

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ôm namaś S'ivâbhyâm sânucharâbhyâm ||

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||
namaś śâśvatikânanta-jñânaiśvaryyamayâtmanê |
saṅkalpa-saphala(m)-Brahma-stambhârambhâya S'ambhavê ||

Gaṇêśvaram namaḥ ||

śrîman-namnâmarêśa-prakara-makuṭa-mâṇikya-jâḷa-prabhâḷi- |
vyâmiśrâkîrṇṇa-varṇṇam pada-sarasijav â-pâda-paṅkêjakam hrid- |
vyômâvâsam Trimûrttîśvarara vara-guṇam trai-jagat-kâryyav ant â- |
vyômâdhîśam Mahêśam kuḍug abhimatamam Kêsirâjaṅge nichcha ||

utpalamâle || â-jagadalli martya-bhuvanam kaḍu rayyav adarkke sam- |
râjitav appa Bhârata-mahîtaḷav allige Kuntaḷa-kshiti |
bhrâjitav â-vasundhareyuvam Mayan uydaḍe tanda Vishṇuvôl |
râjita-chakravartti vibhu Bijjaṇa-Dêvanô tâḷdan artthiyim ||

vachana || â-samasta-bhuvana-bhavanâśrya śrî-prithvî-vallabham | mahârâjâdhirâja | paramêśvaram | parama-bhaṭṭâraka | Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa | kadana-prachaṇḍa | mâna-Kanakâchaḷa | subhaṭar-âditya | kaligaḷ-aṅkuśa | gaja-sâmanta śaraṇâgata-vraja-pañjara | pratâpa-Laṅkêśvara | para-nârî-sahôdara | S'anivâra-siddhi | Giridurga-malla | chalad-aṅka-Râma | vairibha kaṇṭhîrava | Niśśaṅka-mallâdi-samasta-guṇa-nâmaṅgaḷ ellam yathârttha-nâmaṅgaḷ âda śrîmad-Bijjaṇa-Dêvam prithvî-vaḷḷya-man âḷdan ent endaḍe ||

śârddûḷavikrîḍita || prithvî yâ Prathunâ purâ chiratarami mûḍhêna gôtvam gatâ
sêyam Bijjaṇa-Dêva-paṭṭa-mahishî-vrittau chiram krîḍatê |

*So in the original.

ratnaṃ dêva tathaiva bhâti bhuvanê vêḷâdhipâdhasthaḷê
Vishṇôr vvakshasi kaustubhaṃ nṛipa-vara-prauḍhêna sâ ślâghatâ ||

vachana || â-bhuja-baḷa-chakravartti-tanûjaṃ | manuja-Manôjaṃ | râjâdhirâja | râja-mârttaṇḍaṃ | kadana-prachaṇḍa | mṛigamadâmôda | vitaraṇa-vinôdaṃ râya-Murâri Sôvi-Dêvaṃ vasudhâtaḷam ellamaṃ sukhadin âḷd ire ||

kanda || tat-samanantaradoḷ dhare- |
g utsavamaṃ mâḍi satya-śaucha-bratada Sa- |
ritsuta-doreyaṃ nava Puru- |
kutsaṃ Saṅkamma-Dêvan âḷdaṃ dhareyaṃ ||
allim baḷikkav Âhava- |
mallaṃ tad-anujan udâtta-śauryaṃ mârttaṇ- |
ḍôllasita-têjan aprati- |
mallaṃ dhâtrîśan âgi sukhadind irdda ||

utpalamâle || Gauḷa-mada-dvipa-kshubhita-kêsari Chauḷika-sainya-machchha-sañ- |
châḷita-gâḷan Andhra-vasudhêśa-ghanâghana-dakshiṇâniḷaṃ |
Mâḷava-râja-haṃsa-nichayôdgata-mêgha-nikâya-nisvanaṃ |
pâḷisidaṃ mahî-taḷaman Âhavamalla-nṛipâḷan aḷkariṃ ||

vachana || â-râja-chakrêśva[ra]na râjya-pradhâna-śaktigaḷe mahâ-pradhânar âdar avara svabhâva-sâmartthyam ent endaḍe ||

ślôka || Kuntaḷâlôkanâd êva Kâñchî skhalati sambhramât |
ayi Lakshmaṇa-daṇḍêśa pṛithvî tvayy êva râgiṇî ||

kanda || gaṇḍina Vijayâdityana |
maṇḍaḷmaṃ suṭṭu Chôḷa-Hoysaḷa-râjyaṃ |
goṇḍ uḷida-ripu-nṛipâḷaran |
aṇḍaḷavaṃ daṇḍanâtha-Chaṇḍugi-dêva ||

utpalamâle || vairi-nṛipâla-paṭṭa-mahishî-vara-pâṇḍura-gaṇḍa-kântiyaṃ |
sairene-geṭṭa-châtaka-kulaṃ hima-dîdhitiy endu shaṭpadaṃ |
châru-sitâbjam endu kalahaṃsa-kulaṃ bisa-kâṇḍam endu sañ- |
chârisi lôkamaṃ nagisuguṃ vibhu Rêchaṇa-daṇḍanâthana ||

champakamâle || para-hita-vṛittiyoḷ Sibi parârtthadoḷ â-Ravinandanaṃ nṛitâ- |
darateg Dharmma-nandanane muṃ toṇeyappaḍ adakkuv alladâ- |
para-hita-vṛittigaṃ vitaraṇônnatigaṃ vara-satya-vâṇigaṃ |
dorey enal âro Sôvaṇa-chamûpatiyant ir iḷâ-taḷâgradoḷ ||

utpalamâle || deseya gajaṅgaḷalli sura-danti mṛigâḷigaḷoḷ mṛigêśvaraṃ |
kasavaradalli Ratnanidhi nâki-nikâyadoḷ Indran abdhiyoḷ |
misuguva pâl-gaḍal jasaman âḷdavol enduv aḷamba-pempu-ve- |
tt esadan iḷâ-taḷâgradoḷ aṇaṃ vibhu Kâvaṇa-daṇḍanâyakaṃ ||

vachana || ant anêka-guṇa-gaṇâḷaṅkṛita-mahâ-pradhânar-sahitaṃ śrîmad-Âhavamalla-mahîpâḷakaṃ śrîman-mahâ-pradhânaṃ sakala-guṇâdhânaṃ Bhâradvâja-gôtra-pavitraṃ | Kêśava-dêva-Pampâmbikâ-pautraṃ | Hoḷalamarasa-Durggâmbikâ-putraṃ | Lakhmâ-dêvî-manô-nayana-vallabhaṃ | bhaya-lôbha-durlabhaṃ | kadana-Triṇêtraṃ | vibudha-jana-mitraṃ | purâtanâmâtya-charitraṃ | sakala-guṇa-pâtraṃ | samadhigata-pañcha-mahâ-śabda mahâ-sâmanta-sênâpati bâhattara-niyôgâdhishṭhâyakaṃ | sakaḷa-lakshmî-nâyakaṃ vairi-bhaya-dâyakan emb î-biruda-guṇa-nâma-yathârttha śrîmat-Kêśimayya-daṇḍa-

nâyakanaṃ karadu dakshiṇa dig-bhâgada bhaṇḍâravâḍa-dêsamaṃ bappanane dushṭa-nigraha-śishṭa-pratipâḷanaṃ mâḷpud endu Banavase-nâḍaṃ koḍal mahâ-prasâdam endu kaykoṇḍa-mahâmâtyana mahad-guṇaṅgaḷ ent endaḍe ||

utpalamâle || Manu-chaya-sêvya-vṛitti nija-vṛitti purâtana-râja-nîti tâṃ |
tanag aḷavaṭṭa nîtiye parârtthame tanna bhujârjjitârtthav â- |
ḷdana mahimônnatitvame nijônnatiy âśrita-tushṭi tannad end |
enipa negaḷteyinde sale jîvise Kêśava-daṇḍanâyakaṃ ||
malevavar illa gaṇḍ-esavar ill idir-appavar illa têjav end |
ulivavar illa ṭaṇṭaṇipar ill urid-irppavar illa kâydu band |
alevavar illa tanna birud allade kabbada gîtadalli mâr- |
taleyavar illa Kṛishṇa-vibhu-Kêśava-dêva-chamûpa-râjyadoḷ ||

kanda || ir-mmaḍi Châṇikyaṅge pa- |
dir-mmaḍi S'akaḷukage Bhṛigug entuṃ tâṃ |
nûr-mmaḍi Hariyindaṃ sâ- |
sir-mmaḍiy enal esava mantri-Kêśava-dêva ||

va || tan-mahâ-pradhânaṃ Kṛishṇa-Kêśava-dêva-daṇḍanâthana sachivôttamar ent endaḍe ||

ka || naḍavaḷi Manu-châritryaṃ |
nuḍiy avitatha-vṛitti bhakti-bhâvaṃ S'aivaṃ |
geḍegoṇḍ ippud enipp î- |
beḍagiṃ Narasiṅga-Nâyakargg eṇey âvaṃ ||
balmeya mâtinoḷ êṃ |
Kali-kalmasha-rahitaṅge Tikka-râjaṅg uḷid î- |
pul-mânasaraṃ dorey ene |
kal mâṇikadantuṭ endaḍ ent ante diṭaṃ ||
baravadu kûrttaḍe deyvada |
barav adu mêṇ alladirddan âdaḍav ant â- |
baravaṃ bârisuvan enal |
baravaṃ bârisuvan endum êṃ Bâchayya ||
bhaṇḍâra-Sôvi-dêvaṃ |
bhaṇḍâraṃ vandi-janake hoṅgaḷa le(ta)kkaṃ |
bhaṇḍâri-vesarin anyar |
ppaṇḍita-nivahakk avishayar avar ê-doreyar ||
patiya manadalli kâryya- |
pratatiye tanag uradavandir-eḍeyoḷ Mṛityu- |
pratatiye bêḍal surabhi- |
pratatiye tân enisi tôruvaṃ Châmayyaṃ ||
bhakti S'iva-padadoḷ enduṃ |
sûktiye nuḍivalli para-hitârtthadoḷ atyâ- |
śaktiy enisirdda guṇadiṃ |
dik-tatiyoḷ mereye Bîchirâjaṃ jasavaṃ ||
artthârjjaneya vyasanav ad |
artthigaḷ ishṭârttha-siddhig allade peṛat-ond- |
artthakk allaṃ śale S'iva- |
tîrttha śrî-Dâsirâjan ûrjjita-têjaṃ ||

va || mattav â-râjâdhirâja-pradhânântahkarana-rûpar appa karanangala mahatvamam pêlvade ||

vri || sarasa-kavîndra-samstuta-gunar kKamalâsana-vaktra-sambhavar |
ppara-hita-kâryya-dhuryyar uchitôkti-vilâsa-nikâya-varyyar â- |
darita-dharâmara-prakarar abdhi-samâna-gabhîra-dhîrar Î- |
śvara-pada-bhakti-lôlar enipar kkaranangal ad entu nôlpadam ||

va || antum alladeyum Lakshmi-dêva-dandanâthana râjad-râja-têjô-rûpar appa Hiriya-Vittarasanum | Chandugi-dêva-dandanâyaka-prachanda-dôr-ddanda-svarûpanum | Vâji-kula-tilakam | Bhâradvâja-gôtra-pavitram | Ittigeya-Duggi-S'etti-priya-putram | Dêsiya-dandanâyakam Chikka-Vittharasanum | vasu-dhaika-bândhava Rêchanaiya-dandanâyakara châru-châritryad antir oppuvam yôdhri-tantrâdhishthâyaka-Kêśava-dêvanum | Sôvanaiya-dandanâyaka-râjya-lakshmî-tanûjan enisida Kâvanaiya-Nâyakarum Kâvanaiya-dandanâyakara prachanda-kôdanda-kânda-rêchanad antir oppuva Rêchanaiya-Nâyakanum enisida râjâdhyaksha-sahitam samasta-pradhânarim parivritan âgi | tri-bhuvana-vibhavêndram | śîtala-chandram Banavase-pannirchchhâsiramuman antah-pravishtav appa Hayve-Sântalige-Yededore-pramukha-dêśamam sukha-sat-kathâ-vinôdadind âluttav irdda vaddôlagada samayadol dharmma-prasangamam puttisidan âtana nîti-châturyyamumam purâtiśayamumam pêlvade ||

mattêbhavikrîdita || muni-châritrane Kâpilônnata-kulam rûpasviyê Kêśavang |
enasum nachchina nandanam S'iva-drigê śrî-Vâmaśaktîśa-san- |
muni-hastânkita-mastakam chaturanê pêl Svâmi-dêvam ditakk |
ene pempim chalad-anka-Râman osedam mûrum-purâmâtyaka ||

utpala || sthiratege Mêru sach-charitadol Manuv âdya-kavîndra-vrittiyol |
Sarasati tôdu pâsati samam gunam ulladav Arkka-sûnuv â- |
sthirategav â-charitrategav â-rasa-vrittigav â-dharitriyol |
dorey ene Sâvi-dêva-sachivam mudadim nudidam yathârtthavam ||

purâtiśaya ||

ka || râkshasan enasida Baliy and |
î-kshêtradol irddu kottu Manvantaradol |
sâkshâd Indraney enisidan |
âksharikam pogalal ariyen âm Balipuramam ||

va || adu-kâranav illi mattav ênânum dharmmavam mâlpud endu hêlal odane tad astuv endu śrîman-mahâ-mandalêśvaram Tailaha-Dêvanuv avara bhâvan Erabarasanum śrîmad-râjadhâni-Balipurada pattana-svâmi Mâli-Settiyarum pattana-svâmi Mêchi-Settiyarum Pañcha-matha-Hiriya-mathad âchâryyar Mûliga-Dharmmaśiva-dêvarum Pañcha-lingad âchâryya Rudraśakti-dêvarum Tripurântakad-âchâryya Jñânaśakti-dêvaru pramukha-nagara-pañcha-matha-mûrum-purada Saudore-herggade Sâvi-dêvanum tat-pratihasta Chatena-Tippananum | Kannarana karumâdadol emb ant ettisida jasad-atti-gandarum | Konkanamam sâdhisi Vijayâdityanal kappamam konda ganda-mârttandarum | Malaparol-gandam Hoysala-vîra-Ballâla-Dêvange santôshavam mâdi mannaneyam hadada janaika-mânyarum enisidar antum alladeyum ||

vri || sthirar ati-dhîrar âśrita-janêshta-phala-pradar êka-vâkyar Î- |
śvara-pada-bhaktar âru-samayangala sîme podalda nîtig â- |
karav enisirdda sach-charitar uddhata-satvar udagra-punyar â- |
darita-viśishtar embud idu samstutiy altu Banañju-dharmmara ||

int anêka-prakâradim stûyamânar appa śrîmad-Ayyâvole-Challuńki-pramukhânêka-grâma-nagara-khêda-kharvvada-madamba-drônâmukha-pura-pattana-stha Lâla-Gaula-Karnnâta-Bangâla-Kâśmîrâdi-dig-dêśâvâsigala ...... pp ubhaya-nânâ-dêśigal anavarata-têjô-rûpar appa sthala-purushar manigâra-Mahadêvi-Setti manigâra-Maili-Setti manigâra-Padma-Setti manigâra-Mânika-Setti S'iva-pâda-śêkhara-Mâri-

S'eṭṭi Sôvi-Seṭṭi Holli-Seṭṭi Sâḷige-Mâchi-Seṭṭiy oḷagâgi samasta-vaṇig-dhârmmikaruvam mahanîya-pa .. shadam mâḍi svasti śrîmat-Kaḷachuryya-bhuja-baḷa-chakravarti vîra-Nârâyaṇ-Âhavamalla-Dêva-varshada 3 neya Plava-saṃvatsarada S'râvaṇa-bahuḷa 13.. Âdivâra-saṅkramaṇa-vyatîpâtad andu | Baḷḷi-gâveya Baṇañjigaralliya a-putrika-mṛitaka-dhanav ellam śrîmat-Gavaṟêśvara-dêvára mâṭa...di-dêva-kâryyakke nagaradalliy a-putrika-dhanav appudu Nagarêśvara-dêvargge mattam pañcha-maṭha mûṟum-purav êlum Brahmapurigaḷal ellav all-alliya mṛi ...... nav appud all-alliya dêvarig endu śrîmad-Gavaṟ-êśvara-dêvara śrî-pâdadalli śrîmat-Kêśimayya-daṇḍanâyaka karaṇaṅgaḷ pradhânar taḷâra-sahita dhâre .... sarvva-bâdhâ-parihâravâgi â-chandrârkka-târam-bara salvantâgi koṭṭan î-dharmmamam nâḍ-arasu gaḷuv adhikârigaḷu nagara-pañcha-maṭha mûṟum-pura .... ri-daṇḍaṅgaḷum prati-pâlisuvar || î-dharmmaman âvan âgiyuv aḷidavam arasiṅge râja-drôha nâḍiṅge samaya-drôha (*usual final phrases and verses*).

120

On a stone near the same temple.

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam Satyâśraya-kuḷa-tilakam Châḷukyâbharaṇam śrîmat-Trailôkyamalla-Dêvara vijaya-râjyam pravarttise tat-pâda-pallavôpaśôbhitôttamâṅgam svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram Banavâsi-pura-varêśvaram Mahâlakshmî-labdha-vara-prasâdam tyâga-vinôdam âyad-âchâryyan a-sahâya-śauryyam gaṇḍara gaṇḍam gaṇḍa-bhêruṇḍam mûṟu-râyâsthâna-kali biruda-maṇḍaḷika-vṛisha-bha-S'aṅkaram kaligaḷa mogada kayi birudar-âdityam pratyaksha-Vikramâditya jagad-êka-dâni-nâ-mâdi-samasta-praśasti-sahitam śrîman-mahâ-maṇḍaḷêśvaram Châ.. ṇḍa-Râyarasar Banavâsi-pannir-chchhâsiraman âḷuttam iral râjadhâni-Baḷḷigâveya nelevîḍinoḷ S'aka-varsha 970 neya Sarvvadhâri-saṃvatsarada Jyêshṭha-śuddha-trayôdaśî-Âdityavâradandu Jajâhuti-śrî-S'ântinâtha-sambandhiy appa Baḷagâṟa-gaṇada Mêghanandi-bhaṭṭârakara śishyar appa Kêśavanandi-ashṭôpavâsi-bhaḷârara basadige pûjâ-nimittadim dhârâ-pûrvvakam Jiḍḍuḷige 70 ra baḷiya râjadhâni-Baḷḷigâveya pulleya-bayaloḷ bhêruṇḍa-gaḷeyoḷ koṭṭa gaḷde mattar aydu adara sîme (*details of boundaries*)

dharmmêṇa śauryya-satyêna tyâgêna cha mahîtaḷê |
gaṇḍa-bhêruṇḍa-sâdṛiśyô na bhûtô na bhavishyati ||

(*usual final verses*)

Banavâse-dêsad oḷagaṇa |
Jina-niḷayam Vishṇu-nilayam Îśvara-niḷayam |
muni-gaṇa-niḷayam ivam Râ- |
yana besadim Nâgavarmma-vibhu mâḍisidam ||

122

On a vîrakal to the left of the same temple.

svasti śrîmat-Yâdava-Nârâyaṇa bhuja-baḷa prauḍha-pratâpa chakravarti śrî-Râmachandra-Râya-vijaya-râjyôdayada 14 neya Târaṇa-saṃvatsarada Vayiśâkha-suddha 10 lu śrîman-mâ-prabhu Dâyiga Che-.... chalad-aṅka Mâdi-Seṭṭiya ...... mutti kâdidalli .... y Âḷamêleyoḷ âne keḍahi taḷt iridu .... sura-lôka-prâptan âda ||

123

At the same village, on a stone in the way to Ânevaṭṭe.

śrî ôṃ namô Nârâyaṇâya ||

jayaty âvishkṛitaṃ Vishṇôr vvârâhaṃ kshôbhitârṇṇavaṃ |
dakshiṇônnata-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ||
sarvvêshv ârambha-kâlêshu trayas tri-bhuvanêśvarâḥ |
dêvâḥ diśantu naḥ siddhiṃ Brahmêśâna-Janârddanâḥ ||
S'rî-kântâ-pati vikramârjjita-Baḷi-kshôṇîtaḷaṃ viśva-lô- |
kaika-stutya-daśâvatâra-yutan udyachchhaṅkha-chakrâbja-la- |
kshmâkîrṇṇâtma-karâgran enna-vol ivaṃ tân endu sânandadind |
â-kalpâyuvan îge Kêśava-chamûpaṅg âgaḷuṃ Kêśavaṃ ||
amṛitâmbhôrâśi-śayyâsadanadoḷ uru-vîchî-samuttuṅga-mañchâ- |
grima-S'êshânaḷpa-taḷpa-sthaḷadoḷ agha-haraṃ S'rîdharaṃ yôga-nidrô- |
dyamadind irdd erddu viśvôjjanana-vidhige chittaṃ daral tanna sâma- |
rtthyame rûp âdante nâbhy-amburuhadin ogedaṃ chinmayaṃ Padmasadmaṃ
kramadiṃ tat-Padmajaṃ mâḍida sakaḷa-jagach-chakradoḷ nâḍeyuṃ ma- |
dhyama-lôkaṃ chelvan â-lôkadoḷav ati-manôhâriy âgirppud atyu- |
ttama-Jambû-dvîpav â-dvîpadoḷav atiśayaṃ Bhâratôrvvîtaḷaṃ ma- |
ttam enittânuṃ tad-urvvîtaḷadoḷav aniśaṃ Kuntaḷa-kshôṇi rayyaṃ ||

va || tat-Kuntaḷa-dharâtaḷâdhipatyaman tâḷdi ||

ka || parama-Hari-nâbhi-kamaḷô- |
daradoḷ janiyisida vinuta-Chaturâsyana bhâ- |
suratara-savyêtara-dôṛ- |
parighadin udayisidud alte Châḷukya-kulaṃ ||

tat-kula-prabhavaṃ ||

vṛi || sipuv eḷed uyda bhûtaḷaman eyde rasâtaḷadinde tanda ta- |
d-ripuva parâkramakke nija-vikramav irmmaḍiy âge Raṭṭari- |
nd apahṛitav âda viśva-dharaṇî-taḷamaṃ biḍad iḷdukoṇḍa Tai- |
lapa-nṛipan âdav uddharisidan dal atarkya-Chaḷukya-vaṃśamaṃ ||

va || tad-anantaraṃ ||

eḷeyaṃ tan-nandanaṃ tâḷdidan avanata-varddhishṇu-Satyâśrayôrvvî- |
taḷa-pâḷaṃ mattav alliṃ baḷike tad-anujâtâtmajan tâḷdidaṃ dôr- |
vvaḷa-dṛiptaṃ Vikramâṅkaṃ baḷika tad-anujaṃ tâḷdidaṃ châru-chandrô- |
jvaḷa-kîrtti-vyâpta-saptârṇṇava-parivṛita-bhû-chakran app Ayyaṇayyaṃ ||

ka || tat-pṛithvî-paty-avaraja- |
n utpâṭita-ripu-nṛipâḷa-kuḷan akhila-vipa- |
śchit-parigatârtti-naga-vida- |
ḷat-pavi saṃbhṛita .. raṃhan â-Jayasiṃhaṃ ||
iḷeyaṃ tamâḷa-kuḷa-kun- |
taḷeyaṃ nava-pûga-kâṇḍa-maṇḍita-gaḷa-kan- |
daḷeyaṃ bhûbhṛit-kucha-maṇ- |
ḍaḷeyaṃ tat-tanayan âḷdan Âhavamallaṃ ||

jana-nâthaṃ tan-nṛipa-nan- |
danan â-Sômêśvaraṃ tad-anujaṃ Permmâ- |
ḍi-nirpaṃ tad-apatyaṃ bhû- |
vinutaṃ Bhûlôkamallan âtana tanayaṃ ||

vṛi || Mâlava-mâ-lavâdi-haraṇaṃ dhṛita-pallava-Pallavâvanî- |
pâḷaka-maṇḍaḷaṃ mukuḷa-hasta-yugâtta-lalâṭa-Lâṭa-bhû- |
mî-lalanâdhipaṃ vipad-anûna-Kaḷiṅga-kaḷiṅgan embud â- |
bhîḷa-parâkrama-kramanan eyde jagaṃ Jagadêkamallanaṃ ||

kaṃ || â-nṛipan-anujaṃ mahimâ |
dhânaṃ ripu-nikara-gaja-ghaṭâ-vighaṭana-pañ- |
chânanan udâra . ṇakâ |
. . . . Nûrmmaḍi Tailaṃ ||

va || tat-kâladoḷ |

vṛi || dharaṇî-chakrakk adhishṭhânam id enisidud âtmîya-dôr-ddaṇḍam unma- |
tta-ripu-brâtâsu-vâtâśanade taṇidud âśâta-khaḷgâhi vidvad- |
vara-chêtar-prîti-santarpaṇade sada . . . . karîndrô- |
tkara-karṇṇâkîrṇṇav âyt ujvaḷa-yaśav enipaṃ Bijjala-kshôṇipâḷaṃ ||

kaṃ || husiy altu vîra-bhôjyâ |
vasundharây emba vâkyam ene dhareyaṃ sâ- |
dhisidaṃ teṅk abdhiye baḍa- |
ga-sîme Châḷukya-kaṭakav ene ba . . . . ||
. . . . . m âtaṅgaṃ ma- |
tte raṇâyâtaṅgav eyde viśvâsateyaṃ |
dorekoḷipan id êṃ chitramo |
parâkramôdyôga-bhâgi Bijjaḷa-Dêvaṃ ||

va || svasti samadhigata-pañcha-mahâ-śabda mahâ-râjâdhirâja Kâḷâñjara-pura-varâdhîśva . . . . vṛishabha-dhvaja ḍamaruga-tûryya-nirgghôshaṇa Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa kadana-prachaṇḍa mâna-Kanakâchala subhaṭar-âditya kaligaḷ-aṅkuśa gaja-sâmanta śaraṇâgata-vajra-pañjara pratâpa . . . . . nârî-sahôdara S'anivâra-siddhi Giridurgga-malla Chalad-aṅka-Râma vairîbha-kaṇṭhîrava niśśaṅka-malla-nâmâdi-praśasti-sahitaṃ śrîmat-bhuja-baḷa-chakravartti Tribhuvanamalla-Bijjala-Dêvarasara vijaya-râjya. . . . ttarâbhivṛiddhi-pravarddhamânam â-chandra-târaṃ saluttam ire ||

kaṃ || tad-bhûpa-pâda-padma-mi- |
ḷad-bhṛiṅgaṃ Brâhmya-śîla-śambâ-pâta- |
prôdbhinna-Kaḷi-nagaṃ ni- |
tyôdbhava-nidhi Kêśirâja-daṇḍâdhîśaṃ ||

va || â-chamûnâtha-chûḍâmaṇi . . . . .vataraṇam ent endoḍe ||

kaṃ || Brahmana kuladoḷ Parama- |
Brahma-vidaṃ sakala-muni-janânanda-karaṃ |
Brahmarshi puṭṭi negaḷdan a- |
jihma-charitrâmburâśi Bhâradvâjaṃ ||

va || tad-vaṃśadoḷ anêka-viprôttama-pravartta . . . . . maṇadoḷ |

kaṃ || ogedaṃ Brâhma-guṇâkara- |
n agaṇya-puṇyôdayaṃ diśâ-kari-dantâ- |

nuga-kîrtti budha-nutôdâ- |
ra-guṇam Châmuṇḍa-Râjan ûrjjita-têjam ||
âtana sati sakala-kalâ- |
nûtana-Bhârati nirantarôdâra-guṇô- |
. . . . . ḍedaḷ akhilô- |
rvvî-taladoḷ Muddiyakkan abaḷâ-ratnam ||
avar-irvvarggam magandir mManu-muni-charitam Mârapayyam Manôjâ- |
ta-viḷâsam Vâma-dêvam jana-nutan enisirdd Êcha-daṇḍâdhipam châ- |
ru-vivêkam Bîchirâjâm vitaraṇa-niḷayam Kêśavâ . . . . . . |
dhavan â-Gôvindan âtmâśrita-bhudha-jana-varddhishṇu tâm Vishṇu-dêvam ||
parikipoḍ avaroḷ tâm nâl- |
varinde kiṟiyam samantu piṟiyam matt- |
irvvarin ene sad-guṇa-nikarâ |
karan enisid amaḷa-kîrtti Kêśava-Râjam ||

kam || Ratiyam Pârvvatiya(m)n Aru- |
. . . . yam Bhâratiyan eseva-rûpim pempim |
pati-hitadim chadurim tat- |
sati Pampâ-dêvi nâḍeyum dhikkaripaḷ ||

vṛi || tad-apatyam nitya-dânakk akhiḷa-budha-janam vandanâyâttreg ishṭa- |
prada-tîrttha-brâtav âtmâcharaṇa-vidhig anûna-bra . . śa-dêvâ- |
spada-śatrôdyat-prapâ-santatig avani-talam kîrttig âśântaram sâ- |
lad enal sat- sêvyan âdam Hoḷalamarasan âtmânvayâmbhôdhi-chandram ||

kam || Bhû-dêvige pempim Sî- |
tâ-dêvige pursha-bhaktiyim sampadadim |
S'rî-dêvige tat-sa[ti Durg-] |
gâ-dêvi samantu barppaḷ oregam doregam ||

va || avar-irvvarggam ||
udayisidam pratâpa-nidhi Kêśava-Dêvan udâtta-sach-chari- |
trada nevadinde tat-Kṛita-yugam parivarttise tann atarkya-vâ- |
kyada nevadinde Râma-visikham parivarttise kîrtti-ru . . . . |
vada nevadinde vâsaradoḷam parivarttise chandrikôtkaram ||
indu-varam nilalk aṟidar illiye nindoḍe dâni Karṇṇan emb |
ondu negaḷteyam negaḷalivene S'ûdrakan alte vîran emb |
ondu pogaḷteyam poḍaralivene kemmage tappi hôda ma . . . . |
. . ndu manam karam kasaṟutirppudu Kêśava-daṇḍanâthana ||
pusiy altu bêḷparam pu- | ṭṭisuva besam Barmmanadu samant avaram ra- |
kshisuva besam tannadu gaḍa | nisadam Kêśavan id ên udâttanô dhareyoḷ ||

vṛi || kula-jâtam dhanyan o . . . . nisida manujam dhanyan âdam vinôdakk |
oḷagâdam vanyan âḷpâḷiyan anuvaradoḷ tôridâḷ dhanyan atyu- |
jvaḷa-kâruṇyâvalôkam nelasida-kṛipaṇam dhanyan end ande vidyâ- |
baḷadim daṇḍâdhipam Kêśavanan eradavam nâḍeyum dhanyan altê ||
munidaḍe Kêśirâja-pṛitanêśvaran-âjñege sâdhyav âytu San- |
kanamale sanda Sântaḷige korvvid agurvvina Tâgarachche-ma- |
llana-nele Gâvaṭûr mMogala-nâḷ Siriûr vVanavâsi-durggav u- |
rvvinav enisirdda Koṇḍaraṭe Haive negaḷteya Gutti Hettiḷam ||

nirutam daṇḍâdhipam Kêśavan-asadriśa-sanmûrttiyam kaṇḍu Kâmam |
parimuktâkâran âdam baḷikav avana durvvâra-vikrântamam kê- |
sari kaṇḍ andind aḍaṅgitt avana bahaḷa-têjômśu-sandôhad ond-eḷ- |
taravam kâṇutte nichcham mugul-udayipan akshôbhanô vâsarêndram ||

kam || Inajam koṭṭa toval S'ibi- |
muni koṭṭ aḍag â-Dadhîchi koṭṭ elvugaḷ êm |
dhanadante sêvyavê pêḷ |
enutam hoṅgaḷane Kêśavam kuḍutirppam ||

vṛi || dhuradoḷ Kêśava-daṇḍanâthana bhujôtkhâtâsi-ghâtakke vi- |
śva-ripûrvviśvarar añji hutt aḍardu jîvam bettoḍ emm-emma kâ- |
ntaran old int idu rakshisutt iduve dayvam tân enutt â-vadhû- |
tkaradind âdudu huttan ûduva-kṛita-vyâpârav î-dhâtriyoḷ ||
Muravidvêshig ad entu Vârddhisuteyum tat-Satyabhâmâ-manô- |
hariyum S'ambhug ad entu Pârvvatiyuv ant â-Gaṅgeyum strîyar â- |
dar enipp antire Kêśavaṅge nuta-Lakshmî-dêviyum bhâgya-bhâ- |
surey app â-Siri-dêvi .. satiyar âdar llôka-saṃstutyeyar ||
tad-amâtyam kirttivettam dhareyoḷ anupamam Dôṇarâjam bhudhêshṭa- |
prada-chañchat-kalpa-bhûjam nija-kula-kumudânanda-râjam vadhû-dṛiṅ- |
mada-bhṛiṅgî-harsha-sampâdaka-vadana-sarôjam suśîḷâṅga-râjam |
viditôdyat-satya-bhâjam ripu-gaja-mṛigarâjam samagrôgra-têjam ||

kam || husi-nelasada nuḍi lôbhada |
dese porddad udârav oḷpu kundada charitam |
masuḷada jasad esakam bhâ- |
visuvaḍe Narasiṅga-Nâyakaṅg ivu sâjam ||

va || mattam tan-mahattararoḷ ||

ka || sachivâgraṇi kâryyâkâ- |
ryya-chaturatâ-guṇa-Bṛihaspati-nutam nityô- |
pachita-yaśôdhanan âśrita- |
nichaya-vivarddhakan udâra-nidhi Tikkarasam ||
pratihastam dâna-guṇâ- |
pratihastam châru-chandra-nirmmaḷa-kîrtti- |
dyuti-visarâchchhâdita-dik- |
tati Mammarasam dharitriyoḷ pesarvettam ||
amaḷa-guṇan amaḷa-kuḷan a- |
tyamaḷa-charitraika-nilayan amaḷa-naya-pra- |
kraman amaḷa-yaśô-rôchis- |
samâvṛitâśâḷiy enisidam Rechcharasam ||

râjâdhyakshada karaṇaṅgaḷ ||

karaṇam Brâhmya-charitrâ- |
bharaṇam S'rî-vara-padâbja-yuga-sêvâ-shaṭ- |
charaṇam vipad-vipaśchit- |
śaraṇam śrî-Chaṭṭirâjan esedam dhareyoḷ ||
karaṇa-śirômaṇi vibudhô- |
tkara-chintâmaṇi nijânvayâmbara-bhâsvat- |
taraṇiy enal pesar-vaḍedam |
dhareyoḷ Maiḷâran amaḷa-charitâdhâram ||

parichita-bahu-nâṭaka-kâ- |
vya-rasaṃ budha-jana-manô-madhubrata-nuta-tâ- |
marasaṃ karaṇâgraṇi Pô- |
tarasaṃ sva-kula-prabhûta-jana-siddha-rasaṃ ||
parama-śrî-Kêdârê- |
śvara-dêva-padâbja-bhṛiṅgan anavarata-kṛi(t)tô- |
ddhura-S'iva-kathâ-prasaṅgaṃ |
karaṇada Mahadêva-Nâyakaṃ Manu-charitaṃ ||

vṛi || dhare nichchaṃ pogaḷguṃ gṛihîta-Kamaḷâ-dṛig-rôchiyaṃ Nâchiyaṃ |
sarasânêka-kavi-brajâgra-nihitôdyat-prêmanaṃ Sômanaṃ |
sthira-chittâtta-Mukundanaṃ su-jananaṃ Gôvindanaṃ kîrtti-pâṇ- |
ḍurita-vyôma-karaṇḍanaṃ padepiniṃ Mârttaṇḍanaṃ santataṃ ||

va || antu samasta-dharmmâdhyakshaṅgaḷuṃ râjâdhyakshaṅgaḷuv enisida karaṇaṅgaḷ-verasu śaraṇâgata-rakshâmaṇiyuṃ nija-vaṃśa-chûḍâmaṇiyuv enisida daṇḍanâyaka-Kêśava-Dêvaṃ Banavâse-pannirchhâsiramumaṃ dushṭa-nigraha-śishṭa-pratipâḷanadiṃ pâḷisuttaṃ râjadhâni-Balipuradoḷ irdd ondu-divasav âsthâna-maṇḍaḷa-madhya-sthitanuṃ sakaḷa-pradhâna-parijana-pura-jana-parivṛitan âg irppuduṃ alliy uchitâvasarajñanum aśêsha-dharmmajñanum enisida ||

vṛi || Vanajaja-chittajaṃ vibhu-Marîchige Kaśyapan âtmajâtan â- |
tana kuladalli Rêvaṇa-chamûpa-sutaṃ vibhu-Sômanâthan â- |
tana tanayaṃ S'ivaika-śaraṇaṃ vibhudhâgraṇi Chaṭṭi-râjan â- |
tana sati Mâdiyakkan avarg âtmabhavaṃ sukṛitârtthi Rêchaṇaṃ ||

ka || duritâri-manôbhaṅgaman |
uru-Lakshmî-nâṭya-raṅgamaṃ sat-sukha-sâ- |
gara-ghana-taraṅgamaṃ Rê- |
charasaṃ dharmma-prasaṅgamaṃ puṭṭisidaṃ ||

tad-vâkyav ent endoḍe |

idu dal nânâ-yuga-prasthitav idaroḷe munn âdi-daṇḍâdhipar mmâ- |
ḍida śatrârâma-dêvâspada-vipuḷa-taḍâga-prapâ-saṅkuḷaṃ bhû- |
viditaṃ tân âdud âdaṃ Balipurav idu dharmmôdbhava-sthânav ent i- |
lli diṭaṃ śrî-Kêśava-sthâpanaman oḍarisalk akkuv atyanta-puṇyaṃ ||

ka || parikipoḍe sakala-hômâ- |
dhvara-japa-niyamaṅgaḷindav âgada puṇyaṃ |
dorekoḷguṃ saḷe Kêśava- |
paramêśa-pratikṛiti-pratishṭhâ-vidhiyiṃ ||

mattaṃ |

bhû-dânada pempaṃ saṃ- |
pâdipoḍ ant alli dhânya-sasyaṅgaḷ eni- |
tt âduv anittuv ananta-pha- |
ḷôdayavaṃ mâḷkuv endoḍ ên endapudô ||

va || adu-kâraṇadin illi bhavadîya-nâmâṅkitav enipa Kêśavapuramuman alli Vîra-Kêśava-dêva-dêvâyatanamumaṃ nirmmisidoḍ aihikadoḷ amaḷa-kîrttiyu(ṃ)v âmutrikadoḷ akhiḷa-puṇya-pûrttiyuṃ pâramârtthikadoḷ parama-sukha-sampattiyum akkum endu daṇḍanâtha-chûḍâmaṇiya manadoḷ irddudan abhinayisuvananto nuḍiyal adaṃ manadegoṇḍu daṇḍanâtha-chûḍâratnaṃ Balipuradakshiṇa-dig-vibhâgadoḷ akhiḷa-dharmma-sasya—saṃvarddhana--bhûmiyuṃ samihita-sakaḷa--phaḷa-samudaya-janma-

bhûmiyum enisid ativipuḷa-darppaṇa-samataḷa-bhûpradêśamaṃ śrî-Pâṇḍavara pratishṭheya Pañcha-liṅgad âchâryya Sarvvêśvara-paṇḍita-dêvara herggaḍe-Sâyiyaṇana sênabôva-Kannaṇana mattam avara samasta-parigrahada kayyoḷ seṭṭiyar-ppramukha-nagara-pañcha-maṭha-mûṟum-purada sannidhiyoḷ dhârâ-pûrvvakavagi paḍed â-manôhara-bhûpradêśadoḷ ||

vṛi || taru-pâshâṇâdi-karmmântara-pariṇatiyaṃ Padmajaṃ lôkadoḷ bi- |
ttarisalvêṟkuṃ dal end int idaṟoḷe paḍiyachchâgi mâḍiṭṭan emb ant |
ire chalvaṃ tâḷdi dṛiṅ-maṇḍanav enipa lasat-Kêsavâvâsamaṃ nir- |
bbhara-bhakti-bhrâjitaṃ mâḍisidan eseye daṇḍâdhipaṃ Kêśirâjaṃ ||

kaṃ || tad-dêvâlaya-vipuḷa-pu- |
rôddêśadoḷ eseye Vîrakêśavapuramaṃ |
hṛid-dauhṛidad-odavind aty- |
uddâma-yaśaṟ-pratâna-nidhi mâḍisidaṃ ||

va || anantarav ati-prîtiyiṃ daṇḍanâtha-maṇi-maṇḍanaṃ tat-puravaramaṃ ||

kaṃ || ati-mṛiduḷa-tûḷikâ-prôn- |
nata-mañcha-lasad-viśâḷa-paryyâḷâdi- |
sthita-sadanôpakaraṇa-san- |
tati-sahitaṃ vipra-tatige koṭṭan amôghaṃ ||

antu mâḍe ||

vṛi || idu kṛita-kalpa-janma-niḷayaṃ diṭav int idu viśva-vêdad a- |
bhyudaya-nivâsav int idu pavitra-charitra-guṇâkaraṃ samant |
idu ghana-puṇya-sampada-nikêtanav embinav oppi tôṟutir- |
ppudu sale Vîrakêśavapuraṃ dharaṇî-navaratna-nûpuraṃ ||

va || anantaraṃ tat-purî-vṛitti-pradâna-nimittaṃ ||

kaṃ || parikipoḍe śauryya-nidhi bhâ- |
sura-têjô-nidhi vivêka-nidhi vimala-yaśô- |
tkara-nidhiy udâra-nidhiy ene |
piriduṃ pesar-vettan Ekkalarasaṃ dhareyoḷ ||

va || antu sakala-guṇâkaranuṃ Gaṅga-vaṃśa-vârddhi-varddhana-sudhâkaranuv enisid Ekkalarasanumaṃ tat-pradhâna-Kâmayyanumaṃ sandhi-vigrahi Mahadêvanumaṃ Jiḍḍuḷige-nâḍa samasta-prabhu-gâvuṇḍagaḷuman oḍambaḍisiy avara kayyoḷu manneyav-âya-dâya-kiṟkuḷav ant anit[u]maṃ Beḷvaṇiya-haḷḷige sarvvanamasyavâgi dhârâ-pûrvvakaṃ paḍed â-śrîmad-râjadhâni-Baḷipurada paṭṭaṇasâvi Kîrtti-Seṭṭi-Mêchi-Seṭṭi-pramukha-samasta-nagara-janaṅgaḷa Pañcha-maṭhad âchâryya Dharmmaśiva-dêvara Hiriya-maṭha-śrî-Jagadêkamallêśvarad âchâryya Mûliga-Madhukêśvara-paṇḍita-dêvara śrî-Pañcha-liṅgad âchâryya Sarvêśvara-paṇḍita-dêvara mattam alliya herggaḍe-Sâyimarasana śrî-Tripurântakad âchâryya Jñânaśakti-paṇḍita-dêvara mattam alliya herggaḍe Veṇṇamarasana śrî-Kôḍiya-maṭhad âchâryya Vâmaśakti-paṇḍita-dêvara mattav êḷuṃ-Brahmapurigaḷa sannidhiyoḷu samasta-dharmmô-ddhârakaṃ mahâ-pradhânaṃ Kasapayya-Nâyakanan-anukûlateyoḷaṃ mahâ-pradhâna Banavase-nâḍa-herggaḍe-daṇḍanâyakaṃ Kêśimayyaṃ karaṇa-samêtaṃ S'aka-varshaṃ 1080 neya Bahudhânya-saṃvatchharada Pushyada puṇṇami-Sômavârav-uttarâyaṇa-saṅkrânti-vyatîpâta-sômagrahaṇad andu śrîmat-Kêśavapurada śrî-Vîra-Kêśava-dêvara pûje-punaskâra-naivêdya-nandâdîvige-Chaitra-pavitra-mâṭakûṭa-nava-karmmakkav â-Kêśavapurada yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânush-ṭhâna-japa-samâdhi-śîla-sampannar aupâsanâgnihôtra-dvija-guru-dêvatâ-pûjâ-tatpararuṃ shaṭ-tarkka-mîmâṃsânêka-śâstra-viśâradaruṃ yajana-yâjanâdhyayanâdhyâpana-dâna-pratigraha-shaṭ-karm-ma-niratar uv agnishṭômâdi-sapta-sôma-saṃsthâ-samavastitaruv anêka-purâṇa-smṛiti-mañjarî-bhâshya-kâvya-nâṭaka-nânâ-chamatkâra-bhaṅgî-bhâshâ-vidagdha- kavi-gamaka-vâdi-vâgmi-vidvaj-jana-hṛida-yâkṛishṭa-mantrâksharar uṃ pratipanna-śîlâksharar u mârttaṇḍôjvala-kîrtti-yutaruv anêka-yajñâvabhṛi-thâvagâhana-pavitrîkṛita-sakaḷa-maṅgaḷâspada-śarîrar uṃ appa śrîmat-sarvva-namasyada Brahma-puri-Kêśavapuradalli śrî-Jagadêkamallêśvara-dêvarige vṛittiy eraḍu Pañchaliṅga-dêvarige vṛittiy

eraḍu śrî-Kêdâra-dêvarige vṛittiy eraḍu Brâhmaṇarige vṛitti mûvatteṇṭu pûjâri-vṛitti ondu mâlagâṛa-vṛitti ondu aṇṭu vṛitti nâlvattâṛakkam sarvvanamasyada-haḷḷi Beḷuvaṇiyanu samasta-prasasti-sahitam śrîmanu-maṇḍalêśvaram Gaṅga-vaṃśa-vârddhi-varddhana-sudhâkaranuṃ sakaḷa-dharmmôddhâranuṃ sakaḷa-guṇâspadanum appa Tailaha-Dêvarasanuṃ tarmma bhâva Eraharasanuṃ haḍavaḷa-Gaṅga-ṇanu yirddu tamma boppaṃ Ekkalarasanuṃ mâḍida dharmmama punarddattiy âgi â-haḷḷiya man-neya-âya-dâya-kâṇike-kiṟukuḷa yinitumam śrî-Kêshava-dêvara śrî-pâdadalu dhâre eṟadu biṭṭa-tri-bhôgâbhyantara-siddhiy appudant âgi biṭṭa dharmmamanu śrîmanu-mahâ-pradhânaṃ Kêśimayya-daṇḍanâyakaru tarmm-ârâdhyar appa yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa samâdhi-sîla-guṇa-sampannaruṃ vibudha-jana-prasannaruṃ sakaḷa-sukavi-nikurumbâdhâraruṃ anna-dâna-suvarṇṇa-dâna-kanyâ-danâ-gôdâna-bhû-dânâbhaya-bhaiśajyânêka-dâna-vinôdaruṃ Lâkuḷâ-gamâbharaṇaruṃ samasta-śâstrâgama-vichâra-châru-chaturaruṃ Gautama-muni-nandanaruṃ Bali-pura-Dakshiṇa-Kêdârêśvara-dêvara dibya-śrî-pâda-padmârâdhakarum appa śrîmad-râja-guru-Vâma-śakti-dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭan â-sthaḷamumaṃ Brahmapurigaḷ-ârayke-yumam allige herggade-Sâvimarasanû âyaṅge vumbaḷi Beḷvaṇiyalli maraguṇḍiya gaḷeyalu gardde mattaru ondu śrî-Kêsava-dêvarige gardde mattaru ondu gavuḍikeyan uḷihi mêlâdudaṃ guru-dêvaruṃ hergga-ḍeyuṃ mahâ-janakke harchchi-yikkuvaru yilli tam-tarmma-maneyalu yirddavarige vṛittiy uṇṭu yirada-vara vṛitti dêvarige â-vṛittigaḷoḷage bhaṭṭa-vṛitti ondu khaṇḍika-vṛitti ondu agnishṭage-vṛitti ondu pûjari-mâlagaṛa-vṛitti-sahita aydu-vṛittiyavaruṃ naḍadumbaru â-purada sîme ent entendaḍe mûḍalu Hemmâḍiya basadiya keyya haḍuvaṇa nil-gallu mêre têṅkalu Bhagavatiya keyya baḍagaṇa-sîme mêre haḍuvalu Pañchaliṅgada keyyi mêre baḍagalu Hemmâḍiya basadiya nela mêre â-dêvarige taḷa-vṛittiyanu śrî-Kêdâra-dêvara haḷḷi Kiṟu-Baḷḷigâveyalu â-dêvarige pâda-pûjeyaṃ koṭṭukoṇḍu nivê-dya-Chaitra-pavitrakkaṃ dêvar-agrâsanavâgi pravâsiga-Brâhmaṇar-ayvara grâsakkaṃ naḍuvantâgi narapati-goḷada keḷage kachchhaviya gaḷeya gardde mattar ondu puradoḷage dêvara nandâdîvigege gâṇa 1 || mattam â-dêvarige | svasti śrîmat-Kaḷachuryya-chakravartti Nissaṅka-malla Saṅkama-Dêva-varshada 3 neya Vikâri-saṃvatsarada Chaitrada puṇṇame-Sômavâra-Vishu-saṅkrânti-vyatîpâta-Sôma grahaṇad-andu śrîman-mahâ-pradhânaṃ sênâdhipati Banavase-nâḍa herggaḍe daṇḍanâyakaṃ Kêśi-râjayyaṅgaḷu ||

> âriye || svasti chhalam artthi-gaṇḍa para-nṛipa-jîvâpaharaṇakara-Yama-daṇḍa |
> sad-guṇa-ratna-karaṇḍa kavi-jana-śishṭêshṭa-vanaja-vana-mârttaṇḍa ||
>
> ślôka || śrîmat-Kêśava-daṇḍêśa-kîrtti-vallî virâjatê |
> diśâ-nâgân atikramya *Hari-hâsôpahâsanât ||

enisida Kêśirâja-daṇḍanayâkaṃ tanna mâḍisida śrî-Kêśava-dêvara pûje-punaskâra-naivêdya-nandâ-dîvige-Chaitra-pavitra-mâṭakûṭa-nava-karmmakkaṃ dêvar-agrâsana--yippattu-manusya-pravâsiga-Brâhmaṇara bhôjanakkav endu Nâgarakhaṇḍav-eppattoṟoḷagaṇa Karineleyaṃ munna Banda-ṇikeya śrî-Sômanâtha-dêvarige biṭṭa haḷḷi Eḍeyalkaravaṃ kûḍi tiṟuttirddudaṃ śrîman-mahâ-maṇ-ḍaḷêśvaraṃ Gupta-vaṃśa-vârddhi-varddhana-sudhâkaranuṃ śrî-Gaḷagêśvara-dêvara divya-śrî-pâda-padmârâdhakanuṃ para-baḷa-sâdhakanum appa Jôyi-Dêvarasanuṃ tat-pradhânaṃ Vâsudêva-Nâya-kanuṃ â-Kûchayyanuṃ Dâsimarasanuṃ Susaṅga-dêvaruṃ śrîman-mahâ-manḍaḷêśvaraṃ Kaḍamba-kuḷa-kamaḷa-mârttaṇḍanuṃ Jayantî-Madhukêśvara-dêvara labdha-vara-prasâdanuṃ husivara-śûla nigaḷaṅka-malla-nâmâdi-samasta-praśasti-sahitaṃ śrîmatu Boppa-dêvarasaruṃ tat-pradhânaṃ Tikkayya-pramukha-samasta-parivâramuṃ śrîman-mahâ-sâmantaṃ Saṅka-Gauḍa-pramukha-Nâ-garakhaṇḍav-eppattaṟa prabhu-gâvuṇḍagaḷu sahitavâgi śrî-Kêśava-dêvara śrî-pâdadulu lailâḷike manneyav âya dâya kiṟukuḷa kâṇike yint initumaṃ dhârey eṟadu Kêśava-dêvarigaṃ Sômanâtha-dêvarigaṃ koṭṭaru alli huṭṭida-dhanavaṃ â-yeraḍu-dharmmakkaṃ samavâgi hachchi naḍasuvaru (*usual final phrases and verses*).

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*So in the original.

Beḷvaṇiyal pûrvva Narapati-S'eṭṭiya basadige salutt irdda sarvva-namaśyada matta 2 **horagâg Kêśavapurakke** || śrîma (*stops here*)

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At the same place, on a stone near the Baḍagiyara-hoṇḍa.

svasti samasta-surâsura-mastaka-makuṭâśma-jâḷa-jaḷa-dhauta-padam· |
prastuta-Jinêndra-śâsanam astu chiram bhadram akhiḷa-bhavya-janânâm ||
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât traiḷôkya-nâthasya śâsanam Jina-śâsanam ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam **Satyâśraya**-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmat-Tribhuvanamalla-Dêvar ||

vri || alagam Chôḷâvaniśang eṇasan aṇiyaram Lâḷa-bhûpange bâhâ- |
baḷadindam tôṟi miṟutt aḍasid ubhaya-chakrêśa-sâmanta-bhûbhrit- |
kuḷamam tann êrid ugrêbhadin uṟadaṟe beṅkoṇḍu Châḷukya-râjyô- |
jvaḷa-Lakshmî-nâthan âḷdam bhuvana-jana-nutam Vikramâditya-Dêvam ||
Dhârâ-nâtha-mahâ-bhaya-jvarakaram Chôḷôgra-Kâḷântakam |
Saurâshṭrânga-Kalinga-Vanga-Magadhândhrâvanti-Pâñchâḷa- .. |
.. râjâvaḷi-mauḷi-lâḷita-padam pûrbbâparâmbhôdhi-vê- i
ḷârâmântara-śaiḷa-kêḷi-vibhavam Châḷukya-dik-kuñjaram ||
Narasimhâkâradim Dânava-patiy-uramam sîḷdan anm anmu Rudram- |
beras â-Kaiḷâsamam tûgidan-aḷav aḷav ârtt arttiyim charmmamam ne- |
ṭṭ erad Indrang ittan-ârpp ârpp akhiḷa-dhare gata-kshatram appante dhâtrî- |
śaran irppattondu-sûḷ kondana chalame chalam Vikramâditya ninna ||
puduv êk anyarggam ân orbbane taḷeyal idam sâlven end â-mahâ-Kûr- |
mmada bennind â-Bhujangâdhipana peḍegaḷind â-diśâ-kuñjara-skan- |
dhadin â-bhûbhrid-darî-mûḷadin akhila-dharâ bhâramam tandu vikrâ- |
ntada balpim tanna tôḷoḷ paduḷam irisidam Vikramâdity-Dêvam ||

antu dhareyam nishkaṇṭakam mâḍi sukha-saṅkathâ-vinôdadind Etagiriya neleviḍinoḷ râjyam **gayy-uttam ire** || **tat-pâda-padmôpajîvi** || svasti samadhigata-pañcha mahâ-śabda mahâ-sâmantâdhipati **mahâ-prachaṇḍa-daṇḍanâyakam** durjjana-bhaya-dâyakam bandhu-jana-bandhura-kumuda-sudhâkaram **vipra-divâkaram** Sarasvatî-samaya-samuddharaṇam guṇa-gaṇâbharaṇam Chatura-chaturânanam **vikrama-pañchânanam** pratâpa-sahâyam pati-hita-Vainatêyam pisuṇara gaṇḍan ahita-kuḷa-kamaḷa-**vana-vêdaṇḍam** vinayâvaḷôkam kîrtti-patâkam sâhasôttungam śrîmat-Tribhuvanamalla-Dêva-charaṇa-**sarasîruha**-bhringa-nâmâdi-samasta-praśasti-sahitam śrîmad-daṇḍanâyakam Barmma-Dêvam ||

vritta || dhareg ellam tanna bahâ-baḷada neṟavu tann anmu tann ugra-têjas- |
sphuritam tann ârppu tann or-nuḍiya nilavu tann ûrjjita-khyâtiy-oḷp a- |
chchariy âgutt irppinam rañjisi sakaḷa-guṇânargghya-ratnakke ratnâ- |
karan âdam daṇḍanâthâgraṇi sakaḷa-jagan-maṇḍanam Barmma-Dêvam ||
janak ellam tâne kaṇṇum gatiyum enisi tannim ripu-kshatra-naksha- |
tra-nikâyam nillad ellam masuḷe Kaḷ-miḷad-dhvântam arkkâḍe viśvâ- |
vaniyam mikk êḷgeyindam beḷap esakaman ânt irddapam Vikramâdi- |
tyana têjaś-chakram irppantevol anavadhi-satvôdayam Barmma-Dêvam |
Hariyim châḷitam âdud aṅkad achaḷêndram daityanim sârddud ur- |
bbi rasâ-garbbaman â-layâniḷana poylim pârit âśâ-gajôt- |
karam end and ivaralli dhîra-guṇam ell itt end ivam nakku dhi- |
kkaripam niśchaḷam âda dhairyya-guṇad oḷpim Barmma-daṇḍâdhipam ||

kuḍuv-eḍeg âdud êṃ maḍagal âdude vittam arâtiyaṃ paḍal- |
vaḍip-eḍeg âdud êṃ baṟide pottiral âdude kaydu satyamaṃ |
nuḍiv-eḍeg âdud êṃ pusiyal âdude nâlige yindu kîrtti dâṃ- |
guḍivaḍe Barmma-Dêvan anituṃ kshaṇad unnatiyaṃ negarchchidaṃ ||

antu pogarttegaṃ negarttegaṃ nelay âda śrîman-mahâ-senâdhipati mahâ-pradhânaṃ daṇḍanâyakaṃ Barmma-Devarasar bBanavase-pannirchchhâsiramuṃ Sântaḷige-sâsiramuṃ padineṇṭ-agrahâragaḷmaṃ dushṭa-nigraha-viśishṭa-pratipâḷanaṃ geyd anubhavisuttaṃ râjadhâni-Baḷḷigâveyoḷ ire ||

vṛitta || Jinanâtha-svâmi deyvaṃ nija-guru Guṇabhadra-bratîndraṃ jagat-pâ- |
vane tây Jakkabbe Sômaṃ janakan avarajaṃ Mêchi Bhâgabbe puṇyâṅ- |
gane mâvaṃ lôka-pûjyaṃ guṇa-nidhi Kali-dêvaṃ budhâdhâran end-and |
anavadyaṃ S ṅgan êṇ kêvaḷame hitakarôttuṅga-dhrmma-prasaṅgaṃ ||
vineyada sîme dharmmada tavar-mmane satyada janma-bhûmi mân- |
tanad eṟuvaṭṭu pempinad agunti vivêkada biḍu-dâṇav âr- |
ppina kaṇiy endu baṇṇipudu bhû-vaḷayaṃ Pratikaṇṭha-Siṅgaṇaṃ |
Jina-pati-pâda-paṅkaruha-bhṛiṅganan udgha-guṇa-prasaṅganaṃ ||
barepada balme bâjaneya binnaṇam oppuva lekkad ôje Saṅ- |
kara-sutanoḷ Sarasvatiyoḷ Amburuhâsananoḷ vichârisal |
dore sari pâṭiy endu nikhiḷôrbbare baṇṇisut irppud endoḍ êṃ |
piriyano Siṅgan ujvaḷa-yaśô-vibhavaṃ pratipanna-Mandaraṃ ||
śuchi Sura-sindhujaṃ Sura-saridbhavanind Anila-priyâtmajaṃ |
śuchi Gaganâpagâ-tanayanim Pavamâna-tanûjanim Sukaṃ |
śuchi negaḷd â-Nadîsutanin â-Kapi-râjanin â-Sukarshiyim |
śuchiy ene sandan ê-doreto śaucha-guṇaṃ Pratikaṇṭha-Siṅgana ||
phaḷa-bharitâmra-bhûruhake pakshi-gaṇaṃ bhramarâḷi puṟpa-saṅ- |
kuḷa-nava-saurabhakk eṟaguvante budhâḷi niyôgam emba dî- |
vaḷigeya parbbadoḷ bare yathôchitadim tanipim baḷikke saṅ- |
chaḷataram â-niyôgam enut irppudu gôsane Siṅga-râjanaṃ ||
para-hitamaṃ kaḍaṅgi neṟe mâḍale kaltan aśêsha-sad-budhôt- |
karaman oṟaldu mannisale kaltan eḍar ppirid emba śishṭaraṃ |
poreyale kaltan uttama-guṇâdhikaroḷ dorey appan endu ma- |
chcharisale kaltan intuṭ idu kalta-guṇaṃ Pratikaṇṭha-Siṅgana ||

kanda || Jina-dharmmâmbara-dinapaṃ |
Jina-dharmma-sudhâmburâsi-varddhana-chandraṃ |
Jina-dharmma-prâkâraṃ |
Jina-pati-charaṇâmbujâta-bhṛiṅgaṃ Siṅga ||

int enisida guṇaṅgaḷ tanage sahajam âge negaḷda śrîmat-Pratikaṇṭha-Siṅgayyaṃ dharmma-kathâ-kathana-prasaṅgamaṃ puṭṭisi śrîmat-Permmâḍiya basadig ondu-bâḍamaṃ śrî-Ballavarasaralli paḍedu kuḍim endu tann âḷdaṅge binnapaṃ geyyal srîmad-daṇḍanâyakaṃ Barmma-Dêva tat-sammandham ellamaṃ nija-svâmige binnapaṃ geyye || śrîmat-Tribhuvanamalla-Dêvar śrîmach-Châḷukya-Vikrama-varsha 2 neya Piṅgaḷa-saṃvatsarada Pushya-sudda 7 Âdityavârad-andin-uttarâyaṇa-saṅkrântiya parbba-nimittaṃ râjadhâni-Baḷḷigâveyoḷ tamma kumâra-gâladandu mâḍisida śrîmach-Châḷukya-Gaṅga-Permmânaḍi-Jinâlayada dêvargg archchana-pûjanâbhishêkakkaṃ bhôgakkaṃ ṛishiyar-âhâra-dânakkaṃ mêle basadiya khaṇḍa-sphuṭita-nava-karmmada besakkam âgi ||

vṛitta || jasam emb ujvaḷa-dîpti pajjaḷise bhavyâmbhôjinî-râji râ- |
jise dushkarmma-tamô-baḷaṃ bedare lôka-stutya-Jainâgama- |

prasara-vyôma-vibhâgadoḷ sogayikam ratna-traya-śrî-guṇâ- |
vasatha-śrî-Guṇabhadra-dêva-munipâmbhôjâta-mitrôdayam ||

kanda || ênô-dûram parama-ta- | pô-nidhi tan-muni-gaṇêśa-sa'iadharmmi lasad- |
jñâna-param negaḷda Mahâ- | sêna-brati tad-bratîśa-śishyar nnegaḷdar ||

vṛitta || odavida śabda-śâstrad edeyoḷ bhuvana-stuta-Pûjyapâdar em- |
budu nere tarkka-śâstrada vivêkadoḷ int Akaḷaṅka-dêvar em- |
budu kavitâ-guṇôtkara-mahatvadoḷ eyde Samantabhadrar em- |
budu sale Râmasêna-vibudhôttamaram nikhiḷôrbbarâ-janam ||

antu samasta-śâstra-pârâvâra-pâraga parama-tapaś-charaṇa-niratar appa śrî-Mûla-saṅghada Sêna-gaṇada Pogari-gachchhada śrîmat-Râmasêna-paṇḍitargge dhârâ-pûrbbakam sarbba-namasyam mâḍi koṭṭa Banavase-pannirchchhâsirada kampaṇam Jiḍḍuḷige 70 ṟa baḷiya bâḍam Manevane 1 | (*usual final phrases*).

śrîmad-Guṇabhadra-dêvara guḍḍam Châvuṇḍamayyam baredam maṅgaḷa maha śrî

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At the same village, on a stone in Aridre-maṭhada Channappa's back-yard.

S'rîpati chakra-dhâri Garuḍâsanan amburuhâkshan Adrijâ- |
tâ-pati śûḷa-dhâri vṛishabhâsanan abhyadhikêkshaṇam Vachaś- |
śrî-pati pâśa-dhâri kaḷahaṃsagan ashṭa-mitâkshan end ivar |
ttraipurushar tri-lôka-jana-pûjitar îg emag ishṭa-siddhiyam ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam mallikâmôdam mârppaḍe-Bhîmam râya-gaja-kêsari gaṇḍaroḷu gaṇḍa gaṇḍa-baṅgâram Chôḷôgra-kâḷânaḷam Chôḷa-bhaṇḍaṇâpêksha vidagdha-râya-pavitra-chûḍâmaṇi ari-râya-taleya-karavaṭṭam ari-râya-seḷevam râya-pratâpâdityam têjô-mârttaṇḍam śauryya-Nârâyaṇam râya-munnîra-baḍavânaḷam chauvâṇa-Sahasrabâhu râya-jagajhampi kîrtti-Vidyâdharam kôdaṇḍa-Râmam śrîmach-Chaḷukya-vaṃśôdbhavam śrîmat-Tailapa-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire ||

dhareyam Châḷukyânvaya- | d arasugaḷ êkôna-shashṭi-siṃhâsanam âḷ- |
dar Ayôdhyâ-pura-varadoḷu | paramôtsavadindam irddu tad-vaṃśa-bhavam ||
jaya-vanitêśam Satyâ- | śraya-Dêvam Brahma-kuḷaman oḷupina Satyâ- |
śraya-kuḷav ene sakaḷa-dhari- | triyan âḷdam sârbbabhauma-vesar esev inegam |
â-Satyâśraya-kuḷadoḷ i- | ḷâ-sudatîśam pratâpi Nûrmmaḍi-Tailam |
Vâsava-vibhavam ripu-san- | trâsi yaśô-bhâsi sakaḷa-dhâtriyan âḷdam ||
Raṭṭara kaige virdd eḷeyum | paṭṭamumam Raṭṭa-râjyad arasugaḷam mum- |
biṭṭu tarid oṭṭi Raṭṭa-gha- | raṭṭam Châḷukya-râjya-paṭṭaman ântam ||
â-Jayasiṅgha-nṛipâḷam | Bhôja-nṛipâmbhôja-râjan inambha-têjam |
Râjêndra-Chôḷa-gaja-mṛiga- | râjam râjâdhirâjan enipudu piridê ||
pasarisi parbbi gondaḷisi ninda tamas-tamamam teraḷchi band |
osed inan êṟuvant udaya-parbbatamam Kali-kâlad êḷgeyam |
deseg iḍe tûḷdi tâḷdi Kṛita-lakshmiyan oḷpina teḷpugaḷ jagakk |
esed ire siṅgha-vishṭaraman êṟidan â-Jayasiṅgha-vallabham ||
Mâḷavam êḷumam puḍuke-gaṭṭisidatt areyaṭṭi Chêranum |
Chôḷanumam samudradoḷag arddidud arddidan andu têjad-urbb |

êḷu-samudramum gaḷiye parbbi podaḷdudu dig-jayam disâ- |
pâḷaran aḷkisitt idiral âmpavar âr jJayasingha-Dêvana ||

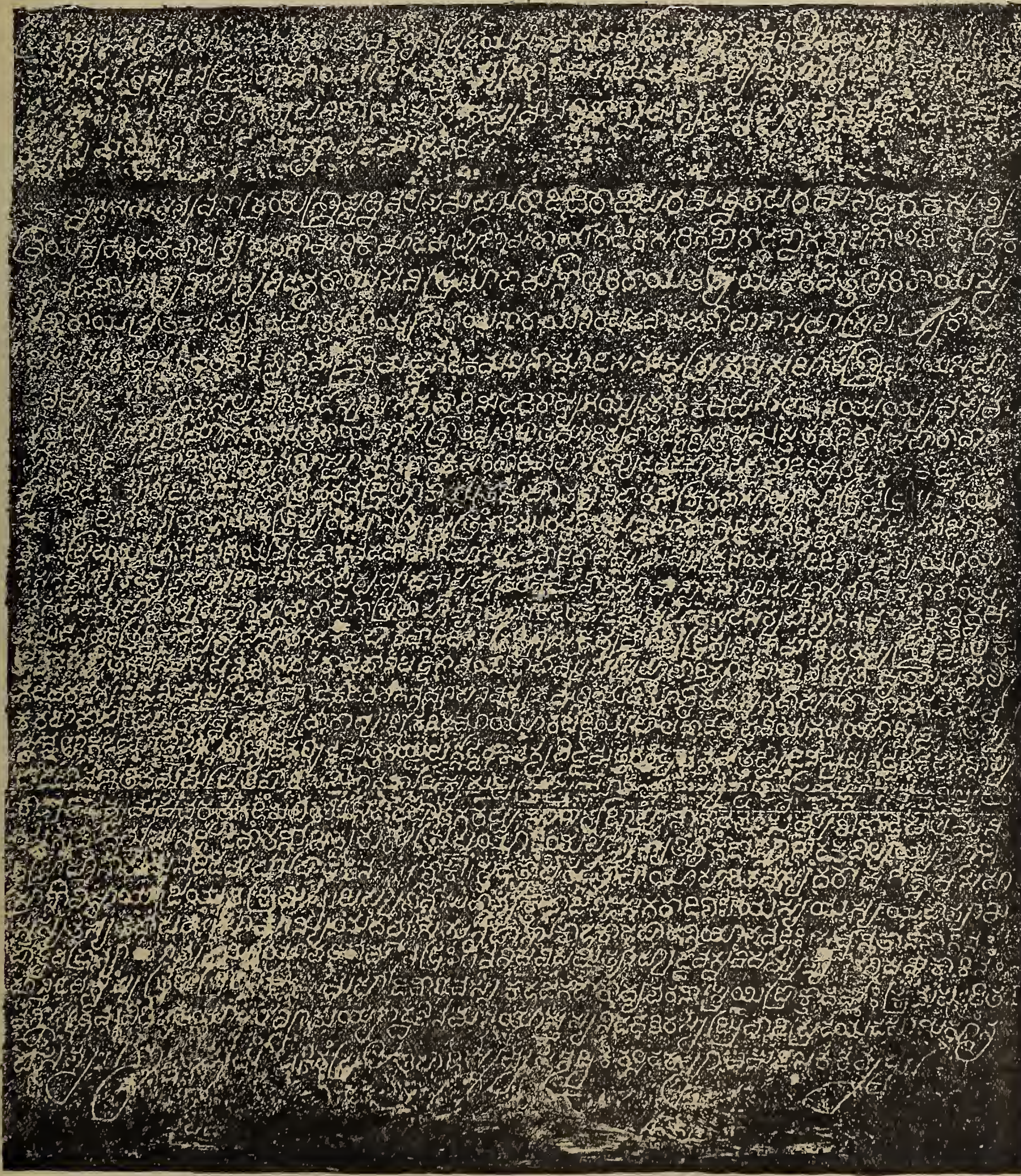
tatu-pâda-padmôpajîvi || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaram Banavâsi-pura-varâdhîśvaram Châmuṇḍâ-labdha-vara-prasâdam vairi-ghaṭâ-kêsari sujana-kaivâran ârôhaka-Trinêtram madad-âne-dhavaḷam byâḷa-gaja-mallam matta-mâtanga-bhîmam śaraṇâgata-vajra-pañjaram ripu-kuñjarâṅkuśa ari-baḷa-timira-mârttaṇḍa nuḍidante gaṇḍa saṅgrâma-Râman abhimâna-Mêru jagad-êka-vîram vîra-Vidhyâdharam kaṭakada gôvan achaḷita-dhairyya su-bhaṭâri-darppa-daḷanam vairi-gharaṭṭam maṇḍaḷika-lalâṭa-paṭṭam Sattigana chaṭṭam śrîmad-Iriva-beḍaṅga-Dêvara magam śrîman-mahâ-maṇḍaḷêśvaram Kundamarasaru Banavâsi-pannirchchhâsiramumam Sântaḷi-sâsiramumam Hayvey-aynûṟuman ubhaya-sâmyadi paśchima-samudra-paryyantam-baram sukha-saṅkathâ-vinôdadim Balipurada nelevîḍinoḷu râjyam geyyuttam irddu S'aka-varsha 941 neya Siddhârtti-samvatsarada Pushya-śuddha-bidige-Âdityavârad-andin uttarâyaṇa-saṅkrântiya-parbba-nimittadim Mûlasthâna-Nandikêsvara-dêvara dêvâlyakam jîrṇôddhâram mâḍiy â-dêvara nivêdyakkam khaṇḍa-sphuṭita-jîrnnôddhârakkam (*here follow details of gift and boundaries*) â-dêvara pûje-punaskârakkam nitya-nivêdyakkav alliya khaṇḍa-sphuṭita-jîrṇṇôddhârakkav endu koṭṭaru svasti yama-niyamâsana-prâṇâyâma-pratyâhâra-dhâraṇa-maunânushṭhâna-japa-samâdhi-sîḷa-sampannar appa śrîmatu Mûliga-S'ivaśakti-paṇḍita-dêvara kâḷam (*stops here*).

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At the same village, on a stone near the Pañchaliṅga temple.

pratyaksha-vastu-vishayâya jagadd-hitâya
viśva-sthiti-praḷaya-sambhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-Manôbhavâya
tubhyam namas tri-bhuvana-prabhavê S'ivâya ||
jagad-âścharyyada Râjasûya-makhamam bêḍal mahârtthaughav â- |
vagem eyd â .... Vibhîshṇana mêg âkshêpadim pôgi va- |
stugaḷam kappaman alli koṇḍu mugurdirddar pPâṇḍavar bBaḷḷigâ- |
vege vand ayvarum aydu-liṅgaman ivam samsthâpanam mâḍidar ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam mallikâmôdam mârppaḍe-Bhimam râya-gaja-kêsari gaṇḍarol gaṇḍam gaṇḍa-baṅgâram Chôḷôgra-kâḷânaḷam Chôḷa-bhaṇḍaṇâpêksham vidagdha-râya-pavitra-chûḍâmaṇi ari-râya-taḷeya-karavattam ari-râya-seḷevam râya-pratâpâdityam têjô-mârttaṇḍam śauryya-Nârâyaṇam râya-nîra-baḍavânaḷa chauvâna-Sahasrabâhu râya-jagajhampam kirtti-Vidyâdharam kôdaṇḍa-Râmam śrîmaj-Jagadêkamalla-nâmâdi-samsta-praśasti-sahitam śrîmaj-Jayasimha-Dêvar pPoṭṭaḷakeṟaya nelevîḍinoḷ sukha-saṅkathâ-vinôdadim râjyam geyyuttum S'aka-varsha 957 neya Yuva-samvatsarada Pushyada paurṇṇamâsiy-uttarâyaṇa-saṅkrânti-vyatipâtam Âdityavârad-andu svasti samasta-tarkkâdi-śâstra-pârâvâra-pâragam vâdi-Rudra vâdîbha-mastaka-nakhâsphâḷana-kiśôra-kêsari vâdi-mahâraṇya-dava-dahanam dushṭa-vâdi-nishṭhura-paṭishṭha-śârddûḷam Bauddhâbdhi-baḍavâmukham Mîmâmsaka-dhâtrîdhara-vajram Lôkâyata-mahâ-taru-vidâraṇa-krakacham Sâṅkhyâhîndra-rundra-Vainatêyam Advaita-vâdi-bhûja-kuṭhâran Akaḷaṅka-Tripura-dahana-Triṇêtram Vâdi-gharaṭṭa-diśâpaṭṭa Mâdhava-bhaṭṭa-gharaṭṭan Jñânânanda-mada-bhañjana Viśvânaḷa-praḷayôgrânaḷan Abhaya-chandra-kâḷânaḷam Vâdîbha-simha-sarabham Vâdirâja-mukha-mudra Nayavâdi-diśâpaṭṭam Naiyâyika-samrakshaṇaika-daksham sva-paksha-pôshaṇa-para-paksha-dûshaṇa-paṭutara-Viriñcham-Vâgvadhû-maṇḍanan âsthâna-Padmâsanam vivêka-Nârâyaṇam gamaka-Mahêśvaran upanyâsâmarâpagâ-pravâham vyâkhyâna-kêḷî-lampaṭa-manôhara-sarasîruha-bhṛiṅgam (n)avadâta-kîrtti-dhvajan amaḷina-



PANCHA LINGA STONE INSCRIPTION (SK. 126).

charitram dvishta-darppishta-pandita-gala-Kâla-pâśam vâdi-Digambara-dhûmakêtum Vâdi-Rudra-guna-nâmânkitar appa śrîmal-Lakuliśvara-panditargge Banavase-pannirchchhâsirada râjadhâni Balligâveya Kâlâmukhi-Brahmachâri-sthânam Pândava-pratishtheya Pañchalinga-dêvara dêgulada khanda-sphutitada mâtakkam dêvara gandha-dhûpa-nivêdyakkam alliya vidyârtthi-tapasvigal-âhârâchchhâdanakkam sarvva-kara-bâdhâ-parihâra sarvva-namasyam dhârâ-pûrvvakadindam ây-ûra balliya polad-ola kachchheviya galeyol bitta (*here follow details of gift and final phrases & verses*).

Mahâdêvô dêvas sakala-jagad-ârâdhya-charanas
trayî-prôktô dharmmah krama-ghatita-varnnâśrama-vidhih |
tayôr yô vyâkuryyâd vrijinam anayôs tasya nidadhê
śirasy anghrim vâdi-pralaya-dahanô' ham nripa-sabhê ||

int î-dharmmamam nagaram pratipâlisuvudu naishthikar alladara poramadisi kalevudu ||

127

On the same stone.

svasti samasta-nripa-jana-stutya Satya . . . . paramêśvaram Kuvalâla-pura-varêśvaram Nandagiri-nâtham mada-gajêndra . . . . Ganga-Gângêyam Ganga-sarbbanum châritra . . . . makuta-chûdâmani śrîmach-Châlukya . . . . bi-samvatsarda Pushya-bahula-daśamiya . . . . Pañchalingad-Umâ-Mahêśvara-dêvargge dharmma . . . . pû-dôntav ondu | Pañchalingada . . . .

128

Near the same temple, on the step of the Jiddikere.

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêsvaram parama-bhattârakam Satyâśraya-kula-tilakam Châlukyâbharanam śrî-Bhuvanaikamalla-Dêvar Bankâpurada nelevîdinol sukha-sankathâ-vinôdadim râjyam geyyutt ire tat-pâda-padmôpajîvigal appa svasti bhuva . . . . malla . . . . ramêśvaram . . . . padi-mûru . . . . pâlanam . . . . sukha-sankathâ-vinôdadinda . . . . neya Râkshasa-samvatsarada Pushya-śuddha . . . . .uttarâyana-sankrânti-nimittadi śrî . . . . jîvitava nadesuvantâgi . . . . kâlam karchchi dhârâ-pûrvvakam mâdi. . . . . kotta Jiddulige . . . . Gobballiya . . . . Brâhmana . . śrîmat râjâdhya-kshad irmmadi . . . . yara kâlam karchchi dhârâ-pûrvvakam mâdi kude padeda Bana-vâsi . . . . Nâgarakhanda 70 ra baliya agrahâram kambha gale 1 pravishtam bitti geyye (*here follow usual final phrases & verses*). ant â-pariyam kachchhaviya nûra irppadimbarum . . . . deyadim irppadimbarum dêvarige . . . . ikkadavari . . vattiy illa

129

On a stone at the bund of the same tank.

jayaty âvishkritam Vishnôr vvârâham kshôbhitârnnavam |
dakshinônnata-damshtrâgra-viśrânta-bhuvanam vapuh ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhattârakam Satyâśraya-kula-tilakam Châlukyâbharanam śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târam saluttam ire Bankâpurada nelevîdinol tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanda-danda-nâyakam âsthâna-vastu-nâyakam niyôga-Yôgandharâyanam chatura-pârâyanam vivêka-Vidyâdharam sakala-kalâ-dharam Hara-charana-smarana-parinatântahkaranam Châlukya-râjya-samuddharanam vikramôttungan asahâya-singa śrîmad-Bhuvanaikamalla-Dêva-pâdâravinda-shatcharanam samasta-

guṇa-gaṇâbharaṇaṃ śrîman-mahâ-pradhânaṃ hiri-sandhi-vigrahi mane-verggaḍe-daṇḍanâyakan-Udayâdityana binnapadiṃ śrîmad-Bhuvanaikamalla-Dêvar Saka-varsha 993 neya Virôdhikṛit-saṃvatsarada Pushya-suddha 1 Sômavârad-andin-uttarâyaṇa-saṅkrânti-parbbha-nimittadiṃ râjadhâni-Baḷḷigâveya Hariharâditya-dêvargge snâna-nivêdyakkaṃ dêgulada besakkaṃ maṭhada biyakkaṃ śri-satya-jñânânandâdvaita jyôti-svarûpar appa śrîmat-praṇava-nâdânanda-Guṇagaḷḷa-yôgigaḷa kâlaṃ karchchi dhârâ-pûrvvakaṃ sarbba-namasyaṃ sarbba-bâdhâ-parihâram âgi biṭṭa Banavase-pannir-chchhâsirada kampaṇaṃ Jiḍḍuḷige 70 ttaṟa baḷiya bâḍaṃ Bidiriṅgeṟey ondu (*usual final phrases*).

śrîman-mukti-vadhû-lî | lâ-maṅgaḷa-tiḷakan esedan advaya-mahimô- |
ddâmaṃ sampûrṇṇaṃ vi- | dyâ-mûrtti jitâtman aksharaṃ Guṇagaḷḷa ||
Achaḷana-deseyind udayisu- | va charâcharam Achaḷaninde poṟag aṇav alt end |
achaḷita-chittadin irppaṃ | prachaṇḍan advaiti nirupamaṃ Guṇagaḷḷa ||
sarbbajñaṃ sarbba-gataṃ | sarbbâtman enipp-agurbbin advaita-dhanaṃ |
nirbbâṇa-yôgi śântaṃ | sarbbaṃ sarbbîya-kâraṇaṃ Guṇagaḷḷa ||
jñâname nâ ninag oḍal esev | ânandaṃ tôrppuv ellam enna neḷal ma- |
tt ênuṃ bêṟ ill emban i- | ḷâ-nutan advaita-śêkharaṃ Guṇagaḷḷa ||
ânandâdvaya-satya- | jñânamayar nnegaḷdar a.. ḷa.. ḷ nishkaḷa-nâ- |
dânandar tan-nâma- | dhînar Guṇagaḷḷa-Nâgavarmmâcharyyar ||

vṛitta || dorekoṇḍ î-dêhadoḷ môhaman ele Guṇagaḷḷâryya nîṃ mâṇḍu beṅkoṇḍ |
ari-shaḍ-varggaṅgaḷaṃ bhêdaman iṟid aḷipaṃ biṭṭu karmmaṅgal ellaṃ |
beras ân end irpp ahaṅkâraman avayavadiṃ suṭṭu sânandadindaṃ |
paripûrṇṇa-jyôti nîn âg ire biḍuvaḷe pêḷ mukti ninnaṃ munîndrâ ||

trivadi || mukti-śrî-satig anu- | raktaṃ samsâra-vi- |
raktaṃ nirbbishaya-nirapêkshaṃ suchi jîvan- |
muktaṃ nirbbâṇi Guṇagaḷḷa ||
âḷ eḷd â-basanaṅgaḷ | êḷuman eḷdu nir- |
mmûḷisi paridan ari-shaḍ-vargga ...... |
kâlâgniyante Guṇagaḷḷa ||
aṟiv aṇmu vairâgyaṃ | taṟisal .... bhyâsaṃ |
neṟe bhakti śânti dhṛiti tushṭiy emb îvar- |
kk eṟevaṭṭ âg iḷdaṃ Guṇagaḷḷa ||

akkara || eseva Koṇḍaḷi-nâḍoḷagaṇa Tumbigeṟeya mûḍaṇa-sîmeyind oḷage |
Mosaḷe-maduvina paḍuvaṇa-sîmeyoḷ Nâgêśvaraṃ Svayambhû-nileyaṃ |
jasada Balipura-varadoḷ Yôgêśvaraṃ Hariharâdityaṃ .. .. sayanan emba |
pesara dêvaraṃ dêvâleyaṅgaḷaṃ mâḍisidar gGuṇagaḷḷa-dêvara ||

kanda || Kiṟu-doṟeya teṅka-daḍiyoḷ | Kuṟuvattiya pempu vetta Muttûr-eḍeyoḷ |
neṟe Siddha-tîrtthamaṃ jaga- | m aṟiyal Guṇagaḷḷa-dêva-muni nirmmisidaṃ ||

trivadi || nuḍiva tatvada mâtaṃ | biḍalâṟv .. ênuvaṃ |
nuḍivaḷiyante naḍevaḷiy enisidaṃ |
nuḍidante gaṇḍaṃ Guṇagaḷḷa ||

vṛi || karuṇadin oḷḷitâge Guṇagaḷḷa-mahâ-muniyante santataṃ |
bharavasadinde tat-padam id î-kramadiṃ naḍedaṅge sâdhyam end |
eraḍuman âvagaṃ tiḷipi bêsaṟad irppa dayâḷuv appa sa- |
d-guru vaḍed ande śishyar-abhivâñchchey ad âgade sidhhiy âgade ||
kiḍuge manô-maḷaṃ naḍege tatva-vichâra-samâdhi chittadoḷ |
seḍar velag iṭṭavol beḷagutirkk avadâtam arûpa-dîpam â- |

gadum ariv onde nilke guru-dêva-padâmburuha-prasâdamam |
paded ati .... sakala-śishya-janam śubham akke mangalâ ||
śrîmat-Pratikantha-Kâmarâjam baredam ||

130

At the same place, on a 2nd stone.

nârasimha-vapuh kritvâ sarvva-lôka-bhayankaram |
Hiranyakaśipum jaghnê tasmai simhâtmanê namah ||
śrîmach-Châlukya-chakrêśvaran atula-balam Tailapam tîbra-têjô- |
dhâmam Satyâśrayam vikrama-guna-nilayam Vikramâdityan atyu- |
ddâmam sand Ayyanam sâhasa-nidhi Jayasimham dharâ-chakra-lakshmî- |
dhâmam Trailôkyamallam negale negaldud î-prâjya-Châlukya-râjyam ||
tan-nripa-nandanam bhuvana-vandya-gunam Bhuvanaikamalla-Dê- |
van naranâtha-râjya-ramanî-ramanîya-parârddhya-bhûshanam |
Pannaga-râja-bhûshana-padâbja-parâga-pavitra-śêkharam |
prônnata-kîrtti-dîdhiti-sudhâ-dhavalîkrita-viśva-vishtapam ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhattârakam Satyâśraya-kula-tilakam Châlukyâbharanam śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târam saluttam ire ||

vritta || â-prithvîśvara-pâda-pankaruha-sêvâ-tatparam vikramâ- |
tôpa-prôddalanâhita-prakaran anya-kshônipâlârchchita- |
śrî-pâdâmburuham virôdhi-nripa-chûdârôpitâjñâ-prabhâ- |
vôpêtam Bhuvanaikavîran esedam śrî-Ganga-Chakrâyudham ||
kanda || śrî-mahimârnnavan akhila- | kshmâmara-chakrêśan âtma-bhuja-bala-vijayô- |
ddâmam Brahma-Kshatra-si- | khâmani râjâdhirâjan Udeyâdityam ||

svasti samasta-bhuvana-stuta-Brahma-Kshatra-vîrânvaya śrî-prithvî-vallabha mahârâjâdhirâjam paramêśvaram Kôlâla-pura-varêśvaram Nandagiri-nâtham mada-gajêndra-lâñchchhanam Sômêśvara-labdha-vara-prasâdam Ganga-Kusumâyudham nanniya-Gangam jayad-uttarangam sakala-jana-chintâmani mandalika-makuta-chûdâmani śrîmad-Ganga-Permmânadi-Bhuvanaikavîran Udeyâditya-Dêvam Banavase-pannirchchhâsiram Sântalige-sâsiramumam Mandali-sâsiramum padinent-agrahâramumam dushta-nigraha-viśishta-pratipâlanadin âluttum pratyanta-vâsigal appa Chêra-Chôla-Pândya-Pallava-prabhritigalan aled âtandu kappamam kondu chatur-vvârddhi-paryyantam nelanam nimirchchi vijigîshu-vrittiyan appukeydu sukha-sankathâ-vinôdadim râjadhâni-Balligâveyol irddu dharmma-buddhiyim nija-svâmi śrîmad-Bhuvanaikamalla-Dêvargge binnapam geydu Paramêśvara-datti mâdi râjadhâni-Balligâveya Perggattad êriya mêgana śrîman-Nârasimha-dêvara dêgulada besakkam dêva-pûjegam Saka-varsha 997 neya Râkshasa-samvatsarada Pushya-śuddha 1 Sômavâradandin-uttarâyana-sankrânti-parbba-nimittadin alliya mukhyar appa śrîmat-Pûrnnânanda-bhattârakara kâlam karchchi dhârâ-pûrvvakam sarbba-namasyam âge bitta Banavase-nâda kampanam Mugunda-panneradara baliya bâda Kundavige 1 (*rest contains usual final phrases and a verse*).

131

At the same place, on a 3rd stone.

jayaty âvishkritam Vishnôr vvârâham kshôbhitârnnavam |
dakshinônnata-damshtrâgra-viśrânta-bhuvanam vapuh ||
svasti śrî-vanitârppita- | vistîrnnôrasthalam ripu-braja-masta- |
nyasta-charanam samasta-ja- | na-stuta-sita-kîrtti Vikramâditya-nripam ||

ari-râya-jagadaḷaṃ dik- | kari-danta-vilagna-kîrtti mûrttibhûta- |
Smaran êka-chhatrîkṛita- | dharâtaḷaṃ Sôma-vaṃśa-chûḍâratnaṃ ||
âḷ-valamaṃ tôḷ-valamaṃ | bâḷ-valamaṃ tôṟi miṟuvar î-bhûbhujar ê- |
vêḷveno . . . . . . | âḷ . vesadoḷu vairi-vira-kôḷâhaḷana ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ śrîmach-Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara nija-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire Kalyâṇada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire ||

tat-pâda-padma-madhukaran | utpâṭita-baḷavad-ahita-bâhu-baḷaṃ vi- |
dvat-pûjyaṃ guṇa-ratna-sa- | ritpatiy enisidan Anantapâḷa-chamûpaṃ ||
pati-hitaroḷ ellav aggada | pati-hitan atiśuchigaḷ enisi negaḷdavaroḷu mikk |
atiśuchi dakshar enipp â- | .. dakshan Anantapâḷa-daṇḍâdhîśaṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ vibudha-vara-dâyakaṃ su-jana-prasanna nuḍidu matt ennaṃ gôtra-pavitra parâṅganâ-putraṃ turaya-Rêvantaṃ vairi-Kṛitântaṃ sâhasôttuṅgan ayyana siṅgaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-pradhâna bâṇasa-verggaḍe-daṇḍanâyakan Anantapâḷarasaru Beḷvala-mûnûṟu Puligeṟe-mûnûṟu Banavasi-pannirchchhâsiramu saptârddha-lakshaya-pannâyamaṃ paḍedu sukha-saṅkathâ-vinôdadiṃ pratipâḷisuttam ire tat-prasâdâsâdita-Vanavâsi-dvâdaśa-sahasrâdhikâra-lakshmî-vibhâsiyuṃ sakala-guṇa-gaṇôdbhâsiyum enisida Gôvinda-Râjan ê-dorey en[t] endaḍe ||

śrî-vanitâ-kucha-saṃśrita- | pîvara-vaksha-sthaḷaṃ lasad-guṇa-maṇi-mâ- |
ḷâ-viḷasitan ên esedano | Gôvindaṃ madavad-ahita-danuja-Mukundaṃ ||
śaraṇ emag endu bandaḍ ariyaṃ maṟed ântaḍe bhâḷadoḷ poḍaḷd |
uriv uri-gaṇṇan ugra-phaṇi-kuṇḍaḷamaṃ kiviyoḷ karâbjadoḷ |
su-ruchira-śûḷamaṃ miṟupa dâḍegaḷaṃ nija-vaktradoḷ vibhî- |
karam ene tôṟuguṃ samara-raṅgadoḷ î-raṇa-raṅga-Bhairava ||
vara-vidyâ-nidhi Kêśirâja-vibhugaṃ Nîlabbegaṃ puṭṭi bhâ- |
sura-kîrtti-priya dâni sanda-guṇa-ratnaṃ Dâśirâjaṃ Parâ- |
śara-gôtrâmbara-tigmarôchi janakaṃ tây . . . nânâ-guṇâ- ||
kare Sômâmbikey endaḍ î-bhuvanadoḷ Gôvindan êṃ dhanyanô ||

â-samasta-guṇa-gaṇâbharaṇanuṃ vibudha-jana-śaraṇanuṃ nija-viśuddha-kîrtti-chandrikâ-prabhâva-vikasita-jagad-vaḷaya-kairavanuṃ raṇa-raṅga-Bhairavanuṃ vishama-haya-Vatsa-râjanuṃ su-kavi-sura-bhûjanum enisida mahâ-prachaṇḍa-daṇḍanâyakaṃ Gôvinda-Râjaṃ Banavase-pannirchchhâsiramu-maṃ vaḍḍa-râvuḷamumaṃ chhatra-chchhâyeyiṃ chhappannad achchu-pannâyamaṃ paḍedu sukha-saṅkathâ-vinôdadiṃ pratipâlisuttam ire tadîya-sandhi-vigrahâdhîśvaran app Îśvarayya-Nâyakana vaṃśâvatâram ent endoḍe ||

śrîmat-sakaḷa-munîndra-śi- | khâmaṇi bhuvanaika-vinutan ati-vimaḷataraṃ |
śri-mahitaṃ negarddaṃ guṇa- | dâmaṃ dvija-kuḷa-varishṭhan enipa Vaśishṭa ||
ene negaḷda Vaśisṭha-munîn- | drana gôtradoḷ ogedan akhiḷa-jana-nutam idu tân |
enipa Siriguppe-goladoḷ | vinayâmbudhi durita-kuḷa-gharaṭṭaṃ Chaṭṭaṃ ||
ene sanda Chaṭṭapaṅgaṃ | vinuta-yaśôvatiy enippa Bhôgâmbikegaṃ |
janiyisidar sakaḷa-jagaj- | jana-vinutar bBâchirâjanuṃ Basavaṇanuṃ ||
avar-agrajar-anujâtaṃ | vividha-guṇâḷaṅkṛitaṃ Virûpâkshan enal |
bhuvana-nutan Îśvaraṃ pem- | pu-vettan Îśvara-padâbja-yugaḷa-bhramaraṃ ||

vârâśi-parivritâkhila- | dhâraṇiyoḷ pôlvaḍ amma pôlk ema purusha- |
kâradoḷe purusha-kârado- | ḷ ârum negarḍ Îśvarâryyanaṃ pôltaparê ||
Mandara-dhairyyan apratima-sâhasan âśrita-râja-kîra-mâ- |
kandan anûna-dâni Naṛugundada vipra-gaṇâgragaṇyan â- |
nandita-bandhu-varggan ivan embudu bhû-taḷav emma vîra-Gô- |
vindana sandhi-vigrahiyan Îśvaranaṃ su-janaika-bandhuvaṃ ||
janakaṃ Bâ .. ... galabbeya sutaṃ śrî-Chaṭṭapaṃ ..... |
ryyana Nâlabbeya hemmagaḷ tanage tây Bhâgayve ...... |
...... gguṇi Bâchiyuṃ .... Virûpâkshan int |
ene dhanyaṃ Naṛugundad Îśvara .... ||

â .... ratna-mâḷâḷaṅkâranuṃ | bhudha-janâdhâra ...... châru-châ .... nirmmaḷa-yaśah-pâtâkanuṃ | Gôvinda-râja-charaṇa-sarasîruha-chañcharîkanuṃ | tat-prasâdâsâdita-sandhi-vigrahâdhîśvaranum app Îśvarayya-Nâyakaṃ | śrîmach-Châḷukya-Vikrama-varsha 28 neya Svabhânu-saṃvatsarada Pushya-ba 10 Sukravâradandin-uttarâyaṇa-saṅkramaṇadal dharmma-kâryya-tâtparyya-chittan âgi nâsti dharmma-samô bandhu yemba nîti-vâkyârtthamaṃ samartthisi Kuntaḷa-dharitrî-kânteya viḷôḷa-kuntaḷa-kaḷâpadant eseva Banavase-pannirchchhâsirakkav aḷaṅkârav âgi tôrppa Baḷḷigâvey-uttara-dig-bhâgada Perggaṭṭad êriya mêgaṇa śrîman-Nârasiṃha-dêvara gandha-dhûpa-dîpa-naivêdya-khaṇḍa-sphuṭita-jîrṇṇôddhârak endu mahâ-râjadhâni-Baḷḷigâveya-nagaramuṃ pañcha-maṭha-sthânamuṃ | śrîmad-daṇḍanâyakaṃ Gôvindarasaruṃ ariye Banavase-pannirchchhâsirad oḷagaṇa kampaṇaṃ Jidduḷigey-erppatara baḷiya bâḍaṃ Pakkaḷey ûroḍeyaṃ Kavibândhavana maga Rudramayyana magaṃ Nâkaṇan â-Pakkaḷeya bhûmiyoḷage tann umbaḷiya mânyada keyyoḷage kachchhaviya gaḍim-badoḷ ayvattu kamma garddeyaṃ sarvva-bâdhâ-parihâraṃ sarvva-namasyam âgi kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi kuḍalu paḍedu koṭṭan â-keyya chaturâghâta-śuddhiy ent endaḍe ||

vṛitta || animêśêndrâśeyoḷ sâsana barapaman ânt irdda kalgaḷ divâkrit- |
tanujâśâ-vaktradoḷ Beṇḍeyakeṛeya jaḷâdhîśa-dik-kôṭi vârddhi- |
śana kâshṭhâ-bhâgadattal Baḷinagarada śîmântadiṃ S'rîpurakk im- |
bine pod adhvaṃ Kubêrâśeyoḷ Aḷeya-koḷaṃ sîme tân âge tôrkkuṃ ||

(here follow further details of gift and usual final verses).

132*

At the same place, on a stone to the south of the Kâḷamma temple.

.... dhâmâdi .... nṛitâḷâpa-vâsa .... neyaṃ lôbha-prabhâ ...... maṇi negaḷd Udayâditya-Dê ...... tann aḷkariṃ band eradaṅg ill eyde dârâ .... doḷ mâṛântavaṅg ill asuvina deseyoḷ .... nata-yaśan Udayâditya-daṇḍâdhinâthaṃ || .... chakriy emba vikrama-lakshmi-sâdhakana nachchida-uttaraṅga ..... antu pogaḷtegaṃ negaḷtegaṃ ekkalâvaṇam âda ...... dayâdityana binnapadiṃ śrîmad-Bhuvanaikamalla-Dêvara ..... kṛit-saṃvatsarada Pushya-sudda-pâḍivaṃ Sômavârada .... parbba-nimittaṃ râjadhâni-Baḷḷigâveya Perggaṭṭad êriya .... dêgu-lada besakkam pannirbbar-bhbhagavara bhikshegaṃ .... ppannirbbar-âhâra-dânakkaṃ vyâkhyâ .... ppannirbbar-âhârakkam avara ...... jîvitakkam alliya mukhyar pPûrnnâ-nanda-bha ..... rbba-namasyaṃ sarbba-bâdhâ-parihâramâgi biṭṭaṃ Banavase-pannirchchâ .... 70 ṛa baḷiya bâḍaṃ Miṭṭasiy ondu || (*usual final phrases*) ...... mmarâjaṃ barevara ... ..śvasti śrîman-Mâḷadâlûra Vâsudêva-ghôsâsargge Kêśava-dêvara Brahmapuriy âge dânaṃ goṭṭa kachcha-viya gaḷeya gardde matter eraḍu ||

*This inscription is much defaced.

133

On a stone in Kallu-mathada Channa-Basavayya's garden.

namas tunga-śirś-chumbi &c. ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhattâraka Satyâśraya-kula-tilakam Châlukyâbharanam śrîmad-Bhûlôkamalla-Dêvaru Kalyânada nelevîdinalu sukha-sankathâ-vinôdadim râjyam geyuttam ire tat-pâda-padmôpajîvi samasta-praśasti-sahitam śrîman-mahâ-mandalêśvara Banavâseyâ Tailaha-Dêvara besadim tat-pâda-padmôpajîvi mandalika-Masanayyam śrî nad-râjadhâni-Balipurada samasta-praśasti-sahitânêkâ-guna-ganâlankârarum samasta-budha-janâdhârarum chatus-samaya-samuddharana-dhîrarum śaranâgata-vajra-prâkârarum îrvvaru-settigalum nagara-pañcha-mathangalalli samasta-praśasti-sahitânêka-gunâlankrita-satya-śauchâchâra-naya-vinaya-śîla-sampannarum śrî-Kâlikâ-dêvî-labdha-vara-prasâdarum pañcha-lôhâdhipatigalum tat-sanka-parirakshitarum appa śrîmat-Katakada-mahâ-nagarad olagana Gunavarmma-Setti bandu Kâlikâ-dêviya nitya-nivêdyakkam pûjâ-punaskârakkav endu bêdidade svasti śrîmach-Châlukya-Vikrama-va. . . . 56 neya Virôdhakrit-samvatsarad Ashâdhad amâvâsye . . . . . nâyana-sankramanad andu kâl-garchchi dhârâ-pûrvvakam kotta (*here follow details of gift and usual final phrases*).

134

At the same village, on a broken Jina idol in Channa-Basavappa's field.

(Nâgari characters)

svasti śrî Chitrakûtâmnâyad-âvali Mûlavada S'ântinâtha-dêva-sammandha śrî-Balôtkâra-gana Munichandra-siddhânta-dêvara śisina Anantakîrtti-dêvaru hegade Kêsava-dêvange dhârâ-pûrvvakam mâdi kotevu prathishte punya sânti (*here follow details of gift*).

135

At the same village, on a stone lying on the bund of the Allihonda.

namas tunnga-śiraś-chumbi &c. ||

śrîmach-Châlukya-chakrêśvaran atula-balam Tailapam tîbra-têjô- |
dhâmam Satyâśrayam vikrama-guna-nileyam Vikramâdityan aty-u- |
ddâmam sand Ayyanam sâhasa-nidhi Jayasimham diśâ-chakra-lakshmî- |
dhâmam Trailôkyamallam vinamita-ripu Sômêśvaram sârbbabhaumam ||

. . . . mallam Châlukya-chakravartti-lalâma . . . . mallam . . . . . . êka-chchhatradin âldu . . . . v-ankakâra dhara . . . . dîkshâ- . sana . . . . . . kêta . . bhâsva . . . . . . shôttama . . . . kramâkâradim . . . . Vikramâditya-Dêvam svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêśvara parama-bhattârakam Satyâśraya-kula-tilakam Châlukyâbharanam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târam saluttam Êtagiriya nelevîdinol sukha-sankathâ-vinôdadim râjyam geyyuttam iro tat-pâda-padmôpajîvi svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanda-dandanâyaka. . . . . nu-jana-bandhu-kumuda-sudhâkara . . . . divâkara Sarasvatî-samaya-samuddharanam guna-ganâbharanam jita-rana . . . . chatura-Chaturânanam vikrama-pañchânanam pratâpa-sahâyam pati-. . ta-Vainatêyam sujana-mukha-darppanam âśrita-jana-santarppanam pisunara gandan ahita-kula-kamala-vana-vêdandam vinayâvalôkam kîrtti-patâkam sâhasôttungam śrîmat-Tribhuvanamalla-Dêva-charana-sarasiruha-bhringa-nâmâdi-samasta-praśasti-sahitam śrîman-mahâ-sênâdhipati mahâ-pradhânam dandanâyakam

Barmmadêvarasaru śrîmach-Châḷukya-Vikrama-varishada yeraḍaneya Piṅgaḷa-saṃvatsarada Mâghada puṇṇeme-Sômavâradandina-sôma-grahaṇa-parvva-nimittadiṃ râjadhâni-Baḷḷigâveya pûjâri Siṅgaṇa mâḍisida Mallikârjjuna-dêvara snâna-nivêdyakkaṃ alliya keṟeya garttegaṃ satrakkaṃ dhârâ-pûrvvakaṃ sarvva-namasyav âge koṭṭa Jiḍḍuḷige-erppattaṟa baḷiya bâḍa Haravûra 1 yî-dharmmamaṃ mâlagâṟa-kottaḷi taḷevaṟa dharmma . . . . . . mukyavâgi dharmmamaṃ keykoṇḍu naḍavaru (*usual final phrases and verses*) svasti śrîmat-pavitra . . . . tara kâlaṃ karchchi dhârâpûrvvakaṃ . . . . ḍimaytayyanuṃ Siṅgaṇa . . . .

136

At the same village, on pieces of st ne in the yard near the Baḍagiyara-hoṇḍa.

śrîmat-parma-gambhîra-syâd-vâdâmôgha-lâñchchhanaṃ |
jîyât trailôkya-nâthasya śâsa . . . . sanaṃ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara . . . . . bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇaṃ śrîmat-Trailôkyamallan-Âhavama . . . . . sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irey ire ||

vṛitta || Malepar mmâṟâmpar ill akramadi . . . tar âṭarppar ill urkki darkkun- |
dale-vâyv udvṛittar ill oṭṭaji-verasu kuṟumbar ttaṟumb irppar ill e- |
ttalu . . . . barppa daḷḷ end uriva ripugaḷ ill embinaṃ Kuntaḷôrvvî- |
tiḷakaṃ Trailôkyamalla-kshitipatige dharâ-chakrado . . . . ka-chakra ||
Lâṭa-Kaḷiṅga-Gaṅga-Karahâṭa-Turushka-Varâḷa-Chôḷa-Ka- |
ṛṇnâṭa-Surâshṭra-Mâḷava-Daśârṇṇa-su-Kôśaḷa-Kêraḷâdi-dê- |
śâṭavikâdhipar mmaledu nillade kappaman ittu nirmmitâ- |
ghâṭadoḷ irppa . . . . aḷav î-doret Âhavamalla-Dêvana ||

kanda || intu chatur-anta-dhâtrî- | kânteyan aḷavaḍisi chakravartti-śrîyaṃ |
tâm taḷedu sukhade pala-kâ- | lan tava tava-nidhig adhiśan Âhavamallaṃ ||

vṛitta || Ma . . . . dhrâvanti-Vaṅga-Draviḷa-Kuru-KhasÂbhîra-Pâñchâḷa-Lâḷâ- |
digaḷaṃ pês êḷe koṇḍuṃ kavardum asadaḷaṃ koṭṭajaṃ goṇḍum âḷ-ô- |
ḷige dandum tôḷa-tîuuṃ manada tavakamuṃ pôgad end Indranaṃ kâ- |
di gelal kappaṃ goḍal varisi taḷardan êkâṅgadiṃ sârvvabhaumaṃ ||
gagana-navâṅka- saṅkhye S'aka-kâḷadoḷ âgire Kîḷakâbdakaṃ |
negaḷe tadîya-Chaitra-bahuḷâshṭamiyoḷ Ravivâradoḷ jasaṃ |
mige Kuṟuvarttiyoḷ parama-yôga-niyôgade Tum . . . . dreyoḷ |
jagad-adhipaṃ trivishṭapaman êṟidan Âhavamalla-vallabhaṃ ||

kanda || â-Châḷukya-lalâma-ma- | hâ-chakriya permmagaṃ dharâ-taḷamaṃ gô- |
trâchaḷa-jaḷadhi-parîtaman | â-chandra-sthâyiy âgal âḷva mahâtmaṃ ||

vṛittaṃ || . . . . dita-vyôma-navâṅka-saṅkhye Saka-kâḷaṃ varttisal Kîḷakâ- |
bdada Vaiśâkhada suddha-saptamiyoḷ Ijya-jyôtiyoḷ S'ukravâ- |
radoḷ atyanta-Kuḷîra-lagnadoḷ ibhâśva-vrâta-ratnâtapa- |
chchhada-siṃhâsana-pûjya-râjya-padamaṃ Sô[mê]śvaraṃ tâḷdidaṃ ||

vṛittaṃ || jayamaṃ dharmmakke dharmmânvayaman asadaḷaṃ sâdhu-varggakke vargga- |
trayamaṃ tann antaraṅgakk oḍarisi dhareyaṃ kûḍe san-mâna-dâna- |
brayadiṃ santayse kâḷaṃ Kṛita-yuga-mayaṃ âyt embinaṃ tanna râjyô- |
dayadoḷ lôkakke râgôdayam odavidud êṃ dhanyanô sârvvabhaumaṃ ||

â-prastâvadoḷ ||

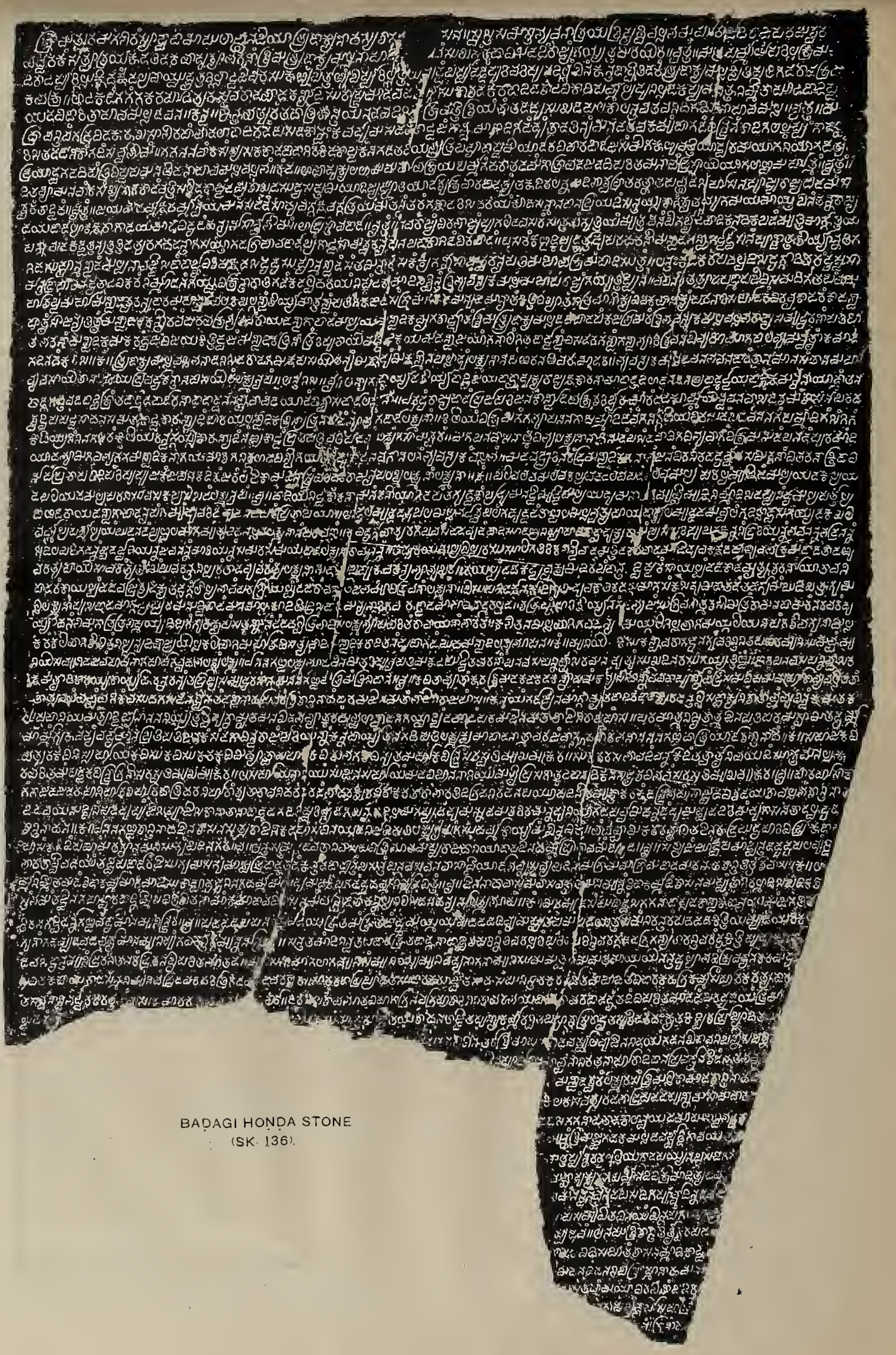
vṛittam || nava-râjyaṃ vîra-bhôjyaṃ pugal id avasaraṃ suttuveṃ Guttiyaṃ mu- |
ttuven emb î-garbbadiṃ Chôḷikan adhika-baḷaṃ mutti mâr-gguttiyaṃ pa- |
ṇṇuvudaṃ kêḷd ett enutt ettida turaga-dhaḷan tâge saytâgad agrâ- |
havadoḷ beṅgoṭṭu Sômêśvara-nṛipana baḷakk ôḍidaṃ Vîra-Chôḷaṃ ||
pesaraṃ kêḷd aḷki beḷkurttudu para-dharaṇî-maṇḍaḷaṃ gaṇḍu-geṭṭ-âḷ- |
vesanaṃ pûṇdattu śauryyônnatig agid asuhṛin-maṇḍaḷaṃ melpan âvar- |
jjisid ond âjñâ-viśêshakk eḷasidudu suhṛin-maṇḍaḷaṃ santam int â- |
d esakaṃ kaigaṇme Sômêśvara-nṛipati mahî-chakramaṃ pâḷisuttaṃ ||
antaḥ-kaṇṭakaraṃ paḍalvaḍisi durggâdhîśaraṃ dushṭa-sâ- |
manta-drôharan uddhatâṭavikaraṃ nirmmûḷanaṃ geydu vi- |
krântârâtigaḷaṃ kaḷalchi dhareyaṃ nishkaṇṭakaṃ mâḍi ni- |
śchintaṃ śrî-Bhuvanaikamalla-mahipaṃ râjyaṃ geyutt irppinaṃ ||

vachana || tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêśvaran udâra-Mahêśvaraṃ chalake balgaṇḍaṃ śauryya-mârttaṇḍaṃ patig êka-dâshaṃ saṅgrâma-Garuḍaṃ manuja-Mândhâtaṃ kîrtti-vikhyâtaṃ gôtra-mâṇikyaṃ vivêka-Châṇikyaṃ para-nâri-sahôdaraṃ vîra-Vṛikôdaraṃ kôdaṇḍa-Pârtthaṃ saujanya-tîrtthaṃ maṇḍaḷika-kaṇṭhîravaṃ para-chakra-Bhairavaṃ râya-daṇḍa-Gôpâḷaṃ Malaya-maṇḍaḷika-mṛiga-śârddûḷaṃ śrîmat-Trailôkyamalla-Dêva-pâda-paṅkaja-bhramaraṃ śrî-Bhuvanaikamalla-vallabha-râjya-samuddharaṇaṃ pati-hitâbharaṇaṃ maṇḍaḷika-Makaradhvajaṃ vijaya-kîrtti-dhvajaṃ maṇḍaḷika-Triṇêtraṃ ripu-râya-maṇḍaḷika-Yama-daṇḍaṃ jayâṅganâliṅgita-dôrddaṇḍaṃ visuḷara-gaṇḍaṃ gaṇḍa-Bhûriśravan emb iva modalâge palavum anvartthâṅka-mâḷegaḷin alaṅkarisi ||

kaṃ || Traiḷôkyamalla-vallabhan- | âḷ enisidaroḷage mikka pasayitanuṃ mi- |
kk âḷuṃ mikk aṇmina ba- | llâḷuṃ Lakshmaṇane peṟaran aṟivarum oḷarê ||
Bhuvanaikamalla-Dêvana | bhavanadoḷaṃ tâne mânasaṃ tâne mahâ- |
vyavasâyi tâne vijaya- | pravarddhakan tâne pasayitaṃ Lakshma-nṛipaṃ ||

ant enisi ||

vṛi || aṇug âḷ kâryyada śauryyad âḷ vijayad âḷ Châḷukya-râjyakke kâ- |
raṇam âd âḷ tuḷilâḷtanakke neṟed âḷ kaṭṭâyad âḷ mikka ma- |
nnaṇey âḷ mântanad âḷ negaḷte-vaḍed âḷ vikrântad aḷ mêḷad âḷ |
raṇad âḷ âḷdana nachchuv âv-eḍeyoḷaṃ viśvâsad âḷ Lakshmaṇaṃ ||
eraḍuṃ râjyadoḷaṃ prajâ-parijanaṃ koṇḍâḍe chakrêśar i- |
rbbarum ôrandada kûrmmeyinde Banavâsî-dêśamaṃ śâsanaṃ |
bared aśva-dvipa-paṭṭa-sâdhana-samêtaṃ koṭṭa kâruṇyadiṃ |
poreyal maṇḍaḷika-Triṇêtran esedaṃ bhû-bhâgadoḷ Lakshmaṇaṃ ||
kiṟiyaṃ Vikrama-Gaṅga-bhûpan enag â-Permmâḍi-Dêvaṅge nê- |
r-ggiṟiyaṃ Vîra-Nôḷamba-Dêvan enagaṃ Permmâḍigaṃ Siṅgigaṃ |
kiṟiyai nîṃ ninag ellaruṃ kiṟiyar end aggaysi kâruṇyadiṃ |
neṟe koṭṭaṃ pratipatti-vṛitti-padamaṃ Lakshmaṅge Sômêśvaraṃ ||
mige Banavâse-nâḷke vibhu Lakshmaṇan âge Noḷamba-Sindavâ- |
ḍige vibhuv âge Vikrama-Noḷamban Aḷampuram âdiy âda bhû- |
mige vibhu Gaṅga-maṇḍaḷikan âge Yamâśege nîḷda lâḷa-vi- |
ṇḍigey ene kaṇḍu koṭṭan avarg â-nelanaṃ Bhuvanaika-vallabhaṃ ||
madavad-vairi-narêndra-maṇḍaḷika-sênâ-bhañjanaṃ vîra-nî- |
rada-durvvâra-samîraṇaṃ vitaraṇa-krîḍâ-vinôdaṃ pratâ- |
pa-Dilîpaṃ ripu-puñja-kañja-vana-kêḷî-kuñjaraṃ lañjikâ- |
Madanâstraṃ chalad-aṅka-Râma nṛipa-lakshmî-lakshmaṇaṃ Lakshmaṇaṃ ||



BADAGI HONDA STONE
(SK. 136).

kaṃ || baliv aleva maleva kelev ada- | ṭaleva palañchaleva Malepar-elvaṃ muṟidaṃ |
maleyada keleyada baliyada | Maleparan isuvesake besasidaṃ Lakshma-nṛipaṃ ||

vṛi || dhâḷiyan iṭṭu Koṅkaṇaman aṅkaṇiy okkidapaṃ taguḷdu Komb-|
êḷuman aṭṭi muṭṭi Male-yêḷuman â .. murchchi mukki ni- |
rmmûḷisidappan endu Malepar ttale dôṟade Râyadaṇḍa-Gô- |
pâḷa-nṛipaṅge mundu varid endudan endapar êṃ pratâpiyô ||
âḷ-valam uḷḷaḍ aśva-balam illa bhaṭâśva-balaṅgaḷ uḷḷaḍaṃ |
tôḷ-valam illa bhṛitya-haya-dôr-bbalam uḷḷaḍam êrvvalaṅgaḷ ill |
âḷ vesageyyad êke balivar malepar mmaley embud ên adaṃ |
bêḷvalam âge munt uḷidanallane Lakshmaṇan emba Kâvaṇaṃ ||
kavi durggaṃ châturaṅgaṃ bavase daḷavuḷaṃ dhâḷi sûḷ êṟ enipp â- |
havadoḷ Châḷukya-Râmaṃ besase ripu-baḷakk ennan Indrâriy-annaṃ |
Bhavan-annaṃ Bhadran-annaṃ siḍila balagad-annaṃ jvaḷa-jvâḷiy-annaṃ |
Javan-annam Mâriy-annam samara-samayadoḷ Lakshmaṇaṃ Râman-annaṃ ||
kudureya mêle bil parasu śûlige tîrike bhiṇḍivâḷam e- |
ttida karavâḷam âṭiḍuva kaṟkkaḍe pâṟuva chakram endoḍ ent |
odaṟuvar entu pâyisuvar entu taṟumbuvar entu nilpar ent |
odavuvar entu Lakshmaṇanoḷ ântu barduṅkuvar anya-bhûbhujar ||
îyal bandaḍe kalpa-vṛiksham idiraṃ band ânta vidvishṭaraṃ |
sôyal bandaḍ akâḷa-mṛityu śaraṇâyâtâvanîpâḷaraṃ |
kâyal bandaḍe vajra-śaiḷa-kṛita-durggaṃ laulya-bhâvaṃ para- |
strîyal bandaḍe Râvaṇâtmaja-chamû-vidrâvaṇaṃ Lakshmaṇaṃ ||
bisup aḷid arkkan-urkk uḍigum induva kânti kaḷalgum âgasaṃ |
kusigum iḷâ-taḷaṃ taḷargum ambudhi battugum illi Lakshmaṇaṃ |
pusidoḍam ârgge ṭepparaman oḍḍidoḍaṃ manam oldu kûḍi chhi- |
drisidoḍam anya-nârige maruḷdoḍam âhavadoḷ maraldaḍaṃ ||
S'atrughnaṃ Hari-śauryyan Aṅgada-bhujaṃ Sugrîvan âtmêśa-Sau- |
mitraṃ Râman apâmaraṃ nara-varaṃ Duryyôdhanaṃ Bhîma-gâ- |
(tra)traṃ Bhîshma Yudhishṭhiraṃ Guru Kṛipaṃ sat-Karṇṇan end ande dal |
chitraṃ bhâvise Lakshma-bhûpa-charitaṃ Râmâyaṇaṃ Bhârata ||
kalitanam illa châgige vadânyate meygalig illa châgi mey- |
galiy enipaṅge śaucha-guṇam illa karaṃ kali-châgi-śauchigaṃ |
nile-nuḍi-vôje yilla kali châgi mahâ-śuchi satya-vâdi man- |
ḍaḷikaroḷ îtan endu pogaḷguṃ budha-maṇḍaḷi Lakshma-bhûpana ||

kaṃ || muniyiṃ kisukaṇchuvar ose- | du naguvar int inite peṟara munisuṃ mechchuṃ |
muniyise munida Javaṃ ha- | rshan âge harshaṃ gavṛishabha-lakshmaṃ Laksh-
maṃ |
ene negaḷda Lakshma-bhûpaṃ | vinamita-ripu-nṛipati-makuṭa-ghaṭṭita-charaṇaṃ |
Banavase-pannirchchhâsira- | man âḷutuṃ sukhadin arasu-geyyutt iḷdaṃ ||
ire Banavase-pannirchchhâ- | sirakkam artthâdhikâriyuṃ kâryya-dhura- |
ndharanuṃ tad-râjya-samu- | ddharaṇanum ene negaḷda mantri mantri-nidhânaṃ ||

vṛi || kavitâ-chûtâṅkura-śrî-mada-kaḷa-kaḷakaṇṭhôpamaṃ kâvya-saudhâ- |
rṇṇava-vêḷâ-pûrṇṇa-chandraṃ sama-vishama-mahâ-kâvya-vallî-talântô- |
tsava-chañchach-chañcharîkaṃ vasudheg esedan urvvî-nutaṃ daṇḍanâtha- |
pravaraṃ śrî-S'ântinâthaṃ parama-Jina-matâmbhôjinî-râjahaṃsaṃ |

kunayangaḷ Jaina-mârggâmṛitadoḷ ire jala-kshîradant alli sad-vâ- ।
kya-mśâtôchchañchuvindaṃ kumata-kalusha-pânîyamaṃ tûḷdi Jainâ- ।
nana-niryyat-tatva-dugdhâmṛitaman akhiḷa-Bhavyôtkaraṃ mechchal âsvâ- ।
dane-geyv-oḷpindam âdaṃ parama-Jina-matâmbhôjinî-râjahaṃsa ॥
paramâtmaṃ nishṭhitâtmaṃ Jinapati parama-svâmi tad-dharmmam ârmmaṃ ।
guru-vandyaṃ Varddhamâna-brati-pati janakaṃ sanda Gôvinda-Râjaṃ ।
piriy-aṇṇaṃ Kannapâryyaṃ tanag adhipati Lakshma-kshamâpâlan âtmâ- ।
varajaṃ Vâgbhûshaṇaṃ Rêvaṇan ene negaḷdaṃ dhâtriyoḷ S'ântinâṭhaṃ ॥

kaṃ ॥ sahaja-kavi chatura-kavi nis- । sahâya-kavi sukavi sukara-kavi mithyâtvâ- ।
paha-kavi subhaga-kavi nuta-ma- । hâ-kavîndraṃ Sarasvatî-mukha-mukuraṃ ॥
sukara-rasa-bhâvadiṃ va- । rnnakadiṃ tatvârttha-nichayadiṃ sûktam enal ।
Sukumâra-charitamaṃ pêḷ- । da kavîndrâgraṇi Sarasvatî-mukha-mukura ॥
asahâyan âgiyuṃ suja- । na-sahâyaṃ mada-vihînan âgiyum artthi- ।
prasarôtkaṭa-dânâdhika- । n asadruśa-vibhavaṃ Sarasvatî-mukha-mukura ॥

vṛi ॥ Harahâsâkâśa-Gangâ-jaḷa-jaḷaruha-nîhâra-nîhâra-dhâtrî- ।
dhara-nîhârâmśu-Târâvanîdhara-S'arad-ambôdhara-kshîra-nîrâ- ।
kara-târâ-Bhâratî-dig-radani-radana-pîyûsha-ḍiṇḍîra-muktâ- ।
kara-kundêndrêbha-hams'ôjvaḷa-viśada-yaśô-vallabhaṃ S'ântinâtha ॥
oḍaveyan oḷpiniṃ paḍedu puñjisi pûjisi kôṇa-tâṇadoḷ ।
madagade śishṭar-iṭṭaḍege bandhugaḷ-illameg appud endum e- ।
nn oḍame śarîram ennadu niyôgada parvvam id ennad endu mê- ।
ḷpaḍadirim endu gôsane toḷalvudu . . . . S'ântinâthana ॥

kaṃ ॥ ene negaḷda S'ântinâthaṃ । Jina-śâsana-sat-sarôjinî-kaḷahaṃsaṃ ।
vinayade nijâdhipati-La- । kshma-nṛipange su-dharmma-kâryyamaṃ binnavikuṃ ॥
chañchach-châmîkara-ra । tnâñchita Jina-Rudra-Buddha-Hari-vipra-kuḷô- ।
. . . . ha-sankuḷadiṃ । Pañchamaṭha-sthânam enisunguṃ Baḷi-nagara ॥

va ॥ antu samasta-dêvatâ-nivâsa-pavitrîbhûtam appa râjadhâniyoḷ âda Jina-dharmma-prabhâvamaṃ pêḷvaḍe ॥

vṛi ॥ sale Jambû-dvîpam oḷpaṃ taḷedudu palavuṃ . . . . Bhâratôrvvî- ।
vaḷayaṃ tad-dvîpadoḷ rañjisuguṃ esegum â-kshêtradoḷ Kuntaḷam Ku- ।
ntaḷadoḷ santaṃ basantaṃ Banavase Vanavâsôrvviyoḷ Bhavya-sêvyaṃ ।
Baḷi-nâma-grâmaṃ â-grâmadoḷ amara-nutaṃ S'ânti-tîrtthêśa-vâsaṃ ॥

kaṃ ॥ a . . . . . rmma-nirmmita- । m adaṃ śiḷâ-karmmaṃ âge mâḍisu kôḷvô- ॥
dudu ninage dharmmam embuduṃ । adarkke baged-andu dharmma-nirmmaḷa-chittaṃ ॥

vṛi ॥ Jina-nâthâvâsamaṃ Vâsava-kritam ene munnaṃ śiḷâ-karmmadiṃ śâ- ।
sanam appant âg iral mâḍisi baḷike śi . . . . stambhamaṃ taj- ।
Jina-gêha-dvâradol nirmmisi vilikhita-nâmâṅka-mâlâvaḷi-śâ- ।
sanamaṃ chandrârkka-târaṃ nile nilisidan êṃ dhanyanô Lakshama-bhûpaṃ ॥

kaṃ ॥ mige Mûḷa-sanghadoḷ Dê- । siga-gaṇadol sanda Koṇḍakundânvayamaṃ ।
jagatî-ta . . . . nt । ire negaḷchidar nnegaḷda-Varddhamâna-munîndrar ॥

vṛi ॥ paḍedaḍe pempan eyde vaḍeyar śrutamaṃ śrutad ondu maymeyaṃ ।
paḍedaḍe divyam appa tapamaṃ paḍeyar ttapamaṃ nirantaraṃ ।
paḍedaḍe kîrttiyaṃ paḍeyar î . .   . . guṇangaḷaṃ ।
paḍ vaḍe Varddhamâna-muni-pungavar-antire munne nôntu. . . . ॥

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santatam ondi ninda tapadol̤ śrutadol̤ guṇadol̤ viśêshar i- ǀ
nn intivar ellariṃ piriyar intivar aggal̤ad agragaṇyar ôr- ǀ
ant-ivar endu kîrttipudu kûrttu . . . . dêva-si- ǀ
ddhânta-munîndraraṃ nata-narêndraran abdhi-parîta-bhûtal̤aṃ ǁ
munis aṇam âgal âga munisiṃ muniyuṃ muni-vandyan âgan â- ǀ
munisu mamatvadiṃ mamate mâyeyin ant adu lôbhadiṃ prava- ǀ
rddhanakaram endu . . . . . . vîta-kashâyar âda sa- ǀ
n-muni Munichandra-dêvare dharitrige dêva . . dêvar allarê ǁ
sâra-kal̤â-prabôdhita-sudârakar ûrjjita-sâdhu-saṅgha-ni- ǀ
stârakar a . . jâta-mahijâta-vidârakar ugra-karmma-saṃ- ǀ
hârakar aty-udâra . . . . Sarvvaṇandi-bha- ǀ
ṭṭârakar alte bhavya-sukumâraka-kairava . . . . dhipar ǁ
uraga-piśâcha-bhûta-vihagôgra-nava-graha-śâkinî-niśâ- ǀ
chara-bhaya . . charadol̤ adbhutadiṃ viparîtam âdaḍaṃ ǀ
baredude yantramo . . . . . . tantram . . . . ǀ
. . . . ǁ
jîta-Kusumâstrar ûrjjita-yaśô-dhanar ârjjita-puṇya-karmmar a- ǀ
nvita-bahu-śâstrar âdruta-suśîl̤ar adhaḥkṛita-kilbisar prabô- ǀ
dhita-budha . . . . ǀ
. . . . ǁ

. . . . . . abhivinutar śrî-Mâghanandi-dêvar ppalavuṃ Jina-nil̤ayaṅgal̤an akhil̤âvani baṇṇise Bal̤l̤igâ . . . . Jina-pûjâbhi . . . . rchchanâ-niratan âhârâdi-dâna-pravarddhana-śîl̤aṃ nuta-bhavya . . . . hâ-maṇḍal̤êśvaraṃ Lakshmarasaṃ śrî-Mallikâmôda S'ântinâtha-Ji . . . . Kîlaka-saṃvatsarada Bhâdrapadada puṇṇame-Sômavârada . . . . Dêsiga-gaṇada Tâl̤akôlânvayada Mâghaṇandi-bhaṭṭâra . . . . rgge munnaṃ śrîmaj-Jagadêkamalla-Dêvar bBal̤l̤igâveya . . . . l̤de mattar ppanneraḍu alliya Gol̤apayyana basadige . . . . śrîmach-Châl̤ukya-Gaṅga-Permmânaḍi-Vikramâditya-Dêvar . . . . mumaṃ Nandana-vanada basadige pûrvvadin naḍeva . . . . bhûpaṃ samuchita-vinayaṃ binnapaṃ geyye . . . . darppa-dêvaṃ ǁ anagha-śrî-Sântitîrtthêśvara-pada . . . . vidhi-sahitaṃ śâsanaṃ mâḍi koṭṭa . . . . (*usual final phrases and verses*) . . . . Jiḍḍul̤igeg ul̤ida nâl̤k-âṟu pommânig arddhaṃ. . . . . eraḍakku Kṛishṇa-bhûmakk adaṟ-are kisu . . . . adaṟ-areyuṃ nôḍi siddhâyam akkuṃ ǁ . . . . ga Dâsôjaṃ khaṇḍarisidaṃ maṅgal̤a mahâ śrî ǁ

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At the same village, on a stone near the Sîtekol̤a.

namas tuṅga-śiraś-chumbi &c ǁ
namas tâmra-jaṭâ-jâl̤a-bâl̤a-chandrârddha-dhâriṇê ǀ
Brahmâṇḍa-maṇḍapârambha-pûrṇṇa-kumbhâya S'ambhavê ǁ
jayaty âvishkṛitaṃ Vishṇôr vvârâhaṃ kshôbhitârṇṇavaṃ ǀ
dakshiṇônnata-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ǁ

śrî-Gôvinda-Râja Vaishṇava-chûḍâmaṇi nuḍidante-gaṇḍa ǁ

S'rîkântaṃ śâśvata-la- ǀ kshmî-kântaṃ nija-tal̤ôdara-sthita-lôkâ- ǀ
lôkaṃ bagegoṇḍaṃ nata- ǀ nâkaukan ananta-bhôga-śayanan anantaṃ ǁ
S'rîvaran-esev-udarada pon- ǀ dâvarey-aralol̤agiṃ kamala-vanav alardud id êṃ ǀ
bhâvise chitramo tân ena- ǀ l âvana mukha-kaml̤a-vanav arald esed irkkuṃ ǁ

â-dêvana manadoḷ munn | â-dêvaṃ pinge mangaḷâvahar ogedar |
ddêdîpyamâna-dîpty-â- | chchhâdita-dig-vaḷeyar amaḷa-guṇa-gaṇa-niḷayar ||
â-mânasa-bhava-sambhava- | r î-maLiyan udâtta-mahimar âḷdar ppalaruṃ |
bhûmipatigaḷ Chaḷukya-ku- | ḷâmaḷa-ratna-pradîpar a-pratirûpar ||

avariṃ baḷikke ||

eḷeyaṃ rasegarddoḍ anâ- | kulav âdi-Varâhan ettuvant âtma-bhujâ- |
baḷadiṃ para-nṛipa-gateyaṃ | salîlan uddharisi-sârvvabhaumamaṃ Tailaṃ ||

vṛi || vârddhiye sîme tanna bhuja-garvvadin ârjjisid urvvig indu saṃ- |
sparddheyin urvvi-parvvida jasakke dig-antame sîmey-ambinaṃ |
durddhara-bâhu-vîryyan eḷeyaṃ bagegoṇḍu Chaḷukya-râjya-saṃ- |
varddhanan âḷdan utpaḷa-śiraḥ-kamaḷârchchita-Chaṇḍikâ-padaṃ ||

ka || hṛit-kîḷan arâtige kuḷa- | kutkîḷaṃ permmeg enisi negaḷdaṃ rârâ- |
jat-kîrtty-amara-dhunî-Hima- | vat-kutkîḷaṃ pratâpa-śailaṃ Tailaṃ ||
jaya-lakshmî-kântaṃ tat- | priya-tanayan udâra-vîra-charitaṃ Satyâ- |
śrayan akhiḷa-râja-dharmmâ- | śrayan âḷdaṃ dhareyan abdhi-parivêshṭitamaṃ ||
Vikraman ûrjjita-nija-bhuja- | vikraman âḷdaṃ dharitriyaṃ tat-tanujaṃ |
S'akran ivan enisi nata-para- | chakraṃ dik-chakra-vartti-têjaś-chakraṃ ||
kûrmmanavôl eḷeyaṃ Daśa- | varmmaṃ kinnelakev irddu taḷedane taḷedaṃ |
nûrmmaḍi mêl enal âdyara | permmege nija-mahime tad-anujaṃ vasumatiyaṃ ||
baṃhimavad-asi-latâ-nakha- | saṃhârita-vairi-gaja-ghaṭâ-paṭaḷaṃ ni- |
chchaṃ harshita-bhuvanaṃ Jaya- | siṃhaṃ tat-tanujan âḷdan î-vasumatiyaṃ ||
dhareyaṃ naga-tunga-payô- | dhareyaṃ pûga-prakâṇḍa-bandhura-mṛidu-kan- |
dhareyaṃ pallava-lalitâ- | dhareyaṃ tat-tanujan âḷdan Âhavamallaṃ ||
bhuvana-stutyaṃ negaḷd Â- | havamallâgrajan udâttan âḷdaṃ dhareyaṃ |
Bhuvanaikamallan â-bhû- | dhavan-anujaṃ Vikramânkan apagata-śankaṃ ||
abdhi-parivêshṭitaman a- | kshubdha-manô-jaladhi vijaya-lakshmî-sâva- |
shṭabdha-ghanâsaṃ prathama-ka | kub-dhavan ivan enisi viśva-viśvambhareyaṃ ||
madhyama-lôka-pâḷan enisi pratipâlisuvalli ||
âr âr â-ghôra-Mârîcha-bhayade naḍugar bbhîtiyindaṃ śaraṇ bo- |
kk âr âr âtû ha-dainyar chcharaṇa-sarasija-prântadoḷ muḷgar â-Sau- |
vîrÂbhîrÂnd ra-Golla-prabhṛitigaḷ avanîpâḷakar nnôḷpuduṃ chê- |
tô-rôdha-krôdha-baddha-bhrukuṭi-puṭa-viṭankaṃ nṛipaṃ Vikramânkaṃ ||
gata-vêḷaṃ Chôḷan utpallava-kaḷita-karaṃ Pallavaṃ sambhramânvê- |
shita-bhûbhṛid-randhran Andhraṃ kvathita-pṛithuḷa-hṛij-jângaḷaṃ Singaḷaṃ lan- |
ghita-mâḷaṃ Mâḷavaṃ jarjjara-bhuja-kudharaṃ Gûrjjaraṃ baldanê san- |
tatav âtmîya-pratâpônnatiyin enisidaṃ Vikramâditya-Dêvaṃ ||
inisan aḍurttu nind uṛade kâdade geyyade dhâre pêḷda daṇ- |
ḍina ghaṭey âney-aḷ-madada dhâreyoḷ arddudu Kañchi mim ... |
.. nivisi Kañchi tenka-mogav âdaḍe daṇḍ ari-râyar illa ke- |
mmane moneg intu baldaleyar end alevaṃ ripu-râya-bhumbhukaṃ ||
bhûri-bhujôddhuratara-tara- | vâriya vâriyoḷ oṛaldu nîr-mmânasevol |
vîra-śrî nelas irppaḷ a- | nâratav anapâye râya-kôḷâhaḷana ||
Châḷukya-mahîśana kûr- | bbâḷ-aḷ-nîroḷage nôḍe poḷevutt ippa â- |
bâḷeg ereyôḍuv ari-nara- | pâḷara gaja-ghaṭegaḷ ên id ond achchariyô ||
ôḍida Lâḷaṃ kivi-viḍid- | âḍida Chôḷaṃ vinashṭa-râjyaṃ baikaṃ |
bêḍida Kaḷingan êṃ bhaya- | kûḍ allade pagege râya-kôḷâhaḷana ||

enisi Kalyâṇa-pura-varada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tat- pâda padmôpajîvi ||

vṛi || mânava-rûpadind ogeda kalpa-kujaṃ dvija-pûrvva-janma-kṛid- |
dâna-phaḷôdayaṃ sukṛita-janma-gṛihaṃ su-kavîndra-bṛinda-bṛin- |
mânasa-râjahaṃsan apapâpa-kaḷâpan enutte râgad u- |
ddâniyin oldu baṇṇipa janaṅgaḷ anantav Anantapâḷana ||
nambida bhaktiy onde Girijâdhipanoḷ bhuvana-stutaṃ yaśâ- |
ḷambanav onde mât adirad ântaḍe Râvaṇa-kôṭiyuṃ raṇâ- |
ḍambaradindav onde jayaśâḷi-nijôdgha-bhujâsi-lêkhey ê- |
k embudo lôkadoḷ guṇa-gaṇaṅgaḷ anantav Anantapâḷana ||
avasarav âge pârddu kivi-varchchuva saṅgarav âge nôḍi be- |
rchchuva patiy-artthavaṃ kaḷal-oḍarchchuva mattina daṇḍanâyakar |
ssavane virôdhiy-aḷ-garuḷan urchchuva lakshmiyan âḷdavaṅge sâ- |
rchchuva nelanaṃ payôdhi-varav eyde nimirchchuv Anantapâḷanoḷ ||

tat-pada-payôja-râjîva-niḷaya-râjahaṃsanuṃ tat-priya-dêvaranuṃ dvija-varanuṃ jagad-varanuv enisi ||

vṛi || Vanavâsaṃ vana-vâsav âyt itara-daṇḍâdhîśar âḷdandu śi- |
shṭa-nikâyakk animitta-mitran anavadyâchâra-pâtraṃ jaga- |
d-vinutaṃ tanna niyôgadoḷ vipuḷa-râjya-śrî-samuddâma-yav- |
vana-vâsaṃ budharg âdud âdav enipaṃ Gôvinda-daṇḍâdhipaṃ ||
Kamaḷaprôdbhava-vaṃśa-sambhavaroḷellaṃ sanda tann ârppu ta- |
nna mahatvaṃ negald irdda tann aṛivu tann âjñâ-phaḷaṃ tanna kî- |
rtti mahî-chakraman ellamaṃ beḷage daṇḍâdhîśa-ratnaṃ Chaḷu- |
kya-mahînâtha-bhujâsi-daṇḍav enipaṃ Gôvinda-daṇḍâdhipaṃ ||
enag iṃ svêchchhâ-vihâra-vyatikarav ogedatt êke Gôvinda-daṇḍê- |
śana chittaṃ dṛipta-sâpatnika-baḷa-daḷanôdrêkadoḷ taḷtud inn â- |
tanoḷ ânt ugrâri-vîra-vratikara-gati-mad-bimba-sambhêdanaṃ kem- |
mane tân im pôgad end udbhayade tapanan ind âdan uttapta-dêhaṃ ||
manadoḷ mantaṇav irdd arâti-nṛipa-vaṃśônmûḷanaṃ geyyal i- |
rppinav â-mâtan abhûta-châra-vachana-vyâpârav âtmâvanî- |
janitôtpâta-śataṅgaḷind aṛidu bhîtâtmar nṛipar bbandu to- |
ṭṭane kaṇḍar ggaḍ id êṃ pratâpa-paranô Gôvinda-daṇḍâdhipaṃ ||
dig-dâhaṃ vairi-nirṇṇâśanav odavidud alt-alt udagra-krudh-ugraṃ |
dig-danti-vrâta-nêtrâruṇa-ruchi deseyaṃ parvvit alt-alt id udyad- |
dig-dêvî-kuṅkuma-sthâsakav enal urigaḷ suṭṭan uchchhishṭa-rôsha- |
prâg-dêśaṃ śatru-dêśaṅgaḷan atuḷa-baḷa-bhrâji Gôvinda-Râjaṃ ||

kaṃ || toḷaguva-rannada soḍarvol | beḷagidapaṃ Vikramâṅka-nṛipan-aramaneyoḷ |
toḷed itara-chamûpa-tamô- | maḷamaṃ Gôvinda-Râja-daṇḍâdhîśaṃ ||
. . . . . mîṛade . . . . . | page pâdâkrântam âge jasadiṃ dig-bhi- |
ttigaḷaṃ dhavaḷisidaṃ dhare | pogaḷal Gôvinda-Râja-daṇḍâdhîśaṃ ||
Râya-jhaḷappana bhuja-kau- | kshêyakav enip aḷavan ânta Gôvinda-chamû- |
nâyakanoḷ seṇasuvavaṃ | nâyakadoḷ seṇasuv-oḍeda kâjaṃ pôlkuṃ ||
ettaṇa para-maṇḍaḷamuṃ | mutting oḷagâgi dâradant irppuvu kâ- |
yd ettaloḍan emam id ên u- | dvṛittano raṇa-raṅga-Bhairavaṃ Gôvindaṃ ||

vṛi || tande jagaj-janâbhivinutaṃ purushâgraṇi Dâsi-Râjan â- |
nandita-bandhu-sûnṛite pativrate Sôvala-Dêvi mâtṛi dê- |

vaṃ Danujântakaṃ gaḍ adhidaivam id êṃ kṛita-kṛityan aṇṇa Gô- ı
vinda-chamûpan ûrjjita-Parâśara-gôtra-pavitran urvviyoḷ ||

gadya || svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ śishṭêshṭa-janâbhishṭa-phaḷa-pradâyakaṃ ı S'rî-kântâ-kânta-śrî-pâda-paṅkaja-śiḷîmukhaṃ ı samara-mukha-Shaṇmukhaṃ ı Lâṭânvaya-lalâṭa-maṅgaḷa-tiḷakaṃ ı dharmma-śravaṇa-jâta-harsha-puḷakaṃ kîrtti-kaumudî-vikasita-dig-vadhû-nayana-kairavaṃ ı raṇa-raṅga-Bhairavaṃ ı Tribhuvanamalla-Dêva-vijaya-dakshiṇa-bhuja-daṇḍaṃ ı viprânvayôdayâchaḷa-mârttaṇḍaṃ ı nâmâdi-samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ mane-verggaḍe-daṇḍanâyakaṃ Gôvindamayyaṃ Banavase-pannirchchhây-iramuṃ Sântaḷige-sâyiramuṃ eraḍ-aṟu-nûṟuṃ vaḍḍa-râvuḷanuṃ pannâya ...... ttam irddu śrîmad-râjadhâni-Balipura-varadoḷ ||

kaṃ || peḍe-varal-eḷe-visiloḷ teḷ- ı poḍeya-alar alardd eseye Padmajaṃ rañjipa-pû- ı
midivol ire lîleyim pâl- ı gaḍal .... śayana ||

vṛi || tered uṟugalgaḷind ogedu mêḷudaṟ-antire dugdha-..... -sî- ı
karava-kaṭhôra-kêtaka-daḷa-pravibhâsi-payôdhi-putrikâ- ı
Smara-dara-hâsa-pêśaḷa .... pamaṃ ı
virachisal oppuv Abdhiśaya-mûrtti-samanvitam âge râgadiṃ ||

kaṃ || ubhaya-dvâdaśa-mûrttiyan ı abhinuta-śubha-mûrtti vipuḷatara-kîrtti chamû- ı
.... ı .. bhânu Bhairavaran esevinaṃ mâḍisidaṃ ||
Jaḷaśayanan-oḍane bandudo ı jaḷanidhi kaḷiputte magaḷa môhadin ene kaṇ- ı
goḷip-amaḷa-jaḷâśaya .. ı .... sedaṃ ||

mâḍisi || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa-japa-samâdhi-śîḷa-guṇô-pêtaruṃ ı jagaj-janaika-pûtaruṃ ı akuṇṭha-Vaiku ...... kṛita-tadîya-pâda-pîṭhôpakaṇṭha-bhûtaḷaruṃ kîrtti-viya .... raṅgiṇî-pravâha-pûrita-viyat-taḷaruṃ ı ajiṃha-brâhmyânushṭhâṇa-nishṭharuṃ ı nija-pavi-....... shṭharuṃ ı .... kṛita-śatamakha-prabhâvâkampita-S'atamakharuṃ ı chatur-vvêda-Chaturmmukharuṃ ı vipra-vaṃśa-pradîparuṃ ı avandhya-śâparuṃ ı śrêyô-nidhâna-dîpa-varttigaḷuṃ ı .... gaḷum enisid irppat-ayvad-irvvar-mmahâjanaṅgaḷge śrîmach-Châḷukya-Vikrama-kâlada 39 neya Jaya-saṃvatsarada Chaitrada puṇṇave-Âdivâra-grahaṇa-vyatîpâta-saṅkra .... pâra-mêśvara-dattiâgi tâmmra-śâsanaṃ paḍedu śrîmad-râjadhâni-Balipurada taḷavṛitti Savatikhaṇḍada bayalaṃ kâlgarchchi dhârâ-pûrvvakaṃ sarvva-namasyaṃ tri-bhôgâbhyantaraṃ sarvva-bâdhâ-parihârav-âgi koṭṭar â-vṛittige sîme (*here follow details of boundaries*) ant alli dêvara nitya-nivêdya-pûjâ-punaskâra-Chaitra-pavitra-khaṇḍa-sphuṭita-jîrṇṇôddhârakke (*here follow details of gift and usual final phrases*).

138

On another stone in the same place.

namas tuṅga-&c. ||
pratishṭhâ lôkânâṃ ruchira-phala-saṅghaika-vipaṇir
vibhûtînâṃ mâtâ patim anusarantî nija-guṇaiḥ ı
yadîyê daṃshṭrâgrê sthiratara-padêyaṃ vasumatî
sa Vishṇuḥ krôḍâtmâ sura-ripu-vijêtâ vijayatê ||
ambhôdhêr udvahan urvvîm âdi-Pôtrî punâtu vaḥ ı
...... mitôpa.. .... udayâchaḷaḥ ||
chirâya S'ivayôr bhûyât saṅgamô maṅgaḷâya vaḥ ı
ânasô jagatâṃ jâgraj-janmani svayam êva yaḥ ||
vîra-Ballâḷa-bhûpâla-râjya-siudhu-sudhânidhiḥ ı
Kumâraḥ Padmi-Dêvô'yaṃ jîvyâd â-chandra-târakaṃ ||
pṛithvî pṛithvyâ samaṃ lakshmîr akshîṇâ yat-samâśrayâ ı
asti Yâdava-bhûpânâṃ kshuṇṇârâti-kulaṃ kulaṃ ||

S'aḷa-narapatir byâghraṃ hatvâ gṛihîta-śalâkayâ
guru-nigaditaṃ Karṇṇâṭôktaṃ vachaḥ paribhâvayan ।
Hoyisaṇa-padaṃ[. . . . .]vidhâya jagat-trayê
muni-jana-manô-nirbhîtatvaṃ byadhâd a-pariśramaṃ ॥
Murâri-charaṇâmbhôja-makaranda-madhubrataḥ ।
tatra vitrâsitârâtir jjâtô Vishṇu-mahîpatiḥ ॥
Narasiṃha-mahîpâlaḥ sutas tasmâd ajâyata ।
yas tu nâjîgaṇad vastu-jâtam artthi-gaṇê dadat ॥
vîra-Ballâḷa-bhûpâlas tanûjas tasya bhûpatêḥ ।
yat-vikrama-kramaṃ śrutvâ viśîrṇṇaṃ vidvishâm uraḥ ॥
. . . . .pôḷa-viḷasat-patrâṅkuraḥ parvvatê- ।
śâbhîrîkṛita-bhîta-bhûpati-ku . . . . ।
. . . . mauḷi-mauktika-maṇi-bhrâjishṇu-pâdâmbujaḥ ।
śrî-Ballâḷa-nṛipâdhipaḥ kshitim imâm âkrâmati smâśramaḥ ॥
yad-dvipôdyan-madâmôda-chaḷê dik-kuñjara-brajê ।
S'êsha-sîrshṇîva yad-dôshṇi Dhâtâ dhâtrî-taḷaṃ nyadhât ॥

asya vîra-Ballâḷa-bhûpâḷasya-pâda-padmôpajîvî sakaḷa-lakshmî-patis Chhâvaṇa-sênâpatir gguṇa-ratnâkaraḥ ।

gunânâṃ gaṇanê tasya guṇinaḥ kaḥ kaviḥ prabhuḥ ।
yasya vikrama-dânâbhyâṃ vismṛitau siṃha-Sûryyajau ॥

tasya Viśvâmitra-gôtra-pavitra-Châvaṇa-daṇḍâdhipatês Chendala-Dêbyâṃ prâchyâm ahaskara(y) iva samutpannas sakaḷa-kamaḷa-patiḥ prakhyâta-râya-daṇḍanâtha-gaṇḍa-peṇḍâra-lâñchhanaḥ dvâsaptatau yôga-nipuṇaḥ Padmi-Dêvaś [ś]ûrâṇâm agraṇîr ggâyakair itthaṃ gîyatê ॥

tyajata samara-vârttâṃ Padmi-Dêvêna bhûpâ
bhajata charaṇa-mûlaṃ . . . . amushya ।
. . . . . . divyaṃ gaṇḍa-peṇḍâra . . . . . .
pratikṛiti-mahitâ . . ṃ paśya pâdâvanamrâṃ ॥

yasya . . . . . . śastra-pariśrama gôshṭhîshu ।
tyakta-kôśê prachaḷitê kṛipâṇê lîlayâ kvachit ।
kampantê kôśam utsṛijya jitâś śatru-mahîbhujaḥ ॥

yasya ।
vîra-lakshmî-samudvâhê khaḍga-dhârâ-purassaraṃ ।
vidvishatsu . . . . piśâchâḥ . . . . ॥

têna vîra-Ballâḷa-bhûpêna prasâdîkṛitâṃ sapta-dvîpâlaṅkṛita-dharaṇî-lalâmôpamâna-Jambû-dvîpê sârabhûta-Bhârata-varsha-madhya-vartti-Kuntaḷa-bhûtaḷâlaṅkaraṇa-Vanavâsiṃ dvâdaśa-sahasra-sammîtâṃ bhûmiṃ tri-bhôgâbhyantaraṃ bhuñjânaḥ । tad-dêśa-jananîgṛihôpamânê । surâsura-pratishṭhita-liṅga-sahasra-prasiddha-mahasi । vividha-śruti-svara-sammiḷat-tri-sandhyam-abhihanyamâna-ghanâtôdya-nâdôpahata . . . . . . Balipurê nivêsita-skandhâvâraḥ Padmi-Dêvaḥ tat-pura-prasiddha-Hutavaha-pratishṭhitasya। Agnîśvarâbhidhâna-sujana-prasiddha-kaḷâtiśaya-sampanna-pâda-paṅkaja-pûjâ-rachana-chaturaḥ sa daṇḍâdhipaḥ pratidinaṃ taṃ dêvaṃ . . . . tatra sthaḷâchâryya-paramparâ-prasiddhir îdṛiśî ॥

asti Srôtriya-siddhânta-sudhâ-sindhu-kaḷânidhiḥ ।
Kumâraśiva-dêvâkhyaḥ svâgamâchâra-darppaṇaḥ ॥
tasya Vâmaśivaś śishyas sad-âchâra-parâyaṇaḥ ।
kulam êtâdṛiśaṃ lakshmîḥ yênâvâpa muni-śriyâ ॥

sutô Dêvaśivas tasya bhôga-môkshôchita-bratah ।
yas tu sarvva-gunair yyuktô babyas sêbyaḥ priyamvadaḥ ॥

taṃ Dêvaśivam âhûya sa cha Padma-daṇḍâdhipatiḥ । Saka-nripa-saṃvatsaram ârabhya śatâdhika-sahasrôpari sapta-daśamê Ânanda-saṃvatsarê Mârggaśîrsha .... yâṃ Sômavârê byatîpâta-yôgê tasyaiva Agnîśvara-sthaḷasya aṅga-bhôgâdi-samasta-dêva-kâryya ... .tasya Dêvaśiva-paṇḍitasya pâdau prakshâlya pûrvva-prasiddha-pura-kshêtra-rûpâṃ nidhi-nikshêpa-sahitâṃ sthaḷa-vṛittiṃ *râja-râjapursha-yir-vvala n aṅguli-prêkshaṇîyâṃ sarvva-namasyaṃ kṛitvâ dhârâ-pûrvvakaṃ dattavân । tam imaṃ sakala-jana-harshôtkarshaṃ । adhaḥ-kṛitâśêsha-kalmashaṃ dâna-vibhavam avalôkya ।

samara ... . vîras śakti-yuktaḥ kumârô
vijita-ripu-samâjaḥ kâminînâṃ Manôjaḥ ।
bahu-guṇa-maṇi-sindhus sach-charitraika-bandhur
viśada-vitata-kîrttir dhâraṇî-puṇya-mûrttiḥ ॥

api cha ॥

yad-asi-niśita-dhârâ-dâritâri-pramatta-
dvirada-giri-samudyad-dhâtu-dhârâ-pravâhaiḥ ।
samara-bhuvi samantâd varddhitâ vîra-lakshmî-
sulalita-jala-kêḷî-saukhya-sakhyas taṭinyaḥ ॥
sô'yaṃ Ekala-bhûpô'pi kâlê puṇyâtmakê tadâ ।
Agnîśvara-sthaḷaṃ sarvva-namasyaṃ kṛitavân mudâ ॥

tatra pura-kshêtrayôḥ Karuṇâṭa-vâṇyâ sîmâ-prasiddhir îdṛiśî (*here follow details of boundaries and usual final verses*) ôṃ namaś S'ivâya ॥

139

At the same village, on a vîrakal near the pond of the Hosa-maṭha.

svasti śrîmatu bhuja-baḷa-chakravartti Bijjaṇa-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyiuttam ire Banavase-nâḍa daṇḍanâyakaṃ Padmarasana besadiṃ Dakshiṇa-Kêdâra-dêvara pâdârâdhakarum appa Vâmaśakti-dêvara bandiya hiḍidalli Toṇavattiya meṟegâṟa Bâbeya-Nâyaka kâdi-svarggasthan âdalli aḷiya Madukeya-Bâbeya kallan irisi vîra-sâḷan ettisida ॥ śrî

140

On a vîrakal on the bund of the same pond.

svasti śrîmatu Yâdava-chakravartti śrî-vîra-Râmachandra-Râya-vijaya-râjyôdayada 14 neya Târaṇa-saṃvatsarada Chaitra-su 1 Âdivâradandu svasti śrîmatu ubhaya-nânâ-dêśiya-vîra-Baṇañj . pavîṇaṃ Baḷḷigrâmeya chalad-aṅka-Mâdi-Seṭṭiyaru Kuppeya mutti kâdidalli vîra-Meyi-dêvanu yâḷa mêle yâḷa kâdali taḷt iṟidu meṟadu bâḷu-dalegaḷaṃ hiridu sura-ḷôka-prâptan âda ॥ maṅgaḷa mahâ śrîḥ ॥

141

On a stone at the same place.

śrîmach-châru-guṇâmbudhiḥ prakaṭita-prakhyâti-kântâ-patis
tyâgênâtmaja-bhâra-śṛiṅkhaḷa-lasad-. âkhaṇḍita .. .. bhâ- ।
ja-bhava-śrî-vara-Nêṇapâḷaka-manô-Yellâmbikâ-nandanas
sô'yaṃ śrî-gaṇa .. .. lâmbikâ-vallabhaḥ ॥
Byaya-saṃvatsarê prôdyan-mâsê chÂśvîja-nâmani ।
chaturddasyâṃ Bhânuvârê[...]'gamad divaṃ ॥

śrîmad-Yâdava-Nârâyaṇa bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-vîra-Râmachandra-Râyaru râjyâbhyudayada 16 neya Byaya-saṃvatsarada Âśvîja .... Sômavâradandu bhâra-

*So in the original.

sriṅkhaḷavanu Siṃha-dêva-pada ... ... vana-jita .... yakâ sanda Tâtyâ-Nâyakâ Bâla-Mulârâya-Nâyaka hadi .... Nâyaka ....maleya-râya-sthâpanâchâryya Nêṇapâḷa-dêvana sarvvâṅga-lakshmi Yallubâyiya kumâra sakaḷa-guṇa-sampannan appa Gaṇêśvaranu âtana prâṇêśvari Bommâyi kûḍi patibratâ-gunadiṃ agni-pravêśaṃ mâḍi saṅgrâma-raṅgadoḷu svargga-prâptar âdaru maṅgaḷa mahâ śrî

142

At the same village, on a vîrakal near the Tripurântaka temple.

svasti samasta-prasasti-sahitaṃ śrîman-mahâ-pradhânaṃ Eṛeyayaṇa-dâṇakaru Siṅgi-Dêvana mêle naḍedu kâdida || Tripurântakara bâgila Tippu-bôva palambaraṃ kondu sura-lôka-prâptan âda || âtana vîragallu ||

143

On a 2nd stone at the same place.

svasti śrîmat-vîra-Ballâḷa-Dêvara varshada 17 neya Parâbhava-saṃvatsarada Kârttika-ba 1 Sô Baḷḷigâmeyadal uḷḷa Nâgi-Seṭṭi sileya .... keḍisi ...... yâ-Kêtanahaḷḷiyali daḷad-âḷigaroḍane tâge ... taḷt iridu palaraṃ kondu sura-lôka-prâptan âda ||

144

On a 3rd stone at the same place.

ôṃ namaś S'ivâya svasti śrîmat-Kaḷachuryya-chakravartti Âhavamalla-Dêva-varshada Sârvvari-saṃvatsarada Phâlguṇad amâvâse-Sômavâradandu śrîmanu-mahâ-pradhâna anta[ḥ]pura-verggaḍe mahâ-pasâyitaṃ Kêśimayya-daṇḍanâyakaru Banavase-pannirchhâsirama dushṭa-nigraha-śishṭa-prati-pâlanavaṃ mâḍutta mahâ-râjadhâni-Baḷḷigrâmeyalu sukha-saṅkathâ-vinôdadi râjyaṃ geyutta yidda ondu devasaṃ śrîmatu tanna lêṅka vurvvaṭya-birudaran ervvaṭṭi baḍivaṃ Savagaḍada-nâyakara tale-yaṃ kâva birudara gôva vârige tappuva lêṅkara gaṇḍa S'iva-pâda-śêkharaṃ mahâ-Mâhêśvaraṃ taḷâṛa Kêtamalla-Nâyaka-pramukhavâgi Mâyileya bavarakke halaraṃ hêḷalu yelarinda muṅguḷa-dâyavâgi naḍedu yidir-ântaraṃ halaraṃ kondu svâmi-kâryyavaṃ neṛahi sura-lôka-prâptan âdan âtaṅge parôksha-vinayaman avara bhâva Kâḷeya-Nâyakanu maga Mahadêva-Nâyakanu Padmavve-Nâyakitiyuṃ nilisida vîra-sâsana maṅgaḷa mahâ śrî

145

On a 4th stone at the same place.

svasti śrîmatu Yâdava-chakravartti vîra-Ballâḷa-Dêva-varshada 15 neya Krôdhi-saṃvatsara-Chaitra-śuddha 10 Sômavâradandu svasti samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ bâhatara-niyôgâ .... nara-dêvâdhipati samaḷa ...... lakshmî-patig .. yôgyatâ-Yôgandharaṃ pati-kâryya-dhurandharaṃ râya-daṇḍanâtha gaṇḍa-peṇḍâraṃ śrîman-mahâ-pradhânaṃ Gôparasa-daṇḍanâyakaru śrîmatu Banavase-pannirchchhâsirakke râjadhâni Baḷḷigrâmeyamaṃ nâḍavamaṃ dushṭa-nigraha-sishṭa-paripâḷanaṃ mâḍi sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire .... śrîmad-anâdiy-agrahâra-Jambûru-siddhâyake nika.. taḷevi kaṭṭisi maggavaṃ baḍi .. .. nâyakaru teṅka nama .... sabbâya .... dâyav âgadaṃ nâyakâchâryyaṃ kadana-Triṇêtraṃ para-nârî-sahôdaraṃ .... adhikaṃ nuḍida .... nâyakaraṃ ...... Dêvapa-Nâyakaru (*rest illegible*)

146

At the same village, on a pillar in the Anantas'ayana temple.

.... svasti śrî Kaḷachuriya ....chakravartti Tribhuvanamalla Bijja[ṇa-Dêva] Chaitra-sudda 1 Âdityavâra-sûryya-grahaṇa-vyatîpâtadandu Hîrapeya-Nâyakana putra Gajjeya-sâhaṇi

mâḍisida śrî-Guṇḍêśvara-dêvara pûje-punaskârak endu Banavase-nâḍa heggaḍe daṇḍanâyakaṃ Kêsi-mayyaṅgaḷa kaṭṭid-alagu Sûryya-Dêvana putraṃ gôtra-pavitraṃ S'iva-pâda-sêkharaṃ Baḷḷigâveya taḷâṛa Sôveya-Nâyakanuṃ paḷihata-garaṇa ... gaḷuṃ pura-nagaraṅgaḷa sannidhiyoḷ paṭṭaṇada taḷâṛikeya suṅkadâyadoḷage 10 vittiṅgaṃ vettina suṅkamaṃ dhârâ-pûrvvakaṃ mâḍi biṭṭar (*usual final phrases*) S'ivaika-śaraṇaṃ Rêcharasana barepa ||

148

At the same village, on a vîrakal in the gateway of the Kâs'îmaṭha.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
priya-sucharitre bhavya-jana-bândhave ...... sâmi Mâḷi-Se- |
ṭṭiya sati Jaina-dharmmada tavarmmaney â-pati-bhaktiyalli Sî- |
teya negaḷda Timauveya samâna negaḷteye Padmiyarkkan o- |
rmmeye ...... samâdhi-vidhiyiṃ paḍedaḷ sura-lôka-saukhyamaṃ ||

Arhaṃ || svasti śrîmatu Yâdava-chakravartti vîra-Ballâḷa-Dêva-varsada 16 ṟe neya Viśvâvasu-saṃvatsarad uttarâyaṇada saṅkrânti-Pusyad-amâvâse-Âdityavâradandu paṭṭaṇa-svâmi Mâḷi-Seṭṭiyara madavaḷige Padmauve su-chittadiṃ samâdhi kûḍi svargga-prâptey âdaḷu maṅgaḷa mahâ śrî śrî-Vîtarâgâya namaḥ ||

149

At the same village, on a vîrakal in Patel Garjina Channa-Vîrappa's garden.

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjam paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvaru vijaya-râjyam uttarôttarâbhivṛiddhim â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi svasti śrî .... matu Châḷukya-Vikrama-varshada 38 neya Nandana-saṃvatsarada śrîmatu piriya-daṇḍanâyaka Anantapâḷayyana besadi śrîmatu daṇḍanâyaka Gôvindarasaru Banavase-pannirchchhâsiramuma âḷuttam ire śrî ...... daṇḍanâyaka Gôvindarasara basadinde Baḷḷigrâmeya tuṟu pariyalu kâda Kaṇiya-Rêvayya-Nâyakaṃ palambaru maleharaṃ kondu tuṟuvaṃ maguḷchi sura-loka-prâptan âda

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ||

150

At the same place, on another stone.

ôṃ namaś S'ivâya svasti śrîmatu Kaḷachuryya-bhuja-bala-chakravartti râya-Murâri Sôvi-Dêva-varshada 4 neya Khara-saṃvatsarada S'râvaṇa-bahuḷad amâvâsye-Sômavâradandu śrîmatu-râja-guru Vâmaśakti-dêvara putra Dâsi-Seṭṭi Muddauveya maga ...... Holeya-Nâyaka .... daḷḷiyiṃ baruttaṃ Sâliyûra Saṇḍad eḍeyalli paḷambar kkaḷḷa .... nâyakaru baḍa .... tâgey avara kâdi kondu sura-lôka-prâptan âdan âtana vîrav ent endaḍe ||

vṛi || uravariyinda duradoḷu tâgida vîra-dhanurddhararkkaḷaṃ |
tvaritadin echchu kûr-gganegaḷiṃ dhareg ikki karaṃ kaḍaṅgi bhô- |
rggared irad eydi gêṅgaḷane kitt iṟiv aṅkada nâyakarkkaḷaṃ |
surigeyan ântu kondu dhuradoḷ iḷd aḷidaṃ paḍe-mechche Helliga ||

ka || mechch emag end âgasadiṃ | chechcharam iḷitandu kondu pôdar nnaḷavin- |
d achcharaseyar âdaradiṃ | d achcharivaḍe bhû-janaṅgaḷ â-Helliganaṃ ||

Sômôja-Barmmôjana kelasaṃ || maṅgaḷa mahâ śrî

151

At the same village, at the bottom of the Garuḍa-kambha near the gateway.

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tilakaṃ Châḷukyâbharaṇaṃ śrîmat-Trailôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varêśvaraṃ Mahâlakahmî-labdha-vara-prasâdaṃ tyâga-vinôda âyadâchâryyan asahâya-śauryyaṃ gaṇḍara gaṇḍaṃ gaṇḍa-bhêruṇḍaṃ mûṟu-râyâsthâna-kali biruda-maṇḍaḷika-vṛishabha-S'aṅkaraṃ ripu-nṛipa-bhayaṅkaraṃ kaligaḷa mogada kai birudar-âdityaṃ pratyaksha-Vikramâdityaṃ gaṇḍa-kâḷânalaṃ Koṅkaṇa-dallaḷaṃ gaṇḍara Mêru âśrita-jana-kalpa-taru vibudha-santarppaṇaṃ maṇḍaḷika-mukha-darppaṇan ari-maṇḍaḷika-gaja-kaṇṭhîrava Âhavamalla-Dêvana Haṇuvaṃ śatru-kshatrâbdhi-baḍabânaḷaṃ Kaṇagile-vâḍa-dâvânaḷaṃ Kannama-diśâpaṭṭaṃ Duddha-gharaṭṭaṃ jagad-êka-dâni śrîman-mahâ-maṇḍaḷêśvaraṃ Châvuṇḍa-Râyarasara Banavâse-pannirchchâsiramumaṃ Sântaḷige-sâsiramumaṃ Haiveyaynûṟumaṃ paśchima-samudra-paryyantaṃ-baram âḷuttam ire |

śrî-vibhavaṃ prasiddhi-negaḷd-Âhavamalla-mahâ-mahîśanin- |
d âvagam oppe dâna-guṇad unnatiyaṃ neṟe tâḷdi viśva-vi- |
dyâ-vidarg artthamaṃ piridan îva negaḷteya dâniy endu nâ- |
nâ-vidhadinde vaṇṇipud iḷâ-vaḷayaṃ jagadêka-dâniyaṃ ||
Inajane dâni dânigaḷoḷ âtanu munte hiraṇya-dâni varṇ- |
ṇanege hiraṇya-dâna-guṇam ondum ad êguvad endu mechchad o- |
rbbanane hiraṇya-dâni gaja-dâni turaṅgama-dâni divya-va- |
stra-nikara-dâniy endu mahi vaṇṇipud î-jagadeka-dâniyaṃ ||
negaḷda vanîpaka-vrajake râyana koṭṭa podaḷda ponna-râ- |
sigaḷuman unmadêbha-nivahaṅgaḷumaṃ bahu-varṇṇa-vâji-râ- |
jigaḷuman eyde nôḍi manam ikki gaḷillene sattu mâyda lô- |
bhigaḷa pavaṇgoḷal manujar irkk Ajan âdaḍam êṃ samartthanê ||
besanaṃ Traiḷôkymallaṃ besasidan el elê bandapaṃ râyan ant â- |
besanaṃ kaikoṇḍu bhû-maṇḍaḷamum aṟidud im bârad ek irppan end a- |
rbbisidar daṅgar ssuruḷdar mmalepar ahita-sâmantar aḷḷâḍidar nnô- |
ḍi sadiḷdar gGûrjjarar ssañchaḷisidar adhikar Chêra-Chôḷâdi-bhûpar ||
ariyaṅg urkkuḍi ballidaṅge ghaṭa-sarppaṃ gaṇḍu-dôrppaṅge mâ- |
ri raṇârambhige kâḷa-chakram uṟad âtarppaṅg agurbb appa da- |
ḷḷ-uri mârkkoḷva bhaṭaṅge tâṃ baṟa-siḍil dôr-ddarppadind urkki ma- |
chchharipaṅg achchariyiṃ kolalk eḷalda siṃhaṃ gaṇḍa-kâḷânaḷaṃ ||
eḷeyoḷ baḷed adardu diśâ- | vaḷiyan dâṅguḍi maraldu pallavisi nabha- |
sthaḷadiṃ matt attal id êṃ | baḷedudo kîrtti-late gaṇḍa-kâḷânaḷana |

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Châmuṇḍa-Râyarasar sSaka-varsha 969 tteneya Sarvvajit-saṃvatsarada Vaiśâkha-śuddha-daśami-Bṛihaspativâradandu śrîmaj-Jagadêkamallêśvara-Dêvara munte gaṇḍa-bhêruṇḍa-stambhamaṃ nilisi mahâ-tyâgaṃ geydu śrîmad-Anantaśivâchâryyara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Bhêruṇḍêśvara-dêvargge Jiddulig-eḷpattara baḷiya Harva-Garbbûrumaṃ (*here follow details of further gift and their boundaries*) sarvva-namasyaṃ sarvva-bâdhâ-parihâram âgi koṭṭar (*usual final phrases and verses*) mattav î-dêgulada pratibaddhav-âge Kunda-Râjana taṅge Bîchabarasige ûrim mûḍaṇa Bhêruṇḍêśvarada taḷa-vṛitti pulleya-bayala mûḍaṇa pattug-yale Bhêruṇḍa-gaḷeyal koṭṭa gaḷdeya mattar pattu idaṃ pratipâḷisidaṅge pûrvvôkta-Râma-prârtthaneya phala

152

At the same village, on the S'ûla-Brahmayyana-kallu in Kiṭṭadahaḷḷi Channa-Basappa's back-yard.

svasti samasta-bhuvanâśryaṃ śrî-pṛithvî-vallabha mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire tat-tanûbhavaṃ śrîmach-Châḷukya-Gaṅga-Permmânaḍi Vikramâ ... Dêvar Gaṅgavâḍi 96 sâyiramumaṃ dushṭa-nigraha-viśishṭa-pratipâḷanaṃ geyd âḷuttam ire śrî-Ballavarasar pPânuṅgalla kôṭege vijayaṃ geyye śrîmat-Kaḍamba-Satyâśraya-Dêvaṃ Kâṇanûr âḷuttam ire Tuḷuva-Chaṇḍigam ..... beralge veḷeyen endu nuḍidu śrî-Ballavarasar sSatyâśraya-Dêvanu Banavâseya kôṭeyumaṃ Pannirchchhâsiradal pasâya . ..... dêva vṛittiyumaṃ daye geydu koṭṭa beralaṃ kaḍiye S'aka-varsha 981 neya Vikâri-saṃvatsarada Mâga-su 4 Âdityavâradaudu Permmâḷu-dêvâlyakaṃ Tuḷuva-Chaṇḍigaṃ Bhêruṇḍêśvaraman êṛi .. . biḷd êṛina mone-negedu .... sura-lôka-prâtan âdaṃ

153

At the same village, on a stone in the burial ground.

namas tuṅga-śiraś-&c. ||

ôṃ namaś S'ivâya Gaṇapatibhyô namaḥ || svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ mallikâmôdaṃ râya-gaja-kêsari gaṇḍaroḷ gaṇḍaṃ gaṇḍa-peṇḍâraṃ Chôḷôgra-kâḷânaḷaṃ vidagdha-râya .. vitra-guṇa-maṇi ari-râya-taleya karavatta râya-pratâpa .... śauryya-Nârâyaṇaṃ chauvâṇa-Sahasrabâhu .... Dêvara śrîmaj-Jagadêkamalla-Dêva-nâmâdi-samasta-praśasti-sahitaṃ .. siṅga-Dêvar gGhaṭṭadakeṛeya nelevîḍinal sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire Saka-varsha 960 neya Bahudhânya-saṃvatsarada .... Âdityavâradand uttarâyaṇa-saṅkrântiyandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-shaḍ-aṅgôpêta .... śâstra-pârâvâra-pâragar avadâta-kîrtti .... bhayâpahâra ...... kuḷa-samuddharaṇa guṇa-ratna-nidhâna jana ...... Bhâratî-karṇṇapûra Rudrâvatâra .... sarôvara-râjahaṃsa .... kuṇḍaḷa-gaṇḍa-sthaḷa nija-kîrtti-sthagita-nabhas-sthaḷa .... vakhaṇḍana Parbbatavaḷiya Kâḷâmukhara gaṇḍa .... gâveya santati .... śrîmat-Kriyâsakti-paṇḍita-dêvara kâlaṃ karchchi Benakanakoḷada Siddhêśvara-dê .... dêgulava mâḍi î-dêvara gandha-dhûpa-nivêdyakkam alliya vidyârtthi-tapôdhanar-aśanâchchhâdanakk endu Beṇṇeyakeṛeya keḷage kachchhaviya gaḷeyoḷ biṭṭa mattar ppanneraḍumaṃ Benakanakoḷadiṃ paḍuvalu purakke mattav â-gaḷeyoḷ mattar eraḍumaṃ biṭṭar (*rest contains usual final phrases and verses*).

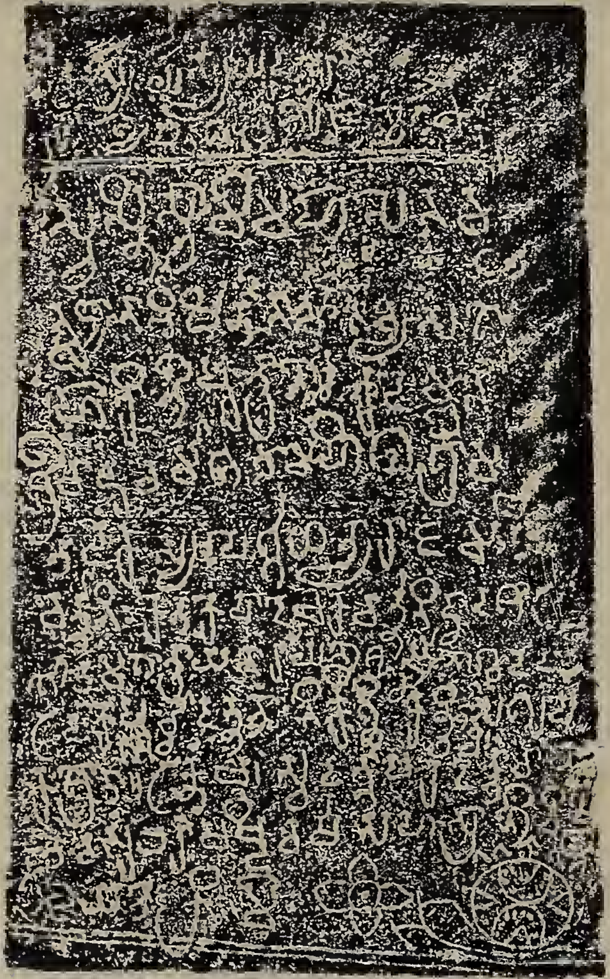
kanda || aṇiviṇi geyd î-dharmman | aṇiyaram aḷidaṅge peratu gatiy ill â-bal- |
kaṇi Vâraṇâsiyal brâ- | hmaṇaruṃ pasugaḷman aḷidan Ajagujig iḷidaṃ ||
aḷipinoḷ î-dharmma .... saman .... teṛe

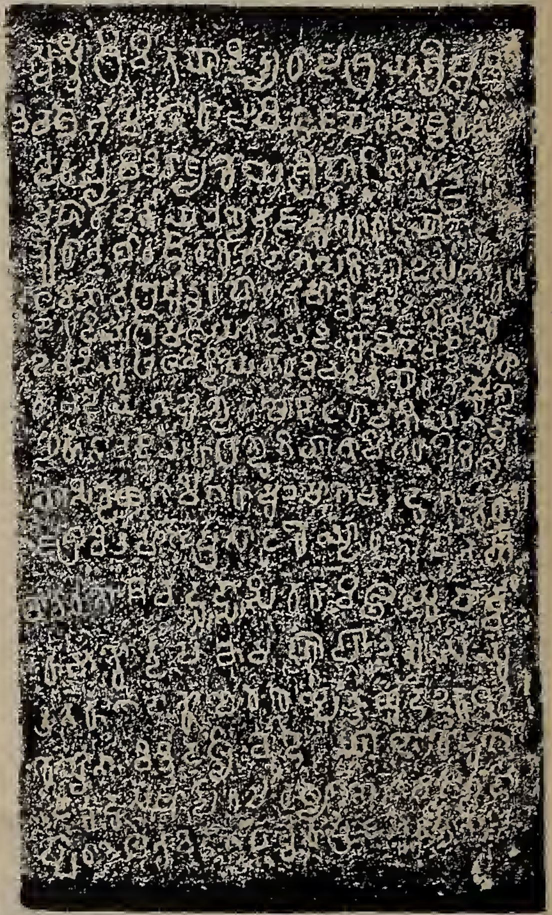
(*rest effaced*).

154

At the same village, on a stone to the north of the gateway of Vanakêhoṇḍada Basappa's temple.

svasti śrî Vinayâditya Râjâśraya śrî-pṛithivî-vallabha mahârâjâdhirâja paramêśvara bhaṭâra pṛithivî-râjyaṃ keye śrî-Pogilli-Sêndraka-mahârâjar Nâyarkhaṇḍamuṃ Jeḷugûr-âḷgeyan âḷuttu Kândarbôr adhikârigaḷ âge periyâ-osageyuṃ alavaṇavuṃ aputraka porudumân viṭṭâr Vaḷḷirggâmeyara Dâsa-ḍiyuṃ Amaliyara dêvaḍiyuṃ Vedevaḷḷiyarâ dêvaḍiyuṃ Alaṃvaḷḷiyarâ-Ravichandanuṃ Sokka-Gâmuṇḍaruṃ Edeya-Gâmuṇḍaruṃ Moḷ...a Maṇiya-Gâmuṇḍaruṃ Nâgavaḷḷiyaruṃ Aṇḍugiyâ gâmiga-ruṃ Nîrilliyâ-Sindera-gâmigaruṃ mukhamu âge eraḍuṃ nâḷke râja-śrâvitam âge prasâdaṃ keydâr idân aḷivon Vâraṇâsiyaḷuḷ sâsira-kavileyuṃ pârvvarumân konda pañcha-mahâ-pâtaka-saṃyutan akkuṃ


TADAGANI STONE (SK. 66)


VANAKE-HONḌA STONE (SK. 154)

idân koḷe îreḷpattaṟuḷaṃ okkaltanaṃ keyvon â-vittidalli veḷeyâde keḍuge idân kâdu salvon parama-kalyâṇa-bhâgigaḷ âppôr nelanuṃ veḷeg â-pârvvaruṃ prajeyuṃ taṇige . . .

156

At the same place, on a vîrakal.

svasti śrîmatu Yâdava-chakravartti vîra-Ballâḷa-Dêva 28 neya varisa Dundumi-savachcharadandu bahuḷad amâse-dîpâḷige eṇṭaneya devasa Âdivâradanduṃ Âgiya-Bommayyana maga Siriṇṇâ .. haḷi huḍida Baleya-daṇṇâyakanu lage-sura ba[ṇ]du Baniyûra bavarada kuḍuva gâḷadali taḷt iṟidu sura-lôka-prâpitan âda âtana tamma Raḍisaḍimu vaḍisida

157

On a 2nd stone.

svasti śrîmatu Châḷukya-Vikrama-varsha mûvatt-êḷaneya Vijayâ-saṃvatsara-S'râvaṇa-bahuḷa .... śrîman-mahâ-pradhâna-vara Kôvaiya-daṇḍanâyaka .... Gôvindarasaru teṅkaṇa-Goggiya mêl etti Kallûraṃ suṭṭa mêle .... kâḷegadalu Ballahana Sirikama-sâhaṇi .... paya-Nâyakan-aḷiya Bopeya-sâhaṇi palavaṃ .... prâptan âda

158

On a 3rd stone.

svasti śrîmatu Kaḷachuryya-chakravartti Âhavamalla-Dêva-varshada 3 neya Sârvvari-saṃvatsarad Kârttika-sudda 1 pâḍiva-Âdivâradandu Mâguṇḍiya S'ivarasamaiya-daṇḍanâya[ka] Tantrahâḷa-Heḷale-Nâyakanaṃ muttikoḷḷuvalli Heḷaya-Nâyakana maga Kêtaman âtana hind ikki halaran ânt iṟidu sura-lôka-prâptan âdan adaṭara gaṇḍa || paṭṭaṇada kuḷa-karaṇi

159

On a 4th stone.

svasti .... kravartti .... yaṇan Âhavamalla-Dêva-varshada 8 neya S'ôbhakṛit-saṃvat-sarada Ashâḍha-bahuḷa-pañchamî-Sômavâradandu ...... yana maga Vîraṇana tamma Poḍaleya handi-bêṭeya pôdalli kalitanaṃ berasi taḷt iṟidu sura-lôka-prâptan âda

160

On a 5th stone.

svasti śrîman-mahâ-maṇ ḍaḷêsvaraṃ Châmuṇḍa-Râyarasar Banavâse-pannirchchhâsiramaṃ sukhadiṃ âḷuttaṃ ire 968 neya Vyaya-saṃvatsarada Mârggasira-sudda 5 ...... vâradandu râjadhâni-Balligâ-veya Seṭṭi .... yana aḷiya Sovuḷêra-Nâgadêvaya .. ... giyabbe-seṭṭitiyu tamma ....

161

On a 6th stone.

svasti śrîmatu nija-bhuja-chakravartti Sanivâra-siddhi Giridurgga-malla chalad-aṅka-Râman êkâṅga-vîraṃ Bijjaṇa-Dêvara vijaya-râjyadalli Banavase-nâḍaṃ Kariya-Kêsimayyan-âḷikeyalli tatu-samayadalli Bandaḷikeg etti naḍe lalli Âgarakka-Nâgaṇṇan âḷutanavaṃ mâḍi sura-lôka-prâptan âda

162

On a 7th stone.

ôṃ namaś S'ivâya || svasti samasta-praśasti-sahitaṃ śrîmatu Kaḷachuryya-bhuja-baḷa-chakravartti Bijjaṇa-Dêva mûṟaneya Bahudhânya-saṃvatsarada Bhâdrapada-bahuḷa 14 Maṅgaḷavâradandu

Dâsimeyana maga Kêtaṇa Baḷḷigrâmeya tuṟuvam magurchchi sura-lôka-prâptan âda dêvara-dêvana kûḍida ||

jitêna labhyatê lakshmîḥ &c. ||

164

At the same village, on the flooring stone in front of the Sîtâ temple in Sîtekoṇa.

svasti śrîmach-Châḷukya-pratâpa-chakravartti-Jagadêkamalla-Dêva-varshada 11 neya Vibhava-saṃvatsarada Phâlguṇa-śuddha-êkâdasî-Âdivâradandu śrîmatu-Brahma-Kshatriyârnnavôtpanna Bihila-gôtrada Bhukshi-Nâyakara sutaṃ Tihuṇa-Nâyakaru Gôvindapurada pañchaviṃśati Nârâyaṇa-dêvara Brahmapurigaḷa kayyal agnishṭhagege koṭṭa gadyâ 1 ṟa vṛiddhiyal mahâjanaṅgaḷ â-chandrârkkaṃ naḍasuvaru S'rîvatsa-gôtrada daṇḍanâyaka-Bammarasana tammaṃ Basavarasa koṭṭa ga 1 Baytaleya Sôvarasa koṭṭa ga 1 Vaishṇava-Pandâḍa-Nâyaka koṭṭa ga 1 ivaṟa vṛiddhiyal agnishṭhageyaṃ naḍasuvaru Jalagin-adhikâri Sôvarasa koṭṭa gadyâ 1 ṟa vṛiddhiyalu Brâhmaṇargge gandhava mahâjanaṅgaḷ â-chandrârkkaṃ naḍasuvaru (*usual final phrases*).

165

At the same place.

svasti śrîmach-Châḷukya-pratâpa-chakravartti-Jagadêkamalla-Dêva-varśada 12 neya śrî-S'ukla-saṃvatsarada Vaiśâkha-bahuḷa-amâvâsye-Sômavâradandu śrîman-mahâ-pradhânaṃ sênâdhipati Banavase-nâḍa herggaḍe-daṇḍanâyakaṃ kumâraṃ Bhûlôkamalla-Dêvarasara sandhi-vigrahiy Âcharasaru Gôvindapurada pañchaviṃśati Nârâyaṇa-dêvara Brahmapurigaḷa kayyalu parvva-parbbada sauparṇṇada tâmbûḷakke biṭṭa gadyâṇa 1 ṟa vṛiddhiyal mahâjanaṅgaḷ â-chandrârkkaṃ naḍasuvaru ||

166

At the same place.

svasti śrîmach-Châḷukya-Vikrama-chakravartti-Tribhuvanamalla-Dêva-varshada ?13 neya Âṅgira-saṃvatsarada Vaiśâkha-bahuḷa 11 S'ukravâradandu śrîman-mahâ-pradhânaṃ Bhivaṇayya-daṇḍanâyakara marmmaṃ mahâ-pradhânaṃ sênâdhipati sâvâsigaḷ-adhishṭhâyakaṃ Banavase-nâḍa herggaḍe-daṇḍanâyakaṃ Malli-Dêvarasara mâvaṃ madhya-dêśi-mahâ-pradhânaṃ sandhi-vigrahi Kâlaḍi-tombbattâṟaṟa Chavuṇḍahaḷḷiya Dêvappeya-Nâyakara marmma Kiṟugêriya mahâ-prabhu Chavuṇḍarasar śrîmach-chaturvviṃśati-Jalaśayana-dêvaralli ubhayêkâdaśiyal 2 r Brâhmaṇara agrâsanakke koṭṭa gadyâṇa 1 ṟa vṛiddhiyalu mahâjanaṅgaḷu chandrârkka-târaṃ-baraṃ naḍasuvaru || avaṟa putraṃ Maiḷugi-Dêva Jalaśayana-dêvara śikhege devasa 2 ḍ sêvantî-pushpakke koṭṭa . 1 ṟa vṛiddhiyalu mahâjanaṅgaḷu chandrârkkaṃ-baraṃ naḍasuvaru || maṅgaḷa mahâ śrî śrî

167

At the same village, on a stone in Gurupâdappa's field.

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1652 ya Sâ[illegible] . . saṃ-Mâgha-śu 10 yallu Garajina S'ânta-Oḍêra mâvina-tôpaṃ mane . . . . naḍasuva dharmmakke â-chandrârkkam astu

168

At the same village, on a stone in the Jakkavvana maṭṭi.

namas tuṅga &c., ||

svasti samasta-praśasti-sahitaṃ śrî-Yâ . . . . chakravartti vîra-Ballâḷu-Dêva-varshada 11 neya . . khi-saṃvatsarada Chaitra-su 13 Sômavâ[ra]dandu śrîmad-râjadhâni-Baḷigrâmeya . . . .

hâri Honnugundada Chandi-Seṭṭi Jakkiya ..... ḷadiṃ teṅkalu gabde kamma 10 maṃ Ammêśvara ... vara nivêdyakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhâ .. kaṃ Pañchamaṭha .. maṭha Bhêruṇḍêśvarad âchâryyar mMûliga-Pâdaśiva-dêvara kâluṃ karchchi .. .. dhârâ-pûrvvakaṃ mâḍi biṭṭar (*usual final phrases*).

169

At the same village, on a stone in Baḷḷi-Kâḍappa's field.

svasti śrî bhuvanâśrayaṃ sakaḷa-prithvî-vallabhaṃ râja-râ- |
ja-stutyaṃ paramêśvaraṃ parama-bhaṭṭâraṃ nijâtyugra-tê- |
jas-tigmâṃśu Chaḷukya-chakri.. .. Satyâśrayâdhîśa-vaṃ- |
śa-stômârṇṇava-pârijâtan adaṭaṃ Traiḷôkyama ... paṃ ||
Âdi-nṛipa-charitan akhiḷa-vi- | nôdade râjyaṃ geyuttam irdda sukha .... |
[Kâda]ravaḷḷiya viḍino- | ḷ âdaradiṃ sârvvabhauman Âhavamallaṃ ||
anatôddṛiptâri-.. pâḷaran adaṭaled âṭandu jîy ayya bâpp emb- |
inegaṃ pâdânata-Kshatriya ...... doḷ kayyan ittaṃ .... |
anituṃ dig-danti-dantam-baram esed ire nishkaṇṭakaṃ .. viśvâ- |
vaniyaṃ Traiḷôkyamalla-kshitipati sukhadiṃ santam âḷuttam irddaṃ ||
...... pâdâmbuja-madhu- | karan ene Sahavâsi H...na-Chaṭṭaṃ negardaṃ |
dharaṇiyo .. kula-vadhu | Girisuteg eṇe Nâgiyakkan abaḷâ-tiḷakaṃ ||
vineyada .... satyada tavarmmane châgada janma-bhûmi mân- |
tanad erevaṭṭu mikk arita .... oḷpina ratna-râśi rû- |
pina nidhi .. neṭṭane kulâṅgane Mâdana chitta |
jana-nuta Nâgiyakkan abaḷâ-janadoḷ nava-ratnam allaḷê ||
aḍuv eḷe .... besan allade peṇḍatig uṇṭu dushṭaraṃ |
kiḍisuva śishṭaraṃ porevan ugra . . appa nâḍa-per- |
ggaḍetanam ant adan taḷedum Âhavamallana chitta-vṛittiyo .. |
.... enalke pôlva narar âr ggaḷa Bâppure Nâgiyakkanaṃ ||
kanda || negaḷdirdda Baḷḷigâveyo- | ḷ agaṇya-puṇyâtme Nâgiyakkaṃ Târâ- |
Bhagavatiyaṃ mâḍisidaḷ | .. lalanâ-vilâsa-mukha-maṇḍaneyaṃ ||

vachanaṃ || antu .., nna mâḍisida ...Bhagavatig archchana-pûjanâ-nimittakam endu khaṇḍa-sphuṭita-jî....... du chakravarttige binnapaṃ geydu Paramêśvara-datti .. .. 989 neya Plavaṅga-saṃvatsarada S'râvaṇa-.......... prabha Bauddha-bhaḷârara kâlaṃ karchchi dhârâ-pûrbba .. ... Pañchamaṭha-sthâna (*here follow usual final phrases and verses*) sênabôva Châvuṇḍamayyaṃ baredaṃ śâstra-karmmi Châvuṇḍôja khaṇḍarisidaṃ ||

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On a stone at the same place.

svasti śrî bhuva..âśrayaṃ sakaḷa-pṛithvî-vallabhaṃ râja-râ- |
ja-stu... ...... varaṃ parama-bhaṭṭâra(ka)ṃ nijâtyugra-tê- |
jas-tigmâṃśu Chaḷukya-chakri negaḷd â-Satyâśrayâdhîśa-vaṃ- |
śa-stômârṇṇava-pârijâtan adaṭaṃ *Trailôkyamalla-bhûpaṃ ||
Âdi nṛipa-ch..itan akhiḷa-vi- | nôdade râjyaṃ geyuttam irdda sukhadin â- |
Kâdaravaḷḷiya biḍino- | ḷ âdaradiṃ sârbbabhauman Âhavamalla ||
anatôddṛiptâri-[..]pâḷaran adaṭaled âṭandu jîy ayya bâpp emb- |
inegaṃ pâdânata-Kshatriya-tati-besadoḷ kayyan iṭṭa .. . |

*So in the original.

anitum dig-danti-dantam-baram esed ire nishkantakam mâdi viśvâ- |
vaniyam Trailôkyamalla-kshitipati sukhadim santam âluttam irddam ||
sandam Trailôkyamallam bhavani gede gajârûdhan âdâgal allâ- |
didan Indram maggidam Pâvakan adaridan ugrântakam berchchidam dai- |
tya-durâtmam Vârdhinâtham nadugidan Anilam sukkidam Yakshan ull-al- |
kidan Îśam bhîtiyindam bedarindan ene mârâmpar âr bhûmipâlar ||

tat-pâda-padmôpajîvî samasta-prasasti-sahitam śrîman-mahâ-pradhânam sâvâsigal-adhishthâyakam Bedarigupe-bhandâri sarbbâdhyaksham dandanâyakam Rûpa-bhattayyangalu vadda-râvulamumam hadinent-agrahâramumam dushta-nigraha-śishta-pratipâlanam mâduttam irddu negald irdda Balligâveyalu śrîmatu Jayanti pra-Bhauddha-vihâravam* mâdisi tavageyum tamma mâdisida Târâ Bhagavatiya śrî-Kêśava-dêvara Lôkêśvara-dêva Bauddha-dêvara alliya samasta-parivâra-dêvara archchana-pûjanâ-nimittakkam mêle khanda-sphutita-nava-karmmakkam yôginiyara kusaliyara sanyâsigala âhâra-dânakkam Saka-varushada 986 Viśvâvasu-samvatsarada Mârggaśira-śuddha-tadige-Brihaspativâradandu chakravarttige binnapam geydum Paramêśvara-datti sarbba-namasyavâgi Jiddulige-nâd-olage Harige Mundase Balligâveya-nagara-Pañchamatha-sthânav olagâgi Râmêśvara-dêvara haduvana Annigattina kelage kachchhaveya galeyalu gadde mattar âru (*rest contains details of boundaries and final phrases and verse*).

171

At S'irêhalli (same hobli), on a stone in front of the Kallêśvara temple.

ôm namas S'ivâya

namas tunga &c. ||

êkô dêvas sa jayati S'ivah kêvala-jñâna-mûrtti
*.. .. .. .. tri-bhuvanam idah yadri-bhûta-prapañcha |
yat kûta-stham ...avinâ-bhâva-sambandha-yôgât
miśrîbhûtam tad akhila-jagaj-janma-bîjam namâmi ||

svasti samadhigata-pañcha-mahâ-śabda mahârâjâdhirâjam Kâlâñjana-pura-varâdhîśvaram suvarnna-vrishabha-dhvajam damaruga-tûryya-nirghghôshanam Kalachûriya-kula-kamala-mârttandam kadana-prachandam mâna-Kanakâchalam subhatar-âdityam kaligal-an .. sam gaja-sâmanta śaranâgata-vajra-pañjaram pratâpa-Lankêśvaram para-nârî-sahôdaram ... vâra-siddhi Giridurgga-malla chalad-anka-Râma vairîbha-kanthîrava nissanka-mallan ity-â[dy]-akhila-nâmâ...... virâjitam appa śrîmad-bhuja-bala chakravartti râya-Murâri Sôvi-Dêvam Kalyânada nele .. ... sukha-sankathâ-vinôdadim râjyam geyvuttam ire ||

ade sênânîka-matta-dvirada-ghana-ghatâ .. ... ninâdam |
ade sênânîka-yôdha-prabala-bala-dhanur-ddanda-tankâ-ninâdam |
ide sênânîka-vâji-prakara-kara .. .... sanghatta-ghôsham |
kadanakk eytanda Sôma-kshitipatiy enutam bhîtiyim gûdu gonda . ||

.. .. samadhigata-pañcha-mahâ-śabda mahâ-mandalêśvaram Banavâsi-pura-varâdhîśvaram Jayantî-Madhu .. ... labdha-vara-prasâda mrigamadâmôda Triyaksha-kshumâ-sambhavam chaturâśîti-nagarâdhî ...... lôchanam chatur-bbhuja jagaddhitâshtâdaśâśvamêdha-dîkshita Himavad-[gi]rîndra-rundra-śikhari .. ... sthâpita-sphatika-śilâ-stambha-baddha-mada-gajêndra-mahâ-mahimâ-bhirâmam Kâdamba-chakri .. ... ra-varmma-mahâ-mahîpâla-kula-bhûshanam permmatti-tûryya-nirghghôshanam śâkhâ .. .. virâjamâna-mânôttunga-simha-lâñchhanam dattârtti-kâñchana samara-

*So in the original.

jaya . . ... barâbharaṇaṃ mârkkoḷvavara gaṇḍa pratâpa-mârttaṇḍa maṇḍaḷika . . . . nâmâvaḷî-virâjitam appa śrîmanu mahâ-maṇḍaḷêśva . . . . pannirchhâsiramumaṃ sukha-saṅkathâ-vinô-dadi râ . . . . [pa]dmôpajîvi ||

khaṇḍa-kapâḷav ântari-kapâḷav urasthaḷâ . . . . |
. . . . niṭilâgni-viḷôchanav iṭṭ . . ôchana . . . . |
cha . . . . si . . . . |
maṇḍaḷa-nâtha maṇḍaḷika-Bhairavan emba . . . . dharitri . . ||

. . . . dhyâna-dhâraṇa-mônânushṭhâ. . . . . Nâgarâsi-paṇḍita-dêvara putra . . . .
. . . . kêsvara-paṇḍita-dêvargge . . . . neya . . . . Dêv-arasaruṃ samasta-parigrahaṃ . . . . erada hiṭṭuḳâṟaruṃ Kêti-Seṭṭiyuṃ . . . . mundaṇa makkiya-bayaloḷage . . . . dêvarige gadde kamma 50 kôḍiya Sômanâ. . . . .
. . . . Sômanâtha-dêvarige kalu-vesake biṭṭa gadde matta . . . .

172

At the same village, on a vîrakal in front of the Âñjanêya temple.

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-[pra]tâpa-chakravartti śrî-Râmachandra[. .] jyada 3 ṟa neya Bhâva-saṃvatsarada Chaitra-bahuḷa 10 Sô. . . . . navaru . . leyahaḷḷiya haydu Bevuḍa-Gauḍa Bachcha-Gauḍa . . . . mummari-daṇḍamaṃ neṟeya konḍuhôhali Aḷateya Mâcheya-Nâya-kanu aḍaba . . . . kâdi halabarumaṃ sura-lôka-prâpta . . . . yavaru gauḍu-samasta-praje-gaḷu hanneraḍu . . . . kâdi kundirddu keyi kamba 5 . . . .

173

At Mallênahaḷḷi (same hobli), on a stone in front of the Kallêśvara temple.

ôṃ namaś S'ivâya

namas tuṅga &c. ||

svasti śrîmatu Yâdava-chakravartti-Ballaḷa-Dêva-varisada hanneraḍaneya Kâḷayukta-saṃvatsarada Bhâdrapada-bahuḷa-daśamî-Budhavâradandu śrîmatu sarvva-namasya anâdiy-agrahâraṃ Chikka-Keṟe-yûra baḷiya bâḍada Malleyanâyakanahaḷiya śrîmanu mahâ-maṇḍaḷêśvaraṃ Chaṭṭarasa-Dêvan iṟidu turuvaṃ konḍuhôhalli â-haḷiya Hôcha-gavuṇḍa taḷt iṟidu halaraṃ kondu tuṟuvaṃ magurchchi sura-lôka-prâptan âda

Chaṭṭa-Jîyan idiran adirade |
kaṭṭ-âḷugaḷaṃ taḷut iṟidu geludu jaṭṭigana |
bâḷu magan enutaṃ nali- |
nalid oyidaru surâṅganeyaru dêva-lôkakke ||
nelam ellaṃ maṟuvakkam âgi maguḷpaṃ tann âyadiṃ nôḍe mâr- |
vvalam ellaṃ tale . . . . tâge bharadiṃ Hôchaṃ-gavuṇḍam mahâ- |
baḷan ugrântakan-andadinde palaraṃ pêsêḷe kond ikki mey- |
gali sâsirvvaran eyde mechchisi Surêndrâvâsamaṃ porddidaṃ ||
jitêna &c. ||

175

On a stone near the same temple.

svasti śrîmat-pratâpa-bhuja-baḷa-Siṅghaṇa-chakravartti-Vihaḷa-Dêva-varshada hadinâṟaneya Chitra-bhânu-saṃvatsarada Pâlguṇa-bahuḷa 8 Sômavâradalu śrîmad-anâdiy-agrahâraṃ Chikka-Kereyûra baḷiya bâḍa Malleyanâykanahaḷḷiya Mâdara-Masaṇiganu teṅkaṇa-Nâyakaru kari-śileya hâydu tu-

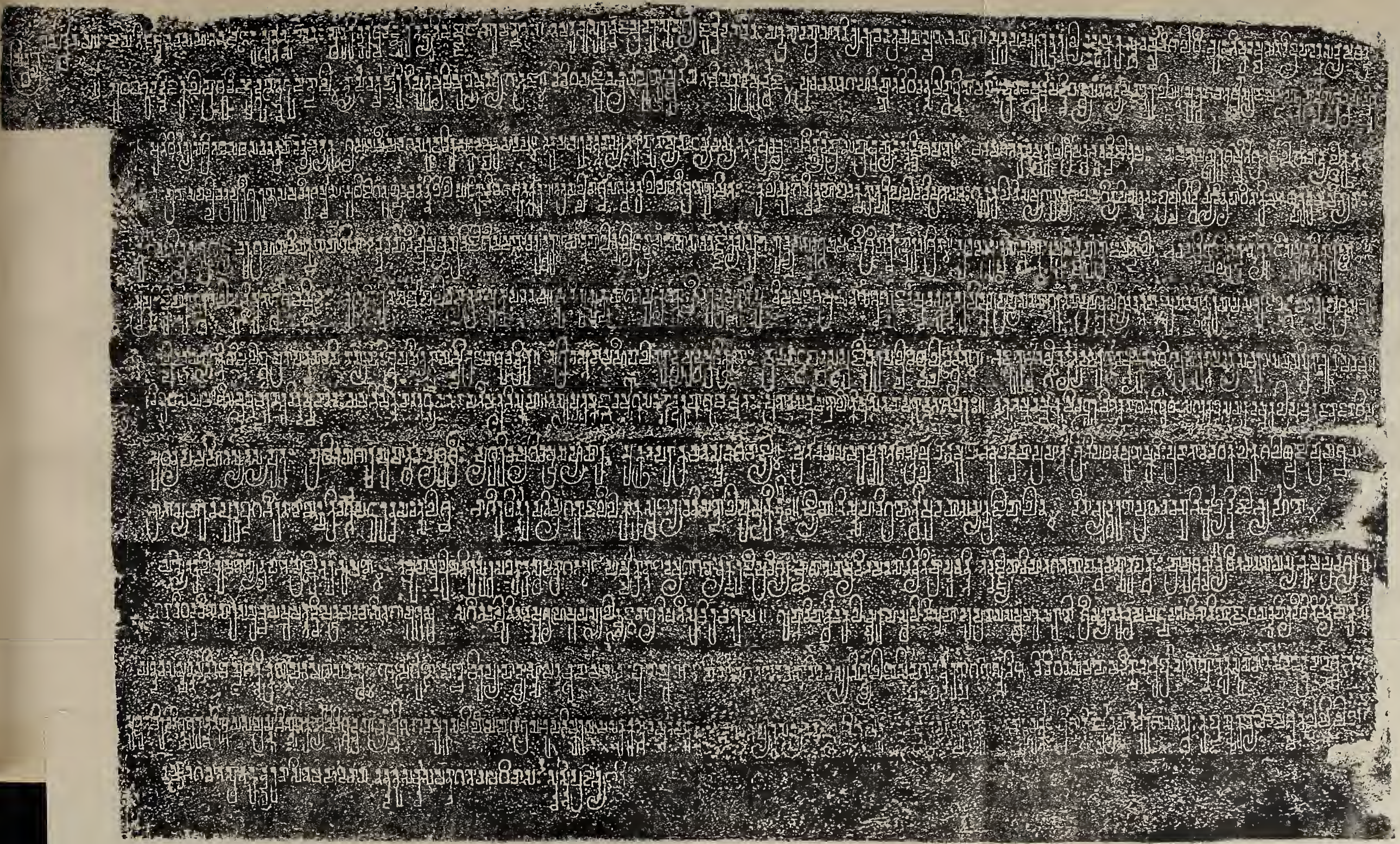
ruvam konḍuhôhâga â-Masaṇiganu tâgi taḷt iṟidu palaram koudu tuṟuvam maguḷchi sura-lôka-prâptan âda || śrîmatu aśêsha-mahâjanaṅgaḷu . . . . . . samasta-prajegaḷu mukhyavâgi Ba . . Gavuḍarn avana . . ttaru-Gavuḍarige . . ga 1 . . keṟeya keḷage . . . . bittaru

176

At Tâḷagunda (same hobli), on a pillar in front of the Praṇavês'vara temple.

siddham namaś S'ivâya

jayati viśva-vêda-saṅghâta-niśchitaika-mûrttis sanâtanaḥ
Sthâṇur indu-raśmivach-chhurita-dyutimaj-jaṭâ-bhâra-maṇḍanaḥ |
tam anu bhûsurâ dvija-pravarâs Sâma-rg-Yajur-vêda-vâdinaḥ
yat-prasâdas trâyatê nityam bhuvana-trayam pâpmanô bhayât ||
anupadam Surêndra-tulya-vasush Kâkusthavarmmâ viśâla-dhîḥ
bhûpatish Kadamba-Sênânîr Bṛhad-anvaya-vyôma-chandramâḥ |
atha babhûva dvija-kuḷam prâṃśu-vicharad-guṇêndv-aṃśu-maṇḍaḷam
try-ârsha-vartma Hâritî-putram ṛishi-mukhya-Mânavya-gôtra-jam ||
vividha-yajñâvabhṛitha-puṇyâmbu-niyatâbhishêkârdra-mûrddhajam
pravachanâvagâha-nishṇâtam vidhivat-samiddhâgni-sômapam |
praṇava-pûrvva-shaḍ-vidhâdhyayanânardyamânântarâlayam
akṛiśa-châturmmâsya-hômêshṭi-paśu-pârvvaṇa-śrâddha-paushṭikam ||
atithi-nitya-saṃśritâvasatha-savana-trayâvandhya-naityakam
gṛiha-samîpa-dêśa-saṃrûḍha-vikasat-kadambaika-pâdapam |
tad-upachâravat tadâsya tarôs sânâmya-sâdharmyam asya tat
pravavṛitê satîrtthya-viprâṇâm prâchuryyatas tad-visêshaṇam ||
êvam âgatê Kadamba-kulê śrîmân babhûva dvijôttamaḥ
nâmatô Mayûraśarmmêti śruta-śîla-śauchâdy-alaṅkṛitaḥ |
yaḥ prayâya Pallavêndra-purîm guruṇâ samam Vîraśarmmaṇâ
adhijighâṃsuṟ pravachanam nikhila-ghaṭikâm vivêśâśu-tarkkakaḥ ||
tatra Pallavâśva-saṃsthêna kalahêna tîvrêṇa rôshitaḥ
Kali-yugê 'sminn ahô bata kshatrât paripêlavâ vipratâ yataḥ |
guru-kulâni samyag ârâddhya śâkhâm adhîtyâpi yatnataḥ
brahma-siddhir yyadi nṛipâdhînâ kim ataṟ param dushkham ity ataḥ ||
kuśa-samid-dṛishat-srug-âjya-charu-grahaṇâdi-dakshêṇa pâṇinâ
udvavarha dîptimach chhastram vijigîshamâṇô vasundharâm |
yô' anta-pâlân Pallavêndrâṇâm sahasâ vinirjjitya saṃyugê
addhyuvâsa durggamâm aṭavîm S'rîparvvatântâra-saṃśritâm ||
âdadê karân bṛihat-Bâṇa-pramukhât bahûn râja-maṇḍalât
êvam êbhiṟ Pallavêndrâṇâm bhṛikuṭî-samutpatti-kâraṇaiḥ |
sva-pratijñâ-pâraṇôtthâna-laghubhish kṛitârtthaiś cha vêshṭitaḥ
bhûshaṇair ivâbabhau balavad-yâtrâ-samutthâpanêna cha ||
abhiyuyukshayâgatêshu bhṛiśam Kâñchî-narêndrêshv arâtishu
vishama-vêśa-prayâṇa-saṃvvêsha-rajanîshv avaskanda-bhûmishu |
prâpya sênâ-sâgaram têshâm prâhan balî śyênavat tadâ
âpad-annân dhârayâmâsa bhuja-khaḍgam ânatty-apâśrayaḥ ||
Pallavêndrâ yasya śaktim imâm labdhvâ pratâpânvayâv api
nâpyarhau niśśrêyasîty uktvâ yam mitram êvâśu vavrirê |
saṃśritas tadâ mahipâlân ârâddhya yuddhêshu vikkramaiḥ
prâpa paṭṭa-bandha-sampûjâm kara-pallavaiṟ Pallavair ddhṛitâm ||



TÂLGUNDA PILLAR INSCRIPTION—SHIKARPUR No. 176.

prâpa paṭṭa-bandha-sampûjâṃ kara-pallavair Pallavair ddhṛitâṃ ‖

bhaṅgurôrmmi-valgitair nṛityad-Amarârṇṇavâmbhash-kṛitâvadhiṃ
Prêmârântâm ananya-sañcharaṇa-samaya-sthitâṃ bhûmim êva cha ।
vibudha-saṅgha-mauli-sammṛishṭa-charaṇâravindash Shaḍânanaḥ
yam abhishiktavân anudhyaya Sênâpatiṃ Mâtṛibhis saha ॥
tasya putrash Kaṅgavarmmôgra-samarâddhvara-prâṃśu-vêshṭitaḥ
praṇata-sarvva-maṇḍalôtkṛishṭa- sita-châmarôddhûta-śêkharaḥ ।
tat-sutash Kadamba-bhûmi-vadhû-rachitaika-nâthô Bhagîrathaḥ
Sagara-mukhyas svayaṃ Kadamba-kula-prachchhanna-janmâ janâdhipaḥ ॥
atha nṛipa-mahitasya tasya putraḥ
prathita-yaśâ Raghu-pârtthivaḥ pṛithu-śrîḥ ।
Pṛithur iva pṛithivîṃ prasahya yô'rîn
akṛita parâkramatas sva-vaṃśa-bhôjyâṃ ॥
prati-bhaṭa-(ya) samarêshv arâti-śastrô-
llikhita-mukhô' bhimukha-dvishâṃ praharttâ ।
śruti-patha-nipuṇash kaviḥ pradâtâ
vividha-kalâ-kuśalar prajâ-priyaś cha ॥
bhrâtâsya châru-vapur abda-gabhîra-nâdô
môksha-tri-vargga-paṭur anvaya-vatsalaś cha ।
Bhâgîrathir nnarapatir mṛiga-râja-lîlaḥ
Kâkustha ity avani-maṇḍala-ghushṭa-kîrttiḥ ॥
jyâyôbhis saha vigrahô' rtthishu dayâ samyak prajâ-pâlanaṃ
dînâbhyuddharaṇaṃ pradhâna-vasubhir mukhya-dvijâbhyarhaṇaṃ ।
yasyaitat-kula-bhûshaṇasya nṛipatêḥ prajñôttaraṃ bhûshaṇaṃ
taṃ bhûpâsh khalu mênirê sura-sakhaṃ Kâkustham atrâgataṃ ॥
gharmmâkrântâ iva mṛiga-gaṇâ vṛiksha-râjiṃ praviśya
chchhâyâ-sêvâ-mṛidita-manasô nirvṛitiṃ prâpnuvanti ।
tadvaj jyâyô-vihata-gatayô bândhavâs sânubandhâḥ
prâpuś śarmmâvyathita-manasô yasya bhûmiṃ praviśya ॥
nânâ-vidha-draviṇa-sâra-samuchchayêshu
matta-dvipêndra-mada-vâsita-gôpurêshu ।
saṅgîta-valgu-ninadêshu gṛihêshu yasya
Lakshmy-aṅganâ dhṛitimatî suchiraṃ cha rêmê ॥
Guptâdi-pârtthiva-kulâmburuha-sthalâni
snêhâdara-praṇaya-sambhrama-kêsarâṇi ।
śrîmanty anêka-nṛipa-shaṭpada-sêvitâni
yô' bôdhayad duhitṛi-dîdhitibhir nṛipârkkaḥ ॥
yan daiva-sampannam adîna-vêshṭaṃ
śakti-trayôpêtam athâsanasthaṃ ।
śêshair ggunaiḥ pañchabhir apy asâddhyâs
sâmanta-chûḍâmaṇayaḥ praṇêmuḥ ॥
say iha bhagavatô Bhavasyâdi-dêvasya siddhy-âlayê
siddha-gândharvva-rakshô-gaṇais sêvitê ।
vividha-niyama-hôma-dîkshâ-parair brâhmaṇais
snâtakais stûyamânê sadâ mantra-vâdaiś śubhaiḥ ।
sukṛitibhir avanîśvarair âtma-niśrêyasaṃ prêpsubhis
Sâtakarṇṇyâdibhiś śraddhayâbhyarchchitê ।

idam uru-salilôpayôgâśrayaṃ bhûpatish kârayâmâsa
Kâkustha-varmmâ taṭâkaṃ śubhaṃ ||
tasyaurasasya nava-saukhya-viśâla-kîrttêḥ
paṭṭa-trayârppaṇa-virâjita-châru-mûrttêḥ |
śrî-S'ântivarmma-nṛipatêr vvara-śâsana-sthaḥ
Kubjas sva-kâvyam idam aśma-talê lilêkha ||

namô bhagavatê Sthânakundûra-vâsinê Mahâdêvâya nandatu sarvva-samantâgatô'yam adhivâsaḥ svasti prajâbhya iti ||

177

On a small pillar in front of the same temple.

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ Jagadêkamalla śrîmaj-Jayasiṃha-Dêvara râjyam uttarôttarâbhivṛiddhige saluttam ire Saka-varisha 950 neya Vibhava-saṃvatsarada Pushya-śuddha 1 Sômavârav-uttarâyaṇa-saṅkrântiyandu. śrîmad-anâdiy-agrahâra Sthânakundûra mûvattirchchhâsiraṃ sakalam irdu śrî-Praṇamêśvara-dêvara gaḍimbada gaḷeya pramâṇu mâru hanneraḍu â-chandrârkka-târam-baraṃ naḍevantâgi mâḍida dharmma (*usual final phrases*).

178

On a stone in front of the same temple.

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabhaṃ mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhiy â-chandrârkka-târam-baraṃ saluttam ire || svasti samasta-bhuvana-saṃstûyamânâśêsha-lôkaika-pitâmaha-hiraṇya-garbbha--Brahma--saṃsthâpita-śrîmat-traiḷôkya-nâtha-Praṇamêśvara-dêvâdhishṭhita-viśishṭâgrahârâdhîśvarar Ahichchhatra-samâgatar ddvâdaśa-sahasrâgnihôtra-parivṛita-dvâttriṃśat-sahasra-saṅkhyâ-samêtar yama-niyama-guṇôpêtaru Brahmêndra-Chandra-Yamâgni-pratishṭhita--pañcha-mahâ-liṅga-sannihita-puṇya--tîrtthôdakâvagâhana-pavitrîkṛita-gâtrar dharâmara-sat-pâtrar mMayûravarmma-nṛipasyâshṭâdaśâśvamêdhâdhvara-dakshiṇôpalabdha-chatuś-chatvâriṃśad-uttara--śata--grâmâdhishṭhâyakar ssandigdha--vipuḷa--dharmma--nirṇṇâyakar anêka-yajñâvabhṛitha-puṇyâmbu-niyatâbhishiktârddra-mûrddhajar mMahâvîra-vêdi-dhvajar Brahma-râja-sabhâ-pûjâgra-grâhigaḷ âśrita-jana-manô-rañjita-phala-dâyigaḷu vêda-vêdâṅgôpâṅga-mîmâṃsâdi-śâstra-shaṭ--tarkka-smṛiti--purâṇa-kâvya-nâṭaka--vishaya--sarôjinî-bhâskarar budha-hṛidaya-kumuda-vana-mukuḷa-nikara-vikasita-sudhâkararu dambha-darpa-krôdha-lôbha-mada-mâtsaryya-durvvishaya-durita-guṇa-dûraru sishṭêshṭâ-janâdhâraru śarat-samaya-śubhrâbhra-dugdhârṇṇava-Rajata-giri-himakaranibha-viśada-yaśô-râsigaḷ vidvaj-jana-ratna-râśigaḷu naya-vinaya-saujanya-satya-śauchâ-châra-dhairyya-maryyâdâdi-guṇa-Himâlayar ddvija-kuḷa-kamaḷa-vana-kamaḷâlaya-Kuntaḷa-vishay-âṅganâ-lalâma-khachita-ratnar shaṭ-karmma-nirataru śrauta-smârtta-dharmmânushṭhâṇa-parây-aṇar vvidvishṭa-Nârâyaṇar ahita-vana-dikkuñjararu śaraṇâgata-vajra-pañjararu śâpânugraha-samartthar svâdhyâyâdhyayana-dhyâna-dhâraṇa-mônânushṭhâna--japa-samâdhi-guṇa-sampannar appa śrîman-mahâ-vaḍḍa-grâma-Tâṇagundûra mûvattirchchhâsiraṃ kelam iḷdu Châḷukya-Vikrama-varshada padinâṛeneya Prajâpati-saṃvatsarada uttarâyaṇa-saṅkrântiy-Âdityavâradandu śrîmat-Tivuḷa-Vâsudêvara binnapadi śrîmatu Yamêśvara-dêvarige nivêdyakke Kâḍachanahaḷḷiya Kaṇagilugaṭṭa-dind iḷida kuḷiya ôṇiyiṃ keḷage Biṭṭayya-Gêsavayyana keyiṃ paḍuvalu khila-dharmmadiṃ biṭṭa keyi guṇiganalu mûṛu-mattalu aṅkadaḷaṃ matta 3 (*usual final phrases and verse*) svasti śrîmatu Yamêśvara-dêvarige Moḷeyûra Indrageṛeya keḷage teṅkaṇabaḷḷi Yamêśvara-dêvarige kamma 50 Chandrêśvara-dêvara keya teṅkaṇabaḷi Chiṭṭaya biṭa dharmma matalu ... (*final imprecatory phrases*).

179

On a stone in front of the same temple.

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha ma .. jâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśra .. . ḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Âhavamalla-Dêva .. .. râjyam uttarôttarâbhivṛiddhige salutt ire tat-pâda-pa . ... bhramaraṃ svasti samadhigata-pañcha-mahâ-śabda mahâ . .. Tailapan-aṅka-kâṟa gajake bal-gaṇḍa sâmanta .. .. raṇâgata-vajra-pañjaraṃ śrîmad-Bhîmarasa .... si-pannirchchhâsiramuṃ Sântaḷige-sâyiramuṃ Ki .... eḷpattam agrahâraṃ Savasiguḍigeṟeyuman aṇuṅga . ... ire tat-pâda-padmôpajîvi samasta-râjya-bha- .... rûpita-mahâmâtya-padavî-virâjamânaṃ Malerâja .... śrîmat-perggaḍe-Kâḷimayyaṅgaḷ S'aka-varsha 919 ttaneya Hê .. ḷambi-saṃvatsarada .... suddha 5 Âdityavâradandu (*details of gift and names of witnesses*) baradoṃ sênabôva Pole .. .. (*final phrases*).

181

On a virakal in front of the same temple.

svasti śrîmatu Kaḷachuryya-chakravartti-Râyamurâri-Sôvi-Dêva-varushada Virôdhikṛitu-saṃvatsara-da Âśvîja-bahuḷa 4 nê Âdivâradandu śrimanu mahâ-pradhâ .. .. Banavase-nâḍa-heggaḍe-daṇḍanâya-ka Chôḷikya-Kêsimayyanu Sântaḷige-nâḍa baḷiya bâḍada Aḷahûran iṟidu peṇḍira uḍe uchchi koṇḍu-hôballi nâḍa kuḷa-tiḷakan appa Mukkaḍara-Sôvi-Seṭiya magaṃ Kâḷeya-Nâyaka taḷa-kudureya(ṃ)n iṟidu palaraṃ kondu tuṟuvaṃ maguḷchi sura-lôka-prâptan âda || âtana magaṃ Sômeya-Bammayyaṅgaḷu parôksha-vinayadiṃ mâḍi kalan nirisidaru ||

dvâv imau purushau lôkê sûrya-maṇḍaḷa-bhêdinau |
paribrâḍ yôga-yuktaś cha raṇê śûra-mukhê hataḥ ||

183

At the same place, on a 3rd vîrakal.

.... kâḷavarsha śrî-pṛithivî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka Khndara-Ballahaṃ râjyaṃ geyye Banavâsi-nâḍa .... Saṅkaragaṇḍan âḷutt ire S'aka-nṛipa-kâḷâtîta-saṃvatsara-sataṅgaḷ .... pravarttise Bhâdrapa .. mâsa .... parivudaṃ kaṇḍu koṭṭa sama .... endu bagedan endaḍe

jitêna labhyatê &c. || ....

184

On a broken stone to the north-east of the same temple.

vanâ .... śvara para ... . bharaṇa .... malla-Dêva ...... uttarô ... bhi-vṛiddhi sallutt ire sva ...... ñcha-mahâ-śabda mahâ-maṇḍaḷêśvara .... varêśvaraṃ Châ-muṇḍâ-labda-vara-prasâ . ...nâmâdi-samasta-praśasti-sa. .... Iṟiva-beḍeṅga-Dêvara magaṃ śrî .... rasar bBanavâsi pannirchchhâsiramumaṃ sukha-saṅka ...... ttam ire tat-pâda-pad-môpajî .. .. paryyantaṃ Banavâsiyo ...... (*rest illegible*).

185

On a stone to the north of the same temple.

ôṃ namas tuṅga-jaṭâ-chandra-chandrikâbhôga-bhûtayê |
Bhavânî-dôr-llatâ-gâḍha-parîrambhâya S'ambhavê ||

sarvvêshv ârambha-kâlêshu trayas tri-bhuvanêśvarâḥ ।
dêvâ diśantu nas siddhim Brahmêśâna-Janârddanâḥ ॥
sarvvâkâram aśêshasya jagatas sarvvadâ śivam ।
gô-brâhmaṇa .... . cha śivam bhavatu sarvvadâ ॥
śivam âdau śivam madhyê śivam antyê cha sarvvadâ ।
sarvvêshâm S'iva-bhaktânâm manujânâñ ch tachchhivam ॥
śrîmad-dêvâdhi-dêvam praṇava-pati mahî-sôma-sûryâtma-vâyu- ।
vyômâgny-ambu-prajâta-prayuta-tanu Bhavânî ...... shṇu-.. dhas ।
śrîmat-pravyañjaka-prasphurad-atuḷa-dayâḷôkanam daṇḍa-nâthô- ।
ddâmam śrî-Kêśi-Râja-pramukha-nikhiḷa-bhaktargge mârkk.. ...... ॥
śrîmach-chid-rûpan âdyam praṇava-pati mahad-vêda-sampâdakam nis- ।
sîma-vyâpâra-lôka-traya-karaṇa-lasad-vâñchheyam tâḷdi tadda- ।
.... mâtrôdbîja-yônitvadin udayisidam Sarvva-vâmâṅgadind u- ।
ddâmam prâbhâva-mûla-prakṛiti-mahad-ahaṅkâra-yuktam Mu ...... ॥
kam ॥ â-Padmâkshana vara-nâ- । bhî-padmadin ogedan udita-vêda-mukham Vâ- ।
ṇî-pati viśvôtpatti- । vyâpâram hiraṇya-garbbham Brahmam ॥

â-Kamaḷagarbbha .....

kam ॥ tri-jagad-vandyana matadim ।
tri-jagaman ant alli dêva-tiryag-manuja- ।
brajamam karmmâkarmmaman ।
ajayya-mati paḍedan apramêya-maha .... ॥
vṛi ॥ vitatânêka-sarit-pati-pravṛita-Jambûdvîpa-pîṭham prati- ।
shṭhita-liṅgâkṛitiy âgi kaṅg esedu tôrkkum Mêru tan-Mêru-par- ।
vvatadim teṅkaṇa-bhâgadoḷ Bharata-bhûchakram karam rayyav â- ।
kshitiyoḷ nâḍe virâjikum vasumatî-śrî-kuntaḷam Kuntaḷam ॥
trivadi ॥ adu karmma-bhûmiy appudariṅdav alli mâ- ।
ḍida-karmma-bîjam sata-kôṭi-phaḷavam î- ।
vudu bitti beḷava teṟanante ॥

tad-dêśâdhipatyadoḷu Paramêśvarana bâhugaḷoḷ udayisidam ...ta-Kshatriyânanataram negaḷda Châḷu-kya-vamśadoḷu ॥

tanayam Taila-nṛipaṅge Sattiga-nṛipam tan-nandanam Vikramâṅ- ।
kana jâtam negaḷd Ayyaṇaṅge Jayasimham tamman âtaṅge nan- ।
danan âd Âhavamallan âtana magam Permmâḍi tat-sûnu Sô- ।
mana putram Jagadêkan âtan-anujam śrî-Taila-bhûpâḷakam ॥

intu Châḷukya-vamśada Kshatriyaru kramadim râjyaṅ-geyye tat-kâladoḷu ॥ svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara Kâḷâñjara-pura-varâdhîśvara suvarṇṇa-vṛishabha-dhvaja ḍamaruga-tûryya-nirgghôshaṇa Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa kadana-prachaṇḍa mâna-Kanakâchaḷa su-bhaṭar-âditya kaligaḷ-aṅkuśa gaja-sâmanta śaraṇâgata-vajra-pañjaram pratâpa-Laṅkêśvara para-nârî-sahôdara S'anivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava niśśaṅka-malla-namâdi-samasta-praśasti-sahitam śrîmad-bhuja-baḷa-chakkravartti Bijjaṇa-Dêvarasara prabhâva-pratâpam ent endaḍe ॥

vṛi । jagamam kayyânisitt ârpp ahimakara-sama-sparddhiy âdattu têjam ।
mige-vandatt abdhiyam guṇp alerdudu Kaliyam châru-châritrav ugrâ- ।
ri-gaṇa-prâṇâmbuvindam taṇidud asi-latâ-yashṭi digdanti-dantâ- ।
nugav âdatt udgha-kîrtti-prasaram enisidam Bijjaḷa-kshôṇipâḷam ॥

va || tat-pâda-padmôpajîvi mahâ-pradhâna Banavase-nâḍa daṇḍanâyakaṃ Kêśimayyaṅgaḷ-anvaya-maṃ pêḷvaḍe ||

vṛi || kula-deyvaṃ Girijêśan apratima-têjaṃ Bijja-bhûpâḷakaṃ |
nalavindaṃ poradâḷdan â-Hoḷala-râjaṃ tande tây Duggaṇa- |
bbe lasal-lakshaṇe tân enal negaḷda Bhâradvâja-gôtrôdayâ- |
chaḷa-chûḍâ-ravi daṇḍanâtha-tiḷakaṃ sâmânyanê Kêśavaṃ ||
tanu-saundaryyadoḷ Indrajaṃ subaginoḷ Puṟpâyudhaṃ nîtiyoḷ |
Manu châturyyadoḷ Abjajaṃ para-hita-byâpâradoḷ Khêcharaṃ |
ghana-śauryyônnatiyoḷ negaḷda Raghu-Râmamaṃ tân enuttaṃ jagaj- |
janam î-Kêśava-daṇḍanâthanan anûna-prîtiyiṃ baṇṇikuṃ ||

kaṃ || negaḷdar ppradhânar âtaṅg |
aganita-mati-Nârasiṃha-Dêvanum audâ- |
ryya-guṇâbdhi Dôṇamarasanuv |
agâdha-gâmbhîran anupamaṃ Tikkarasaṃ ||

va || râjâdhyakshada karaṇaṅgaḷu ||

vṛi || janam ellaṃ pogaḷguṃ vivêka-nidhiyaṃ kayvâradiṃ Chaṭṭi-râ- |
janan â-dig-nivaha-pravarttita-yaśaṃ Maiḷâra-daṇḍâdhinâ- |
thanan audâryya-guṇâbdhi Pôtarasanaṃ nânâ-nayôpâya-char- |
chchana-Châṇikyanan arkkaṟiṃ sakaḷa-lakshmî-dhâmanaṃ Sômanaṃ |

va || â-herggaḍe-karaṇaṅgaḷig êkîbhâvadoḷaṃ madhyasta-vṛittiyoḷaṃ naḍeva ||

vṛi || Manu-mârgga-pratihasta-varggaṃ avar ârâr endaḍ î-Rebba-râ- |
jan anûnaṃ guṇi Varmma-râjan anavadyaṃ Rêvaṇaṃ Sarbba-dê- |
van udâttaṃ śuchi Sôman ujjaḷa-yaśaṃ Mârttaṇḍan â-Goyda-râ- |
jan anindyaṃ vibhu Mallapâryyan inibar ssad-dharmma-tâtparyyakar ||

va || intu samasta-pradhâna-râjâdhyakshaṃ pratihasta-parijana-pura-janaṃ berasu mahâ-pradhânaṃ Kêśava-daṇḍanâyakaṃ Banavase-pannirchchhâsiramaṃ dushṭa-nigraha-sishṭa-pratipâḷanadiṃ pâḷisi râjadhâni-Balipuradoḷ irdd ondu-divasav âsthâna-maṇḍala-madhya-sthitanu sakaḷa-parijana-pari-vṛitan âgirppuduv illiy uchitâvasarajñanuv aśêsha-dharmmajñanuv enisida ||

vṛi || Vanajaja-chittajaṃ vibhu-Marîchige Kaśyapan âtma-jâtan â- |
tana kuladalli Rêvarasan âtana sûnu vevêki Sôman â- |
tana tanayaṃ S'ivaika-śaraṇaṃ vibudhâgraṇi Chaṭṭi-rajan â- |
tana sati Mâdiyakkan avarg âtma-bhavaṃ sukṛitârtthi Rêchaṇaṃ ||

kaṃ || sarasîruha-tati dinakara- |
karadind alarvante janada manam alarvinegaṃ |
sarasôkti-yuktiyiṃ Rê- |
charasaṃ dharmma-prasaṅgamaṃ puṭṭisidaṃ ||

va || antu dharmma-prasaṅgamaṃ puṭṭisi bhûmi-dânada grâma-dânada mâhâtmyamuman anna-dânada mahônnatiyumaṃ vidyâ-dânada mahatvamumaṃ pêḷguṃ ad ent endaḍe ||

ślôka || sarvvêshâm êva dânânâṃ bhûmi-dânaṃ paraṃ smṛitaṃ |
sarvva-pâpa-haraṃ tadd hi svarggyaṅ châhur mmanîshiṇaḥ ||
tapasvinô'tha yajvânaḥ satyavantô bahu-śrutâḥ |
guru-dêva-parâś chaiva nâtikrâmanti bhûmi-daṃ ||
nâsti bhûmi-samaṃ dânaṃ nâsti bhûmi-samô nidhiḥ |
nâsti satya-samô dharmmô na pâpam anṛitât paraṃ ||
sarvva-sasya-jalôpêtaṃ sarvva-bâdhâ-vivarjitaṃ |
grâmaṃ S'ivâya yô dadyât tasya puṇya-phalaṃ śṛiṇu ||

sûryya-kôṭi-pratîkâśair ddivya-strî-kôṭi-saṃyutaiḥ ǀ
saṃyuktaḥ kôṭiśô'nêkaiḥ sarvva-kâma-samanvitaiḥ ǁ
vimanair grâma-dânêna tri-sapta-kula-saṃyuta(i)ḥ ǀ
yathêshṭam aiśvarê lôkê krîḍatê kâlam akshayaṃ ǁ
annât parataraṃ lôkê na bhûtaṃ na bhavishyati ǀ
anna-mûlaṃ bhavêt sarvvaṃ sarvvam annê pratishṭhitaṃ ǁ
anna-daḥ prâṇa-daḥ prôktaḥ prâṇa-daś châpi sarvva-daḥ ǀ
tasmâd anna-pradânêna sarvva-dâna-phalaṃ labhêt ǁ
trailôkyaṃ chaturô varṇṇâś chatvâraś châśramâḥ pṛithak ǀ
Brahmâdyâ dêvatâs sarvvâ vidyâ-dânê pratishṭhitâḥ ǁ
upâdhyâyasya yô vṛittiṃ datvâdhyâpayatê janân ǀ
kin na dattaṃ bhavêt têna dharmma-kâmârttha-darśinâ(ṃ) ǁ
chhâtrâṇâṃ bhôjanâbhyaṅga-vastraṃ bhikshâm athâpi vâ ǀ
datvâ prâpnôti purushaḥ sarvvân kâmân na saṃśayaḥ ǁ
yat puṇyaṃ tîrttha-yâtrâyâṃ yat puṇyaṃ yajvanâṃ tathâ ǀ
tat puṇyaṃ kôṭi-guṇitaṃ vidyâ-dânâl labhên naraḥ ǁ

va ǁ end int anêka-prakâradoḷu bahu-vidha-dâna-phaḷa-mâhâtmyamaṃ pêḷvuduṃ harshôtkarsha-chittan âgi tad-dharmma-karaṇa-yôgya-sthânamaṃ vichârise mattaṃ Rêcharasan endan ad ent endoḍ akhiḷa-lôka-nirmmâṇa(na)-pravaṇa-matiy enisida Hiraṇyagarbbha-datta-dvâtriṃśat-sahasra-dvija-samâjâ-bharaṇamuṃ tat-Sarôjagarbbha-pratishṭhita--Praṇavêśvara--dêva-pramukha--dêvakula-virâjitamuṃ tach-Chaturmmukha-vinirmmita-Brahma-tîrtha-pavitritamumam atibahaḷa-sarvvartukôdyâna-pari-vṛitamum enisi sogayisuva Sthâṇugûḍha-nâma-grâmav adu sakala-dharmma-karaṇa-yôgya-sthânav alli mâḍida-sukṛitav akshaya-phaḷaman îguv ene karaṇa-samêtaṃ tad astuv end âsthâna-maṇḍaḷadind erddu bandu Sthâṇugûḍha-grâmada śrî-Praṇamêśvara-dêvargge viśêsha-pûjeyaṃ mâḍisiy alli yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîḷa-sampannar aupâsanâgnihôtra-dvija-guru-dêvatâ-pûjâ-tatpararuṃ shaṭ-tarkka-mîmâṃsânêka-śâstra-viśâradaruṃ shaṭ-karmma-nira-taruv agnishṭômâdi-sapta-saṃsthâ-saṃsthitaruṃ mârttaṇḍôjvaḷa-kîrtti-yutaruv anêka-yajñâvabhṛi-tâvagâhana-pavitrîkṛita-śarîrarum enisid anâdiya sarvva-namaśyad agrahâraṃ Sthâṇugûḍha-grâmada mûvattirchchhâsirvvar mmahâjanaṅgaḷa vêdânti-Svayampâki-dêvara mattav alli naḍevanubhavaṇe-kâṛa herggaḍe karaṇa Nâgara-khaṇḍada Manneyaṃ Bandaṇikeya Sôvarasa Nâkaṇa Goydaṇa Bêgûra Kêta-gâvuṇḍa Mâguṇḍiya Saṅka-gâvuṇḍa Maḷavaḷḷiya Kêta-gâvuṇḍa Koṇavattiya Pṛithivî-seṭṭi Kiru-vaḍeya Masaṇi-seṭṭiy int ivaru-pramukha Nâgara-khaṇḍada samasta-prabhu-gâvuṇḍagaḷ â-Kampaṇada heggaḍe karaṇaṅgaḷ ant anibara sannidhiyoḷ dêvar-aṅga-bhôga-raṅga-bhôga-nitya-naimittika-pûje-gaḍ-ḍuge-bali-hôma-chaitra-pavitra-mâṭakûṭa-nava-karmmakkaṃ nâlku-vêda-khaṇḍikav eraḍu-bhaṭa-vṛitti Kannaḍ-akshara-sikshe ghaḷiyârav âṛuṃ-khaṇḍikad upâdhyâya-chhâtrara grâsa-vastrakkaṃ satrak-kav endu Kasapayya-Nâyakana Vâvaṇa-Dêvan-anukûlateyiṃ Kêśava-daṇḍanâyakanuṃ karaṇaṅgaḷ-uṃ Saka-varshaṃ 1079 neya Îśvara-saṃvatchharada Pushyada puṇṇami-Sômavârav-uttarâyaṇa-saṅ-kramaṇa-vyatîpâtadandu Banavase-pannirchchhâsirada kampaṇaṃ Nâgara-khaṇḍa 70 ṛa baḷiya bâḍaṃ Hiriya-Taguḷaṭṭiyaṃ Tâṇagundûra nairutyada Konavaneya bayalumaṃ pûrvva-maryyâdeya cha-turâghâṭa-śîmâ-śuddhiyiṃ tri-bhôgâbhyantaraṃ dhârâ-pûrvvakaṃ mâḍi biṭṭar alliya pariṭhavaṇeya kramav ent endoḍe Taguḷaṭṭiya Mûlasthâna-dêvargge mattar oudu alliya gauḍan-umbaḷi matta 2 mattaṃ Konavaneya bayaloḷage Ṛigvêda-khaṇḍika 1 Yajurvvêdadalli pada khaṃ 1 kalpada khaṃ 1 Sâmavêdada khaṃ 1 śabda-śâstra-rûpâvatâra-nyâsa khaṃ 1 Prâbhâkara-vêdânta khaṃ 1 ant âṛakkaṃ pratyêkav are-vattara lekkade mattaru 3 vêdântada Svayampâki-svâmigaḷge matta 1 davasigarige matta 1 hûdôṭada mâlegâṛage kamma 20 antu matta 5 kamma 20 n uḷiye mêlâda bhûmiyalu bhatta-bhâgadi pâda-bhattadoḷage dêvargge nitya-naimittikada naivêdyak ondu-saṃvatsarada bhatta-vaṃ kaḷad uḷida bhattadoḷaṃ Taguḷaṭṭiyal puṭṭida dravyadoḷag ombhâgaman dêvargge kaḷad uḷida

bhâgada ponnoḷav â-bhattadoḷaṃ nitya-sthiti dêvara satrav âg umba Brâhmaṇaru 30 khaṇḍikake chhâtra .. ṟa lekkade . khaṇḍikadal umba chhâtraru 48 dêvara pûjâri-mâṇiyari 2 antu 80 kkav aṭṭikkuva bhâṇasittiyaru 3 rgge jîvitaṃ ga 6 sîrege paṇa 6 chhâtra 50 kkaṃ sîrege pratyêkaṃ pa 2 lekkade ga 10 vagge Vaḍḍavâradol abhyaṅga Sômavâradoḷu 30 manushya-Brâhmaṇar-uguraṃ kaḷava nâvidana jîvitaṃ ga 4 aggisṭagege ga 5 kkaṃ naḍad upâdhyaṅge ga 5 bâla-śikheya śâstradavaru purâṇamaṃ hêḷuvar-agnisṭhageya hoḷeyal eḷḷ-aksthate darbha-gandhamumaṃ satra-khaṇḍikadal uṇḍa Brâhmaṇargge tâmbûḷamaṃ kuḍuvaru mattaṃ dêvargge Taguḷaṭṭi-arddhadoḷ âda dravyadoḷa Rêcharasa-Haṭṭagâṟa-Chauḍarasa-Mahadêva-Tikajjaṅgaḷu biṭṭa-tôṭaṅgaḷoḷaṃ Siddhahaḷḷi matta pûrvva-vṛitti sapta-divyadalum bhaktaru koṭṭadaṟaluv int initaṟoḷâda dravyadoḷage nitya-gadduge-pûje-dhûpâriti naivêdya nandâdîvige nityaṃ sahasra-tiḷa-hômav int initumaṃ nityaṃ naḍesutta tiṅgaḷ-diṅgaḷoḷ 2 ḍ ashṭami 2 chaturddaśiy amâvâsye paurṇṇamâsye vyatîpâta-saṅkramaṇav emba-parbbaṅgaḷalu nitya-naimittika-pûjeyaṃ mâḍi śâstrad upâdhyâyaru S'ivavarmmad âṟeneya śântyâdhyâyamaṃ japaṅgeydalli hêḷda kramadiṃ dêvar-eṇṭu-dikkinoḷ maṇḍalavaṃ mâḍiy alliya mantradiṃ baliyan ikki dêsavan âḷva Kshatriyanumaṃ gô-brâhmaṇarumaṃ yajamânanumaṃ harasuvaru mattaṃ varshadoḷage baha mahâ-parvvaṅgaḷ 2 ḍ ayana 2 visu sôma-sûryya-grahaṇav Âsâḍa-Kârtika-Mâgha-Vaiśâkhada puṇṇamigaḷal ondondu-divasada pûjey âṟâṟu-tiṅgaḷa phaḷaman îguv â-parbbaṅgaḷoḷ dêvargge sahasra-gaḍḍugeyaṃ prârambhisi puṇyâha-vâchaneyaṃ mâḍi śâstra-khaṇḍikadavaru raṅgaḍoḷ vidyâ-maṇḍaḷa guru- maṇḍaḷa S'iva-maṇḍaḷav emb maṇḍaḷa-trayaman uddharisiy archchisi śântyâdhyâyamaṃ japisuvaru vêda-khaṇḍikada nâlvaruṃ 4 praśasta-kaḷaśaṅgaḷalu udakamaṃ tumbi sarvvauśadhi-gôrôchana-siddhârttha-pañcha-pallava-pañcha-challi-pañcha-gavyav êḷâdi-chandanâdi-maṅgala-dravyaṅgaḷan ikki nâlku-dikkinoḷ irddu nâlku-vêdadoḷagaṇa Rudra-sûktaṅgaḷaṃ japaṅgeyvar anisakke gaḍḍuge pûrnnavâgalu dêvargg eṇṭu-terad-argghya-pañcha-gavya-pañchâmṛitamaṃ mâḍi yave-gôdhuvey-akkiya hiṭṭiniṃ bisi-nîriṃ nelliy-arisinadim majjanavaṃ mâḍi kuśôdaka-gandhôdaka-puṟpôdaka-phaḷôdaka-suvarṇṇôdaka-ratnôdakadiṃ snapanavaṃ mâḍiy anantarav â-nâlkuṃ kalaśavaṃ piḍidu samudra-pûrvvakav appa Rigvêdada mûṟuṃ ruchigaḷiṃ maṅgaḷâbhishêkamaṃ mâḍi pañcha-saugandha-gandhaṅgaḷiṃ pûsi vastrâḷaṅkâram-upavîta-madhuparkkav-âchamanîya-puṟpa-pûje-puṟpa-phaḷa-pakvânna-maṇṭapa-dhûpa-ghṛita-dîpâritigaḷaṃ koṭṭu nâlku-taḷigeyalu pañcha-raṅgad akkiyind oppaṃ mâḍi hiṭṭina soḍara dadhi-dûrvva-veras âratiyiṃ nivâḷisuvalli maṅgaḷa-gîta-vâdyânaka-tûryya--śaṅkha--kahaḷâravadiṃ mâḍi pâyasa-ghṛita-bhaksha-bhôjyânna-pâna-dânâdigaḷiṃ nivêdyâchamanîya-kaighaṭṭi-tâmbûḷamaṃ koṭṭ â-parvvaṅgaḷal ayuta-hôma Baligrâmada samasta-dêvatâ-pûjeyaṃ mâḍuvud alliy uttarâyaṇadoḷ dêvargge nûṟu .. .. tuppadiṃ snapanavaṃ mâḍi sâyirad-eṇṭu-kannaydale-hûvind onde-mâleyam mâḍi pûjisuvudu Mâghada puṇṇamiyalu ghṛita-kabaḷavaṃ mâḍuvadu Chaitradoḷ mahâpûjeyaṃ mâḍi mahâ-rathadoḷakke râjâdhirâjan oḷakke dêvaraṃ bijayaṅ-geysi chhatra-châmara-dhvaja-patâke-kaḷaśaṃ kannaḍi-bhêri-maṅgaḷa-tûryya-śaṅkha-kahaḷâravaṃ kaiy-dîvige gîta-vâdya-nṛityadiṃ grâma-vîdhiyoḷ toḷalchi barisi nilisuvad (*usual final phrases and verse*) ôṃ namas S'ivâya

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At the same place, on a second stone.

śrî-Mâdhavâya namaḥ ||

bhû-kântâ-bhôga-raṅgîkṛita-nuta-nija-sad-daṃshṭrikâ-kôṭi-pîṭhaṃ |
S'rî-kântâ-kâ .... stana-masṛiṇa-lasat-kuṅkumâlaṅkṛitôraṃ |
lôkâgha-kshâla-dîkshâmarasarid-abaḷâ-sadma-sa .. sa .. |
.. kâ .. ksha .. vama .. nimag oldu vold îg âdi-Pôtrîśa-gâtran ||
khyâtaṃ Hoysaṇa-Râya-ma- | hîtaḷa-pati ...... va-kuḷa-tiḷakaṅgaṃ |
jâtaṃ Nṛisiṃha-vallabha(Dêva)n | âtaṅg ogedaṃ pratâpa-nidhi Ballâḷaṃ ||

svasti samasta-bhuva ... prithvî-vallabhaṃ Yâdava-kuḷâmbara-dyumaṇi artthi-jana-chintâmaṇi Male-râja-raja .... na-prachaṇḍa pratâpa-chakkravartti vîra-Ballâḷa-Dêvarasaru sukha-saṅkathâ-

vinôdadim râjyań-geyyuttam ire || tatu-kâladoḷu || svasti praśasta-samasta-vastu-vistâra-samstuta-sampûrṇṇa-mahârṇṇava-bahaḷa-jaḷa-vaḷaya-vaḷayita-vasumatî-śubha--pradêśa--viśêsha-rûpa-Jambûdvîpa-kânta-Kuntaḷa-maṇḍaḷa-maṇḍana-sakaḷa-jana-manô--nayanâbhirâmârâmânêka-śâka-phaḷa-kusma-kusma-vâṭî-vimaḷa-kamaḷa-kuvaḷaya-viḷâsi-sarôvara-vara-taṭâka--taṭa-kaḷita-kaḷama-kêdâra-kêdârôdâram dêśaṅgaḷ-arasam Banavase-modal enisid anêka-maṇḍa[ḷê]śvaram Mukkaṇṇa-Kadambam jagad-anugraha-vigraham dâna-vinôdi dakshiṇâ-pathadoḷu vipra-kuḷaman aṟa-keyin eḷasi paḍeyade taḍeyade naḍad Ahichchhatrâgrahâraman ârâdhisi sâdhisi paḍeda pannitsâsirâgnihôtra-pavitra-dvâtrimśad-vipra-kuṭumbamam mundiṭṭu tandu chatur-yyuga-prasiddha-viśuddha-chaturâbhidhâna-Chaturmmukha-pratishṭhita-Praṇamêśvara-pramukha-sura-pratishṭhita-pañcha--Liṅgâliṅgita--tîrttha-kshêtradoḷu nôḍi mâḍida mahâgrahâram Sthâṇugûḍha-purada poṟavoḷal ent ene ||

vṛitta || âraveyim podaḷda-giḷi-vinḍugaḷim kaḷamâleyaṅgaḷim |
vârija-shaṇḍadim bahu-taṭâkadin ugdha-latâ-gṛihaṅgaḷiñ |
châru-vanaṅgaḷim beḷada-kêyoladim sogayippa-Tâṇa . . . |
dûr atisôbhikum siriya kambolad-ante dharâtaḷâgradoḷ ||

kam || kattalisuv eḷeya-kauṅgim |
suttirid elevaḷḷi . . . . . yta chen-deṅgu-phalam |
. . . . raḷkida-nâraṅgam |
bittarisalk aridu Tâṇagundûra vanam ||
Aṅgabhavam saṅgaḷigam |
tiṅgaḷe pom . . . ḍan apâra-sudhe nîrûṭam |
piṅgaḍa madhu-vana-pâḷam |
sam . . . . salu beḷadud embud ên achchariyê ||

vachana || ad ent ene beḷeda maḷeyaja-paḷukina mara | neḷe-kâḷâgaru | nâḷikêra | lavaṅga l mâtuḷuṅga | chûta | champaka | baka-bakuḷa | aśôka | pûga-punnâga | nâga-latâ-vitânadoḷu | vôdina | bâdina | tarkkada tarkkisuva | tantrada mantra-vâdada | kavi-paṭhana-kathhanada | yâgnikara sañjñegaḷam kaltu palumbuva palvan-teṟada-vihaṅga-tatiyind atisayisitu Nandanaman in . . tpura-parisarôdyâna | mattav â-mahâgrahârada mahimey ent ene ||

vṛitta || vêdam nâlk avaṟ-aṅgam âṟu kurupim mîmâmse-kâṇḍa-trayam |
bâdiṅg ôduva tarkkam âṟu padineṇṭ-udyat -purâṇa-sṛiti- |
prâdurbhâva-viśêsha-vâstu-bharatâdy-añchat-kaḷâ-kauśaḷam |
Mâdêvaṅge tad-âjñeyim dvijarig â-śrî-Tâṇagundûrina ||
charu-ghṛita-dadhy-âmikshâ- | vara-paśu-pâyasa-payô-ruchi-purôḍâśam |
pirid â-puradoḷag enut î- | sura-mithunam pogaḷut irkkum aniśam niśeyoḷ ||

vachana || â-grâmadoḷu vibudhargge Chakradharan ent ante buddhi-chakradim grâmakke barppa duritaṅgaḷam pariharisi hitaman âcharisuva kâraṇadim Chakra. . . . . . vesaram paḍeda vamśam ad ent ene ||

vṛitta || mûvattitsâsirakkam tiḷakamo toḍavô lôchana-sthânam emb î- |
bhâvam lôkântaraṅgakk udayisal esav â-Chakraya-khyâta-vamśa- |
byâvṛittânanta-vipra-prakara-samadhikam sâtvikam satya-śîḷam |
dêva-Brahmâgra-pûjâ-paran ene negaḷdam Mâkimayya-dvijê . . . ||
Manu-mârggam sach-charitram vinuta-sakaḷa-śâstrânvitam satya-vâkyam |
janatâ-prakhyâtan atyûrjjita[. . . .] vibhavam Brahma-vamśâvatâram |
jana-vandyâkâran end î-sakaḷa-budha-janam bannisal ballar ill end |
ene Viśvâmitra-gôtram negaḷdan eḷeyol î-Mâki-râjâṅkan âgaḷ ||
paḍed-arttham budha-kôṭig âśrita-janakk ishṭargge sishṭargge ban- |
d eḍaṟ[. .]d adhanargge sat-kavi-kadambakk intu Gôvindan îv- |

eḍeyoḷ kalpa-mahîjav endu dhareyalli prîtiyiṃ bâḥpenal ।
paḍedaṃ Mâki-budhaṃ suputranan iḷâ-lôkaika-sat-pâtranâ ॥

ka ॥ âtana tanayaṃ bhuvana- ।
khyâta-yaśaṃ gôtra-vârddhi-varddhana-chandraṃ ।
prîti-karaṃ budharg ellaṃ ।
bhûtaḷadoḷu Mâkimayya-vipraṃ negaḷdaṃ ॥

â-kṛitakṛityana santatiy ent ene ॥

jana-pati-Pâṇḍug ayvaru tanûbhavar-ol sale Vâmanaṃ Triḷô- ।
chanan atuḷa-prabhâva-paran Îśvaran oḷpina Gôpan â-Nṛisiṃ- ।
hanum oḷagâgi tat-taneyar intu jagakk atiśêvya-vaṃśa-maṇ- ।
ḍanar ene baṇṇikuṃ sakaḷa-vârudhi-vêshṭita-bhûtaḷâgradoḷ ॥

kanda ॥ îvaroḷ .. ativikhyâtaṃ ।
deyva-vidaṃ śrî-Triḷôchana-mahidêvaṃ ।
kaivanda kalpa-bhûjada ।
meyvaḷiyaṃ tegaḷd ati ka .. darg îvan ॥

vṛitta ॥ jana-nuta-śîla śîla-guṇa-sampada sampada-yukta yukta-saj- ।
jana-jana[.....]bandhura-kathâgama-kôvida-mûrtti mûrtti-saṅ- ।
khanita-guṇa-prabhâva Bhava-pâda-payôruha-bhṛiṅga kêḷ Triḷô- ।
chana ninag âr ssamânar akhiḷôrvvareyoḷ guṇa-ratna-bhûshaṇa ॥

vṛi ॥ Sara[si]jasambhavaṃ bhakutiyiṃ Praṇamêśvarana pratishṭheyaṃ ।
virachisitakke nûtana-Virañchiy[av]ol negaḷd î-Triḷôchanaṃ ।
pirid atibhaktiyind eseva Mâdhava-dêvara supratishṭhey âg ।
ire nere mâḍidaṃ Kamala-Bhâritiyuṃ puruḍ illad-irppinaṃ ॥

ka ॥ nirmmaḷa-chittaṃ vṛittaṃ ।
dharmma-rati prîti ruchira-guṇa-ga[ṇa]-nikaraṃ ।
permmeyum âg ire ne[ga]ḷd â- ।
Bemmakaru mâtṛi-vaṃśav âtane dhanyaṃ ॥

janake parôpakâri [..]Kêśavan âtana sûnu Êchan â- ।
tana tanayaṃ jagakk eseva Vâmanan âtana putri dhâtriyoḷ ।
jana-nute Mâchikavve sutar ayvara Kontiye mâte Mâkima- ।
yyana vara-kântey [..]enal êṃ kṛitakṛityano pêḷ Triḷôchanan ॥

kanda ॥ Ratigaṃ Sarasatigaṃ Pâ- ।
rvvatigam Arundhatig ayvaḍiy ene matt ant ।
atiśayada puṇyavante ।
kshitiyoḷu Mâchiyave mâtey âtag ene dhanyan ॥

va ॥ antu mahantar ubhaya-kula-viśuddha-prasiddhar-udaradal udayisi vivêka-viśêsha-naya-vinaya-vaidika-laukika-satya-saucha-dayâ-dâkshiṇyav-âdiyâda-anêka-guṇa-pâtran â-Triḷôchana-dêvan omm-ey ummaḷisi nirmmaḷa-dharmmav enag â-chandra-târa sthiram appud endu dorakoḷuvud ene kanasi-noḷu anupama-mahimaṃ Prayâga-Paramêśvaraṃ śrî-Mâdhava sâdhu-vatsalaṃ vatsa-Praharâ-daṅge kambadoḷ irddante kaṇiyoḷ irddapan endu pêḷdu bijayaṅgeydu supratishṭhitav âda śrî-Mâdhava-dêvargge S'aka-varshada ?1123 neya Siddhârtthi-saṃvatsarada Chaitra-su 11 Âdivâra-vyatîpâta-saṅkramâṇadandu mû[va]ttitsâsiray-aśêsha-mahâjanaṅgaḷa śrî-pâdavanu Vâmayya Triḷôchana-

dêva Îśvara-dêva Gôvinda-dêva Nârasinga-dêvan int îy-ayvarum upârjjisi tamma vrittiyolage (*here follow details of gift and usual final phrases*) śrî-Mâdhava-dêvargge Daṇḍeya Sôvi-seṭṭiyaru biṭṭa nadâdîvigege Trilôchana-dêvana kaiyal aydu-kamma tôṭavaṃ mâṟugoṇḍu biṭṭa ||

âtana mahimey ent ene ||

yellâ-viddeya neṟe ballaṃ |
ballang ôdanariyaṃ bêḍida[va]rgg |
ill emb eraḍ-akkaramamaṃ |
*kallaṃ Daṇḍeya Sômaṃ ||

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In the lower part of the north side of the roof of the rangamanṭapa of the same temple.

svasti śrîmatu bhuja-bala-chakravartti Bijjaṇa-Dêvarasara tat-pâda-padmôpajîvigaḷ appa Banavâse-paunirchchhâsirada hejjunka vaḍḍarâvuḷada daṇḍanâyaka-Mâyi-Dêvarasaru śrî-Praṇamêśvara-dêvargge sthâna-nivêdya-nandâdîvigeg endu dêvara tôṭada a .. ke ele battada sunka sarvva-bâdhâ-parihâra mattam ûra aḍakege lakkakke pa I yint initum Saka-varsha 1079 neya Îśvara-saṃvatsara .. shyada puṇṇamî-Sômavâra-uttarâyaṇa-vyatîpâtad andu mûvattirchchhâsirake .. nadalu dhârâ-pûrvvakaṃ mâḍi biṭṭa dharmmavan (*usual final phrases*).

191

On the side of the same stone.

.... samasta-praśasti .... śrîman-ma .... śvara vîra-Gadamba .... jjuna-Dêva Hola .... Beḷvala Banavâ ... sirama Sântaḷige-sâyi .... ma sukhadiṃ dushṭa ... ha-śishṭa-pratipâ .... râjyangeyvuta .. . śrîmatu .... samâra Vishṇuvriddha .... rasa-gôtrada ..... kravintara marmma .... Dhadhimayyange .. . kabbegaṃ puṭṭida .... ûroḍeyaṃ paśu .... ṭṭara marmma .. koraḍe .... Sankaṇana peṇḍa .. tra-pavitra dêva .... ḷukya-vikrama-v .... neya Râkshasa-saṃva .... drapada-bahu .... Kanneya-sankrama .... du śrî-Praṇamê .... vargge ondu nandâ-dî .. râtra .... naḍavant â .... mahâjanangaḷa .... koṭṭa Lokkiga .... ponna baḍḍi ....â-chandrârkka .... naḍayisu (*usual final phrases*).

192

On a stone below the bilva-tree to the north east of the same temple.

namas tunga &c. ||

svasti samasta-bhuvanâśrayaṃ śrî prithvî-vallabha mahârâjâdhirâja râja .. ramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâ .. ṇa śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivriddhiy â-chandrârkkaṃ saluttam ire .. da-padmârâdhakaṃ śatru-baḷa-sâdhakan âsthâna-vastu-nâyakaṃ dvija-kuḷa-kamaḷa-mârttaṇḍa ka .... prachaṇḍa daṇḍanâyakan Anantapâḷan eraḍaru-nûṟa Banavâsi-pannirchchâsiramamaṃ sukhadin âḷuttam ire â-śrîman-mahâ-pradhânaṃ bâṇasu-mane-veggaḍe Ananta .. ra prasâda-samâsâdita-prâpta-lakshmî-niḷayaṃ tat-pâda-padmôpajîvi ||

vara-vidyâ .... Râja-vibhugaṃ Nîlabbegaṃ puṭṭi bhâ- |
sura-kîrtti-priyan âgi sanda guṇa-ratnaṃ Dâsirâja .. gôtrâm- |
bara-tigmarôchi janakaṃ tây chârn-nânâ-guṇâ- |
kare Sômâmbike yandaḍ î-bhuvanadi ..... dan êṃ dhanyanô ||

â samasta-guṇa-gaṇâbharaṇaṃ vibudha-jana-śaraṇanuṃ nija-visuddha-kîrtti-.... prabhâ-vikasita-jagad-vaḷaya-kairavanuṃ raṇa-ranga-bhairavanuṃ bishama-haya-Vatsa-râja .. kavi-sura-bhûjanuv enisida mahâ-prachaṇḍa-daṇḍanâyakaṃ Gôvinda-Râja Banavâsi-pannirchchhâsiramuma vaḍḍarâvuḷavu-

*So in the original.

maṃ perjuṅkamumam eraḍuṃ bilkaḍeyumaṃ sukha-saṅkathâ-vinôda .. pratipâḷisuttam ire । tat-pâda-padmôpajîvi Antarvêdiya śrî-Râma-dattiya ashṭa-sahasra-saṅkhyâ-Gavêhu-grâmaṃ puṭṭid-ûru Mâdhava-bhaṭṭaru tande tây Jânaki Vatsa-gôtra-Gaurabbey atte Soḍḍalan anujaṃ daṇḍanâyaka-Goydarasan maydunaṃ Pṛithivîdharaṃ Trivaḷi-bhaṭṭaru śrîman-mahâ-vaḍḍagrâmamaṃ Tâṇagundûralu pergge[ḍe]-tanaṃ geyyuttam iḷdu dharmma-prasaṅgadi .. kereyan agaḷisalu bhûmi kuḍiv endu mûttirchchhâsi-rakke binnapaṅgeydu prasanna-chittarâgiy ûrindaṃ baḍagaṇa hâdiya beddeyalu bhûmiyaṃ kuḍe Châ-ḷukya-Vikrama-kâlada mûvatteraḍaneya Sarvvajit-saṃvatsarada Chaitra-suddha-tadige-Bṛihaspativâra-dalu kereyan agaḷisi nîraṃ paḍedu dêgulavaṃ mâḍi aravaṇṭigeyal ambaligaṃ nîr-ereva mâṇigaṃ kerege paḍi salisuvudarke kereya keḷage ojhara (*here follow details of gift and usual final phrases and verse*).

Jânaki petta-tây negaḷda-Mâdhava-bhaṭṭare tande vîra-vi- ।
dyâ-nidhi Goyda-Râja vibhu bhâvan enal vara-Vatsa-gôtra-mauḷi- ।
bhânu-kulôttamaṃ Raghuja-datti Gavêhuve puṭṭid-ûr śrita- ।
jñâna-vidhâna-kôvidan enalke Gôvindaran êṃ kṛitârtthanô ॥

Praṇamêśvara-dêvara kêriya mane-dere kâḷu .... ku । Jokkôja baraḍa ॥

193

At the same village, on a wooden pillar of the Vîrabhadra temple.

śrî-guruvê gati Sâlivâ[ha]na 1736 ne S'rîmukha-saṃ- । da Âśvîja-śudha 12 lu Duḍihaḷḷi-gau ॥ Puṭṭaṇṇanu tanna bhaktiyinda yaraḍu 2 muṇḍige-chitravannu mâḍisiddu

194

At the same village, on a stone belonging to the north outlet of the great tank.

svasti Sakha-nṛipa-kâlâtîta-saṃvatsa .. sataṅgaḷ eṇṭu-nûra-ayvatt-eṇṭane ... Manmatha-saṃvatsaraṃ pravarttise Vaisâka.. bârasi-Brihaspativâram âge Sânta.....ra peggaḍe svasti samasta-bhara-nirûpa... mahâmâtya-guṇa-sampanna ..... i .... nâsrayan âsraya-manôharaṃ nanni .... gaṃ bageyaṃ nâtaṃ .... chavegge .... sampattivaḍigaṃ Brahaspati-samaṃ .. śrîmat-peggaḍe-Puḷiyyamma Tâṇagundûr-kkereyaṃ kaṭṭisi dêvarige nivêdyakkaṃ nandâdîvigegaṃ mattal aydu kereya keḷage tôṭamaṃ mattal ondu keregâla mattal ippattu granta ippattâru mattal gaḷde innûrana yeḷkoṇḍu dêvargge neregaṃ biṭṭa keregâla nû ..... vadda berisakk epatta-gaṭṭa (*rest illegible*).

195

At the same village, on a vîrakal at the edge of the paṭêl Raṅgappa's field.

svasti S'aka-varsha 930 ne Plavaṅga-saṃvatsarada Jyêshṭha-mâsada śuddha-bidiye-Bṛihaspativârad andu Sântaḷige-śayirad arasan Oḍḍammanaran iruvâdaḷe peṇḍaru de .. aya-turu pariyeyu nâvidara Gôsâsi-Gulugaṃ kaṭṭi sattu sura-lôkakk ôda âtana peṇḍati Hukkabbege nâḍa gaṇḍa-gûsanu vetta magaṃ Jîya-Sanutanau kallan eresida maṅgaḷa baredaṃ Salugayya

196

At Chikkamâgaḍi (same hobli), on a pillar in the enclosure of the Basavaṇṇa temple.

(*East side*) svasti śrîmat-pratâpa-chakravartti Yâdava-Nârâyaṇa Hoysaḷa-vîra-Ballâḷa-Dêva-varshada 23 neya ॥

dorevett Âṅgira . . tsaraṃ negaḷda-mâsa S'râvaṇaṃ śuddha-vâ- ।
saraṃ aḷ dêrisi S'ukravâramu .... Pushya-ghasra-sâ- ।
dhy .. su .. bahay Âshâḍa........ - .. paraṃ vi ...... sat- ।
karaṇaṃ taitilam i ...... ndida vibhâtaṃ kûḍe pu .. yiṃ ॥

Jina-vâkyâmṛita-sêveyiṃ manada mithyâtvâmayaṃ piṅge da- |
rśana-saṃśuddhate-vetta chittad odavind antar-mahi .. pti .. |
anituṃ tannav iv allav em.. .. bageyaṃ biṭṭa . kush-.. .. tma-śu- |
ddha-nayaṃ tanna .. dêva tâḷdi guṇamaṃ Jakkavve niśchaysutaṃ ||
mati Jina-pâda-paṅkajadoḻ anvitam âdudu dṛishṭi nâsikâ- |
grateyoḷe ninduv âgama-padaṅgaḷan âlisut irdduv âgaḷuṃ |
śruti-yugaḷaṃ .. dṛishṭi-yuta-sanyasanaṃ neṟedoppe nâka-saṅ- |
gati-vaḍedaḷ samâdhi-vidhiyiṃ vare Jakkaley êṃ kṛitârttheyô ||
sale .. ha-dhvântadindaṃ mugida hṛidaya-nîrêjamaṃ Jaina-vâkyâ- |
ma .. bhânu-jyôtiyindaṃ vikachisiy adaroḻ dêva-dêvêśanaṃ niś- |
chaḷam âgirdda .. santôshadoḷe Jinapanaṃ jânisutt â-latâ-kô- |
maḷe biṭṭaḷ Jakkiyakkaṃ tanuvan uḷidar âr ppôḷvar embantu tannaṃ ||
kshayamaṃ mithyâtva-karmmakk amarda guṇada saṃyaktva-sa .. .. saṃvṛi- |
ddhiyumaṃ mummâḍi dêśa-śrutaman anitumaṃ koṇḍu nirmôhe tây-tan- |
deyumaṃ biṭṭande sanyâsaman amaḷinavaṃ pûṇdu Jainêndra-pâda- |
dvayamaṃ chittaysi Jakkavve dal ese.. .. a .. .. ||

.... ta-darśane vistârita-su .... ra-kaḷêvara Jakkale-nârijanâṅg.... ti .... neneyuta Jakkale tanuvaṃ biṭṭâgaḷ ante sukuma . .. sudhâśana-pûjya-samavasaraṇaman anâkuḷaṃ pokku Jinan abhivandisuva ....

(*South side*)

śrîmat-puṇya-phalâd abhûd bhuvi sutâ sâmanta-mukhyasya yâ
sâ sarvvajña-padâravindam asakṛit sampûjya bhaktyâdiśat |
śuddha-dhyâna-viśôdhi-bôdhita-manaṟ-pûrvvaṃ samâdhi-kramais
sâścharyaṃ tyajati sva-dêham aṇuvach chhrî-Jakkalâmbâ satî ||
chittaṃ vistâryya puṇyâsrava-karaṇa-vidhau sarvva-karmmâṇi nâśî-
karttuṃ tyaktvâ vimôhaṃ sadayam upaśamaṃ prâpya châtmôpayôgaṃ |
suddha-dhyânâmṛitâmbhaṟ-pluta-ma .... Jinêndrasya pâdâravindaṃ
prasthâpyâlôkya dêhaṃ tyajati tṛiṇam iva śrîmatî Jakkalâmbâ ||
nityânanda-sukhâmṛitâmbudhi-payaṟ-pûrâvagâhôtsukâ
svâtmânushṭhita-saṃyamâtta-viḷasat-saṃyaktva-pôtêna yâ |
saṃsârârṇṇava-pâram âśu taraṇôdyôgaṃ samutpâdinî
chitraṃ dêva-gatiṃ prati tyajati kiṃ dêhan tu Jakkâmbikâ ||
nikhiḷa-vanaja-vallî-pushpa-mâlâ-kadambaiḥ
ghṛita-dadhi-vara-dugdhair âbhishiñchyârchchya tîrtthân |
na bhajati hṛidi tṛiptiṃ Jakkalâmbâ sva-dêhât
samavasaraṇa-nâthaṃ drashṭu-kâmâ prayâti ||
dânânvitêti guṇa-ratna-vibhûshitêti
śântêti sarvva-janatâsu dayâ-parêti |
Jainâgamôkta-charitânugatêti bhavyâḥ
kê na stuvanti bhuvi Jakkala-yôshitaṃ tê ||

(*West side*)

śrî-vibudhêndra-vandita-Jinêndra-mahâ-mahimârchchanâ-S'achî- |
dêviy enippa Jakkala-mahâ-satiy-udgha-charitramaṃ kaḷâ- |
śrî-vibhavaṅgaḷaṃ vividha-dânaman âtta-Jinêndra-bhakti-saṃ- |
bhâvita-sat-samâdhi-mṛitiyiṃ sukṛitârtthigaḷ âro kîrttisar ||

vanitâ-bhûshaṇe sach-charitravati tây Lachchavve sâmanta-Maṇ- |
ḍana-Muddaṃ janakaṃ vinûta-Bharataṃ kântaṃ sutatvôpadê- |
śanan â-śrîmad-Anantakîrtti-munipaṃ pûjyaṃ Jina-svâmiyend |
ene Jakka . . . . vaṃśa-śîla . . . . samyaktvaṃ jagat-pâvana ||
. . . . ḍige Jinâga . . . . Jina-mataṃ matig â-Jina-sû . . sat-padaṃ |
naḍeg oḍanâḍiy âyt ene Jinôktiyan ôdi tad-âgamârtthamaṃ |
naḍe tiḷidante muktig irad eydipa śîla-guṇa-vratâdhvadoḷ |
naḍed eḍegeydaḷ âlke gaḍa Jakkale-nâri Mahêndra-kalpadoḷ ||
neṟeye munîndrarum pogaḷd aṇaṃ tale dûge parigrahaṅgaḷaṃ |
toṟedu gṛihîta-sanyasanadiṃ nija-bândhava-môha-pâśamaṃ |
paṟidu suvṛitte Jakkale mahâ-sati chittaman âpta-tatvadoḷ |
niṟisi samâdhiyiṃ neṟeye sâdhisidaḷ sura-lôka-saukhyamaṃ ||
taḷard irad êka-pârśva-niyama-sthiti dṛishṭi su-nâsikâgradiṃ |
kaḷiveḍe baḷpu baḷk irade mey miḍukâḍade Jaina-bhakti sañ- |
chaḷisade mâṇad uchcharisi pañcha-padaṅgaḷan âtma-tatvadoḷ |
nelasida sat-samâdhi-vidhi Jakkale-nârig id ekka-lâvaṇaṃ ||

(*North side*) śrî-Jinêndra ||

tyaktvâ dêhaṃ vimôhâd brata-guṇa-charita-śrêṇi-niśrêṇi-mârggâd
âruhya svargga-durggaṃ nija-bhajana-baḷâd êva yat tad gṛihîtvâ |
yâhaṃ Jakkâmbikâsmin divi divijavarô'bhûvam âtma-prasâdâd
itthaṃ tushṭâva gatvâ samavasaraṇa-bhûsthaṃ natêndraṃ Jinêndraṃ ||
Jina-nâthâbhishavaṅgaḷiṃ Jina-guṇ-stôtraṅgaḷindaṃ Jinâr- |
chchaneyindaṃ Jina-bhaktiyiṃ Jina-munîndrâhâra-dânaṅgaḷiṃ |
Jina-vâkyârttha-vichâradind aledu mithyâ-mârggamaṃ tatva-bhâ- |
vaneyiṃ pett amaratvadind eṟagidaḷ Jakkavve Jainâṅghriyoḷ ||
tatvaman â-Jinêndra-matadiṃ tiḷid ujvaḷam âda śuddha-dṛi- |
shṭitva-guṇârkkanind alare śîla-guṇa-vrata-vârijâḷi mi- |
thyâtva-tamas-tamam pareye sat-patha-varttiniyâgi śuddha-saṃ- |
vitvadin eydidaḷ negaḷda Jakkale-nâri surêndra-lôkamaṃ ||
lalita-pativratâcharaṇa-châru-nadî-salila-pravâhadiṃ |
kali-malamaṃ kaḷalchi nija-nirmmaḷa-kîrtti-latâ-vitânamaṃ |
baḷeyisi śîla-śâli-vanamaṃ parivarddhisi puṇya-nandanaṅ- |
gaḷane nimirchchi Jakkale valaṃ paḍedaḷ sumanô-vibhutiyaṃ ||
parikisi sad-budhar ppogaḷe tanna charitra-guṇâṅka-mâleyaṃ |
virachisi suprabandhamane dik-kuḷa-bhittigaḷoḷ teraḷchi mum- |
baredudan îgaḷ â-divija-lôkadoḷ oppuva lêkha-jâḷadoḷ |
bareyipan endu Jakkale mahâ-satiy êṟidaḷ alte saggamaṃ ||
pugey avasarppaṇaṃ Bharatad Âryyeyoḷ anvitam âda bhôga-bhû- |
migaḷa virâmadoḷ sukṛita-dushkṛita-varttaney âgi sanda kâ- |
la-gata-cha . . tu . ḷ antyadoḷe pañchama-kâladoḷ ondid anda . . |
. . . mahâtmaroḷ guṇame Jakkale-nâriyoḷ uttarôttaraṃ ||

197

On a stone in front of the same temple.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

śrî râjippudu dharmmadiṃ niyata-dharmmaṃ śântiyim śânti-vi- |
stâraṃ Kunthu ... ... |
... . yakar vinuta-Dharmmaṃ S'ânti sat-Kunthuv emb- |
î-Ratnatraya-dêvar ûrjjitam enal dîrgghâyumaṃ śrîyumaṃ ||
prakaṭaṃ vyâpta ... ... rava-rûpaṃ nitya-bhâvaṃ vikar- |
trikam âvêshṭita-mâruta-tritayav â-shaḍ-dravya-sampanna-va- |
rttakam oppirddudu nôḍe nâḍeyuv adhô-madhyôrddhva-lôka .. |
... . lôkakk esedirppud ant ubhaya-karmmôdyôga-nirmmâṇa-sal- |
lîlaṃ dvîpa-samudra-vargga-vaḷayîbhûta-prabhûta-sthaḷî- |
mâḷâḷa ... ... bhû-ramaṇaṃ jagaddhitan î-mahatvakk enalk êṃ |
ṇaḍuv oppaṃ bettudo tâṃ lavaṇa-jaladhi rannam maṇal Lakshmi nîr- |
veṇṇ oḍaripp â-kalpa-vṛiksha-prasava ... ..d êvêḷven oḷpaṃ ||

kaṃ || vâr-vaḷaya-nikarav emb â- |
nîrvêliya naḍuve neṟadu jambû-chihnaṃ |
sârvinav îpsita-phaḷamaṃ |
pârvinav eḷeg imb id âytu Jambû-dvîpaṃ ||
idu Jambû-dvîpa ... . n idu surôrvvîruhaudâryyadind int |
idu râjad-dhairyyadind int idu janita-Jina-sthâna-bhôgôpayôgâ- |
bhyudaya-śrî-lîleyiṃ Rêcharasana teradind unnatatvakke pakk â- |
dud enuttaṃ chandra-sûryyâ ... . rârâjisirkkuṃ ||
dorevett â-Mêruvin teṅkaṇa-deśeyoḷ ad ên oḷppuvett irddudô śrî- |
Bharata-kshêtraṃ karaṃ tumbigaḷa madhura-mandra-svarôdgîtadiṃ me- |
ll-eraliṅg aḷḷâḍuv ell ell elema ... . pushpaṅgaḷiṃ haṇṇa-goñchal- |
veragindaṃ chûtavallî-vitatigaḷ esed â-lâsya-sârasyadindaṃ ||

kaṃ || śrîmaj-janadiṃ sumanô- | dhâmateyiṃ bhramara-śôbheyiṃ Karṇṇâṭa- |
sîmeyan â-Bharata-śrî- | ... tôrppu ... ... nâḍe Kuntaḷa-dêśaṃ ||

vachana || mattam alli janada kônṭeyuṃ guṇada vyavahâramuṃ binadada vyavasâyamuṃ rasada toṟegaḷin eseva kêḷî-vanaṅgaḷuṃ birayigaḷ Kâmana .. yikke .. ṟeyaṃ goṇḍirppa ḷîḷeyiṃ nereda-kamaḷinigaḷuṃ Vasanta-kêḷige sameda pondôṇigaḷa-gondaḷamuṃ dharmmakke nermmamuṃ bhôgakk âgaramum âda ghaṭikâ-sthânamuṃ ratna-samṛiddhige sôltu sa .. .. magaḷ goṇḍud enipa parikheyiṃ râja-maṇḍaḷa-samâjam enipa kâminîyara mukha-kamaḷa-nikaramuṃ grâma-nagara-khêḍa-kharvvaṇa-maḍamba-drôṇâmukha-pura-paṭṭana-râjadhânigaḷa bana ... .. m elli nôḷvaḍav alli meredu nava-vidham âgi tôrppa Kuntaḷa-dêśakke ||

ka || kramadiṃ vikramadiṃ dâ- | na-manôhara-vṛittiyiṃ Chaḷukya-nṛipâḷô- |
ttamar âtma-kîrttiy â-bhû- | ramaṇige muttugaḷa toḍav enal priyar âdar ||
Châḷukya-bhûbhujar ddivi- | kêḷiyoḷ ire perage nereye kâmpuvol irddar |
bhû-vadhuge Raṭṭar avaraṃ | sôvuttaṃ Tailan âḷdidaṃ neṟe dhareyaṃ ||
avard â-Tailaṅge Satyâśrayane magan avaṅg âtmajaṃ Vikraman tân |
avanind ant Aayyaṇaṃ tâṃ kiṟiyane Jayasiṃhâṅkanuṃ tamman ant Â- |
havamallaṃ tat-sutaṃ tat-tanayan esava Sômêśvaraṃ tan-mahîśan- |
ge vaḷaṃ Permmâḍi-Dêvaṃ magan avana magaṃ tâne Bhûlôkamallaṃ ||
samanisit avaṅge Jagadê- |
kamallan enisirdda putra-rûpade têjô- |
ramaṇîyatey avan anujaṃ |
ramaṇaṃ meṟedaṃ jagakke Nûrmmaḍi-Tailaṃ ||

baḷikaṃ nalaviṃ sârddaḷ | Chaḷukya-râjya-Rame Bijjaḷôrvvîpatiyaṃ |
Kaḷachuri-tiḷakanan êṃ peṇ- | gaḷa chittaṃ hosatan aṟasut irppudu hosate ||

vṛi || dâḍegaḷ uṇṭ ivaṅge raṇadoḷ sale mûḍuvav êriḍ-âneyoḷ |
kôḍugaḷ uṇṭu matt-eraḍav aṅkusadanna . . . . ga |
. . ḍoḷav ant av anya-nṛipa-rakta-visiñchanav end arâti . . . . |
dd ôḍade nilvan âvan enut irppudu Bijjalanaṃ jagaj-janaṃ ||
asi-late kûḍe gaṇḍu maguḷdatt ahitâvanipâḷa-bhûmi-peṇ |
masagidud añjad ântavaroḷ â-sura-kânteyarg ânta-bêṭav u- |
bbasav enisittu kâḍid eḍe nettara-jaugine kês-oranteyaṃ |
pasarisit endu bandu śaraṇ embudu Bijjalanaṃ dvishaj-janaṃ ||
baḷedant â-Bijjaḷaṅg ên adaṭ esedudo pêḷ S'iṃhaḷâdhîśvaraṃ be- |
ṭtaḷigaṃ Nêpâḷakaṃ ghaṭṭivaḷan aḍapadâḷ Kêraḷaṃ Gujjaraṃ kam- |
maḷigaṃ matt-â-Turushkaṃ kudure vesadavaṃ Lâlan âd achchuḷâytaṃ |
heḷeyaṃ Pâṇḍyaṃ Kaḷiṅgaṃ kari-paricharan âg âḷ-veseṅgeyye nichchaṃ ||
jagamaṃ saṃprîtiyiṃ Bijjala-nṛipatiya tammaṃ bhujâ-garvvadiṃ Mai- |
ḷugi-Dêvaṃ pâḷisuttaṃ meṟeda baḷikav â-Bijjalôrvvîśa-pautraṃ |
tri-guṇîbhûta-pratâpaṃ taḷedan eḷeya . . Kandâra-kshôṇipaṃ taj- |
jagatî-nâthânutâtaṃ baḷikaṃ avaniyaṃ tâḷdidaṃ Sôyi-Dêvaṃ ||
kramadiṃ Karṇṇâṭamaṃ Kuntaḷaman olavinim tîḷdi taḷkaysi ramyâṅ- |
gaman imbim bimbip oḷpaṃ paḍedu pṛithula-Lâṭakke Kâñchî-pradêśa- |
kke manaṃbett eyde râgaṃ budida-kara-sarôjâtamaṃ nîḍiy â-Râ- |
yamurâri-kshôṇipaṃ mêdiniyan inisu vand êka-bhôgyakke daṇḍaṃ ||
âtana tamman ûrjjita-guṇaṃ vibhu-Mailugi-Dêvan âḷdidaṃ |
bhû-taḷamaṃ baḷikkaṃ avaniṃ kiṟiyâtan enippan âdoḍaṃ |
khyâtiyin ârggav alte hiriyâtan enal dhare S'aṅkamôrvvîpa- |
brâta-nutaṃ dharâ-vaḷayamaṃ parirakshisutirddan oḷmeyiṃ ||

kaṃ || S'aṅkana kîrtti-prabheyin- |
daṃ kâmini bhûmi gaura-ruchiyind esed êṃ |
śaṅkiniyâdaḷo gîtâ- |
laṅkṛita-nânâ-vinôda-viḷasita-gatiyiṃ ||

vṛi || savan âr nNiśśaṅkamalla-kshitipatige tach-chakriyindaṃ baḷikk Â- |
havamallaṃ Râya-Nârâyaṇan adhika-guṇaṃ S'aṅka-bhûpânujaṃ bhû- |
bhuvanârâdhyaṃ dharâ-maṇḍaḷaman atuḷa-dôrddaṇḍadin tâḷdidaṃ nôḷ- |
pavarg êka-chchhatramaṃ meysiri meṟevinegaṃ prâjya-sâmrâjyadindaṃ ||
kramadind â-Bijjalôrvvîpatige paḍedu saptâṅga-sampattiyaṃ ma- |
ttam adaṃ tach-chakriyind ittalum odavida râjâvaḷî-lîlegaṃ tan- |
dum id ê saptâṅgamaṃ kâṇisidan ene jagaṃ mantradiṃ tantradiṃ vi- |
kramadiṃ śrîyiṃ sad-âchâradin osed esedaṃ Rêchi-daṇḍâdhinâthaṃ ||
Kaḷachuryya-kshitipâḷa-râjya-late parvval tanna dôś-śâkheyaṃ |
viḷasan-Mandara-sânugaṃ vibudha-sêvyaṃ vistrita-chchhâyan a- |
skhaḷitaudâryya-viḷâsa-bhâsi sumanas-sampûrṇṇan udyad-yaśaḥ- |
phaḷadiṃ Rêchaṇa-daṇḍanâthan esedaṃ lôkaika-kalpa-drumaṃ ||
Jinanaṃ tanna manaṃ manaḥ-prakṛitiyaṃ sad-vidyey â-vidyeyaṃ |
tanuv ant â-tanuvaṃ viḷâsav adan udyal-lakshmiy â-lakshmiyaṃ |
vinutaudâryyav adaṃ jagaṃ jagaman imb î-kîrttiy âliṅgisal |
jana-vandyaṃ vibhu-Rêchirâjan esedaṃ châritra-ratnâkaraṃ ||

kavi-tati balmeg ôlagise kâminiyar sobagiṅge sôle bêḷ- |
pavargaḷ udâra-vṛittig olaviṃ nara-śâsanavâge râjyam ud- |
bhavadin oḍarchchi Jaina-samayâmbudhi kîrtti-sudhâṃśuviṃ podaḷ- |
ke vaḍeyo Rêchirâjan esedaṃ jasadiṃ vasudhaika-bândhavaṃ ||
naḍeda-nelaṃ raṇôrvvareyoḷ ant anituṃ tanag ajja-pajjariṃ |
paḍeda-nelan dal emban asig anya-nṛipâḷarau ikkad unte kiḷ- |
taḍe kaḍu-dôsav emban asahaṃ mige beṅguḍe patte tâne beṅ- |
guḍuvavol emban ên adaṭanô kali-Rêchaṇa-daṇḍanâyakaṃ ||
anupama-dâna-śauryya-raṇa-śauryyaman ê-vogaḷdappen âṃ dvishaj- |
janaparoḷ onduv achcharasiyargge sayambarav âge saggadoḷ |
janiyisit Indra-bhûruhake tôraṇadin tavil embud eyde mê- |
dini vasudhaika-bândhava-chamûpati Rêchaṇan êṃ kṛitârtthanô ||
peḍe-vaṇi S'êshanoḷ Sarasijôdaran ambudhiyol mṛigâṅkav and |
uḍupanoḷ Adrijârddhav Abhavâṅgadoḷ â-mada-lubdha-bhṛiṅgav ir- |
pp eḍe dig-ibhaṅgaḷoḷ kurupu dôrppinegaṃ jagamam musuṅkit iṅ- |
gaḍal ene kîrtti Rêchan esedaṃ jasadim vasudhaika-bândhavaṃ ||
S'rîvachchaṃ siriyiṃ samṛiddhan esev â-Nâgâmbikâ-sûnu bhô- |
gâvâsaṃ vasudhaika-bândhavan udâraṃ stutya-Gaurî-sukha- |
śrî-vishṭaṃ Vṛishabhadhvaja-priyatamaṃ Nârâyaṇâtmôdbhavaṃ |
bhâvaṃ bettire chelvan end enisidaṃ śrî-Rêchi-daṇḍâdhipaṃ ||
taradiṃ dêśaṅgaḷuṃ śrî-Kaḷachuri-kuḷa-chakrêśariṃ pettud î-Nâ- |
gara-khaṇḍakk artthivaṭṭ â-nṛiparoḷ paḍed imbindav âḷd-irppan â-Rê- |
charasaṃ tân endoḍ ê-vaṇṇipudo nisadav î-dêśadind oḷmeyaṃ bi- |
ttaradiṃ paṅkêja-rûpaṃ Banavasey adaṟoḷ śrîya-vôl irppud embeṃ ||
kusuma-rajaṃ rasâvaḷi taḷir sôvaḍâḍuva kîra-jâḷav emb |
esakade chalvuv êṟida-nelaṃ nele-verchchida pûgoḷam bisur- |
pp esagada-nuṇ-bisal suḷiva kamm-elar îkshise hachchan oppuv-â- |
gasav eseyalke nâḍ esavud entu Basantada sṛishṭiy embinaṃ ||
kaṃ || â-Nâgara-khaṇḍaman â- |
ḷp-â-nṛipa-vinuta-Kaḍambar ant â-nṛipa-sa- |
ntânâmbujadoḷe sakala-ka- |
ḷâ-niḷayaṃ Brahma-bhûbhujaṃ janiyisidaṃ ||
â-vibhuviṅgaṃ Chaṭṭala- |
Dêvigav udayisidan akhiḷa-nîti-krama-saṃ- |
bhâvita-râjâchâra- |
śrî-vadhug eseyalke śauryyad oppaṃ Boppaṃ ||
mêdinige Boppa-Dêvanin |
âdudu hage hugaḍa bâḷa bâḷvêliy avaṅg |
âdaḷ vallabhe vinuta- |
S'rî-Dêviy avargge puṭṭidaṃ Sôma-nṛipaṃ ||
vṛi || nuḍi-galalande muddu-nuḍi satya-patâkan enippud oppid a- |
ṭṭ aḍi Nigaḷaṅka-mallan ene râjipud ôje Kaḍamba-Rudran emb- |
oḍetanavaṃ negaḷchidudu Gaṇḍara-dâvaṇiy-emb-nâmamaṃ |
paḍedudu Sôma-bhûmipana śauryya-guṇâvaliy êṃ kṛitârtthanô ||
ninag ant â-kâmam îgaḷ keḷeyan enipudaṃ tôrppuvol emman erchche- |
chchu nitântam ninna pâdakk eragipan enutaṃ kânteyar jjôle kâlg â- |

nana-kâśmîra-dravam pattida nigalada Changâlvan-angakke sêvâ- |
janitârâgambol âgaḷ merevud anudinam S'ôma-bhûmîśa-pâdam ||
munidode Sôma-bhûpan emag irppedey â-Banavâsey ant ad ant |
anitum ad îgaḷ âtana bhujâsi-latâ-vṛitav âytu pokku sil- |
kinoḷ ire pollad end ahitar ôḍi samudrada vêḷegaṇḍu tâv |
anumisi vêḷegoṇḍu sukham irppar idên adaṭinge nôntanô ||
birudar bbhîtôrvvipâḷar mMadana-paravaśibhûteyar vidyey-uḷḷar |
ssaraṇ-endar ssêvakar bbêḷpavarg old îvan î-Sôma-bhûmî- |
śvaran endum râgadim sangatamam abhayamam bêḷavam tushṭiyam sayt- |
iravam samprîtiyam bêḷpudan ene janav audâryyadim varyyan âdam ||
tôḷa todarppu machchip-erde-varttuge chumbisuv-imbu Sôma-bhû- |
pâḷanoḷ êka-bhôgyav enisal tanag âgiral â-sthaḷangaḷam |
pâḷipa kâpu bîra-siri Lakshmi Sarasvatiy ende sairipaḷ |
mêḷisal îvaḷê peraran endene Lachchala-Dêviy oppuvaḷ ||
enip â-dampatiy-olmeg aggaḷisal oppam prâjya-sâmrâjya-kâ- |
mini mâḍal bigiyappan eytare parôrvvîpâḷarim kappav int |
inisum mâḍad iralke dushṭa-tati tappam puṭṭidam Boppan emb- |
inegam Boppa-nṛipâḷan-apratima-puṇyam râjisitt urvviyoḷ ||

kam || î-Borppam Dêvakig âd | â-boppam tappad appan arid êm kîrtti- |
śrî bây-deredoḍe kâṇalk |
î-bandude bhuvana-nikarav ene pesarvaḍedam ||

vṛi || nagey altêy eme yikkatirdda-hadinenṭ-akshôhiṇî-sêneg and |
ugurim satta Hiraṇyakâkshakan enippang and adêm biṭṭa-kaṇg |
agid-ant â-bhayadinde benda Madanang-and â-mahâbhâgar-aṇ- |
mugey end î-vibhu-Boppa-Dêvan alevam satvâdhikânyaughamam ||
kadana-krîḍeyoḷ uḷḷa ninna dayey êk int ormmeyum tôṟad î- |
Madana-krîḍeyoḷ uṭṭudam maṟedadam nîr-vokkaḍam nâṇa putt- |
u dal ondirddaḍav ittoḍam taleyanê samprîtiyam tôṟey end |
odavim mêḷise kânteyar mmeṟevan î-śrî-Boppa-bhûpâḷakam ||

ka || siriyind oppuva Bândhava- |
purav âtana râjadhâniy ant â-puradoḷ |
sura-Khacharôraga-maṇi-maku- |
ṭa-rachita-pada-kânti S'ântinâtham meṟevam ||

vṛi || pâl-abhishêkav ant enit ad âdaḍav alliy adṛisyam appa pû- |
mâle padakke jânuvarav ikkidoḍam nimirv-ushṇa-tôyadim |
lîleyi majjanakk eṟeye vâmade śitaḷavâgi barppavem |
sâlave S'ântinâthana mahâ-mahimatvaman oldu baṇṇisal ||

kam || enip âsthânâcharyyam |
muni-vinutam Bhânukîrtti-siddhânti jagaj- |
jana-vandyam nija-guru-kuḷa- |
vanaja-vikâśaman oḍarchchuvam tapadindam ||
alardud ad ent enal â-guru- |
kuḷav â-Gautaman enippa gaṇadharanind it- |
tal anêka-Mûlasanghâ- |
viḷa-yati-patiy âda Koṇḍakundânvayadoḷ ||

śrî-Râvaṇandi-siddhâ- |
ntârâva-sarôvarakke toḍav enipaṃ vâk- |
śrî-ramya-Padmaṇandi-ta- |
pô-rame piḍid irdda padmam ene tach-chhishyaṃ ||
tan-muni-nâthana śishyaṃ |
Manmatha-saha vallad aṅganâ-rati-sukhamaṃ |
san-muni-sad-guru-kuvaḷaya- |
bhṛin mati posat enisi negaḷdan â-Munichandraṃ ||

vṛi || lôkaman âvagaṃ beḷagidaṃ jasadiṃ Munichanara-dêvan a- |
prâkṛita-Jaina-yôga-niḷayaṃ prakaṭîkṛita-[ta]tva-nirṇṇayaṃ |
śvîkṛita-śabda-śâstran urarîkṛita-tarkka-kaḷâ-kaḷâpan û- |
rîkṛita-kâvya-nâṭakan adhaḥ-kṛita-Mînapatâka-vikramaṃ ||

kaṃ | tach-chhishyaṃ prakaṭîkṛita-kîr- |
tti-chchhatraṃ Bhânukîrtti Krâṇur-ggaṇa-bhû- |
mi-chchhanna-Tintriṇika-su- |
gachchhaṃ śrî-Nunna-vaṃśan esedaṃ jagadoḷ ||

vṛi || śânta-rasôttha-mûrtti dig-ibha-braja-mastaka-vartti-kîrtti said- |
dhântika-chakravartti Jina-pâda-nidhâna-su-dîpa-vartti chai- |
rantana-Jaina-yôgi-sama-varttiy enal muni-Bhânukîrtti pem- |
paṃ taḷedaṃ sva-mantra-gati dhûrtta-janakk ativarttiy embinaṃ ||
niyatam tan-muni-nâtha-śishyan esedaṃ san-mârgga-saṃpattiyiṃ |
Nayakîrtti-brati-nâyakam vibudha-vâñchhâ-dâyakaṃ Jaina-ta- |
tva-yathârtthâgama-kâyakaṃ kṛita-yaśas-saṃsnâyakaṃ dhvaṃsitâ- |
bhaya-nisyandita-Puṛpasâyakan udagraudâryya-sandâyakaṃ ||

kanda || ant esed âchâryyâvaḷiy- |
iṃ tiḷid âgamaṅgaḷaṃ Jina-samayôch- |
chintâmaṇi Saṅkara-sâ- |
mantaṃ S'ântiyane mâḍi śaṅkaran enipaṃ ||
vidita-parâkraman enip â- |
Kadamba-nṛipa-tiḷaka Boppa-Dêvana râjyâ- |
bhyudayakke tâne modal eni- |
sidan â-sâmanta-S'aṅkaraṃ nayadindaṃ ||
sâmanta-S'aṅkanind ud- |
dâmate-vaḍed irdda Naṇḍu-vaṃśada siri munn- |
ê-mâḷkey embod anvaya- |
râmege toḍavâdan amaḷa-saṅgaṃ Siṅgaṃ ||
Siṅgana kântey alte siriy âtana kêsara-mâḷey amba chel- |
viṅg eḍegoṇḍu Mâḷan avarg âdan avaṅg eṇeyâge Mâḷiyakk- |
aṃ guṇa-yukti-kântey avarg imbine puṭṭidan Ekkan Ekka-gan- |
daṅg anujâtan â-Keṛeyamaṃ meṛedam stuti-jîvanôdayaṃ ||

kaṃ || anudinam avar-ichchhâ-jani- |
ta-phaḷaṃ baḷaye tanna kâlgaḷan âśra- |
ysi nitântaṃ Keṛeyaman â- |
dan avaṃ .. resavve nallaḷ âḍaḷu nalaviṃ ||

vṛi || avar-irvarggav udâttan appan enisirdd â-Boppa-gâvuṇḍan u- |
dbhavamuṃ tânu vudâtta-vṛittiyum anûnaudâryamuṃ permmey o- |
ppavud âg ire puṭṭi kîrtti-paḍedam tann-ichchevol Châki-gau- |
ḍi vinûtâṅgaja-vârddhiyoḷ paḍeye sat-puṇyâṅkanaṃ S'aṅkanaṃ ||
vara-vanitâ-vaśaṅkaran arâti-nṛipâḷa-bhayaṅkaraṃ Jinê- |
śvara-yati-kiṅkaram sva-pati-chitta-madaṅkaran ishṭavargga-śaṅ- |
karan akhiḷârtha-śâstra-su-dṛiḍhaṅkaran âtma-sukhaṅkaraṃ manô- |
haran ene S'aṅkaram paḍedan oppe charitradoḷaṃ ... rttiyaṃ ||
dinam ellaṃ dâna-kêḷi-samayame tanag end embinaṃ nîtiy ellaṃ |
taneg end âgirddav endembinav ari-kuḷav ellaṃ sva-khaḷgâhataṃ śâ- |
kiniyargg end âdud end embina voḍamey ad allaṃ jagat-pôshaṇakk em- |
binav â-sâmanta-S'aṅkam negaḷdan eḷegav âtaṅkav âgalke tanniṃ ||
pathikaṅg ishṭaṅge śishṭaṅg adhanan enipavaṅg ârtti-yâdaṅge nityâ |
tithig âḷg anyaṅge mânyaṅgav avanibeḷeya .. bu-geṭṭaṅge bhâra- |
grathitaṅg ent embavaṅg ên enuten ndisidaṅg ârggav old ittu dausthya- |
vyatheyaṃ mâṇippan eṃ mântanada kaṇiyo sâmantaroḷ Saṅkarâṅkaṃ |
pati-mantra-prauḍhi . sêvaka-tati nirahaṅkâramaṃ mânyar oḷpaṃ |
kshiti san-maryyâdeyaṃ bandhugaḷ anudina-san-mânavaṃ dhârmmikar san- |
matiyam kântâ-janam meyvaḷiyan akhiḷa-vandi-brajaṃ dhâ- |
.. ...baṇṇikuṃ puṇyada tavaro ditaṃ nôḍe sâmanta-S'aṅkaṃ ||

kaṃ || kaṟey enipa surabhig elegaḷa |
maṟey enisida kaḷpa-vṛiksha-phaḷa-tatig eṇeyê |
kaṟeva ... ... dârate |
meṟevudu sâmanta-S'aṅkaranoḷ anavarataṃ ||

vṛi || vineya-rasaṅgaḷim taṇipi yâchakaraṃ maneg oydu santataṃ |
kanakada bâḍan ittu mige sokkisi sêvyara ... ... |
.. .. a mâṟugouḍ avara nâlegeyaṃ prabhu-S'aṅkaraṃ yaśô- |
dhanan enisirddan alladoḍe mâruvarê rasanâ-nikâyamaṃ ||

kaṃ || enisida S'aṅkara-sâma- |
ntana kânteya .. .. yind uṇe sasyâ- |
vani Jakkaṇavveyuṃ Kâ- |
mana siri kaṇ-deradaḷ embine sogeyisidar ||
S'ânteya sûnu S'aṅkara-tanûdbhavan udgha-Kadamba-Rudra sâ- |
manta .. .. samaya-praṇutam vasudhaika-bândhavaṅg |
ant esed âpta-mantri vibhu-Boppan oḍarchchidam oḷmeg oppamaṃ |
śântate dânav aṇmu charitaṃ siri kômaḷa-rûpav oppiral ||
.... na dêvatey end |
ene negaḷdâ-Jakkaṇavve tanuviṃ manadiṃ |
Manasijanuṃ Jinanuṃ tann |
iniyaṅg ubhaya-bhava-sukhav ad ene karav esedaḷ ||
Jina-samaya-bhaktiyiṃ sa- |
.... suputrar irvvarin eṇe S'â- |
sana-dêvige vallabhan a- |
tyanuvaśan î-Jakkaṇavveg iduve viśêshaṃ ||
â-Jakkaṇavvey-agra-ta- |
nûjaṃ meṟedaṃ jagakke sujana-Manôjaṃ |

pûji .. . . |
. . . . sakaḷa-guṇa-nikara-dhâmam Sômam ||
vṛitta || tanu puṇyôdaya-śôbhitam nimirda-tôḷ audârya-ramyam mukham |
jana-sammôhana-satya-vṛitta valagan dâkshiṇya-dîrghâ . . . |
. . . . ti rûpake yathâ rûpam tathâ śîlav end |
ene sâmanta-lalâma-Sôman esedam saundaryya-châturyyadim ||
karadindam tegeyal saśakti nî .. . . . . vandâ . . . . . . |
. ra-putram nuta-Jakkaṇavveya magam kaṇṭhîravârôhaṇa- |
kk erevam Sôma-sahôdaram śiśuteyoḷ Muddayya Muddayyan â- |
daradim kalpa-kujatamam paḍevan end â-chûtamam varddhipam ||
kam || ant enisal S'aṅkara-sâ- |
mantam sakaḷatra-putra-bândhava-mitrâ- |
nantânvayan esedam niś- |
chintam dharmmârttha-kâma-vargga-sumârggam ||
anupamitâścharyyam S'â- |
ntinâthan end â-sthaḷânubandhadin imbim |
Jina-gṛihamam Mâguḍiyoḷ |
vinutam sâmantha-S'aṅkaram mâḍisidam ||
vṛi || pratibimbam pada-ghâtamam kaḷevud â-raṅgakke kambhakke hṛid- |
gatamam mâḷpudu śâḷabañjikegaḷam chitrippud â-bhitti-san- |
tatiyam jaṅgama-chitradind ene janam sâmantha-S'aṅkam jagan- |
nutamam mâḍisidam Jinêndra-gṛihamam Mâguṇḍiyoḷ râgadim ||
â-bhuvanaika-maṇḍana-Jinâlayamam nalevinde nôḍi Sû- |
ryyâbharaṇâhvayam Balipuri-Tripurântaka-sûri-samstutam |
śôbhisutirddud î-basadi Tîrthakarar sS'iva-sat-padasthar end |
â-Bhava-bhâvadim muni-varam sthaḷa-vṛittiyan ittan uttamam ||
kam || sthiravâg ir ittan aḍakeya | maran aynûṟ-uḷḷa-tôṇṭav â-pûdôṇṭam |
berasu subhûmiya mattar | vvare garddey aḍ-ondu-gâṇav end int initam |
vṛi || ant â-dharmma-nikâyamam sulisutam nyâyârjjita-dravyadind |
ant îvutt akhilâśeyam sad-upabhôgânîkamam bhôgisutt |
ant â-S'aṅkama-Dêva-chakri naḍedam Ballâḷa-bhûpâḷanam |
santam tanna padâbja-sêvege-daral śauryyârṇṇavam ghûrṇṇisal |
kam || naḍed âtana lakshmiy kay- |
piḍid oḍagoṇḍ akhiḷa-daṇḍanâtha-samêtam |
naḍetandu Tâṇagundada |
naḍe-vîḍinol irddan arthiyim pala-devasam ||
ire Rêchaṇa-daṇḍâdhî- |
śvaram Jinêśvara-padâbhivandane end opp- |
ire bandam Mâguḍig â- |
daradim śrî-Boppa-bhûpa S'aṅkara-sahitam ||
bandu Jinêśvara-padamam |
bandisi Jina-muni-padâmbujakk eṟagi Jinô- |
nmandiramam nôḍi dṛiḍhâ- |
nandam vasudhaika-bândhavam baṇṇisidam ||
antu pogaḷdu tri-bhôgâ- |
bhyantarav âgirdda Taḷaveyam sarvva-nama- |

śyaṃ têjô-sâmya-samê- |
taṃ taj-Jina-pûjeg endu parikalpisidaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja Kâḷâñjana-pura-varâdhîśvaraṃ pratâpa-Laṅkêśvaraṃ śauryya-pañchânanaṃ gîta-Chaturânanaṃ śubhaṭar-âdityaṃ Bijja-bhûbhujâ-patyaṃ gaja-sâmanta jaya-kâminî-kântaṃ suvarṇṇa-vṛishabha-dhvajaṃ Kaḷachuryya-râjya-lakshmî-pratishṭhitâyata-bhujaṃ Râya-Nârâyaṇaṃ Bharatâgamâmbhôdhi-pârâyaṇaṃ Giridurgga-mallaṃ śrîmad-Âhavamallaṃ Modeganûra neleviḍinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpajîvi śrîman-mahâ-pradhânaṃ bâhattara-niyôgâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ Rêchi-Dêvarasan â-Mâguṇḍiya Ratnatraya-dêvara basadiy-âchâryyar Bhânukîrtti-siddhânta-dêvaraṃ barisi munnaṃ samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ Padmâvatî-dêvî-labdha-vara-prasâdaṃ mṛigamadâmôdaṃ mârkkôla-Bhairavaṃ Kâdamba-kaṇṭhî .. .. kâminî-lôlaṃ husivara śûlaṃ nigaḷaṅka-mallan asu-hṛit-sella gaṇḍara-dâvaṇi subhaṭa-śirô-maṇi ity-akhila-nâmâvaḷî-samâḷaṅkṛitan appa Boppa-Dêva ... baḷiya bâḍaṃ Taḷaveyaṃ tri-bhôgâ-bhyantara-viśuddhiyim sarvva-bâdhâ-parihâraṃ sarvva-namaśyav âgi parikalpisidudaṃ S'aka-varsha *nûṛa-nâlkeneya .... suddha-pañchamî-Budhavâradand â-Ratnatraya-dêvar-abhishêkâdy-aṅga-bhôga-raṅga-bhôgakkaṃ ṛishiyar-âhâra-dânakkaṃ vidyârtthigaḷa .... basadi pesa .... khaṇḍa-sputita-jîrṇṇôddhârakkav endu â-śrîman-Mûla-saṅghada Krânûr-ggaṇada Tintrika-gachchhada Nunna-vaṃśada śrîmad-Bhânukîrtti-siddhânta .... koṭṭu .... mahâ-pradhânaṃ krita-jayâkarshaṇa-vidhânaṃ dhanur-vidyâ-Dhanañjayan âkarṇṇita-raṇa-rabhasa-bhîta-bhû .... da-Vidyâdharaṃ kâvya-kaḷâ-dharan enipa Murâri-Kêśava-Dêvaṅge dharmma-pratipâḷanamaṃ samarppisidan âtana prabhâvam entendoḍe ||

vṛi || Giriśana dṛishṭi .... Manumata |
śara-yashṭi-Pârtthanan udanvita-bandhura-vêga-sṛishṭiy ond |
ire gaṛivetta tanna śaralim gaṛi mûḍi divakke pâṛi dus- |
stara-ripu kâdi ga .... na .... Murâri-Kêśava ||

.... â-basadiyal omme nânâ-dêśada vyavahârigaḷ tanda-bhaṇḍada krayakke nâlkum sthaḷada baṇañju-mummuri-daṇḍanuṃ .... tta .... kana mṛidu-hṛidayarâgi yâ-sthaḷavam pokku mâṛida bhaṇḍada poṅge vîsa maḷavege hâga javaḷakke bêḷe int initumaṃ .... dharmmamaṃ prati .. dar anêka-janmârjita-pâpa-bâdheyaṃ pariharisi nânâ-sukaṅgaḷan-anubhavisu-var pratipâlisade kiḍisidavar êḷeneya-narakamaṃ pokku .... var || (*usual final verses*).

198

At the same village, on a stone near the basti.

svasti śrîmatu Yâdava-Nârâyaṇa bhuja-baḷa-pratâpa-chakravartti śrî-Kandâra-Dêvana 11 neya Naḷa-saṃvatsarada .. tra-bahuḷa-amavâse-Vaḍḍavârad andu Muḍiya sâ .... vanta sanyasana-samâdhiyaṃ mâḍi sugati-prâptan âdaṃ maṅgaḷa mahâ śrî śrî gaja-sailêndu-śaśaṅka .... Kârttika-krishṇa-paksham ene himanâ .... S'anivârav uttarayaṇa ... sa .... praṇashṭa ... dêvara guḍḍan eseva S'ânta .... navaranu sâmanta mu .... manadoḷu tâ pañcha-padavaṃ chintisutta .... maramu .. svargga-janakke .... âpta-janaṃ parivâraṃ bandhu-janamum âśrita-janamuṃ niled ella-ruṃ .... śaraṇ illad endu ... ḷuttiddaru

purusha-nidhânanaṃ sakaḷa-bhôgiyan âśrita-kalpa-vṛikshanaṃ |
nara-sura-dhênu vandi-sura-bhûja navîna-Manôja-rûpana |
guru-pada-bhakti .. ḷ prabhâva-sâvanta muvvana .... voydeni .. |
karuṇi vidhâtramûla .. pada-lôbhigaḷim .... ||

(*rest effaced*).

* So in the original.

199

At the same place.

svasti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti ...... Dêvara varshada 28 neya S'ârvari-saṃvatsarada Kârttika .... Chikka-Mâgaḍiya akkasâle Bammôja sa...... vadira ...... gati .. .. neyde pûṇdu sat-purusha-siṅghan udâtta-nidhi sach-charitaṃ paḍedaṃ samâdhiyaṃ ||

paḍedu samâdhiyan inn or .. |
paḍal-aḍard amara-purak eṇagi dêva-nikâyaṃ |
geḍegoḍare sura-sukhamaṃ |
paḍedaṃ Bammôjaṃ amaḷa-Jina-bhâvaneyim ||

200

At the same place.

śrîmaj-Jaina-padâmbujâta-janita-śrî-kântey-emb-andadiṃ |
bhûmi-prastute dâna-dharmma .... |
Kâmâstra-pravibhâsi-rûpin aleva . .. Sântiyakaṃ jaga- |
kk ê mât andina Sîteyiṃ .... Vâg-dêviyind aggaḷaṃ ||
janakaṃ Saṅkaya-Nâyakaṃ janani tâṃ Muddavve S'ântîśvaraṃ |
Jinanâthaṃ tanag ishṭa-deyvav esev-â-sad-bhavyarê gôtradiṃ |
muni-nâthaṃ Nayakîrtti-dêva-muniy ârâdhyaṃ dal end andaḍ âr |
vvanitâ-ratnam enippa Sântaleyavol dhanyarkkaḷ î-dhâtriyal ||
dânada guṇad-unnatiyiṃ |
tân î-dhareg adhikey enesi Sântave sukhadiṃ |
dhyânisi Jina-pati-padamaṃ |
tân aididaḷ amara-lôkamaṃ halar aṛiyal ||

201

At the same place.

śrî svasti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti.. .. dhâvi-saṃvatsarada Âśvayuja-bahuḷa 5 Sômavâra .... sana-samâdhiyiṃ paḍedu sugati-prâptan âda maga .. .. Virôdhi-saṃvatsarada Chaitra-śu 2 S'ukravâradandu Bîrôja muḍipi sugati-prâptan âda || maṅgaḷa mahâ śrî śrî .... Bêspativârad andu Bommave sannasana-samâdhiyaṃ......... âdaḷu maṅgaḷa mahâ śrî ||

202

At the same place.

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pratâpa-chakravartti Hoysaḷa-vîra-Ballâḷa-Dêva-varusha-da 21 neya Prajâpati-saṃvatsarada Mârggaśira-suddha 7 Âdivâradandu ||

śrî-Jina-râja-râjita-pada-dvayamaṃ nalavindam oṛpe muṃ |
pûjisi .... taj-Jina-smaraṇadiṃ gata-jîvite Malle-gavuṇḍi tâṃ |
pûjita-Dêvarâja-padeyâdaḷ id achchariy altu muktiyaṃ |
sâjadin îyal ârppa Jina-bhaktiy ad ênuman îyalârade ||
guru Sakaḷachandra-munipar |
paramâgamam âgamaṃ Jinêndraṃ deyvaṃ |
para-hitam ene śubha-charitaṃ |
vara-guṇi Mallavve-gauḍig ene voppadar âr ||

203

At the same village, on a vîrakal in the yard of the Kallêsvara temple.

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pravuḍa-pratâpa-chakravartti śrî-Râma[chandra]-Rây-ana râjyôdayada 14 neya Svabhânu-saṃvatsara Jêshṭa-su 11 Budhadandu Chikka-Mâgaḍiya ...... ja-Nâyakanu dhâḷiyan .. dalli taḷt iṟidu meṟadu sura-lôkake prâputan âda maṅgaḷa mahâ

204

On a 2nd vîrakal.

svasti śrîmatu Châḷukya-Vikrama-varshada hadinaydeneya Pramôdûta-saṃvatsarada Kârttika-suddha-pañchamî-Âdityavâra Boppa-Dêva Nâgari-khaṇḍa 70 kke nâr-ggavuṇḍu geyvutt iralu Tripurântaka-dêvarig âḷuva Kiri-Mâguṇḍiya tuṟu harivalli surig iṟidu meṟedu sura-lôka-prâptan âda ||

205

On a 3rd vîrakal.

śrîmach-Châḷukya-Vikrama-kâlada padinâṟeneya Prajôtpatti-saṃvatsarada Phâlguṇa-suddha-daśamî-Bṛihaspativâra śrîmatu Boppa-Dêva Nâgara-kha 70 ttakke nâr-ggavuṇḍu geyye śrîmatu Tripurântaka-dêvarig âḷva Kiṟiya-Mâguṇḍiya malaparu mutti tuṟuvaṃ koṇḍu peṇḍir uḍiyan urchchi pôḅalli Kâchi-Seṭṭiya magaṃ Tailama tuṟuvam magurchchi surig iṟidu meṟedu sura-lôka-prâptan âda ||

206

On a 4th vîrakal.

.... ryya bhuja-baḷa chakravartti Râyamu .... da 10 neya Durmmukhi-saṃvatsara-da .... Âdivâradandu śrîman-mahâ-maṇḍaḷêśva .... ra-khaṇḍa-eppattuman âḷuttire śrî.. ...... śvaraṃ Vikramâditya-Dêva Banavase-pannirchchhâ .... ma sukhadiṃ râjyaṃ geyyutt-am ire śrîmân-nâḷ-pra ...... gâvuṇḍaṃ Chikka-Mâguṇḍiyalu sukhadindam ire pri ... traṃ Boppa-Gâ-vuṇḍa Chauṟoḍeyiṃ baruttiralu malaha ...... lu Kâraḍiya Kâḷeyanu besasalu palaraṃ tâgi ta ... meṟadu sura-lôka-prâptan âda ||

207

On a 5th vîrakal.

śrîmatu Châḷukya-Vikrama-varshada .. ... ydeneya Pramôdûta-saṃvatsarada Kârttika-suddha-pañ-chamî- Âdityavâra Boppa-Dêva Nâgari-khaṇḍa 70 kke nâr-ggavuṇḍu geyuttiralu Tripurântaka-dêvarig âḷuva Kiriya-Mâguṇḍiya Eka-gâvuṇḍa tuṟu harivalli suri ...... meṟedu sura-lôka-pâptan âda ||

208

At Kôḍihaḷḷi (same hobli), on a vîrakal to the north of the Mallêśvara temple.

śrîmatu 13 ... nê Prajôtpatti-saṃvatsarada Mârgaśira-ba 7 Sô-lu Kôḍihaḷiya Marava Bommc-gauḍana maga Kappaṇṇa kaḷḷaru hoyidalli svargga-lôkastan âdanu âtanige kallu-pratishṭhe.

209

At the same village, on a stone in the back-yard of Kariyappa's Basappa.

śrîmatu Sidhappa-Nâyakaru Bhairappage âśîrvadâ

Kôḍihaḷḷi-Ḅasavappanu hujuru bandu puṇḍutana mâḍutidha Mañche-Baramana tale-hoyidu kashṭa-baṭṭaḅage Śivapurada-sîme Kôḍihaḷḷi-grâmadinda tanage uttaravâda umbaḷi nashṭa saha ga 14 || 1||o

ke akâla-chetravâgi hâkida pagadi-hana barabêk endu varata mâḍuttâre hêraḷa-nashṭa sahakû uttârava koṭṭa umbaḷi-pagadi koḍalâre pâlisikombadiri appaṇey âgâbâk endu hêḷikoḷutân endu arikeyâdalli yî-Basavappage uttârava koṭṭa umbaḷige akâla-chetravâgi hâkida-pagadi barabêḍav endu Visusaṃ- | rada Jêshṭa-suda 2 lu appaṇe âgede â-pramâṇu yî-Basappage uttâravâda umbaḷige akâlâchetrav-âgi hâkida pagadi bareyada-rîti kaṭṭumâḍiside sîmeyalli yi-bage haṇa barabêk endû kêḷalâgadu yî-vâlle sênabavara kaḍatakke barasi tirigi koḍuvadâgi vâle 1

210

On a 2nd stone at the same place.

Yuva-saṃ- | da S'râvaṇa-su 15 lu Tavanidi-kôṭê-ṭhâṇyake pravêsa Yîsvara-saṃ- | da Jêshṭa-śu 1 lu Mañche-Baramana nigrahake nirûpu bandalli yî-śu 14 lu nigraha mâḍidanu Udrê-santeyalu

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-nṛipa-S'âlivâhana-śaka-varusha 1680 neya Bahudhânya-nâma-saṃvatsarada Jêshṭa-śu-10 lu śrîmat-Keḷadi-Sômasêkhara-Nâyakaru Bhairage barasi kaḷuhisida kâryya Kôḍihaḷḷi-Basavanu puṇḍatana-mâḍutidda Mañche-Baramana tale-hoyidu kashṭa-baṭṭidhêne umbaḷi pâlisi-koḷabêk endu heḷikoḷuthânê â-rîti appaṇey âgabêk endu S'ivaliṅgappanavaru hêḷikonḍa-sambanda uttârava koṭadu | Uḍugaṇe-sîmê-sthaḷada sênabava barakoṭṭa chappu-pramâṇu yî-mâgaṇi-Sivapurada-sîme-Kôḍihaḷi-grâmadinda huṭṭuvaḷiyinda ga 6 nilisida nashṭadinda ga 7 || 3 |.o ubhayaṃ ga 13 || 3 |;o yîga hechidu pagudiyinda huṭṭivaḷi-mêle ga 1 kke ○-1 |o lu ga || 2||o nashṭadabagye kûḍida dâsôhada sistu ○||o ubhayaṃ ga || 3 ubhayaṃ ga 14 || | || o hadinâlku-varahanu âru-haṇa-aḍavanu yî-Basavage Mañche-Baramana tale-hoyidu kashṭa-paṭṭabagye umbaḷiyâgi uttârava koṭṭidhêve rêkhê pramâṇu bhûmi viṅgaḍisikoṭṭu yî-kâgadava sênabavara kaḍitakke barasi tirigi yivana vaśakke koḍuvadâgi śrîmatu Sidhapa-Nâyakaru Bhairappage âśîrvâda | Kôḍihaḷḷi-Basavapanu puṇḍatana-mâḍutida Mañchê-Baramana talehoyidu kashṭabaṭṭa-samanda Sivapurada-sîmê-Kôḍihaḷḷi-grâmadinda huṭṭuvaḷiyinda ga 6 nilisida nashṭadinda ga 7 || 3 || o ubhayaṃ ga 13 || 3 || o yîga hechchida pagudiyinda huṭṭuvaḷî-mêle ga 1 kke ○- 1 | o lu ga || 2 || o nashṭada bage kûḍida dâsôhada sistu ○.,o ubhayaṃ ga || 3 ubhayaṃ ga 14 || | || o nu umbuḷi uttârava koṭṭu prâku nirûpavâgi adê gaḍi-kalu hâkisi-koḍuva rîti appaṇey âgabêk endu yî-Basavapanu hêḷikoḷuthân endu arikeyâdalli yî-śîme Kôḍihaḷḷi-grâmadinda yî-Basavappage uttâravâda umbuḷi ga 14|| | |;o hadinâlku varahânnu âraṇa-aḍḍada bhûmige hujûrind-ûligadana kaḷuhikoṭu gaḍi-kalla hâkisi-koḍahêḷi Bahudhânya-saṃvatsarada Mârgiśira-ba 11 appaṇe-âgiade â-pramâṇu yî-sîme Kôḍihaḷḷi-grâmadinda yî-Basavapage uttâravâda umbuḷi ga 14|| | |;o ke gaḍi-kalla hâkisuva-bage hujûrinda ûḷagadana kaḷuhiade chaû-grâmadavara tarasikoṇḍu nirûpu-parmâṇu bhûmige yivana muntiṭu gaḍi-kalla hâkisikoṭu â-vivarike hujûru barasi-kaḷahôdu yî-vâle sênabôvara kaḍitake barasi ttirigi koḍuvadâgi vâlle 1

211

At Harige (same hobli), on a vîrakal to the north of the Mallikârjuna temple.

namas tuṅga-&. ||

svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-praûḍha-pratâpa-chakravartti śrî-vîra-Râmachandra-Râya-râjyôdayada 25 neya Jaya-saṃvatsara ...... su 7 Â || Harigeya Nîla-gauḍana maga Malla-gauḍa âtana maga Sôva-gauḍan âtana maga Bomma-gauḍanû taṃ vibbaru haḍavanî .. .. veyadese Indûraḷuvinali tuṛugoḷalu maraḷchi raṇa-sûrarâgi iṛidu meṛadu sura-lôka-prâptar âdaru | Malikârjjuna-samîpadali ||

jitêna labhyatê lakshmîḥ || (*usual final verses*).

śrî-Nîlakaṇṭha-dêvâya namaḥ || śrî-râya-haḍada-Nârâyaṇaṃ sakaḷa-saukyâdhipati śrî-châ .. .. Chaṅga-dêva-Nâya .. â-Nâ-gavuḍana maga Boma-gauḍanu tuṛuva maraḷchida bîra-sirige mechch-esava .. .. .. kereya keḷage gadde .. . ṛannu koṭṭaru nettaru-goḍagiyâgi || maṅgaḷa mahâ śrî śrî biragalla .. . ôjana moṃ .. Mâṛaga-vôja

212

On a 2nd vîrakal at the same place.

Sârvvari-saṃvatsarada Phâlguṇa-su 12 Maṃ svasti śrîmatu pratâpa-chakravartti Hoyisaṇa-bhuja-baḷa śrî-vîra-Ballâḷa-Râyana śrîmanu mahâ-pradhâna Toya-Siṅgeya-daṇṇâyaka Hânuṅgala Basavaiya-Nâykanu Vudareya kôṭeyalli ṭhâṇântaravâgi yidalli śrîmanu mahâ-maṇḍaḷêsvaraṃ Baṅka-Nâykan-aḷiya Gaṅgeya-sâhaṇi Beyama-sâhaṇi Javaneya-Nâyka yî-mûvara saṃvaraṇe-sahita bandu mutti kâdidali taḷt iṟidu meṟadu sura-lôka-prâptan âda ||

jitêna labhyatê &c. ||
namas tuṅga-&c. ||

âtana tamma Pârisaya nilisida kallu maṅgaḷa mahâ śrî ||

213

On a stone in Nirvâṇi Kariya's land, west of the village.

namas tuṅga-&c ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa śâ 1594 Paridhâvi-saṃvatsarada Aśâḍa-śu 10 lu śrîmatu Keḷadi-S'ivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakara puṇya-strîyarâda Chennamâji-yavaru Harigeya taḷavâra Nâgana maga Koṭṭige koṭṭa bhû-svâsti bîjavari ⌐ 1 ¼ ke hakkalu saha rêkhe ga 3 mûru varahâna haḷada gaddeyannû umbaḷiyâgi biṭṭevâgi | ninna santâna-parampariyâgi uṇḍubahudu

214

At Kaṇasôge (same hobli), on a vîrakal in front of the Râmêśvara temple.

svasti śrî prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ Yâdava-Nârâyaṇa Dvârâvatî-pura-varâdhîśvaraṃ pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêva-varshada 20 neya Prabhava-saṃvatsarada Bhâdrapada-bahuḷa-dasamî-Âdivâradandu śrîmanu mahâ-pradhânaṃ Pratipanna-Sâra-sûryya-Dêva-daṇṇâyaka Taladi kâhadu śrîman-nâḷu-prabhu Kaṇṇasôgeya Yaṟakâvi-gauḍana tamma Êcha-gauḍanu .... Pañchâḷara Bûtan iṟidu tuṟuvaṃ koṇḍuhôhalli .....rêśvariya banadalli tuṟuvaṃ magurchchi taḷt iṟidu sura-lôka prâptan âda ||

215

On a 2nd vîrakal at the same place.

svasti śrî .... simha-Dêva-varsha ..... Bahudhânya-saṃvatsarad Âśvayuja-ba 10 Bri-dallu Kaṇasôgeya Malli-Seṭṭiya maga Dêvaṇṇanu ubheya-Gaṭṭa-sâḷage bahalli kaḷḷaru tâgidaḍe palabaraṃ kondu surig-iṟidu meṟadu sura-lôka-prâptan âda |

jitêna labhyatê &c. ||

216

At Kauli (same hobli), on a vîrakal in front of the Kallêsvara temple.

namas tuṅga-&c. ||

svasti samadhigata-pañcha-mahâ-sabda .... Jiḍuvaḷigey-eppatuma sukha .... yuttam ire Tâṇagundûra ha ...... sûṟegoḷal endu Bandaḷikeya ...... -Sigi-Seṭṭiya maga Râma-Seṭṭi ... siya kâydu palaraṃ taḷt iṟidu konda ...... t endoḍe

.. chalachalade maleg añchade |
Kalaleya pa .. raṇadoḷ adbhutav âgalu |

lalaneyar uydaru Râmana |
. . . . dalaviy . . . . vanana . . ||

jitêna labhyatê &c. ||

217

On another vîrakal at the same place.

svasti śrimatu Yâdava-Nârâyanam bhuja-bala pratâpa-chakravartti yeradaneya Kandâri-Dêva-varshada Kîlaka-samvatsarada Kârttika-su-purnnamî-Sukravâradalu anâdi-samsiddham appa dibya-linga-Pranamanâtha-dêvara dibya-śrî-pâda-padmârâdhakarum appa Tânagundûra mûvattichchhâsira-mahâjanangala baliya bâdada Kavileya Malliya Homma-gaudana maga Panama-gauda Kalaseyaheriyalu vûra gidinalli kâdi palaram kondu migil iridu meradu sura-lôka-prâptan âdanu | âtana vîramam kandu mahâjanangalu mechchi Huligilukondada muttana dêvara keyya badagana makkeya keyya chikka-galeyalu nettaru-godegeyâgi bitta kamma 12 sarbba-bâdhe-parihârârtthavâgi salisuvaru mangala mahâ śrî śrî śrî ||

jitêna labhyatê &c. ||

Mallôja mâdida vîragallu.

218

On a stone in Adavayya's wet-land, north-east of the same village.

(*Usual final phrases*) svasti śrîmat-Vikramâdityan â-prithuvî-râjyam keye Indarasam Jôdûr-âlge âle Pêsalkondân Palûmbarâ-ere-vêli âle dêvargge kottadu or-mmattal keyu (*usual imprecatory phrases*).

219

At Bandalike (same hobli), on a stone at the entrance to the basti.

svasty Akâlavarisha śrî-prithuvî-vallabha mahârâjâdhirâja paramêśvara parama-bhattâraka śrî-Kannara-Dêvara râjyam uttarôttarâbhivriddhige saluttire Saka-nripa-kâlâtîta-samvatsara-satangal entunûra-mûvatta-nâlkaneya Prajâpati-samvatsaram pravarttise svasti samadhigata-pañcha-mahâśabda mahâ-sâmantam Kâlka-dêvaysar-anvayadol Kalivittarasar Banavâsi-pannirchchhâsiraman âluttire Nâgarakhandam elpattarkkam Sattarara Nâgârjjuna nâl-gâvundu gayyuttu śrî-Kalivittarasara besadol atîtan âdod âtana gâvundig ârasar nnâl-gâvunda-pantaman ittode Jakkiyabbe nâl-gâvundu geyyuttire Nanduvara Kaligam perggedetanam geyye Sandigara kudivuldam Kodangeyûrgge perggedetanam geyyuttire elpadimbarum mûnûrbbarum Jakkiyabbeyol nudid Avutavuram bidisidôr Jakkiyabbe Nâgarakhandam elpattarkka Avutavurol âda nâl-gâvundav âgamam bisutôl dêvârakke Jakkiliyol nâlku mattal keyyam kottal ||

vrittam || uttama-prabhu-śakti-yukte Jinêndra-śâsana-bhakte kân- |
ty-âtta-vibhrame Jakkiyabbe samantu Nâgarakhandam el- |
pattumam vadhuvâgiyum nija-vîra-vikrama-garbbadim |
pett avam pratipâlisutt osad ildal ild avasânadol ||
tanu rujeyam pudungulise samsriti-bhôgam asâram endu nich- |
chinisi nija-priyâtmajege santatiyam kared ittu môha-ban- |
dhanada todarppinol todaldu môhisi ni . . . . . ra balle bandu Ban- |
danikeya tîrtthadol toradud achchariyam . . . . Jakkiyabbeyâ ||
vasu-jalarâsi-vâridapatham S'aka-bhû . . . tâbda-sankye var- |
ttise Bahudhânyam emba varisham trika-mâsada kâla-pakshadol |
dasamiyol Arkya-vârad uditôdita-vêleyol anmi bhaktiyim |
basadige vandu nônta . . m apûrbbataram gada Jakkiyabbeyâ ||

baredom Nâgavarmma dêvârakke kotta key ga Avutavûrggam kâlântaradoḷ môha-sandom pañcha-mahâ-pâtakan akku

yasya yasya yâdâ bhûmis tasya tasya tadâ phalam |

(*on the side*) î-kalla Sandigara kuḷi .... Muddan nirisidom .... Beleyammana magam

220

On a stone to the north of the same basti.

svasti Saka-nripa-kâḷâtîta-saṃvatsara-sataṅga 938 Râkshasa-saṃvatsaram .... ttise svasti śrî prithuvî-vallabha ...... hârâjâdhirâjam Châḷukya-vaṃ ... vaṃ Jayasiṃha-Dêvaṃ râjyaṃ geyye .. ndayyaṃ Banavâsi-pannirchchhâsira ... n âḷuttire Nâgarakhaṇḍam eḷpattu ... Sattarara Nâgârjjunay-yaṃ nâḷ-gâvuṇḍu geyyuttire Sântaḷige-nâḍ-arasara ...... ddammana Sântarana mêle Mûkarasaṃ dhâḷ iṭṭalli Nâgârjjunayyana magaṃ Manneya Nâgavarmma tânuṃ dhâḷi varidalli sattu sura-lôkakke sandaṃ ||

tande tanag îye bhârama- | n ond-uttaram âge salisi nija-sâhasadiṃ |
kundade dhare pogaḷuttire | Bandaṇikeya Nâgavarmman amaḷa-charitraṃ ||
Sattarara Nâgavarmman u- | dâtta-guṇaṃ putte kìrttiyuṃ dharmmamum ir- |
ppattu-tale-varegam esedire | sattu surâṅganeyarodane sukhadind iḷdaṃ ||

âtanoda satta Eḷeya Basavaṅge ondu mattal keyyaṃ Nâgârjunayyanuṃ Nijabbeyuṃ perage nade-yisuvar ||

221

On another stone to the north of the same basti.

bhadraṃ Samantabhadrasya Pûjyapâdasya san-matêḥ |
Akaḷaṅka-gurôr bbhûyât śâsanâya Jinêśinaḥ ||
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
svasti śrî-pramadâ-pramôda-janakaṃ yasyôru-vaksha-sthaḷaṃ
yad-dôr-ddaṇḍa-Kritânta-vaktra-vivarê magnaṃ dvishat-pârtthivaiḥ |
yasyêyaṃ vasudhâ chatur-jjaḷanidhi-vyâvêshṭitâ prêyasî
jîyâchchhrî-Bhuvanaikamalla-nripatis sô'yaṃ natânandanaḥ ||
tênêdaṃ narapâḷa-mauḷi-viḷasan-mâṇikya-lîḍhâṅghriṇâ
śrîmad-Malla-sutêna śâsanam ahô dattaṃ dvishaṇ-mâthinâ |
âhârâdi-chatur-vvidhaṃ muni-gaṇê dânaṃ cha yasya priyaṃ
tênâptaṃ Kuḷachandra-dêva-muninâ śubhrâbhra-sat-kîrttinâ(ṃ) ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôt-tarâbhivriddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttum ire Baṅkâpurada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttum ire || tat-pâda-padmôpajîvi svasti samasta-bhuvana-prastuta-Brahma-Kshatra-vîrânvaya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvaraṃ Kôḷâḷa-pura-varêśvaraṃ Nandagiri-nâthaṃ mada-gajêndra-lâñchhanaṃ Padmâvatî-labdha-vara-pra...... Kusumâ-yudhaṃ Vikrama-Gaṅgaṃ jayad-uttaraṅgaṃ ...... maṇi maṇḍaḷika-makuṭa-chûḍâmaṇi śrîmach-Châ- ..... Permmâḍi Bhuvanaika-vîran Udeyâdityanuṃ Châḷu ...... la-stambhaṃ nara-vaidyaṃ kumâra-maṇḍaḷikaṃ Buddhara .... geyyalu śrîmad-Bhuvanaikamalla-Dêvaru Bhara ..... kravartti-navîkritam appa Bandaṇikeya tîrttha ..... S'ântinâtha-dêva ...... ta-navîkara .... lâ-pravarttana .. ... kâlântarita-pu .... nava .. ... da kampaṇaṃ Nâgarakhaṇḍa ..... bâḍa ..... S'aka-varsha 996 raneya Â ...... da Pushya-mâsad uttarâyaṇa-saṅkramaṇa ....

śrî-Mûla-saṅghânvaya-Krâṇûr-ggaṇa . . . . . chchhada śrîmad-ubhaya-siddhânta-vârddhi-chû . . . . ppa Râmanandi-siddhânta-dêvara śishyaru Kuḷa . . . . . . dêvara kâlaṃ karchchi sarvva-namaśyaṃ dhârâ-pûrvva . . . . bra-śâsanamuṃ siḷâ-śâsanamuṃ mâḍi . . . . . (*usual final phrases and verses*) . . . . taṃ ritôkti-sahitaṃ . . . . khaṃ mukhâbja-lasita . . . . matôdayaṃ sada . . . . madan enbinam negaḷda . . . . (*usual final verse*).

222

On the right side post of the door-frame of the same basti.

kâmadârhan nu tîrê kâ kârêtîshṭâtra kâdhikâ |
kâdhikâsti tatô râkâ kârâtô bandha-dâmakâ ||

223

On the left side post of the door-frame of the same basti.

(Same as No. 222).

224

On a pillar near the door of the same basti.

śântaṃ tê Jina bhû-nutaṃ mata-mamatvaṃ têna chainaś-chuta
têjô-mandira râja-nandita-tatê kañjanma-vârâśi-bhû- |
bhû-sârâtuḷa-janmatêta tapana-sphârâbhirâma-dyutê
tatvêna svavatê nama sva-tatatâtâbhûshitâ tê diśâṃ ||
S'ântê bhûtata-bhûtêśâṃ têmarâ nanarâ matê |
bhû râjatê têjarâ bhûta-natê mama tê nata ||

225

At the same village, on a stone in front of the S'ântiśvara basti.

kavi-nivaha-stutaṃ negaḷda Rêcha-chamûpatiyiṃ baḷikkam â- |
bhuvanadoḷ int ananta-Jina-dharmmavan uddharip arddha-Rêchanaṃ |
suviditam âge Bândhava-purâdhipa S'ânti-Jinêśa-tîrtthamaṃ |
Kavaḍeya Boppan uddharisidaṃ Yadu-vallabha-râjya-bhûśaṇaṃ ||
maḍagiḍal end êṃ dhanamaṃ |
paḍevane nâḷ-deṛada dânamaṃ mâḍaluk en- |
d oḍameyan arjjipan âriṃ |
kaḍu-jâṇaṃ babhyaroḷage Kavaḍeya Boppaṃ ||
śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
vasudhâ-kânteya kuntaḷôpamam enipp î-Kuntaḷa-kshôṇiyaṃ |
pesarvett â-nava-Nanda-Gupta-kula-Mauryya-kshmâpar aḷdar llasaj- |
jasad âṇmar kkali-Raṭṭar âḷdar avariṃ Châḷukyar aḷdar vvaḷik |
esedirdd â-Kaḷachuryya-vaṃśajaroḷ âḷdaṃ Bijjala-kshôṇipaṃ ||
alliṃ baḷikke dhareyoḷ |
ballidaraṃ taṛidu nija-bhujâsiyin adaṭaṃ |
Ballâḷa-nṛipaṃ dhareyaṃ |
sal-lîleyin âḷdan akhiḷa-dêśaṃ pogaḷal ||
âtana vaṃśâvatâram ent ene ||
vṛittaṃ || Kṛishṇana nâbhi-paṅkajajan app Ajaniṃ voged Atriy Atrijaṃ |
vishṇupadâvabhâsi Sasi puṭṭidan âtana vaṃśa-sambhavaṃ |

Jishṇu-parâkramamaṃ puru Purûravan â-Nahusaṃ Yayâti râ- |
jishṇu Yadûttamamaṃ kramade tat-tad-apatyar enalke puṭṭidar ||
Saḷan âdaṃ Yadu-vaṃśadoḷ mudad avaṃ Vâsantikâ-dêviyâ |
chaḷanârâdhaneyaṃ poṇarchchi S'aśakôdyad-grâmadoḷ pâydoḍ â- |
gaḷe tâṃ per-bbuli poy Saḷ endu seḷeyaṃ Jaina-bratîndraṃ jagat- |
tiḷakaṃ koṭṭoḍe poyye Poysaḷa-vesar ttân âdud î-dhâtriyoḷ ||
seḷe sindada kâv âgire |
muḷisindaṃ pâyda puliye puliyâgire tâṃ |
toḷatoḷa toḷdapudu Yadu-nṛipa- |
baḷadoḷ puliy-eseva-sindav andind ittal ||
Saḷanindaṃ baḷikaṃ nṛipâḷakar anêkar yYâdavêśar mmahî- |
taḷamaṃ pâḷisidar bbaḷikke Vineyâdityaṅge putraṃ jagat- |
tiḷakaṃ munn Eṟeyaṅgan âdan Eṟeyaṅgaṅg oppe Ballâḷanuṃ |
viḷasad-Vishṇuvum arkka-têjan Udayâdityâṅkanuṃ puṭṭidar ||
avaroḷ rañjipa Vishṇuvarddhana-nṛipaṅg âdaṃ sutaṃ mêdinî- |
dhavan app â-Narasiṃha-bhûpan adaṭaṃ tan-Nârasiṃhaṅgam ut- |
savadind Êchala-Dêvigaṃ Yadu-kula-prôttaṃsan âdaṃ sutaṃ |
bhuvanânandana-mûrtti kîrtti-niḷeyaṃ Ballâḷa-bhûpâḷakaṃ ||
nirid idir-ântavaraṃ nija- |
charaṇakk eṟagidaran osedu rakshisi dhareyaṃ |
paripâḷisutaṃ sukhadind |
ire Vijayasamudradalliy â-Ballâḷaṃ ||
dharaṇî-kânteya mukhadant |
ire Banavase-nâḍu rañjisuvud adaṟoḷ Nâ- |
gara-khaṇḍaṃ tiḷakadavol |
parisôbhipud âva-kâlamuṃ siriy-odaviṃ ||
ûrûr nnandanadiṃ latâ-bhavanadind ûrûr ttaṭâkaṅgaḷind |
ûrûr ttaḷt-ele-vaḷḷiyiṃ koḷagaḷind ûrûr ppaḷôrbbîjadind |
ûrûr kkabbina tôṇṭadiṃ kaḷaveyind ûrûr prajâ-vrâtadind |
ûrûr ddêva-gṛihaṅgaḷiṃ vibudharind ûrûr kkaraṃ rañjikuṃ ||
paraloḷ parusaṃ dhênût- |
karadoḷ sura-dhênu nandanadoḷ amara-kujaṃ ||
karam esevant ire sale Nâ- |
gara-khaṇḍadoḷ esevud eseva Bândhava-nagaraṃ ||

vṛi || adu baḷasirdda nandanadin ambuja-shaṇḍadin oḷ-gavuṅginiṃ |
pudid-ele-vaḷḷiyiṃ beḷada-śâḷiyin oppuva kôṇṭeyiṃ samant |
odavida-lakshmiyiṃ vibhavadiṃ viḷasaj-janadiṃ su-dêva-gê- |
hada kaḍu-chelvinindam Aḷakâ-puramaṃ nagutirppud ormmeyuṃ ||
adan âḷvaṃ praje mechche gaṇḍan adaṭaṃ Kâdamba-vaṃśôdbhavaṃ |
mudadiṃ Sôma-nṛipâtmajâtan enisirdd â-Boppa-Dêvaṅge puṭṭ- |
ida sat-putran anûna-śauryya-niḷeyaṃ Kandarppa-san-mûrttiy a- |
bhyudeyâḷaṅkṛitan âtta-kîrtti-ramaṇaṃ śrî-Brahma-bhûpâḷakaṃ ||

â-Bandaṇikeya S'ântinâtha-dêvara maṇṭapamaṃ mâḍisi Kavaḍeya Boppi-Seṭṭiyaru sarvva-namasyamaṃ mâḍidaṃ ||

Nâgara-khaṇḍadoḷ Harana vaktradavol negaḷd agrahâram ayd |
âgaḷum oppuguṃ nikhiḷa-vêda-purâṇa-sunîti-śâstra-tarkk- |

âgama-kâbya-nâṭaka-kathâ-smṛiti-yajña-vidhânamam manô- |
râgadin ôduv-ôdisuv aśêsha-mahâjanad ondu-ghôshadiṃ ||
pratyêka-Bṛihaspatigal |
nityânushṭhâna-châru-châritra-parar |
ssatya-yutar ttêjadoḷ â- |
ditya-śadṛiśar alliy irppa mâjanav ellaṃ ||
Keṟeyûra S'ambhu-dêvaney |
aṟitakkaṃ sakaḷa-viddegaḷgaṃ sale kaṇ- |
deṟavîy enisirppan avanaṃ |
neṟe pôlalu neṟeyan Ajanum â-Bhâratiyuṃ ||
uṟade Baṇañju-dharmmadoḷagaṃ nayadiṃ naḍeyuttam irpparaṃ |
taṟidu su-dharmmadiṃ naḍevaraṃ pratipâḷipa Seṭṭikavvey-ak- |
kaṟina-sutañge puṇya-nidhi Sañkara-seṭṭige seṭṭi-guttar âr |
ppeṟar eṇe satyadiṃ vibhavadiṃ nuta-śauryyadin udgha-dhairyyadiṃ ||
tanag ayyaṃ S'aṅkaraṃ taj-janani negaḷda Jakkavvey âptaṃ Jinaṃ san- |
muni-vandyaṃ Bhânukîrtti-brati-pati guru Ballâḷan âḷdaṃ vinêyar |
ttanag ishṭar kkânte Lachhchhâmbike sati sati-nute Jakkavve-Mallavvegaḷ nan- |
daneyar bBallâḷa-Dêvaṃ sutan eney esedaṃ vîra-sâmanta-Muddaṃ ||
kavigaḷa Muddan âśritaṟa Muddan anâthara Muddan ishṭan-app- |
avargaḷa Muddan artthigaḷa Muddan eḍar-nnele-goṇḍa śishṭa-bân- |
dhavar-esev-ondu-Muddan enasuṃ parivârada Muddan aṅganâ- |
nivahada Muddan eyde salipaṃ prabhu-Muddan iḷâ-taḷâgradoḷ ||
svachhchhatara-kîrttiyindaṃ |
Kachhchhaviyûr-aḍeya Biṭṭiyarasaṃ jagamaṃ |
prachhchhâdiśidan avaṅg ati- |
tuchhchhar enipp ûraḍeyar ad êṃ pêḷ eṇeyê ||
sâgara-vaḷayita-dharaṇî- |
bhâgadoḷ aty-unnatikkeyiṃ balpiṃ sat- |
tyâgadin aṟivind eṇeyê |
Bêgûra prabhuge Mâḷa-gauḍaṅg anyar ||
sogayippa Kaṇṇasôgeya |
negaḷdirdd Eṟakâṭi-gauḍan aṟitavan ârppaṃ |
mṛiga-ripu-vikramamaṃ neṟe |
pogaḷalk â-Jalajabhavanum ên ârtta(rp)panê ||
Maḷavaḷḷ[1]y-Eṟaha-gauḍaṅg |
eḷeyoḷ saman appar uṇṭe satyadin aṟiviṃ |
vîḷasat-tyâgadin aty-uj-|
jvaḷa-kîrttiyin adhika-śauryyadiṃ sad-guṇadiṃ ||
chalada nele châgad âgaram |
alaghu-guṇaṅgaḷa nidhânam aṟitada tavar uj- |
jvaḷa-kîrttiya karuv enipaṃ |
sale halariṃ Dabbalûra Sôma-gavuṇḍaṃ ||
mudade Munichandra-siddhân- |
ta-dêvar-aḷkaṟina-śishyar anupama-vidyar |
mmada-rahitar ssale negaḷdar |
vvidita-guṇar lLalitakîrtti-siddhântêśar ||
avar-ânandana-nandanan |
avanî-saṃstutyam enipa Kânûrggaṇa-kai- |

rava-chandran enisi negaḷdaṃ |
vivêki S'ubhachandra-vinuta-paṇḍita-dêvaṃ ||
maḷinate illada kundaṃ |
taḷeyada sale Râhu-pîḍey aidada dôshâ- |
vaḷiyoḷ pariyisad Astâ- |
chaḷak eḷasada chandran enisuvaṃ S'ubhachandraṃ ||
Bandaṇikeya tîrtthavan Â- |
nandâchâryyaravol uddharisidaṃ jagad-â- |
nandakara-Lalitakîrttiya |
nandana S'ubhachandra-vinuta-paṇḍita-dêvaṃ ||
kusuma-brâtadoḷ ambujaṃ jaḷadhiyoḷ dugdhâbdhi târâḷiyoḷ |
sasi chintâmaṇi kalgaḷoḷ tarugaḷoḷ kalpôrbbipaṃ ratnadol |
misup-â-Kaustubham oppuvante Jina-yôgi-brâtadoḷ rañjipaṃ |
jasad âṇmaṃ S'ubhachandra-dêva-munipaṃ Kânûrggaṇôddhârakaṃ ||
int idu chitram embinegam eyde mosar pporasûse pâlgaḷ ôr- |
antire puttinoḷ puge jalâtiśayaṃ nava-pushpa-mâḷikâ- |
santatiyindam âd-atiśayaṃ-veras oppuva S'ântinâtha-tîr- |
tthântara-pâripatyad esevaṃ S'ubhachandra-munîndran ormmeyuṃ ||
śrîmad-Ballâḷa-bhûpâḷakana vinuta-san-mantri viprânvayâbja- |
stômôdyad-bhânu Nârâyaṇa-pada-kamala-dvandva-bhṛiṅgaṃ yaśaś- śrî- |
dhâmaṃ sâhitya-vidyâdharan akhila-guṇâḷaṅkṛitaṃ mântana-prô- |
ddâmaṃ śrî-Mallan î-Bandaṇikeyan olaviṃ pâlisutt irppan oḷpiṃ ||
kaḍivaṃ mâṟântaraṃ bêgade karagisuvaṃ śatru-sainyaṅgaḷaṃ saṅ- |
gaḍak ellaṃ dhairyya-varṇṇa-krama .. ṇaseye tâṃ tôṟuvaṃ kîrttiy-achchaṃ |
kaḍu-chelv appantir achchottun akhiḷa-diśâ-danti-dantaṅgaḷoḷ nôḷ- |
paḍe santaṃ Kammaṭakk ant oḍeyan enisuvaṃ Malla-daṇḍâdhinâthaṃ ||

â-Kammaṭada śrî-Mallana pradhânan enipa ||

vṛi || alaṟe virôdhi-santamasam aḷkirey âṭavikôdgha-kairavaṃ |
sale podaḷd eyde saj-jana-bisaṃ pravikâsaman eyde râgam ag- |
gaḷisire mitra-chakra-chayadoḷ beḷepaṃ nuta-viśva-dhâtriyaṃ |
salalita-mûrtti kîrtti-nidhi Sûryya-chamûpati sûryyan-andadiṃ ||

antu pogaḷte-vaḍed adhikâri Malli-Seṭṭiyaruṃ dvija-vaṃśa-kamaḷa-sûryyan appa Sûryya-dêvanuṃ yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-sîla-sampannar appa Nâgara-khaṇḍad-ayd-agrahârad aśêsha-mahâjanaṅgaḷuṃ sakaḷa-sâhitya-vidyâ-viḷâsinî-viḷâsa-mûrttiy enipa Keṟeyûra yûraḍeyaṃ S'aṃbhu-dêvanuṃ svachchhâchchha-Gâṅgâmbha-sadṛiksha-kîrtti-vallabhan enipa Kachhchhaviy-ûraḍeya Biṭṭimarasanuṃ Baṇañju-dharmma-vârddhi-varddhana-chandra-lêkhey enipa Tribhuvanamalla-Seṭṭikavveyuṃ tad-apatyaṃ śauryya-nidhânan appa S'aṅkara-S'eṭṭiyuṃ sakaḷa-yâchaka-jana-manôbhilashita-phaḷa-pradâmara-kuja-sadṛikshan appa S'aṅkara-sâmantânandana-nandanaṃ bhavya-jana-bândhavan appa nâḷ-prabhu sâmanta-Muddayyanuṃ ratna-trayâbharaṇa-bhûshitan appa Bêgûra Mâḷa-gauḍanuṃ dêva-dvija-guru-bhaktan appa Kaṇṇasôgeya Eṟakâṭi-gauḍanuṃ nikhiḷa-guṇâḷaṅkṛitan appa Maḷavaḷḷi-Eṟaha-gauḍanuṃ vineya-guṇa-nidhânan app Abbalûra Sôma-gauḍanuṃ int inibaruṃ mukhyavâgi Nâgara-khaṇḍav-eppattaṟa samasta-prabhu-gâvuṇḍugaḷ êkasthar âgirddu Saka-varsha 1125 sale Rudhirôdgâri-saṃvatsarad uttarâyaṇa-saṅkramaṇa-nimittavâgi Bandaṇikeya śrî-S'ântinâtha-dêvar-abhishêkâshṭa-vidhârchchane-pûjâ-vidhânôchita-brayakkaṃ alliya pâtra-pâvuḷakkaṃ khaṇḍa-sphuṭita-jîrṇṇôddhârakkaṃ châturvvarṇṇad âhâra-dânakkam end alliya tîrtthâchâryya S'ubhachandra-paṇḍita-dêvara kâlaṃ karchchi sarbbâbâdha-parihâravâgi tamm-anita-

rum dhârâ-pûrbbakam mâḍi biṭṭa dati yent endaḍe Daṇḍiyahaḷḷiyum Jâvaḷiyum Gaṅgavaḷḷiyum sthaḷa-vṛittiyum ûrûralu nandâdîvigege nâlku-paṇamam Muddeya-sâvantam Chikka-Mâguṇḍiya baḍagaṇ-ôṇiyim paḍuvalu 500 marada aḍake-dôṭamum int initumam biṭṭaru dharmmadim pratipâḷisuvant-appavaru Gaṅgeya taḍiyalu sahasra-kavileyam nava-ratna-bhûshaṇam mâḍi sahasra-Brâhmaṇarige dânam mâḍida phalav î-dharmmakk aḷivan annayamam manadoḷ chintisidan âvônâtan anitu-kavile-yuman anitu-Brâhmaṇarumam Gaṅgeya taḍiyoḷ aḷida pâpa || (*usual final verse*).

226

On a second stone to the north of the same basti.

śrî-Mûla-saṅgha-jaḷadhau samudêtya nityam
Krâṇûrggaṇôjvaḷa-sudhâmbhasi Tintriṇîka- |
gachchhâchchhakê Lalitakîrtti-munêr vvinêyaḥ
âśâmbara-śriyam abhâchchhubhachandra-dêvaḥ ||
varsha-S'rîmukha-mâsa-Chaitra-sita-pakshôchchaiḥ-chaturtthî-dinê
vârê chândra [.. ..] mahati nakshatrê'śvinî-sañjñikê |
dainê jyôtishi Kṛittikâ .. pari .. saubhâgya-yôgê vaṇig-
nâmâdyôtkaraṇê sva .. ya S'ubhachandrâkhya-bratî yôgataḥ ||
sanyasya sarvva-saṅgâni paṭhan pañcha-padâni cha |
samâhitô nirvvavṛitê S'ubhachandra-vratîśvaraḥ ||
Bharatâdhîśvaranind amanda-S'ubhachandrâbhikhyanind endu bhâ- |
sura-Jaina-brati-nâthan appa viditÂnandâbhidhâchâryya ... |
..... S'ubhachandra-dêva-muniyind ... âdud aty-ûrjjitam |
sura-râjyôrjjitav appa .... jagat-pâvanam ||
Bandaṇikê-maṭhâdhipati-S'ânti-Jinâvasathâgradoḷ jagam |
ba ..... maṇṭapaman oppire mâḍisi tanna kîrttiy-â- |
nanda .. nâḍe bhû-bhuvana-maṇṭapadoḷ ... . |
sanda samâdhiyanda .. ... n â-S'ubhachandra-samyutam || śrî

227

On the south-west pillar of the raṅgamaṇṭapa of the same basti.

(*West face*) svasti śrîmatu Abhayachandra-siddhânti-dêvarugaḷa śishyaru .. kkana adsta Murâri-Dêva-dâna-pratipâlaka-vamśôdbhavaru Chârukîrtti-paṇḍita-dêvaru Hiriya-Mahaḷigeya Pañcha-bastiya jîrnnôddhârava mâḍidaru â-sthânakke arasindalu nâḍindalu biḍisikoṇḍa vṛitti â-Tâḷuguppeya bastige pûrvva toḍagi sandu bahudu | Baleyagâru | Bâḷeyahaḷḷi | Taguḍavattiga yî-mûṛu-ûrû sarvva-mânya Arasiyakeṟeya keḷage Tâḷuguppeya gaûḍugaḷu biṭṭadu 4 hâda | Muruvattûra gauḍugaḷu Bîragauṇḍanakeṟeya keḷage biṭṭadu 4 hâda | vidaḷa 2 sâsava hêṟuvaḍe 10 yettu hadineṇṭu kampaṇa-dalu saluûdu | Battiyakêri sarvvamânya | Baleyagârali gurugaḷu biṭṭa bhûmi alliya mûla-sthânake 4 hâda | hachchaḍa 20 mânya yettu hachchaḍa sarvvamânya sameya-samuchchayada bhôgavaṭṭigeya Pañcha-basti yî-dharmmakke ..... ṛudarukhana hadineṇṭu sameyavu karttaru || śrî śrî

228

On the east side of the same pillar.

yad-bhû-vismaya-vâstu-śânti-Jina-nêyam śrêyasâtânitam
yan-nîra-bhrami-jâti-bhûti-jid-anâji-svâspadê sûdayam |
chakram chitram ihâri-vairijid aḷam namrêndra-bhûri-stutê
tênô jêya-vidhêya-lôka-chakitâtaṅka-vyayam tach cha tê ||

bhâsatê nuta-kâmêśa S'ântê mâtânitâ tava ।
yâhitâhita-bhindhânâ sûrîn ârakshatâd ina ॥

anulôma-pratilôma-ślôka-dvaya ॥

bhâsatê nuta-kâmêśa Sântê mâtânitâ tava ।
vatatânitamântêśâ śam êkâ tanutê sabhâ ॥

anulôma-pratilômaikarûpa-ślôka ॥

saṅgarâniyamâd êva na vandê'nya-matam hitam ।
saṅgatâgama-nâthatvân namâmô vanam âtanu ॥

mugida-kaḍeyinda mat ondu ।

saṅgarâniyamâd êva na vandê'nya-matam hitam ।
tam hitam manya-dêvam na vadêmâya nirâgasam ॥

anulôma-pratilômaika-ślôka ॥
(*vide separate page for this bandha*).

229

On the north-west pillar of the same manṭapa.

(*East side*).

yat-samsûchana-pûjitâṅga-mahitâtithyam surai rakshitam ।
yad-bhûri-bhramaṇêna ramyam atuḷâridhvamsanê chinmayam ।
chakram viśruta-vastu-vṛitta-mana-jêyam dêva-jâtânatê ।
tênêjêya-vidhêya-lôka-chakitâtaṅka-vyayam tach cha tê ॥

yi-ślôkavanu chakra-bandhadalli ôdikombudu । karnnikâ-madhya-aksharada vaḷeyava modalugoṇḍu nâlkaneya vaḷeyadalli Jina-stutir iyam yamba prabandhada nâmavan ôdikombudu yeṇṭaneya vaḷeya-dalli । Sûri-virachitâ yendu kavi-nâmavan ôdikombudu । yî-prakâradale nâlku-chakravanû ôdikombudu ।

mama mânasa vâmâśa-Jinânâm anamâtatân ।
tâtamânamanân âji-śamâvâsana mâ mama ॥

gata-pratyâgataika-ślôka (*vide separate page for this bandha*).

230

On the north-east pillar of the same manṭapa.

yat-samsûchitakam vadânya-mahitam kâmam varâri-stutam ।
yad-vâri-bhramaṇaiḥ samânam atuḷam śântâtma tê tê svayam ।
vṛittam kârita-nîti-chakra-mahitâtikrânti gêyam patê ।
tênê jêya-vinêya-lôka-vrijinâtaṅka-vyayam tach cha tê ॥

(*vide separate page for this bandha*).

231

On the south-east pillar of the same manṭapa.

yat-samsûchita-vastu-vṛitti-mahimâ yam yakshakai rakshitam ।
yad-vâri-bhramaṇâtiramyam atuḷam śântâkṛitê chinmayam ।
vṛittam vismaya-kâri chakram ari-ghâti-dhvamsa-jâtâ na tê ।
tênê jêya-vidhêya-lôka-vṛijinâtaṅka-vyayam tach cha tê ॥

(*vide separate page for this bandha*).

232

In the yard of the same basti, on a tombstone to the north.

(*The inscription is much defaced*).. .. sâsanakke esav î-Sâsana-dêvi Jinêndra-pûje.. .. .. jita-dêva-kânte Jina-yôgi-nikâya-samagra.. .. .. .. bratey .. timabe vibudhâḷige tâm sura-dhênu yem .. .. .. negaḷda

Sômala-dêvi.. .. .. pûjegam muni .. .. .. braja .. .. .. pravṛitti-Jina-pâdâmbhôja-sad-bhaktiyoḷa .. .. bʳatâdi-guṇa-sandôha .. .. .. tandege .. .. vag âr ddore eṇe bhû-chakradali kânteyaru ||

śrîmad-bha.. .. .. rôttama-lasat-śrî-tîrttha-Sântîśvarô- |
ddâma-stâna .. .. mâḷp oudu sad-dânadind |
êm ant â-Subhachandra .. .. yum nôḷpaḍ î- |
râmâ-rannav enippa Sômave lôka-traya .. .. ||
.. .. la-dêvi Jaina-pada-pûjâ-dâna-sîlâdiyi- |
.. .. rôttaram sandirdda samyaktvadim |
santar bbaṇṇise .. .. .. dam kâlântadal nirmmaḷam |
sântañ chittav enalke bi .. .. dêvatvamam tâḷidaḷ ||

233

At the same village, on a stone in the tank.

Saka-varusa 1318 Dhâtṛi-saṃvatsara-Âshâḍha-suddha 1 Â śrîmatu Bana-dêvige amṛitapaḍige gaḍi-bhûmi sarvamânya daṇḍiya-bayalu chatu-sîme Kevalâpurake dhârâ-pûrvaka Chañchali-Oḍeyaru biṭṭadu Vâraṇâsi-Kurukshêtra-nûṟa-yeṇṭu Brâhmara kapileya konda dôsa ka 30 gade .. kha 10 Nâgaṟe Yarebaḷigaṭṭa mêre .. .. Lachâyya-dêvige dhârâ-pûrvvakâv âgi koṭṭa bhûmi Dêviya-purake bayalu pûrvâ da .. ..

234

On a stone on a mound in the south wasteweir of the same tank.

śubham astu || namas tuṅga-&c. ||

svasti śrî jayâbhyudaya .. .. . varusha śrîman-mahârâjâdhirâja râja-paramêśvara .. .. Krushṭa-Râya-mahârâyaru Vidyânagara .. .. samasta-râjya-saṃstutya .... samaya .. .. Banavase .. .. lu Chandraguttiya .. .. .. mâgaṇiyoḷa ....ppoḍeyarige Chandragutti-grâmanû.. .. .. amarakke pâlisida sammandha â-Nañjyap-Oḍêru tamma .. manushyaru ......nirûpadindalû ...dhya-Nâyakarige dharmav âgalendu .. .. kerege prati-varushaû kereya tegasuva .. .. mûvaru-geyiva sâvirada tôṭa-staḷavanû koṭṭeû kâla-kâlake tegasuvahâge gaüḍu-prajegaḷu sênabô-varige kaṭṭumâḍi .. .. .. aḷupidam tamma mâtâ-pitrugaḷa gô-Brâhmaṇara Vâraṇâsiyalu .. .. pâtaka yî-śâsanava baradâta Bandaḷikeya pûrvvada akkasâle Gaurôjana maga .. ..

235

At the same village, on a stone in front of the Maharnaumi-maṇṭapa.

namas tasmai Varâhâya lîlayâ bharatê mahîm |
khurântara-gatô yasya Mêruḥ khaṇakhaṇâyatê ||
madhyê .. .. maṇḍaḷam
yasyâśêsha-jagan-nutasya viḷasad-daṃshṭâgra-kôṭy-uddhṛitam |
dhattê nûtana-kêtakî-daḷa-ka .. ..
.. .. kôḷa-tanus tanôtu sa Haris śrêyâṃsi bhûyâṃsi vaḥ ||
Gôvindaḥ sura-vṛinda-vandita .. ..
.. .. d-aindavôttbita-lasachchhrîndîvara-śyâmaḷaḥ |
sindhûrâruṇa-kômaḷô vara-ruchâṃ Gôpî-janânâṃ priyaḥ |
śrîma .. .. vaḥ Kêśavaḥ ||
amṛitâmbhôdhi-nivâsam |
Kamaḷâsana-janma-bhûmi kamaḷâksham S'rî- |

ramaṇaṃ Prasanna-Kêśava- |
. . . . dyatan âdaṃ ||
âgal â-prasthâvadoḷû ||

S'rîśana nâbhiyind ogedan Abjajan âtana putran Atri Tâ- |
rêśan avaṅge pu . . . . |
. . S'aśi-vaṃśadoḷ Yaduv enippanin âdudu Yâdavâkhyam ur- |
vvîśa-kulaṃ ta. . yadoḷ âdan . . . . ||
. . . . puradiṃ Saḷa- |
bhûramaṇaṃ Tuṅgabhadre-puṭṭida puṇyô- |
rvvî-ramaṇige tanna-manaḥ- |
prêrita-phaḷa-siddhi-vaḍeyal . . . . . . ||
. . . . ge nirantaram â-Soseyûra divya-Vâ- |
santikeyaṃ Saḷâvanipan archchisut irdd eḍeg ondu puṇḍarî- |
kaṃ taḷade . . . . yal muni-nâthan orvvan a- |
tyanta-tapaṟ-prabhâva-yutan ant adan ikshisutaṃ dayânvitaṃ ||
baḷaya . . . . |
. . . . kâḍutirppud idan añjade poy |
seḷeyind ene munipâjñâ- |
baḷadiṃ Saḷa-nṛipati poydu Poysaḷan âdaṃ ||

â. . . .Hoysaḷâkhyaṃ matt antavargge puliy-uṇḍigeyuṃ â-divijârchchitey enipa S'aśapurâmbikeyoḷa . . . . . .
. . . . yaṃ |
paduḷav enal tanna bhûri-bhuja-baladoḷ taḷedaṃ |
madavad-ripu-mada-marddanan |
uditôdita-vidita-kîrtti Vinayâdityaṃ ||
. . . . |
. . yel negaḷda-Keḷeyabarasigam âdaṃ |
bhû-vinuta-kîrtti-vijaya- |
śrî-vanitâ-priya-bhujaṅgan Eṟeyaṅga-nṛipaṃ ||
. . . . na dâḷig idirchchi kâdi sa- |
ptâṅgaman iye kaṇḍ uḷida bhûpatigaḷ turagaṅgaḷaṃ madê- |
bhaṅgaḷan uḷḷa poṅgaḷuvane . . . . . . |
. . gaḷa nîne balle śaraṇ embar idirchchar ad enduv âjiyoḷ ||
â-jananâthana chitta-sa- |
rôjâkara-râjahaṃsi vikasita-sita-paṅ- |
kêjâ . . . . |
. . nip agra-mahishiy Êchale negaḷdaḷ ||
â-dampatige tanûbhavar |
âdar bBallâḷa-Vishṇuv-Udayâdityar |
śrî-dayitar avari . . . .
. . . . noḷol avasav enasuṃ ||
prathamôktaṃ nâ Vishṇuḥ |
pṛithuvî-patiy embud-uḷḷa-kâraṇadindaṃ |
mathita-ripu . . . . |
. . . . akhiḷa-vibudhâhlâdaṃ ||
kuḷa-nagad unnatirkkeyan adhaḥkarip-â-divijâlaya-vrajaṃ |
jaḷadhiya guṇpan êḷi . . . . n â- |

Vaḷabhiya permmeg irmmaḍiya permmeyan âḷda mahâgrahâra-saṅ- |
kuḷav ave pêḷavê dharege Vishṇu-mahî . . . . ||
. . . . graṇi Vishṇuviṅg arasi-Lakhmâ-Dêvigaṃ puṭṭidaṃ |
Narasiṃhaṃ ripu-kumbhi-kumbha-daḷana-prôdgîrṇṇa . . . . . . |
. . . . kâvataraṇaṃ nairmmalya-sat-kîrty-aḷaṅ-
karaṇaṃ vairi-nṛipâḷa-darppa-haraṇaṃ sâhitya-sandhâ . . . ||
. . . . si saṅgara-raṅgadoḷ ânt-arâti-mâ- |
taṅga-kuḷâḷiya prabaḷa-mastakav ir-bbagiyâgi pôḷal ut- |
ta . . . . rasiṃba-vikramaṃ |
siṅgada vikramakke migil endu pogaḷvudu bhûri bhûtaḷaṃ ||
â-prithvîpati-Nârasiṃha-vibhugaṃ . . . . |
. . . . bhâsyey Êchaley enipp â-paṭṭa-mâdêvigaṃ |
bhûpôshṇîsha-maṇi-prabhâruṇa-padaṃ saṅgrâma-pañchânanâ- |
. . . . daṃ Baḷḷâḷa-bhûpâḷakaṃ ||
âtana sâhasamaṃ pêḷvaḍe ||

yesakada gaṇḍa-lachchaṇada nachchina Pâṇḍyan uda . . . . |
. . . . dan adaṃ kaḍupind uṛad eydi vîrar ar- |
bbisi manam ikki takk aḷiyal a-śramadiṃ kshaṇa-mâtradinde sâ- |
disi . . . . sudhâ-taḷadoḷ nimirchchidaṃ ||
Malapôrvvîśaroḷ andin-indin-eḍeyoḷ vîrakk udârakke nir- |
mmala-sâhitya . . . . dôr- |
bbaḷak ârppiṅg adaṭiṅge tann orege varpp urvvîśar *irllutaṛiṃ |
kali-Ballâḷa-nṛipâḷakaṃ Malaparoḷ-gaṇḍa . . . . ||
Chôḷa-prônmada-gandha-sindhura-ghaṭâ-pañchânanaṃ Lâḷa-bhû- |
pâḷâmbhônidhi-bâḍavâgni Magadhâmbhôjâta-chandrâtapaṃ |
. . . . Kaḷiṅga-prajâ- |
pâḷânaṅga-Mahêśvaraṃ Yadu-varaṃ Ballâḷa-bhûpâḷakaṃ ||
kayvaḷiya jaya-śrîyuṃ |
me . . . . Ballâḷaṃ |
sayvaḷiye naḍeda lôgara |
bây-vâyoḷu barppa kîrtti-vanitege kûrppaṃ ||
Chôḷa-Varâḷa-Lâḷa-Kha . . . . |
. . . Turushka-Chêra-Maru-Mâḷava-Mâgadha-Gûrjjar-Ândhra-Nê- |
pâḷara têjavaṃ masuḷisutte disâḷiyan âḷdu nîḷdu ba . . |
. . . . rppav int iḷâtaḷâgradoḷ ||

ant enisida samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja râ . . . . Yâdava-kuḷ-âmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja Malaparoḷ-gaṇḍa gaṇḍa-bhêruṇḍa . . . . . Giri-durgga-malla chalad-aṅka-Râma niśśaṅka-pratâpa-chakravartti Hoysaḷa-śrî-vîra-Ballâḷa-Dêva dushṭa-nigraha-śishṭa- . . . . n êka-chchhatradind âḷuttuṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpa . . . .

. . . . n udâra-śrî-viḷâsaṃ vacha- |
śrî-kântaṃ chatur-abdhi-mudrita-dharitrî-pûritôdyad-yaśaś- |
śrî-kânta. . . . . shṭa-kalpa-drumaṃ |
lôkayka-stutan âgi permme-vaḍedaṃ śrî-Mallan î-dhâtriyoḷ ||

âtana vaṃśa . . . . ||

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*So in the original.

. . . . Kuntaḷa-bhû-vadhû-vadanamaṃ pôlt irpp Eṛal-nâḍinoḷ |
tiḷakaṃ tân enal agrahârav esaguṃ Nâgâve tad-grâma ... |
. . . . dhi-târêśaṃ Hṛishîkêśan uj- |
vaḷa-têjaṃ negaḷdaṃ budha-prakara-sêvyaṃ sat-kaḷâ-sampadaṃ ||
â-sakaḷa-kaḷâ-dharana ma- |
hâ- . . . . ṇyôdayam ud- |
bhâsiṇuvanṭ ire tanujaṃ |
bhâsura-mati Malli-dêvan udayaṃ geydaṃ ||
â-Malli-dêva-vibhu . ...|
. . . . yakaṅgav ati- |
prêmam odavalke puṭṭidan |
î-mahiyoḷ Bhâskarâryyan achaḷita-dhairyyaṃ ||
âtana kânte bhâ . . . . ur- |
vvî-tanujâtegaṃ negaḷd Arundhatigaṃ dorevettu vaṃśa-sañ- |
jâtaman eydey uddharisi pempina . . . . |
mâtugaḷge neleyâgi negaḷteyan âḷdaḷ urvviyoḷ ||
ant avar îrvvar ârjjisida pûrvva-bhavôdita-puṇya . . . . . . |
... kulaman ellaman uddharisalke puṭṭit em- |
b antire Malli-dêva-vibhu puṭṭidan ...uttama-satvan Indirâ- |
kânta-padâm . . . . guṇa-brajaṃ ||
para-hitad irkke dharmmada nimirkke kaḷaughada sârkke satya-vâ- |
kya-rateya bâḷke mântanada mâḷke . . . . |
. . . . toḍarpp udârada poḍarppu vivêkad aḍarppu nikkuvaṃ |
dharaṇiyoḷ endu Kammaṭada Mallanan ellaru voldu baṇṇi . . . . ||
. . . . du takkude Kâśyapa-gôtra-sambhavaṃ |
Sirig adhinâthan emboḍ adu sâjame Bhâgyavati-priyâgrajaṃ |
dha . . . . skara-sûnuv endoḍ inn |
urutara-têjanaṃ pogaḷvare pogaḷvar vvibhu Malli-dêvanaṃ ||
Guru-Budha-Kavi-parivṛitadiṃ |
pi . . . . dôshâ- |
karan enisad amṛitakaran ene |
dhareyoḷ Kammaṭada Malli-dêvaṃ negaḷdaṃ ||
pati-hitadin Arundhatiyaṃ |
. . . . amaḷa-bhâgyôdayadiṃ |
nutu-Lakshmiyan anukaripaḷ |
sati Jakkaley ene negaḷte-vaḍedaṃ Mallaṃ ||
âtana sakaḷa-jaga . . . . |
. . . . nayâ- |
nvîtana tanayaṃ negaḷdaṃ |
nûtana-Manuv enisi Bhâskaraṃ guṇa-niḷayaṃ ||
Kamaḷânandan aśêsha-dôsha-rahi . . . . |
.. manas-sêvyan udagra-têjan akhiḷa-dhvânta-pradîpaṃ yaśô- |
ramaṇaṃ Kâśyapa-gôtra-jâtan ene sand â-Bhâskaraṅg âvagaṃ |
. . . . Bhâskaranan urvvî-maṇḍaḷaṃ baṇṇikuṃ ||
tad-anujan ûrjjita-têjaṃ |
vidita-kaḷâ-kôvidaṃ Manôbhava-rûpaṃ |
sad-amaḷa . . . . |
. . . . sudêvan eradargg îvaṃ ||

tanag Abjôdaran ishṭa-deyvav adhipaṃ Ballâḷa-bhûpâḷakaṃ |
janakaṃ Bhâskara-varyyan ambike guṇa-prakhyâ . . . . . . |
. . . . ryye Jakkale kaḷâḍhyar vvaṃśa-varddhishṇugaḷ |
tanayar bBhâskara-Vâsudêvar enal î-śrî-Mallan êṃ dhanyanô ||
tadamô . . . . kara-prabhâvam entene ||
janatâ-saṃstuta-mârgganaṃ praviḷasat-padmânanôtsâha-var- |
ddhananaṃ Vishṇu-padai . . . . ka-man- |
ḍananaṃ sat-kavi-mârgga-rañjakanan âdaṃ Sûryya-daṇḍâdhinâ- |
thanan udbhrâjita-têjanaṃ padapini . . . . ||
modaloḷu mânusha-vṛitti matte purushatvaṃ matte vipratvam ant |
adaṟoḷ viśruta-vidde matta vimaḷâchâraṃ baḷikk udda . . . |
. . . . ḷdu dâna-guṇadiṃ kîrtty-aṅganâ-kântan app- |
udu daṇḍâdhipa-Sûryya-dêva-vibhug akkuṃ mikkavargg akkuvê ||
viditâ . . . . |
. . . . chamûpan-udgha-têjakke manô- |
mudad alarvvudu siri-Mallana |
sad-ukti-sandarbha-garbbha-vadana-sarôjaṃ ||
ant enisida sun . . . . karuṃ âtma-nandanan appa Bâchayyanuv anukûla-vṛittiyaṃ taḷed ire śrî-Malli-dêvaṃ dharmmôdyuktan âgi ||
dhareyoḷag oppu . . . . ḷaṃ tad-ur- |
vvareyoḷe Kuntaḷâvani karaṃ ruchiraṃ Vanavâse-dêśav â- |
dhareyoḷ atîva-ramyav adaṟol neṟe Nâgarakhaṇḍav e . . |
. . . . puraṽ oppuvud â-vishayântarâḷadoḷ ||
tiḷaka-tamâḷa-tâḷa-sahakâra-karañja-kaḍamba-nimba-pâ- |
ṭala-taru-saṅghadiṃ śuka-pika-bhramarâ . . . . |
. . . . śâḷi-vana-râjigaḷiṃ jaḷajâta-shaṇḍadiṃ |
viḷasitam âgi Bandaḷike mâḷpudu nôḷpara kaṇge harshamaṃ ||
â-râjadhâniyoḷ tad- |
bhû-râjyakk adhipan enisi Sô . . . . |
. . . . daḷanan u- |
dâra-guṇa dharaṇi pogaḷe negaḷdaṃ munnaṃ ||
tridasar mmûvatta-mûvar ttridivadoḷ eseyutt irppavôl î-mahî . . . |
. . . . mûṟuṃ pariganitade bhûdêvar âgalkuvêḷ end |
uda-dhârâ-pûrvvakaṃ vṛittigaḷan olavinind ittan udyad-yaśas sam- |
pa . . . . dhavapura-varadoḷ Sôvi-dêva-kshitîśaṃ ||
sad-amaḷam appa dharmmaman adaṃ tad-apatyan enippa Boppan ol- |
d ada viparîta-dhâtri . . . . baḷikk av an- |
t adu-Yadu-râjyadoḷ sthirate vettire Malyaṇa-daṇḍanâyakaṃ |
paduḷav enalke pâḷisidan ant aduvaṃ baḷikaṃ sa-râgadiṃ ||
. . . . varaṃ śrî-Malli-dêvaṃ guṇô- |
dbhâ . . vad vishayâdhikâra-padamaṃ pett alli sallîleyind |
â-Sôma-kshitipâḷa dattiyan adaṃ tad-bhû . . . . |
. . sarvvâvani kûrttu kîrttisut iral koṭṭaṃ punar-ddhâreyiṃ ||
tad-iḷâdêvara dharmmamuṃ pura-vara-śrî-śôbheyuṃ tanna chit- |
tadoḷ atyuttama-satva-ma . . . . lli-dêvaṃ manô- |
mudadiṃ puṇya-nivâsamaṃ durita-saṅgha-trâsamuṃ saukhya-sam- |
padad âvâsaman oldu mâḍisidan î-grâ . . . . ||

.... dêvatâ-pratishṭeyanuṃ Brâhmaṇa-pratishṭeyanuṃ mâḍi dêvara dêvâlayada khaṇḍa-sphuṭita-jîrṇôddhârakkaṃ dêvara naivêdyakaṃ nandâdîvigegaṃ ...... jîvitakkaṃ Chaitra-pavitra-grahaṇa-saṅkramaṇâdi-naimittikakaṃ vṛitti-vaḷitaṃ bêḷkendu nâḍ-adhikâri-maga Sûryya-dêva-daṇṇâyaka ...... śrî-Malli-dêvaṃ tad astuv endu svasty-anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâne kaḷahaṃsa-yâne .. varddhamânânûna-nava-yauvanôdîrṇṇe | sakala-lakshaṇa-sampûrṇṇe | rûpa-lâvaṇya-vâg-vibhavôdite | chandrikâ-lakshmî-kâma-sâmrâ-.......... hîśa-manaḥ-kuvaḷaya-sarach-chandra-rêkhe | râja-pâtra-kapôḷa-mṛigamada-patra-rêkhe | hâva-bhâva-viḷâsinî vinaya-vibhâsinî .... ti patibratârundhati sahaja-siddha-sârasvati savati-mṛiga-śârddûḷe | śaraṇâgata-vajra-pañjareyar appa śrîmat-piriy-arasiy Abhinava-Kêtala-mahâdêvi .... binnapaṃ geyd â-dêviyaruṃ tâvuṃ śrîmat-pratâpa-chakravartti-vîra-Ballâḷa-dêvargge binnapaṃ geydu śrîmat-Saka-varshada 1129 neya Prabhava-saṃvatsarada S'râvaṇada paurṇṇami-sôma-grahaṇa-Bṛihaspativâradandu tṛi-bhôgâbhyantara-siddhiyiṃ dhârâ-pûrvvakaṃ mâḍisi .. . datti | Tevettav emba grâmav adakke sîme (*here follow details of boundaries and further grants*) yint initumaṃ dhârâ-pûrvvakaṃ mâḍi koṭṭaru | â-mahâjanaṅgaḷa vṛittiya kuḷa (*here follows the list of vṛittidars and their gifts*).

svasti śrîmatu Hoysaḷa-pratâpa-chakravartti vîra-Ballâḷa-Dêvana â-chakravarttiya paṭṭad arasiy Abhinava-Kêtala-mahâdêviya Nâgarakhaṇḍa-nâḍa-prabhu-gâvuṇḍugaḷa nagara mummuridaṇḍada yint ivar anumatadiṃ â-dêviya tamma Mâdhava-daṇṇâyakanu | anantarada Vibhava-saṃvatsarada Mâghada paurṇṇami-Bṛihaspativâra-sôma-grahaṇadandu Bandaḷikeya sthaḷadalli bhûmiyaṃ Brâhmaṇarige sarvva-bâdhâ-parihâravâgi dhârâ-pûrvvakaṃ mâḍikoṭṭa vṛittigaḷa kramav ent endaḍe (*here follows the list of vṛittidars*).

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At the same village, on a stone to the right of Ânekal Sômayya's temple.

śrî || namas tuṅga-śiraś &c. ||

S'rî-kântaṃ tanna pâdôdaya-nakha-nikarâdhâradoḷ bimbisuttaṃ |
svîkâraṃ bettu pattuṃ-tanugaḷa poḷepiṃ matsya-kûrmmâvatârâ- |
nîkaṃ râjippavol dêseg avataraṇaṃ dôrppinaṃ rañjip â-Gau- |
rî-kântaṃ S'ômanâthaṃ kuḍug abhimatamaṃ Mâchag â-chandra-târaṃ ||
bhuvanaṅgaḷ padinâlkumaṃ paḍedu tann-ond-ashṭa-mûrttitvadiṃ |
Bhavan emb î-hesaraṃ nimirchchi Girijâ-prêmôrvva-Gaṅgâ-dharaṃ |
pavamâna-priya-chandra-sûryya-nayanâbjaṃ byôma-kêśaṃ Sadâ- |
śiva-rûpaṃ meṟed irddan âdi-puruśaṃ munn Îśvaraṃ śâśvataṃ ||
â-Paramêśvaraṅge S'iva-śaktiya satva-rajas-tamô-guṇa- |
byâpaka-vṛittiyiṃ janiyisirddudu mû jagav alli puṇya-puñ- |
jôpamam ento madhyamam enippudu madhyama-lôkam embinaṃ |
rûpa-viḷâsadiṃd esedud urvvare vurvvareyall ad embinaṃ ||
... sev êḷuṃ dvîpav êḷuṃ kaḍala baḷagav êḷuṃ kuḷâdrîndrav êḷuṃ |
misupind oppirdda vâra-grahada hesar av êḷuṃ mahâśvarggav êḷuṃ |
rasey âd î-mûjagaṃ tannane baḷasire lôkakke madhyasta-vṛitti- |
prasaraṃ binp unnatatvaṃ meṟed ire meṟeguṃ Mêru Mâchambol imbiṃ ||
Mêru namêruvaṃ paḍedu Kimpuruśaṃ parivêshṭisitt adaṃ |
nêrit id endu harsha-bharadiṃ Hari-varsham enutte varsha-san- |
dhârav id end adaṃ mudade pordde Himâchaḷav â-nagakke Gaṅ- |
gâ-ramaṇîyav endu Bharata-kshiti sârddudu dakshiṇâseyaṃ ||
bâjise ḍakkeyuṃ priyara mell-erde tumbigaḷ imbu-vettiral |
râjisi pâḍe kendaḷire kaidaḷav âgire manda-mârutaṃ |

yôjise tâḷamam Ratiyan âḍise Manmathan antarangadoḷ ।
sâjav enippud alte Bharatâhvayamam Bharatôrvvig urvviṇim ॥

kanda ॥ śrîmajjana-śôbheyoḷ â- ।
bhûmî-vadhug esadu tâne mêl enipidarind ।
êmâtô Kuntaḷa-guṇa- ।
nâmam meṟeyaluke Kuntaḷôrvvarey esegum ॥
hû-hoṟeyavol ire têjô- ।
byûhav ad â-Kuntaḷakke râjâvaḷiy ut- ।
sâhadin âḷdudu munnam ।
bâhâ-baḷadinde Sôma-vamśa-prabhavam ॥
Sômânvaya-nṛipan Aśva- ।
tthâmanoḷ olavinde śastra-pariṇatiyam kalu- ।
t â-mahipam Sômam vi- ।
dyâ-mahimeyin âḷdan akhiḷa-bhûmî-taḷamam ॥
guruv Aśvatthâman â-Sômanin ati-mudadim śmaśru-kûrchchâ-kaḷâpôt- ।
kara-rêkhâ-vyâptiyam mâḍisute Paraśurâma-prakôpâgni bhûpâ- ।
ḷaran imbim tuḷtuvand âtanan ati-mudadim kâdu tann-ondu-chihnam- ।
beras ittam râgisuttam Kaḷachuri-vesaram tat-kuḷakk Îśvarâmśam ॥
ant-int ondu-dinam manô-mudadin Aśvatthâmanum Sôma-bhû- ।
kântâdhîśanuv artthiyind eseva Kailâsâdrig â-Pârvvatî- ।
kântârâdhaneg ende pôge nutan â-Nanda-kshitîśam sukha- ।
svântam pûjisutirddan Îśa-padamam nânâ-prasûnangaḷim ॥
S'ivanam putrârtthadim mum palavu-devasav ârâdhisuttirdden âtmôd- ।
bhavanam kâruṇyadim S'ankaran enag inasum koṭṭan ill endu chintâ- ।
dharan âgal chinte vêḍembavol eseva-kadamba-prasûnâḷigaḷ ki- ।
ttuvudam kaṇḍ â-nṛipam pûjisidan Abhavanam tat-prasûnangaḷindam ॥
pûjipudum Bhavam baravan ittu Kadamba-kuḷâbhidhânadim ।
râjipa-putrar irvvar avanîpatig âdapar ant avargge nîm ।
yôjisi śastra-śâstra-kaḷeyam paripâlis enutte S'ambhuv â- ।
râjanan Îśvarâmśanoḍan appaysalu meṟedattu tat-kuḷam ॥
â-Kâdamba-kuḷôdbhavar mmeṟedar ant â-Kîrttivarmmânkanum ।
lôka-prastuta-Maylavarmanum avargg â-Drauṇi vidyâgamâ- ।
nîka-śrî-vibhavngalam paḍeyal â-Kâdamba-vamśam yaśas- ।
svîkâram beres oppidatt akhiḷa-râjaiśvaryya-sampattiyim ॥
Kaḷachuryyâmnâya-râjyam beḷagi bhuvanamam Sômanim Pemmanim nir- ।
maḷa-bhâvam bettu Yôgôrvvipanin esedu bhôgangaḷim Vajranim dôr- ।
vvaḷamam kaikoṇḍu Yôga-kshitipatiyan ati-sthairyyadim tâḷdi saukhyâ- ।
viḷavâg irdd oppi Permmâḍiyin odavidud a-Bijjaṇôrvvîśanindam ॥
Kâdambam Mailavarmmang esed udiyisidan Taylan â-Tayla-bhûpang ।
âdam śrî-S'ântan â-S'ânta-nṛipatige mudadim puṭṭidam Mailan â-bhû- ।
pâdi-prakhyâta-bhûpar ppalar avaniyan âḷdar vvaḷikk oppe Boppam ।
S'ri-Dêvî-vallabham râjisidan avaniyam lîleyim pâḷisuttam ॥
nisada śrî-Bijjaṇôrvvîpatiy-esakadin â-Gûrjjaram perjjaram bott ।
esakam geṭṭam Kaḷingam kaḷidan eḷisidam Mâḷavam mâ-ḷavam mûr- ।
chchhisidam bhîtângan Angam bhaya-hutavaha-śushkam Turushkam suruḷdam
bisuṭam . Chôḷan âḷ-ôḷiyoḷe naḍadan ârandhran âgirddan Andhram ॥

nija-śauryyôdrêkadiṃ nûrmmaḍipa maganan â-Bijjaṇa-kshôṇipâḷaṃ ।
tri-jagan-nâthaṃ nijâjñâ-rachita-bhuvana-yûthaṃ vṛishôdyad-varûthaṃ ।
vijitâṅgôdbhûta-yûthaṃ Purikara-niḷayaṃ Sômanâthaṃ kuḍal pet- ।
tu jaya-śrî-dhâmanaṃ Sômanan amaḷa-guṇa-stômanaṃ râjisirddaṃ ॥
kâyaluv îyaluṃ meṟeyad urbbiparind aḍig arddu bhûmiyaṃ ।
jîy ene dhâtri kây ene virôdhigaḷ artthade tṛipti-vettu hô- ।
hôy ene vandigaḷ dhareyan oppuva kôḍinoḷ etti tâḷdidaṃ ।
Râyamurâriy emba hesar oppire Sôma-mahîśvarêśvaraṃ ॥
Khasanaṃ sîḷdu Kaḷiṅganaṃ nalapinindaṃ hôḷdu Kimmîranaṃ ।
nisadaṃ nuṅgi Turushkanaṃ noṇedu Chêrôrbbîśanaṃ tindu tê- ।
gi Surâshṭra-prabhuvaṃ taḷakke deged imbiṃ têdu kayighaṭṭe goṇḍ ।
esaguṃ rakkasiyante mikk-asi karaṃ .. Sôma-râjêndranâ ॥
Kâdambaṃ Tailanind itt akhiḷa-jagatiyaṃ rakshisal dakshar ill end ।
âdaṃ chintâ-bharaṃ tân anivisalade chintâmaṇi-prâyav âgal ।
S'rî-Dêvî-vallabhaṃ Bopparasan atuḷa-sad-bhaktiyiṃ putra-kâmâ- ।
hlâdaṃ śrî-Sômanâtha-krama-kamaḷaman ârâdhipaṃ prêmadindaṃ ॥
bharadiṃ Dakshiṇa-Sômanâtha-padamaṃ putrârtthadiṃ bhaktiyiṃ ।
Siriyâ-dêviyuv âtma-nishṭhey odavind ârâdhisal koṭṭan Î̂- ।
śvaran imbiṃ Kaḷachuryya-vaṃśad esakaṃ Kâdamba-vaṃśakke mey- ।
daral â-Râyamurâri-Sôma-samanaṃ sad-gâtranaṃ putranaṃ ॥
koṭṭu Kadamba-Rudran ivan end olavinde vibhûtiyinde boṭṭ ।
iṭṭu lalâṭadoḷ kanasiniṃ dave Dakshiṇa-Sômanâthan old ।
uṭṭu sudhâmbara-pratatiyaṃ mige Nandiyan êṟi bandu kaṇg ।
iṭṭaḷa voppi Sôma-vesar iḷdoḍan â-sati kaṇḍaḷ artthiyiṃ ॥
kaṇḍ â-pâṅgina putranaṃ paḍedu Sômaṃ nâmadind endu kay- ।
koṇḍ imbiṃ nalidâḍe râjisidan ant â-Sôman udyat-sudhâ- ।
piṇḍaṃ nirmmaḷan êḷge vâḍivada sômaṃ tân enal dhâtri shaṭ- ।
khaṇḍôrvvî-taḷa-vartti-kîrtti-Madana-śrî-mûrtti-sampattiyiṃ ॥
nṛipan int âvano dhanyan eyde nuḍiyal kalvande chelv âytu Sa- ।
tya-patâkâhvayav artthiyinde naḍeyal kaluvande chelv âytu bhû- ।
mi-parîtaṃ Nigaḷaṅka .. .. vesar end ânandad î-dhâtri baṇ- ।
ṇipud î-Sômana satya-vâkya-viḷasach-châturyyamaṃ sauryyamaṃ ॥
husivara-sûlav emba tisuḷaṃ nuta-Satyapatâkan embud ond ।
esakada Jânhavî-ramaṇi gaṇḍara-dâvaṇiy emba nâmadind ।
eseva-karôṭi-mâle-yuta-Sôma-samâkhyeye Sôman endu baṇ- ।
ṇisuvudu dhâtri maṇḍaḷika-Bhairavanaṃ Nigaḷaṅka-mallanaṃ ॥
jana-nutav âdud int eseva Satyapatâkana satyad êḷge Sô- ।
mana nayanôtsava-prakṛiti gaṇḍara-dâvaṇiy oḷ-guṇaṃ Kadam- ।
bara nṛipa râjisirdda sumanaḥ-prabhavaṃ Nigaḷaṅka-malla-bhû- ।
pana jaya-kîrtti maṇḍaḷika-Bhairavan uddhata-śatru-marddanaṃ ॥
munisindaṃ bhrû-viḷâsaṃ nosal-aḍardu bhâḷâkshiyan tôrppa Cheṅg- ।
âḷvana rûp Andhâsurâkârade pada-nigaḷâkîḷitaṃ tôṟe mâṟâm- ।
panan î-Kâdamba-Rudram bhugu-bhugu-bhugitôdrêka-kôpâgniyiṃ nuṇ- ।
ṇane nuṅgalk âvan âvoṃ baḷik enut ari-bhûpâḷaru(nu)m aḷukutirppar ॥
lîleyin âgumâḍe Banavâsege vîra-rasaṃ poḍaḷda bâḷ- ।
vêliy id embinaṃ baḷasi rakshise tannaya tôḷu-bâḷ-jasaṃ ।

sâle beḍangu-vetta posa-suggiyan ârjjise nâḍu nâḍe sau- |
khyâlayav âge mâḍidudu Satyapatâkana râja-vaibhavaṃ ||
vijigîshu Sôma-pâdô- |
pajîvi Sôma-nṛipa-khaḷga-valli-viḷasan- |
nija-vîra-rasaṃ Sôma- |
prajârṇṇavôdvîchi Mâchi sogayisi tôrppaṃ ||
śaraṇendar-edeya kai mach- |
charip-adaṭara mogada kai jana-stuta-Mâhê- |
śvara-tatiya mugida kai bêḷ- |
para piḍi-kai Mâchigaṃ chatur-bbhujan âda ||
gaṇḍ uḷidu sitagar ellaṃ |
peṇḍiravolu kuruḷa beraḷa huruḷaṃ koṭṭuṃ |
kaṇḍuṃ naḍevaru sitagara- |
gaṇḍaṃ śrî-Mâchi jaḍivan asiyan enuttaṃ ||
sitagara-gaṇḍan eydidan enal kahaḷâravav anya-bhûbhujar |
ssatiyara rûpiniṃ piḍidu peṇḍira kaigaḷan ôḍe mandiyoḷ |
mati-mared alli dampatiy enal satiy âṃ patiy endu sûruḷal |
pati sati nambadantuṭ avarg âdudu Mâchana khaḷga-rôchiyiṃ ||
yidu Nigaḷaṅkamallana bhujâsiya kûrpp idu Sôma-bhûpan-a- |
bhyudayav id oḷpu-vett-eseva Satyapatâkana nanniy-êḷge yint |
idu meṟedirdda maṇḍaḷika-Bhairavan-uddhura-bhâḷa-nêtrav em- |
budu dhare vîra-vaibhava-kaḷâ-baḷamaṃ ruta-vâchi-Mâchiya ||
taḷa heḍey âgal ikkida suvarṇṇada mudrike ratnam âge sañ- |
chaḷip-ugur ella sand eseva dantada paṅtigaḷ âge raudradiṃ |
beḷada sukôpav embude viśaṃ tanag âgal arâti-jîvavaṃ |
ghaḷil ene nuṅgutaṃ naliyut irddudu Mâchana bâhu-pannegaṃ ||
âtaṅg âchâryyar vvi- |
khyâtar śrî-Dêvaśakti-yati-pati vi- |
dyâtiśaya-śaktiyiṃ bhû- |
mî-taḷadoḷu Dêvaśaktiy ene meṟed irdda ||
â-Dêvaśakti-munipana |
pâdâmbuja-lakshmî tanna vaksha-sthita-lak- |
shmî-dêviyan odavise nutan |
âdaṃ Mâchaṃ guru-prasâdada phaḷadiṃ ||
â-munipan-anugrahadiṃ |
kâmitamaṃ paḍedu Sômanâthana pâdâ- |
bjâmôdada saviy aṟid ud- |
dâmaṃ śrî-Mâchiy amṛitarôchiyol esevaṃ ||
sarasivol ire dhare Banavase |
sarôja-pariśôbheya .. .. |
t ire Nâgari-khaṇḍaṃ su- |
sthira-têjaṃ Sôman inavol alarisuva ||
taradiṃ poṃ-bâḷegaḷ paṇ-golegaḷ uguva pervvâḍiniṃ teṅgugaḷ kây- |
viripiṃ barpp-ambuviṃ mâvugaḷ eseva rasâsâradiṃ karvvugaḷ sur- |
vvura-sôṅkind okka-sâṟiṃ baḷedu baḷi[..]vant ellav ondâgiy â-Nâ- |
gari-khaṇḍa-prântadoḷ kâl pariyise beḷaguṃ kûḍe kêdâra-varggaṃ ||
nâyaka-ratnan alte Guṇabhûshaṇa-santatig imbin-añjanaṃ |
Nâyaka-Mâchi Bandaṇikayoḷ neṟe mâḍisidaṃ jaya- |

śrîya viḷâsa-gêhav ene tâṃ S'iva-gêhaman â-S'ivâlaya- |
śrîya padakke râjisuvud â-purav âvṛita-nûpurôpamaṃ ||

ant Ananta-bhôga-maṇimaya-râga-rañjita-vêṇî-yûdha-Sômanâtha-vara-prasâdâsâdita-sakaḷa-manôratha-phaḷanuṃ | Dêvaśakti-brati-nâtha-prasâdâsâdita-Mâhêśvarâchârâmṛita-prakshâḷita-manômaḷanuṃ | Sôma-bhûmîśvara-maṇḍaḷâgra-chaṇḍa-rôchiyuṃ | Sôma-râjôdaya-prâchiyuṃ | sitagara-gaṇḍanuṃ | dharmmâmṛita-piṇḍanuṃ | kaligaḷa mogada kayyuṃ | guṇigaḷa mugida kaiyyum enisida Nâyaka-Mâchi Nâgar-khaṇḍada Bandaṇikeyoḷu Boppa-bhûpôddêśadiṃ Boppêśvarâlayamaṃ mâḍisi nija-svâmiy appa Sôma-bhûmipatig â-dharmma-nirmmâpaṇada permmeyaṃ tôṟiy â-dêvar-ashṭa-vidhârchchanegaṃ Chaitra-pavitrâdi-parvvakaṃ â-yûra Chiñchiyabeya Haravariya holadallu biḍisida gadde mattar eraḍuv-are matta â-darmmakke Lachchala-Dêviyaru kêdageya sarivinalu biṭṭa gadde yare mattaru | Sobakeyana kôṇinalu sâyira-marada tôṇṭa mattam aynûrvvaru biṭṭa suṅka hasumbege vîsa vondu | hêriṅge vîsaṃ kâṇi | nandâdîvigege biṭṭa gâṇa vondu | telligara ayvatt-okkalum biṭṭa sauṭige vondu |

mattaṃ śrîmatu Kaḷachuryya-bhuja-baḷa-chakravartti Râyamurâri Sôvi-Dêva-varshada 7 neya Vijaya-saṃvatsarada Puśya-suddha 13 Sômavâradandu mahâ-maṇḍaḷêśvaraṃ Sôvi-Dêv-arasana pradhânaṃ Haṭṭabôva Nâcharasaṃ Nâgari-khaṇḍav Eḍe-nâḍu Jiḍḍuḷigeya hejjuṅka vaḍḍa-râvuḷakke naḍevuttaṃ Bandaṇikeya Chikka-Mâcheya-Nâyakana śrî-Boppêśvara-dêvara nandâdîvigeyaṃ naḍesuvantâgi Muchchuṇḍiy-ûralu Kêta-gâvuṇḍana sênabôva-Saṅkaṇṇana prajegaḷa sannidhânadal â-vûra haṟuvettinalli yippatt-ettin-okkalu deṟeya-varaṃ mûle-suṅkav êna hêṟidadaṃ sârvva-kâlaṃ parihârav ondugâṇad okkalu deṟe yinitumaṃ dhârâ-pûrvvakaṃ mâḍi biṭṭa int initumaṃ S'aka-varshada *1194 neya Nandana-saṃvatsarada Mâgha-bahuḷa-amâvâsye-Sômavâra-saṅkramaṇaṃ kûḍida puṇya-tithiyoḷu Chikka-Mâcheyaṃ-Nâyakaṃ mûla-sthânad âchâryyaru Kâḷâmukharu mônânushṭhâna-japa-samâdhi-śîla-guṇa-sampannar appa Kalyâṇaśakti-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭa ..

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At the same temple, on the base of the inside pillar.

svasti śrîmatu Kaḷachuryya-chakravartti Nissaṅkamalla Saṅkama-Dêva-varushada nâlkaneya Vikâri-saṃvatsarada uttarâyaṇa-saṅkramaṇa-vitîpâta-Sômavâra śrîman-mahâ-maṇḍaḷêśvaraṃ Boppa-Dêv-arasaru sarvva-namasyad agrahâra Biṇṇegêriya Saṅkara-Nârâyaṇa-dêvara naivêdyake Bandaṇikeya staḷada Sîreyahaḷiyalu bi . mattar ondu gade aḷupidavaru Vârâṇasiyali kapile Brâhmaṇara kondavaru

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On a vîrakal lying behind the same temple.

jitêna prâpyatê lakshmîr mṛitênâpi surâṅganâ |
kshaṇa-vidhvaṃsi-kâyê'smin kâ chintâ maraṇê raṇê ||
namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
traiḷôkya-nagarârambha-mûla stambhâya S'ambhavê ||

svasti śrîmatu Châḷukya-Vikrama-varshada 53 neya Kîlaka-saṃvaścharada Vaiśâkha-sudha-pañchamî-Âdivâradandu śrîmatu Bandaṇikeya sâmanta-Bopparasaru nâḍ-oḷaginde bijeyaṃ geyuttam iralu Karineleya tuṟuva Kaḷḷamanneyaru koṇḍu pôguttire âḷdaṃ besasalu Bîreya-Nâyakana maga Heggaḍe-Bammabeyana maiduna Bammaṇa tuṟuva pintikki surig iṟidu meṟedu sura-lôka-prâptan âda ||

239

At the same village, on a mâsti-kal to the south of the Banasaṅkarî temple.

svasti śrîmatu râjâdhirâja paramêśvara śrî-vîra-pratâpa-Mallikârjjuna-mahârâya-râjyâbhyudaya Saka-varusha 1369 nê Prabhava-saṃvatsarada Bhâdrapa[da]-śu 5 Guruvâradalu Kaṭhâriryya-Nâriyappa-

*So in the original : perhaps it is a mistake for 1094.

Nâyakkara maga Maduvarasa-Nâykaru sarggasthan âdalli âtana sati Buḷḷarasi-Kannâyigaḷu gaṇḍana vijaya-śrîyan eyidi sura-lôka-prâptar âdaru maṅgaḷa mahâ śrî

240

On a vîrakal at the same place.

svasti śrîmatu-râjâdhirâja râja-paramêśvara śrî-vira-pratâpa-Yimmaḍi-Dêva-Râya-mahârâya-râjyâbhyudayada S'aka-varusha 1364 neya Dundubhi-saṃvatsarada Kârttika-śuddha 11 Sômavâradalu śrîmatu-Nâgarakhaṇḍeya eppa[tta]kke negaḷte-vaḍada râjadhâniBandaḷikeya Kadambara Sôyi-Dêv-arasara maga Madukaṇṇa-Nâyakkaru avara maga Bayicharasaru avara aḷiya Sûrappa-Nâyakaru Banavaseya kâluvaḷḷi Kappegeṟey emba grâmavanu kaṭṭikoṇḍu yiddalli tîrthadavaru dhâḷiy yiṭṭu bandu muttidalli raṇa-raṅga-dhîrarâgi palaran iṟidu kaḍikaṇḍamayavâgi avaru alli biddaru sura-lôka-prâptar âdaru maṅgaḷa mahâ śrî śrî

jitêna labhyatê lakshmîr mṛitênâpi surâṅganâ ।
kshaṇa-vidhvaṃsanê kâyê kâ chintâ maraṇê raṇê ॥

241

On a stone near the same temple.

namas tuṅga-&c. ॥

Dhâtu-saṃvatsarada Âśâḍa-suddha 1 Â śrîmatu śrî-râjâdhirâja râja-paramêśvara śrî-vîra-Harihara-Râya sukha-saṅkathâ-vinôdadiṃ râjyâ uttarôttara saluttam ire ॥

vanadhi-vṛitôrvvarâṅganeya kuntaḷadant esadirdda Kuntaḷâ- ।
vani-viśayakk id alte mukham embavol âvagam oppi tôṟuguṃ ।
Banavase-nâḍ adakke toḍav irppavol (id) irddudu visva-dhâruṇî- ।
jana-nutam appa Bandaḷike sand-Amarâvatiyantir oppuguṃ ॥

S'akha-varuśa 1318 Dhâtu-saṃvatsarada Âśâḍa-suddha 1 Â śrîmatu Bâchappa-Voḍeyaru Gôveya-śiṃhâsana . . . . . râjyam uttarôttara saluttam ire Nâgarakhaṇḍeyada-nâḍa voḷagaṇa Bandaṇikeya Banda-deyaviya mundaṇa Khêmalapurada chatus-sîmeyoḷage pûrvvada-dêviya âchâryyaru muntâda prajegaḷiṃ suṅkaṃ pañcha-gârukha taḷavara-âya nidhi nidhâna daśa . . . . enâdadu dêviya jîrnna-uddhârake dêviya amṛitapaḍiya Purada bhûmi teṅkalu Nâkkeṟeya kôḍiyiṃ kaṇḍiya khalanu Manneya-Muntu-Nâya Vadeya-Nâyka deyiri siddhâyapayinda ga 12 honnanu kuḷava kaḍidu sarvvamânyavâgi biṭṭeü pûrvvadalli chatu-sîmege kallu-naṭṭa-bhûmiyanu biṭheü Muntu-Nâyaka dhâreyan eṟadu koṭṭa tôṭha aḍakeya-mara 500 dêvige koṭheü . . . gaḷa tôṭha Chikka-Mâguḍiyalli aḍakeya-mara badagaṇa Torageṟeya modala-vaḍavayali 200 sthaḷa koṭṭevu suṅkhakke mukyarappa Bollarsara Anantappagaḷu Udeyappagaḷu Dêviyapuradoḷage pañcha-gâruke su[ṅka] aḍa . . . . dêviya madannâda avasarakke biṭheü . . . . vaḷave hêṟuva yettu ma 10 nu dhârâ-pûrvvakavâgi sarvvamânyâ । tâḷavaṟi-kaige mukyarappa Nâraseya-Nâykanu tuppada-Chauḍappagaḷu Dêviyapuravanu sarvvamânyavâgi biṭheü dhârâ-pûrvvakha (*here follow final phrases and verse*). svasti śrîyiṃ śrîmattu Bânda-dêviya divya-śrî-pâda-padmârâdhakaruṃ appa mûligaruṃ mône-anushṭhâna-japa-tapa-samâdhi-śîla-guṇa-sampannar appa Kaṃ. . . . . pûjita Koṇḍalâbharaṇa-dêviya âchâryyaru Malli-dêvara maga Bâyichi-dêva keṟeya keḷage mûru-bana-keyya Dêvîpuravanu mâḍisi . . . . . . jîrnna-uddhârava mâḍisideü . . . . . neya santâna . . . . śrî-Bana-dêvige Dêvappagaḷu Bandaḷikeyalu â-dêviya amṛitapaḍi nandâdîvige-parvvôtsahakke sarvvamânyavâgi kuḷava kaḍidu biṭṭadu ga 30 honnu . . . . ॥

Pândya-mandaladalu bana-sahite Tolachakôdindalu Brahmâṇige hon .... sâkshige banadali bandal âgi Bandaḷike-dêviya jâtrige bâha .... pûrvvadalu baha .. parasege (*stops here*).

242

At the same village, on a stone lying in front of the Sahasraliṅgês'vara temple.

ôm namas S'ivâya |
namas tuṅga-&c.. ||
avighnam astu ||
pratyaksha-vastu-vishayâya jagaddhitâya
viśva-sthiti-praḷaya-sambhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-manôbhavâya
tubhyaṃ namas tri-bhuvana-prabhavê S'ivâya ||
êkô dêvaḥ sa jayati S'ivaḥ kêvala-jñâna-mûrttiḥ
dêvî sâ cha tri-bhuvanam idaṃ yad-vibhûtaḥ prapañchaḥ |
yat kûṭasthaṃ mithunam avinâbhâva-sambandha-yôgât
miśribhûtaṃ tad akhiḷa-jagaj-janma-bîjaṃ namâmi ||
ślâghyaṃ janma śruti-pariṇatis sat-kriyâyâṃ pravṛittiḥ
prauḍhiś śâstrê lalita-madhurâ saṃstutâ bhâratî cha |
sphîtâ lakshmîr vvapur api dṛiḍhaṃ Chandralêkhâṅkamauḷê
yushmat-sêvâ-phaḷa-virahitaṃ sarvvam êtat palâlaṃ ||
vanadhi-vṛitôrvvarâṅganeya kuntaḷad-ant esedirdda Kuntaḷâ- |
vani-vishayakk id alte mukham embavol âvagam oppi tôṟuguṃ |
Banavase-nâḍ adakke toḍavippavol iddudu viśva-dhâriṇî- |
jana-nutam appa Bandaṇike sand-Amarâvatiy-antir oppuguṃ ||
śrî-Kailâsa-nagêndradindam avatâraṃ-geydu śaśvad-dayâ- |
lôkaṃ bhû-hitam âge Bandaṇikeyoḷ pratyaksham âgirdda Gau- |
rî-kântaṃ bhuvana-trayârchchita-padâbjaṃ Mâchigâṅkaṅge mâḷk |
â-kalpaṃ manad arkkaṟind anudina-śrîyuṃ jaya-śrîyumaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Kâḷâñjara-pura-varâdhîśvaraṃ suvarṇṇa-vṛishabha-dhvajaṃ ḍamaruga-tûryya-nirgghôshaṇaṃ śrîmat-Kaḷachuryya-bhuja-baḷa-chakravartti Tribhuvanamalla-Dêvaru sukha-saṅkathâ-vinôdadi râjyaṃ geyyuttam ire ||

vṛitta || bhuja-baḷa-chakravartti Kaḷachuryya-kuḷâmbara-bhânu vairi- bhû- |
bhujaran ati-pratâpadin aḍaṅgisi piṅgisi dhâriṇî-jana- |
brajada daridratâ-guṇaman ambudhi-sîme-varaṃ nimirchchidaṃ |
vijaya-vinôdi Bijjala-mahîpati bhûtaḷamaṃ nirantaraṃ ||
âtana râjyâbhyudayadoḷ |
âtata-yaśan aḷiya-Barmma-daṇḍâdhîśaṃ |
prîtiyin âḷvaṃ bhuvana- |
khyâtiya Banavâsi-dêśamaṃ vikramadiṃ ||
dharmmâmbhônidhi-mîṟuva- |
durmmada-vîrâri-darppa-daḷanaṃ janatâ- |
śarmma-guṇaṃ Bandaṇikeya |
Barmmarasaṃ pempu-vettan avanî-taḷadoḷ ||
vinayâmbhônidhi vikramaika-rasikaṃ śishṭêshṭa-paṅkêjinî- |
dinanâthaṃ prabhu-mantra-śakti-nirataṃ darppishṭa-vidvishṭa-kâ- |
nana-dâvânaḷan endu baṇṇise janaṃ tan-nandanaṃ tyâga-bhô- |
ga-nutaṃ Bopparasaṃ negaḷte-vaḍedaṃ viśvambharâ-bhâgadoḷ ||

â-vibhugam Kâdamba-ma- |
hîvallabha-S'ânta-nripa-tanûbhave Siriyâ- |
Dêvigam âtmajan âdam |
bhûvallabhan enisi negalda Sôma-nripâlam ||

vri || âdi-Varâhanâgi dhareyam pratipâlisi pempu-vetta Dâ- |
môdaran embud î-jagada dusthitiyam kidisalke bhûpa-rû- |
p-âda viśishta-kalpa-kujam embudu vairi-janakke simha-rû- |
p-âda Nrisimhan embudu dharitri negalteya Sôyi-Dêvana ||
śaranârthi-vrâta-rakshâ-karana-parinatam tanna tîbrâsi vidvit- |
tarunî-vaidhabya-dîkshâ-karana-parinatam tanna dôr-mmandalam band |
eradang ishtârttha-tushti-karana-parinatam tann udâratvam âyt em- |
bara mâtam nanni mârppam nirupama-mahimam Sôyi-Dêva-kshitîśam ||
dese-deseyol taram-bididu pâruva vîrara-sekke gandadim |
visasana-bhûmi kol-midula nettara kârggesarim tagul̤du nar- |
ttisuva kabandhadind oreva lôhita-dhâregalim nabham vigur- |
vvisuvud id êm vichitramo Kadambara Sôman idirchchid-âjiyol ||
tanu tanuvam tarumbe mige kûr-asi kûr-asiyam palañche thopp- |
ene karul indegond adagu thipp-ene rakta-vâri bâpp- |
ene marul ârddu vairi-nriparam chaladindame kâdi gelva vî- |
ranol idirântu gelv-adatan âvano Sômanol âji-rangadol ||
śrîmatu Mâlala-Dêvi ma- |
hî-mânita-charite satya-nidhi parijana-chin- |
tâmani Kâdambânvaya- |
Sôma-nripârddhânga-lakshmiy enisidal alte ||

vritta || jagamam rakshisidattu kîrtti mugilam muttittu pemp âtma-dâ- |
na-gunam jîy enisittu viśva-janatâ-samstutyam âdattu sa- |
tya-gunam tân ene Sôvi-Dêva-nripa-râjya-śrî-jaya-śrîy enal |
negald î-Mâlala-Dêviy-unnatiyan inn ê-vannipomb annipom ||

tat-pâda-padmôpajîvi Mâcheya-Nâyakana vamśâvatârav ent ene ||

vinayada nanniya dayad âr- |
ppina kûrppina kulada chalada châritrada pemp |
anupamam ene Mâchayyana |
janakam Masanayyan adhika-mahimeyan ântam ||

tat-sati ||

kanda || kshiti bannise negalda pati- |
brate gunavati bhâgyavati yaśôvatiy emb un- |
natiyam prabhu-Masanayyana |
sati taledalu Malliyakkan ene pogaladar âr ||

tat-suta ||

S'iva-tatvam S'iva-dharmma-nirmmala-gunâlambam S'ivârâdhanam |
S'iva-pûjâ-vidhi salgum î-vibhuvinim dhâtrî-janakk endu tâm |
S'ivan îyal padedal Mahêśa-varadim Mallavve vikhyâtanam |
S'iva-pâdâmbuja-bhringanam taneyanam sad-vâchiyam Mâchiyam ||

kanda || vinaya-nidhi Mâleyakkam |
jananiy enalu Tantrapâla-Mallayyam taj- |

janakan ene Suggiyakkam |
jana-nute bhâgyavatiy appud ên achchariyê ||
guṇavati satyada śauchada |
kaṇi S'iva-dharmmânucharite subrate pati-bhû- |
shaṇe Mâchayyana saty-ag- |
raṇi paḍedaḷu Suggiyakkan atyunnatiyam ||
śrî-mahitam sakaḷa-kaḷâ- |
dhâmam S'iva-dharmma-nirmmaḷam vîra-śrî- |
râmam dâni yaśô-nidhi |
Sômam Mâchayyan-âtmajam kêvaḷamê ||

mattav â-Mâcheya-Nâyakana mahimey ê-doret endoḍe ||

kanda || śrî-ramaṇam Mâcheyyam |
dhîram Taḷarikeya sunkad adhikâram vis- |
târise Sôma-nṛipâḷa-ku- |
mâram sarvvâdhikâriy ene pesar-vaḍedam ||

vṛi || vinayam sajjana-harsadam prabhute lôka-stutyam oḷp ishṭa-śi- |
shṭa-nikâyôtsavakâri dharmma-charitam sat-pûjitam viśva-dig- |
vanitâ-chandana-lipta kîrtti para-nârî-dûrav âchârav âyt |
enal ê-vêḷvudo Mâchigânkane volam dhanyam mahî-chakradoḷ ||
patig artthârjjaneyim prajâ-pratatigam maryyâdeyam dâṇṭad un- |
natiyim svapnadoḷ appaḍam pusiy ad entum porddad âtmîya-san- |
nuta-satya-bratadim virôdhi-baḷamam beṅkoḷva vikrântad â- |
yatiyim nâyaka-Mâchigânkane volam vikhyâtiyam tâḷdidam ||

kanda || naya-dânam anna-dânam |
priya-dânam vastra-hêma-dânam dharmmô- |
daya-dânam san-mânô- |
daya-dânam Mâchigânkan ûrjjita-dânam ||

vṛitta || para-vadhug âse-geyyada manam jagamam porev ârpp asatyadoḷ |
poreyada vâṇi vairi-jayamam paḍev âcharaṇam kaḷaṅkadoḷ |
nereyada kîrtti pûjita-Mahêśa-padâmbuja-bhakti tân ad ach- |
chariy ene baṇṇisalk aḷave Mâchiyan âhava-... yam ||

antu Mâcheya-Nâyakam nija-gôtra-mitra-kaḷatra-putra-pavitritan enisi sukhadin ire tad-guruvum jagad-guruvuv enisi ||

vṛitta || yama-mukhyâshṭâṅga-yôgânubhavar akhiḷa-vêdânta-siddhânta-S'aivâ- |
gama-dugdhâmbhôdhi-pârâyaṇar amaḷa-kaḷâ-jñâna-sârar prasiddhô- |
ttama-yôgîndrâgragaṇyar nirupama-mahimâḷaṅkṛitar ppempu-vettar |
krama-yuktar khyâta-Kâḷâmukha-mukha-tiḷakar dDêvaśakti-bratîndrar ||

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-sampannar Aghôra-labdha-vara-prasâda-prasiddharum appa Bammakûra Hiriya-maṭhad âchâryyar dDêvaśakti-dêvaru Mâchaya-Nâyakaṅge kâruṇyadind anugraham mâḍal âtanum dharmma-tatparan âgi ||

vṛi || eseyal chitra-vichitra-patra-nutamam prâsâdamam nâḍe kal- |
vesadim mâḍisi mâḍi poṅgaḷasamam dêvâlayâgrakke râ- |
jise tad-jñar bbagegoṇḍu baṇṇisuvinam tat-puṇyamam kûḍe perch- |
chisidam supprabhu Mâchigânkan asakṛit-sat-kîrttiyam dhâtriyoḷ ||

kanda || parivâra-dêvatâ-vis- |
taramam liṅga-pratishṭheyam mâḍisidam |
niravadyam Bandaṇikeya- |
puradoḷ Mâchayyan adhika-puṇyôdayadim ||

antu mâḍisi tad-anantarav â-Mâcheya-Nâyakam tamm-âḷdam śrîman-mahâ-maṇḍaḷêśvaram Sôvi-Dêvarasara hesarim śrî-Sômêśvara-dêvar endu hesaran iḍal arasar â-dêvar-aṅga-bhôgakkav â-dêvâlayada mâṭa-kûṭa-prâsâdakkav alliya tapôdhanar-âhâra-dânakkav end Attikoḷana keḷage biṭṭa gadde mattaru mûṟu hiri-keṟeya keḷage sâsira marada sthaḷad aḍake-dôṇṭa Nâgara-khaṇḍav-erppatt-Aṟalûral ondu honnu kâṇike ayvatt-ettina koḍavîsa bîravaṇav aut eraḍu-vîsada davasâyada suṅka śrîmat-piriy-arisi Mâḷala-Dêviyar â-dêvara nandâdîvigeg endu biṭṭa gâṇav ondu yint î-vṛittiya sarvvanamasyavâgi biṭṭaru mattav avara pradhâna Nâkarasan â-Sômêśvara-dêvara nivêdyakk endu Kaṇṇasôgeya Kûṭi-keṟeya keḷag alliya mûliga Bûha-gauḍa sahita biṭṭa gadde mattar ondu matta Kôṇavattiya nâḷ-prabhu-Prithvi-seṭṭiyaru-mukhyav aynûrvvaruv irddu sîreya maḷavege hoṅg are-vîsa hasumbeg are-vîsa davasada hêṟiṅg are-vîsava biṭṭaru mattam śrîman-mahâ-praddhânam Banavase-pannirchchhâsirada hejjuṅka vaḍḍa-râvuḷada daṇḍanâyakam Bîcharasaru dêvara nandâdîvigeg endu ṭhâṇôgava hêṟiṅge bêḷeyam biṭṭaru mattam Miriñjeya vaḍḍa-vyavahâri Ballaya-sâhaṇi Hemmi-seṭṭi Sômeya Koṅgeya-sâhaṇi Kaneyan int ivaru-mukhya-samasta-peḷâvigar irddu kudureg eraḍu-hâgavam biṭṭaru gôvar eraḍu-hâgavam biṭṭaru int initu-vṛittiyumam Saka-varsha 1084 neya Chitrabhânu-saṃvatsarada Mâgha-śuddha-daśamî-Budhavârav-uttarâyaṇa-saṅkramaṇa-vyatîpâtam kûḍida puṇya-dinadoḷu Mâcheya-Nâyakam Sômêśvara-dêvargge sarvva-bâdhâ-parihâravâgi koṭṭar î-sthânav appudu Brahma-châri-maṭhav (*usual final phrases and verses*) Sômêśvara-paṇḍitaru î-Bîreya-jîyaruv illiya sthânikaru || kalukuṭiga Kêtôjaṅge sthânikar ippattu-kamma-gaddeyan umbaḷiyam salisuvaru ||

243

On a vîrakal near the same temple.

namas tuṅga-&c. ||

svasti samasta-praśasti-sahitam śrîmat-Sêvaṇânvayâmbara-dyumaṇi Yâdava-chakravartti Siṃhaṇa-Dêva-varshada Bhâva-saṃvatsarada Vaisâkha-suddha-pañchamî-Âdivâradandu anêka-kari-turaga-ratha-śubhaṭa-chaturaṅga-balam berasi Drôṇapâḷan-oḍagûḍi śrîman-mahâ-maṇḍaḷêsvaram Bandaṇa-keya Bammi-Dêvarasaru Vuddareya muttidalli

*piḍitandan bâḷu tappe taleyam mûdalsi mum koṇḍu tann |
oḍeyam nôḍi bhaṭarkkaḷam khaḍgadim .. rbi bobbiriyutum |
kaḍi-khaṇḍaṅgaḷoḷ iṇḍeyâḍid adaṭam mattorvvan ill embavoḷ |
naḍevam perggaḍe-Mâchanind adaṭar âr saṅgrâma-raṅgôddhatar ||
stutigeyyalk anya-sainyam pogaḷe nija-balam pâḍe Ganddharvvar ettam |
kshitiyoḷ kîrtti-pratânam pasarise samarôtsâhakâdi-jitam* |
dhrutiyindam prâptan âdam sura-yuvati-kuchâbhôga-saukhyakke nichcham |
matiyindam svâmi-bhakti-bratadoḷu nirantam Mâchan(a v)aunnatya-sûchan ||
taḷaram perggaḍe tân enippa bageyam kâyvam nija-svâmiyam |
tuḷilâḷ-permmeyan âgaḷante merevam kaṭṭâḷu tâm sorppinam |
paḷiyam pâpaman aguiyauti tuḷivam viśvâsi tann-âḷdanoḷ |
taḷedam herggaḍe-Sôman-âtma-taneyam Mâcham mahâ-svarggamam ||

244

On a 2nd vîrakal at the same place.

svasti śrîmatu Yâdava-chakravartti vîra-Ballâḷa-Dêva-varśada †13 neya Dundubhi-saṃvatsarada Mâgha-bahuḷa 14 Sômavâra-S'ivarâtriyandu Udareya kôṭiyanu Ballâḷa-Dêvanu .. lagge mâḍuvalli

*So in the original. †So in the original: but should be 30.

Sampageya .... yalli śrîman-mahâ-pradhânaṃ Malleyaṇa-daṇṇâyakaṃ pêḷalu .... ta .. chchin-âḷu Bandaṇikeya parivâra yâ-Nemma-Maḍeyaṇana maga Hariyaṇanu aḍaṇamaṃ koṇḍu Udareya kôṭeya sarige hati munnayoḷa bidu halaraṃ taḷut iṟiduy adubhutavâgiy âḷutanaṃ mâḍidâta . .. nuṃ parivâraṃ meche kulavaṃ beḷagi sura-lôka-prâ[p]tan âda ||

245

On a third vîrakal at the same place.

svasti śrîmatu Kaḷachuryya-chakravartti Râya-Nârâyaṇan Âhavamalla-Dêva-varshada 4 neya S'ubhakṛitu-saṃvatsarada Mârgasira-ba 10 Sô | svasti śrîman-mahâ-maṇḍalêśvaraṃ Boppa-Dêvarasar Saṇṇa-Mahadêva-daṇṇâyaka-kâṇikeg Eseleyahaḷḷige bijayaṃ gaidalli Maluge-Dêvana daḷabâraṃ Baḷigâvege hôguttaṃ matumatiṃ bavarav âgalu Murâri-Sômayana maga Daḍeya Kâṭiga-Nâgana kaḷedu besasal aḍḍaṇa kontavaṃ koṇḍu palaraṃ taḷt iṟidu meṟadu sura-lôka-prâptan âda || âtan-âḷutanake mechi Murâri-Sômeya kala niṟisida ||

246

At the same village, on a vîrakal near the Hanumanta temple.

...... samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ .... bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuva .... vara vijeya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â- ..... raṃ-baraṃ saluttam ire svasti samasta-praśasti-sahitaṃ śrîman-mahâ-pradhânaṃ da .... mane-verggaḍe-daṇḍanâyaka Sâlipayyaṅgaḷa besadi śrîman-mahâ-pradhânaṃ .... Râmayyaṅgaḷu Banavâsi-pannirchchhâsiramuman âḷuttire tat-pâda-padmô ...... samasta-prasasti-sahitaṃ śrîman-mahâ-sâmantaṃ Bopparasaru arddhâṅga-Lakshmî-sa..... parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâginî dvitîya-Lakshmî.. .... yar appa śrîmatu S'riyâ-Dêviyaru samasta-prajâ-parigraha-ga .... ḷdeya-sthânadalli Châḷukya-Vikrama-varshada 48 neya S'ôbhakṛitu-saṃvatsarada Vaisâkha-bahuḷa 10 Âdivâradandu gôvara Mâraṇana magaṃ Dêkeya-Nâyakaṃ arasaṃ kumâranaṃ haḍadaḍe Koṇḍasabâviya Brahma-dêvaṅge tanna siḍi-daleyaṃ koṭṭehen endu harasalu arasaṃ kumâranna haḍadaḍe tanna siḍi-daleyaṃ ko .. ... ṭṭa gaḷde . 10 dîpâvaḷi geyalu ku .... bîram â-basadiya paṇḍa salisuvaru (*usual imprecatory phrases*).

247

At the same village, on a vîrakal near the Trimûrti temple.

śrî svasti śrîmatu Yâdava-Nârâyaṇa pratâpa-chakravartti vîra-Ballâḷa-Dêva-varśada ?42 neya Bhâvasôtsarada Pâlguṇa-suddhada 5 Sô-vâradandu svasti śrîmatu sakaḷa-lakshmî-pati bâhattara niyôgâdhipati mahâ-vaḍḍa-bêhâri śrî-Kamaṭa-Male-Seṭṭaru Sûryya-daṇṇâyakaru sahita Gavamaleya-Nâyakana karedu baḷaśalu Bâḷeyahaḷḷiyaṃ niṟidu turuvaṃ koṇḍu bahali Kavaḍa-vana-daḷavâra .... Seṭṭiya Sâṇiyabeya sâhaṇi besana kâdidalli halaraṃ kondu taḷut iṟidu meṟadu sura-lôka-prâptan âda || âtana vîrav ad ent endaḍe |

*paṟidu .... da bhujamuṃ Garuḍaṃ gaganâgradindam âr- |
dd eṟage baḍiven appaḷise tâ huyid endu nô .... śrayadiṃ |
...d iṟidâḍutaṃ meṟahalirddu Manneya vîramaṃ saman- |
tara Malla-Nâyakaṃ subhaṭa-bîrama maṟeyan âji-raṅgadoḷ- ||
bîra .... migaya vairi-varggamaṃ |
karuṇada .... doyad î-subhaṭâgraṇi pâyye dharâtaḷâgradoḷ |
pariparidârddu baḷa- . rane nettaru bimmane . kke yuddhadoḷ |
nari .. mâḍidaṃ subhaṭ .... n âji-raṅgadoḷ ||

*From here, the inscription is much defaced.

248

On a second vîrakal at the same place.

svasti śrîmatu tri-bhuvana-vikhyâtaṃ râjâdhirâja râja-paramêśvara Yâdava-Nârâyaṇaṃ pratâpa-chakravartti bhuja-baḷa-vîraṃ Siṅgaṇa-Dêvana nija-vijaya-râjyada padinâlkaneya Svabhânu-saṃvatsarada Phâlguṇa-suddha-ashṭamî-Sômavâradalu Muḷugunda-dhâraṇadalli Jâyya-râhutana bavaradali Bôkeyana Boppeya-Nâyakaṃ kayid iṟidu meṟedu sura-lôka-prâpitan âdaṃ || avana pratâpam ent endaḍe ||

piḍid îtandene bâḷu-daleyan enutaṃ mûdalsi muṅkoṇḍu tann- |
oḍeyaṃ nôḍalu vairi-vîra-balamaṃ pokk okkilikkuttav â- |
kaḍadutt aṭṭida muṭṭidaṃ samaradoḷ kond ikki mâṟântaraṃ |
paḍadaṃ Jâyava-râhutaṅge bemaraṃ Boppaṃ raṇakk oppamaṃ ||

and ivan âr endu Jâyavaṃ besagoḷalu husivara sûla gaṇḍara-dâvaṇi nigaḷaṅka-Bammi-Dêvana malagaṃ Bôkana Boppan enal kanaldû ||

gaḍaṇisi kudureya daḷamaṃ |
jaḍidare Jâya-râhutan âdaṃ |
baḍed otti kudureyav âneya |
keḍe kutti konda Bôkana Boppaṃ ||
gaja-mâ .. .. |
nija-gali yattal â-gaja- |
bajisittu raṇa-raṅga-dhîraniṃ |
bhuja-baḷa Boppan iṟivalli ||
tâṭisi paṭṭiy aḍḍaṇada binnaṇamaṃ meṟad ella vîraruṃ |
sâṭisi bobbiḍal savaḍig akkaḍay end iṟid cchchi tâṟuvar |
tôṭige kôṭey-andadi kalâ ...... kkav enuttam eydal ul- |
lâṭada paṭṭe pulti chamaraṅgaḷa tokkeya Bappan oppidaṃ ||

antu vîraran oḷakoṇḍanaṃ sura-kanneyaru vimânaṅgaḷiṃ sura-lôkak oydidaru

249

On a third vîrakal at the same place.

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla vîra-Sômêśvara-Dêva-varshada 5 neya Viśvâvasu-saṃvatsarada Chaitra-ba 14 Sô | śrîman-mahâ-maṇḍaḷêśvaraṃ Sôvi-Dêv-arasana viśâla-vaksha-sthaḷa-nivâsiniyar appa śrîmat-piriy-arasi Lachchala-Dêviyaru svarggastheyar âgal â-dêviyar-oḍa sâven endu mun-nuḍida bhâsheyan eṟapi satta vara-lôkan appa Bôkana viṅkada bîrad unnatiy-agra-bhâvav entene ||

kanda || chalade tale-gûṟanâḍuva |
kaliyaṃ nîn endu karad oḍeyaṃ .. tapp |
alaghu-parâkrama Bôkaṃ |
talegoṭṭaṃ vêḷe vâḷig urvvare pogaḷaḷ ||
kaṭṭâyada-bhâsheya nuḍi |
keṭṭadu .... bhav âytu sat-sura-bhûjaṃ |
poṭṭâdudu jagadoḷ enal |
toṭṭene bâkadi .... ||
.... sura-dundubhi- |
nâdav eseye gaganântara .... |

.... |

...... r artthiyam Bôkananam ||

mattam âtana bîramam nâya .... vara sand âtana hendir-makkaḷiga Biḷagereya .... Taralûra .. hanan udayav inti . ...

251

At Sîrêhalli (same hobli), on a vîrakal in front of the entrance of the Hanumanta temple.

svasti śrîmatu Kaḷachuryya bhuja-baḷa-chakravartti Bijjana-Dêva-nripa............ Khara-samvatsarada Jêshṭa-bahuḷa 8 mî-Sukravâradandu .... pramukhar âgire .... vaddana...... .... heggade-dandanâyaka .... dandanâyaka .... kûḍi kâdi sôlt ôdihôhalli Sôvi-Dêvarasana Nâyaka ... Kêsa-Boppan-aḷiya Mâcharasa-Nâyakana .... da .. keyal iṭṭu adda-gadiyal ondê-billinalu mûru-sâyira-kudur....... kurdileya kadadalu kedahi hannondu kudiriya hididu bahalli addaga .. .. harisidalli kâḷagama kâdi sura-lôka-prâptan âda || eppatt-okalum ke .. .. Seṭṭiyum mechche hâḷa-keyyam koṭṭaru mangaḷa mahâ śrî baradam sênabô ....

252

At the same village, on a mâstîkal in front of the Kallêśvara temple.

svasti śrî jayâbhyudaya śrî-vîra-Pratâpa-Dêva-Râyaru sukha-saṅkathâ-vinôdadim râjyaam geyiüttam irdda Shaka-va 1338 neya Durmukhi-samvatsarada Âshâḍha-su 15 Guruvâradalu Sirahaḷiya gaûda Bomma-gaudaru âtana sati Harimâi sura-lôka-prâptav âdarû || mangaḷa mahâ śrî

255

At Togarase (same hobli), on a stone in front of the Mallikârjuna temple.

Krôdhi-sam ...... ke kartarâda Keḷadi-Sadâśiva-Râya-Nâyakaru Togarasheya Mallikârjunage dîpâ-râdhanege mâḍida dharmma yi-stânake saluva Ganâchâriya ga 4 varaha .... 18 dîpârâdhanege biṭṭa sarvamânyava mâdidanta darmma âvavan âdaru tappidare Vâranâsiyali gôva-konda pâpake hôguvanu vîra-padake sallanu yî-dharmake arasige binnava mâdi yî-darmmake sakaravâgi binnava mâdisidavaru ...... haḷḷiya Ganâchâ ...... Parvata-vodeyaru.

258

At the same village, on a stone in râjâṅgaṇa field, north of the village.

śrîmann-âḷuva Mugaṭṭeya Sâmbaiya Haliya-gaüḍara maga Banadi-gaüḍanu Beṭṭada Mallikârjuna-dêvarage biṭṭa nâ-khanḍugada bûmiyanu bhûmi-chandrar uḷḷanna-bara pâlisûdû S'a 1360

260

At the same village, on a stone near the field of the Pañchavaṇṇagi-maṭha, north-east of the village.

śrîmatu Bahu .. nya-samvatsarada Chaitra-.. huḷa 1 dalû Vi .. panna-Nâyakaru Togarasiya arali-Sidha-Vîra-vodeyaru dêvara maṭada .. . ke ayavaru hiriya .... śâstri manu nâlku-kha .... gade-bhûmi yî-darma tapidavage Vâranâsili gôva-konda pâpakke hôgali.

263

At Maḷavaḷḷi (same hobli), on a pillar in front of the Kallêśvara temple.

(Cave characters and Prâkrit language).

śiddham || jayati bhagavân Maṭṭapaṭṭi-dêvô Vaijayantî-pura-râjâ Mânavyasa-gôttô Hâritî-puttô Vinhu-kaddachutu-kulânanda Sâtakaṇṇi âṇapayati mahâvalabham rajjukam âyu-dhana-vaddhatîchcham

Bhagava-tôsha-paṭiyasîm sukhânvayaṃ gâmâhâra-Sahalâṭavîṃ || Maṭṭapaṭṭi-dêva-bhôgaṃ mahâ-surâ-naṃ ṭhâṇamm âtma-rachchâya savva-parihârêṇa vîtarâsaṃ abhaṭa-ppavêsaṃ saṃsiddhikam evvaṃ uchitaṃ savva-parihârêṇa Takiñchî-puttâya Bahma-dejjaṃ diṇṇam Koṇḍinyasa-gôttâya Hâritî-puttâya Koṇḍamâṇâya ivvaddhatti bitîya-gihma-pakkaṃ paḍama-divasaṃ paḍama-sammachcharam ... diṇṇaṃ .... ||

264

On the same pillar.

(*Cave characters and Prâkrit language*).

siddham || jayati bhagavân Maṭṭapaṭṭi-dêvô Vaijayantî-dhamma-mahârâjâdhirâjê patikata-saujjhâyi-chachchaparô Kadambâṇaṃ râjâ S'iva[khada]vammaṇâ Mânavyasa-gôttêna Hâritî-puttêna Vaijayantî-patinâ puvva-dattîtti sotvêna parityakthêṇa manasâ.pi sa mâtulâya bitîyaṃ dattaṃ Koṇṇinyasa-gôttâya Kôsikî-puttâya Koṇḍamâṇa-kula-tilakâya Siri-Nâgadattâya puvvôchitâ ggâmâ Sômapaṭṭi Koṅginaga-raṃ Mariyasâ Karipendûlâ Para-Muchchuṇḍî Kunda-Muchchuṇḍî Kappennalâ Kundatapukaṃ Veṭṭakki Vêgûraṃ Koṇatapukaṃ Ekkaddhâhâraṃ Sahalâ êtê gâmâ abhaṭa-ppavêsaṃ saṃsiddhikaṃ savva-parihârêṇa diṇṇaṃ âyu-balaṃ vaddhati 4 savvachchharaṃ paḍama-sarada-pakkhaṃ bitîya-divasaṃ paḍama-nakkhattaṃ Rôhiṇiyaṃ samppadattaṃ cha ta dêva-bhôgaṃ mahâ-saraṇṇa-Maṭṭapaṭṭi-dêvâ-ya || uktaṃ khaṇḍô Vis'vakammâ Bahmaṃ dejjaṃ sê Kadambêsu ṛidhamâtê visasattu châtu-vejjaṃ siddhitaṃ nigama-viditaṃ cha êvaṃ râjâ âṇapayati Nâgadattêna appaktê uchita-sailê tambhê likhâ-pitaṃ jayati Lôkanâthô nandantu gô-bBaṃhâṇa siddhir astu śrîr astu ||

266

At the same village, on a broken Garuḍa-kambha in front of the Râmanta-dêva temple.

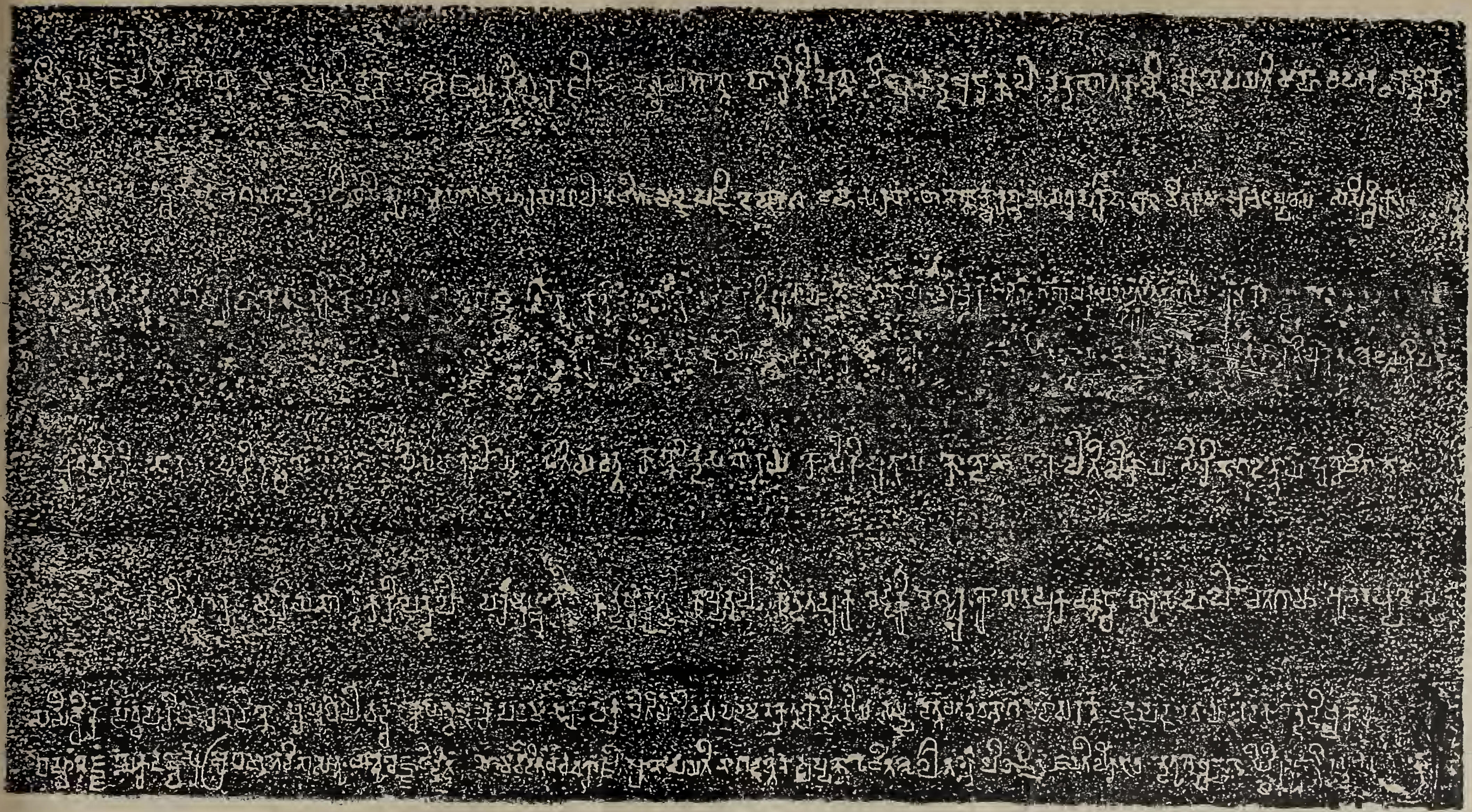
svasti śrîmatu Bhû(r)lôkamalla- .... 13 neya Kâḷayuktâkshi-saṃvatsara .. Mâgha-sudha 7 Âdi-vâradandu Nâgara-khaṇḍa-eppattaṟa baḷiya bâḍaṃ Maḷavaḷḷiya prabhu Gâḍa-gauṇḍana tamma Mâṇiyammaṃ sûryya-kiraṇammaṃ mâḍisi pratishṭeyaṃ mâḍisida || maṅgaḷa mahâ śrî ||

267

On a stone in the koppalu of the same temple.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭâ-rakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmatu pratâpa-chakravartti Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam iralu Kalyâṇada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire || tat-pâda-padmôpa-jîvi || svasti samasta-praśasti-sahita śrîman-mahâ-pradhânan antaṟpurâdhyakshaṃ kari .... sâhaṇa-verggaḍe śrîkaraṇa-hiri-Kannaḍa sandhi-vigrahi pasâyitam mane-verggaḍe sênâdhipati haḍapava-daṇḍanâyakaṃ Bamma-Dêv-arasaru Banavase-nâḍan âḷuttire || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷikaṃ vijaya-lakshmî-kânta chaṇḍa-ripu-nṛipati-mârttaṇḍa kadanakk-oḷgaṇḍaṃ mârttaṭṭiy-iriva maṟege-vare kâyvaṃ Chaturbhuja-dêvî-labdha-vara-prasâdaṃ Bhagavatiy-aṅkakâṟaṃ śrî-Praṇamêśvara-dêva-labdha-vara-prasâda Bandaṇikeya-pura-varâdhîśvaraṃ nâmâdi-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷikaṃ Sôvi-Dêvarasaru || svasti śrîmat-pratâpa-chakravartti Jagadêkamalla-varshada 10 neya Prabhava-saṃvatsarada Âsvayja-suddha-tadige-Sômavâradandu svasti śrîmat-Nâgara-khaṇḍa-yeppattaṟa baḷiya bâḍa Maḷavaḷḷiya prabhu Gâḍa-gâvuṇḍaṃ śrî-Kali-dêvara dêvâlya-maṃ mâḍisi kaḷasârôhaṇaṃ mâḍidaṃ || mâttam âyaniṃ piriyaṇṇam Eṟaha-gâvuḍaṃ Bhagavatî-dêviya mâḍisida || svasti śrî-Kali-dêva-pâdârâdhaka Mâhêsvara-jana-kalpa-vṛiksha satya-Râdhêya saucha-Gâṅgêyaṃ bilu-vidde-Râmaṃ baṇṭara-bhâvaṃ nudidaṅge-gaṇḍa ayyana-siṅga aṇṇan-aṅka-



SÂTAKARṆṆI AND KADAMBA INSCRIPTIONS ON MALAVALLI STONE PILLAR.

SHIKÂRPUR TALUQ Nos. 263, 264.

kâṟa Mudda-gâvuḍaṃ Sapta-Mâtṛikiyaraṃ mâḍisidaṃ || âtaniṃ kiṟiyaṃ śrî-Râmêsvara-dêva-labdha-vara-prasâda Siva-pâda-(shaṭcharaṇa)-kamaḷa-bhriṅga para ... Jîmûtavâhanaṃ para-vadhû-kanda Gâḍa-gâvuḍana gandhavâraṇa Kêta-gâvuḍaṃ śrî-Vṛiśabhêsvara-dêvaraṃ mâḍisida || âtaniṃ piriyaṃ Mâṇiyamma sûryya-kiraṇamaṃ mâḍisidaṃ || svasti śrîmat-Kali-dêva-pâda-paṅkaja-bhramara Siva-pâda-sêkharaṃ satya-saucha-guṇa-sampannaṃ prabhu-mantrôtsâha-śakti-sampannaṃ nuḍidu-matt ennan âśrita-jana-kalpa-bhûjaṃ Kañcha-gauṇḍana putra kuḷa-*kumuda-vana-mârttaṇḍa Kali-yuga-Bâṇa pramatha-gaṇa-chintâmaṇiy enisida Maḷavaḷḷiya prabhu Gâḍa-gâvuḍaṃ-modalâgi tam-mutt ayvaruṃ mâḍisi mattaṃ (m)â-dêvara nivêdyakka Chaitra-pavitrakka uttarâyaṇa-saṅkrânti-vyatî-pâtadandu biṭṭa mattar ondu 1 â-dêvar-âchâryya Gaṅgarâsi-paṇḍitage grâsake biṭa kamma 10 mat-tam â-dêvargge baygina-nivêdyake bhattâya hêrge baḷḷa e .. arisina hêrge mâṟiḍali vîsa 1 gaṟde Kêsiya-keṟeya harihu || Nûlaṅgêriyiṃ ṭhâṇântarada suṅkada Pommaṇayya-Nâyakaru Âchimayyanuṃ dêvara nandâ-dîvigege Kali-dêvargge varshaṃ-pratige biṭṭa phaṇa 6 || svasti śrî-mûla-sthânada Râmêsvara-dêvara nivêdyakkaṃ Chaitra-pavitrakkaṃ biṭṭa gaṟde matta 1 pûjâri-jîyaṅge biṭṭa kamma 10 dêvara baḍagaṇa koḷavariya keḷagaṇa keyi ¾ (*usual final phrases and verse*).

268

On a vîrakal behind the temple.

svasti śrîmatu Yâdava-Nârâyaṇa-pratâpa-chakravartti-Siṃhaṇa-Dêva-[va]risada 11 Subhânu-saṃvat-sarada Bhâdrapada-ba .. Bri-vâradandu Karineleya Leṅkaṇa-Nâykaru yî-tuṟuvaṃ koṇḍu hôhalli Maḷavaḷḷiya Mava-bôva aḍabandu palaraṃ kondu tuṟuvaṃ kaḷchi sura-lôka-prâptan âda || svasti śrî-manu-mahâ-maṇḍaḷêsvaraṃ Nigalûra Bommi-Dêvarasaru Maḷavaḷḷiya gavuḍugaḷu prajegaḷuṃ Chikka-bôvana âṇma Mava-bôvana âḷutanake mechi netaru-goḍageya keyi Gavuḍageṟeya keḷage ka 3

jitêna labhyatê &c. ||

yidan aḷidaṅge .. pâpa ||

269

On a second vîrakal.

svasti śrîmatu Kaḷachuryya-bhuja-baḷa-chakravartti-Râyamurâri-Sôvi-Dêva-[va]risada 9 neya Khara-saṃvatsarada Pâluguṇa-sudha 10 dasami-Âdivâradandu Maḷavaḷḷiya Kacha-gauḍana besavaga gôvara Jaka-bôvana maga Hikarâya-he .. . .. sura-lôka-prâptan âdanu . .. . ..

270

On a third vîrakal.

svasti śrîmatu Yâdava-Nârâyaṇa-pratâpa-chakravartti-Siṃhaṇa-Dêva-varushada 10 Chitrabhânu-saṃvatsarada Kârttika-sudha-pañchami-Sômavâradandu . . . toradu Maḷavaḷḷiya Midakara kâdi sura-lôka-prâptan âda

jitêna prâpyatê &c. ||

271

On a fourth vîrakal.

svasti śrîmatu Yâdava-Nârâyaṇaṃ pratâpa ...... chakravartti Kandhâra-Dêva râjyaṃ geyyuttam ire Râkshasa-saṃvatsarada Mâgha-suddha 15 Â śrîmanu-mahâ-maṇḍaḷêśvaraṃ Bommi-Dêvarasaru Banavûra vâṇantaradal idalli Santasâgabe . .. haidali Vidisa-Gêtaya paḷavan ... iṟidu sura-lôka-prâptan âda || âtana heggaḍeya bâḷkeya .. Bommi-Dêva âtana makkaḷige koṭanu ||

*So in the original: perhaps *it is* a mistake for *kamala*.

272

At Mâyitammanamuchchaḍi (same hobli), on a stone to the right of the entrance of the Râmês'vara temple.

svasti śrîmatu Râyamurâri-Sôvi-Dêva . . . . . Yuva-saṃvatsara-Pâlguṇa-ba 13 Âdivâra śrî . . . . . . grahâraṃ Tumbagana Hosamâra suragiya . . . . turugoḷali Muchuṇḍiya Gôva . . . . na maga Nâgaya-Nâyaka . . . . âtana vîrakke mechchi biṭa || . . . .

273

On a stone to the left of the same entrance.

svasti śrîmatu Yâdava-Nârâyaṇaṃ pratâpa-chakravartti śrî-Siṅgaṇa-Dêva-varsha 10 neya Chitrabhânu-saṃvatsarada Chaitra-su 13 Âdivâradandu śrîmatu Tribhuvanamalla Pṛithvî-Seṭṭi Kamaiya staḷa Kareneleyalu maleharu . . . turuvaṃ koṇḍu hôhalli Hiriyamuchuṇḍiya Kanaka-bôkana magaṃ Bîva-bôkanu Halamôja . . taḷut iṟidu turuvaṃ maraḷichchi sura-lôka-prâptan âdan âtaṅg î-Pṛithvî-Seṭṭi Bommayyanu kaḍave . . .geṟeya sarivinallu biṭṭa gadde gâṇa ga . . . . mahâ . . . .

275

On a pillar of the raṅga-manṭapa of the same temple.

svasti śrîmatu bhuja-baḷa-chakravartti-Tribhuvanamalla-Dêva-varshada 11 neya *Vyaya-saṃvatsarada Vaisâkha-suda 14 Sômavâra-vyatîpâdadandu Banavâse-nâḍa hejjuṅka-vaḍḍarâvuḷada heggaḍe-Nâraṇa-Dêva-pramukha-karaṇaṅgaḷu Muchchuṇḍiya śrî-Râmêśvara-dêvara nandâ-dîvigeg endu Sadyôjâta-dêvara śrî-pâdârâdhakaṃ Rudraśakti-dêvara kaiyyalu dhârâ-pûrvvakaṃ mâḍi ondu-gâṇada teṟeyaṃ biṭṭaru î-dharmmavan âvan orbbanu pratipâḷisuva (*stops here*).

276

At the same village, on a stone near the Kallês'vara temple.

namas tuṅga-&c. ||

svasti śrîmatu Jagadêkamalla-Dêva-varshada 5 neya Dundubhi-saṃvatsarada Phâlguṇa-suddha 5 Sômavâradandu Nâgari-khaṇḍa-yeppattaṟa baḷiya-bâḍa Muchchuṇḍiya Râmêśvara-dêvargge Mallikârjjuna-dêvarggaṃ naivêdyakkaṃ nandâ-dîvigegaṃ Manneya Sôvi-dêvanu Tribhuvana-gâvuṇḍanuṃ eppatt-okkaluṃ Arasiyakeṟeya Sômêśvara-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa gardde Attikereya teṅka-gôḍiya kamma 60 pûjârige kamma 10 (*usual final phrases*).

maṭham idu naishṭika-maṭham î- |
maṭhad oḍeyaṃ Brahmacharyyam illadoḍ and î- ||
maṭhadiṃ poṟamaḍisuvud î-|
maṭha Sârathiya-maṭhada santatiya maṭhaṃ ||

277

On a stone at the same place.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa bhuja-baḷa-chakravartti Tribhuvanamalla-Dêvara vijeya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-bara saluttam ire tat-pâda-padmôpajîvi Kasapayya-Nâyakaṃ Banavâse-pannirchâsiramumaṃ dushṭa-nigraha-sishṭa-pratipâḷanadiṃ Baḷḷigrâmeyoḷu râjyaṃ geyyuttam ire || śrîman-mahâ-maṇḍaḷêśvaraṃ Bândhavapurâdhîśvaraṃ Chaturbbhujâ-dêvî-labdha-vara-prasâdaṃ śrîmatu Praṇamêśvara-dêvara pâdârâdhakaṃ para-baḷa-sâdhaka mârkoḷvara gaṇḍa Sôvi-Dêvarasana pratâpam ent endaḍe ||

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*So in the original: perhaps a mistake for *Kshaya*.

chanda-ripu-nripati-tama-mâr- |
ttandam kadana-prachandan ahitara gandam |
mandalika-vanaja-vana-vê- |
dandam Bândhavapurâdhinâtham Sôma ||
hrideyam lakshmî-vadhû-mandana-mani-bhavanam bâhu-dandam jaya-śrî- |
sudatî-nritya-śramôdyad-vipula-kanaka-dandam sudhâ-smêra-pûram |
vadanam vâk-kâminî-narttana-kanaka-griham tân enal kîrtti-kântâ- |
spadan âdam Sôvi-Dêvam vibhudha-jana-surêndrâvanîja-prabhâva ||

antu Nâgari-khanda-yeppattumam sva-dharmmadim pratipâlisi râjyam geyyuttam ire || śrîmatu Kannasâviya prabhu Dêvarasana Châgala-Dêviya putra Viśvâmitra-gôtra-pavitra parânganâ-putra śrîmatu Sôvi-Dêvarasara mane-verggade sarvvâdhikâri mahâ-pradhânam dandanâyaka Nâkarasa Muchchundiyan âlutta tamma bhâva Chakrapâni-Dêvaru Kêta-gâvundanum cppatt-okkalu ayimannigarum irddu Saka-varshada 1088 neya Pârtthiva-samvatsarada S'râvana-suddha 13 Sômavâra-byatîpâta-sankramanadandu śrîmatu Jagadêkamallêśvara-dêvara nandâ-dîvigegam naivêdyakkam Chaitra-paitrakkam bitta gardde Âlakereya kelage kamma 75 mathad-âchâryyara grâsakke Attikereya kelage kamma 25 dêvara badagana deseya mane 14 gâna 1 dêva-râya-honge vîsa 1 stalada Banañjiga-hasubege hâga 1 svasti yama-niyama-svâdhyâya-dhyâna-dhârana-mônânushtâna-japa-samâdhi-sîla-gunasampannar appa śrîmatu Sârathiya Nirvvâni-dêvara mammandir appa Kriyâśakti-dêvara putra S'iva-śakti-dêva-guru-charanârâdhaka Sadyôjâta-dêvara śishya Rudraśakti-dêvara kâlam karchchi dhârâpûrvvakam mâdi hôtumannina garddeya bitta dharmma || î-dharmma pratipâlisidâta Vâranâśiyolu sâsirvvaru dêva-Brâhmanarige sâyira-kavileya hiranya-sahita kotta phala ||

matham idu naishtika-matham î- |
mathad odeyam Brahmacharyyam illadod and î- |
mathadim poramadisuvud î- |
*matha Arasikereya Nonambêśvarada mathada santatiya matha ||

bareda sênabôva Râyarasa ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm |
shashti-varsha-sahasrâni vishtâyâm jâyatê krimih ||

ida geyda Malavalliya Chikkôja ||

278

At the same village, on a stone near the Kallês'vara temple.

svasti śrî Vijayâditya-Satyâśraya prithvî-vallabha mahârâjâdhirâja parama-bhattâra râjya-pravarttanam keye prithuvî-vallabha Sênavâra-bhûvarakke Arkkêsari . . . . . . mariyâde Mûgunda-nâdole . . . . Nârâyanayyangala kayyol âd . . . . Mâyigatta-kkoritigalu Nâga . . . . mâdisidalu dêgula Mulchundi-śrî . . . . . ratnam adarkke kottadu pattera . . . dêgula . . . . . Nârâyanayyangalu â-kkoreteyum irvvara . . . adakke sakki (*here follow names &c. of witnesses and usual final verse*).

279

At the same village, on a dîpa-stambha in front of the Kallês'vara temple.

svasti samasta-prasasti-sahitam śrîmad-anâdi-Muchukundapurada prabhu Kêta-gaundana sênabôvam Kriyâśakti-dêvara śishya śrîmad-anâdiy-agrahâram Tânakundûra Nâname . . . . . namasya Kêśava-dêva mâdisida sûryya-kirana . . . . . mahâ-mandalêśvara . . . . . Muchchundiya . . . . gâundanum samasta . . . . virddu śrî-Râmêśvara-dêvara tîrtthakke . . . . . gottaru namaś S'ivâya ||

* So in the original.

280

On a vîrakal near the same temple.

svasti śrîmatu Châḷukya-chakravartti-Sômêśvara-Dêva-[va]rśada 2 neya Plavaṅga-saṃvatsarada Kârttika-bahuḷa-pañchamî-Sukravâradandu svasti śrîmanu-mahâ-Mâhêśvara vîra-Sântara Siṅga-Devarasaru Hiriya-Jambûran iṟidu tuṟuvaṃ koṇḍu hôhalli Muchuṇḍiya huliya jaṅguḷiya kottaḷiya .. .. ôjan-aḷiya Mârôjana tamma Sâdeya-Nâyaka taḷt iṟidu meṟedu tuṟuvaṃ maguchi palara kondu suralôka-prâptan âda ||

281

At Hârômuchchaḍi-agrahâra (same hobli), on a stone lying in front of the Kallês'vara temple.

svasti ||

namaḥ pôtrîndra-pîṭhâya haṃsôttaṃsâya bhâsvatê |
samasta-tatvâdhârâya jyôtis-stambhâya S'ambhavê ||
tad-viśvôpakṛiti-vinôdinô'stu S'aurês saukaryyaṃ kim api samîhitâptayê vaḥ |
yasyôrvvyâ samam udadhi-plutâ pratishṭhâṃ daṃshṭrâgrê'labhata jagat-trayasya vṛittiḥ || 2 ||
svâṅga-sukha-sthânantaḥ sô'nantô'nanta-saukhyadô vas stât |
yat-phaṇam êkam anantâṃ sphurad-êka-tilâṅkavat parishkurutê || 3 ||
nyastêva sarvvêpsita-bhôga-pâtraṃ saishâniśaṃ vô'vatu bhûtadhâtrî |
bhûtâni sarvvâṇy api dhârayantî yâ pushṇatî chânvitam êti nâma || 4 ||
vyastâmbhôdhir vvijita-vasudhô vikramaudâryya-sîmî
śrîmân êkas sa vahati nidhis têjasâṃ Jâmadagnyaḥ |
yaḥ kshmâbhuktâ-mada-taraḷitaṃ Kshatram utkṛitya sarvvaṃ
tâm êtâṃ drâg udadhi-kaḷitâṃ Brahma-bhôgyâṃ chakâra || 5 ||
asti svastimatâm udâra-yaśasâm êkâśrayaś śrêyasâṃ
bhû-S'akrâyita-śaṃsi-bhôga-vibhavaś śrî-Bukka-nâmâ nṛipaḥ |
yasyaujâṃsi jayâdbhutâd iva yaśô-ḍhakkâyitâs sarvvatô
dik-kûlêshv abhighôshayanty alam avâk-prâk-pratyag-ambhôdhayaḥ || 6 ||
tasyâsti śasta-yaśasô naya-śauryya-mukhyaiḥ
khyâtô guṇair jjagati Mâdhavay ity amâtyaḥ |
yô Brahma jihma-damanâdhikṛitaḥ pavitraṃ
Kshatraṃ cha jaitram abhayâya bhuvô bibhartti || 7 ||
gôtrê yô'ṅgirasâṃ prachaṇḍa-tapasaś Châûṇḍa-pṛithvîsura-
prashṭhâd udbhavam êtya nîti-saraṇau dattâṃ dhiyaṃ Dhaishaṇîṃ |
sûris sann api sarvva-dânava-manaḥ-pralhâda-dânôchitâṃ
yad bhûyaḥ kavitâṃ vyanakti tanutê nô kasya tênâdbhutaṃ || 8 ||
yas sâkshâd Giriśâvatâra-vapushaḥ Kâśîviḷâsêśituḥ
sôdbhâsâdbhutayâ kaṭâksha-kaḷayâ nîtaḥ prathâṃ S'âṃbhavîṃ |
jêtâ śaktibhir îśatâtmabhir imaṃ châmuṃ cha lôkaṃ javâd
âjaishît kiyatô'parânta-vishayân yat sâstu kâsya stutiḥ || 9 ||
yaḥ kṛitvâ khiḷa-bhûtam aupanishadaṃ dur-vvâvadûkônmada-
vyâḷâtaṅkada-dur-nnayôgra-gahanôtsâdêna vartmôjvalaṃ |
Brâhmaṃ dhâma sudûram apy aviratam prasthâpayan aplavâd
âryyâṃs têna nutô budhair upanishan-mârgga-pratishṭhâ-guruḥ || 10 ||

svasti samasta-vasumatî-chakrânta-vikhyâta-vikramasya śrîman-mahâ-râjâdhirâja-râja-paramêśvarasya pûrvva-dakshiṇa-paśchima-samudrâdhipatêr vvasundharâ-vadhû-kaṇṭhâyita-Hêmakûṭâdri-pari-

sara-parishkâri-Tuṅgabhadrôdâra--muktâ-hâra--madhya-nâyaka--ratnâyamânâbhinava--Vijayanagara-mahâ-siṃhâsana-śikharâdhirôha-kautûhala-prahvîkṛitâkhila-sâmanta-râja-saṃsadaḥ śrî-vîra-Bukka-Râjasya vikrama iva jagad-rakshâyai sâkshât-parigṛihîta-pavitra-purushâkâraḥ sô'yaṃ śrîman-Mâdhavâmâtya[s ta]syaiva śrî-vîra-Bukka-bhûpatêr âdêsât paschima-sarinnâtha-paryyanta-râjyâdhipatyam aṅgîkṛitya tad-râjya-yôgakshêmânvîkshaṇânuparôdhêna śrîmat-Kâśîvilâsa-Kriyâśakti-S'iva-daiśikâdishṭêna śuddha-S'aivâmnâya-vartmanâ nijêshṭa-liṅga-kṛitâdhishṭhânaṃ dêva-dêvaṃ śrîmat-Tryambakanâthaṃ nitya-naimittikâtmabhiḥ kriyâ-niyama-kalâpair yyathâ-kâlaṃ yajann atha kadâchit kha-randhra-kara-kumudabândhavâṅkita-S'âtavâhana-śaka-varsha-varttinaḥ Kîlaka-śarat-Kârttikasya tach-chhikhâ-ratna-sômâdhipatya-sambandha-mahimnâ viśêsha-vallabhatâṃ S'ivasya pushṇatyâṃ kṛishṇâshṭamyâṃ tad-rûpa-S'iva-sandhyânuśishṭaṃ pûrvvam êka-varshânushṭhitaṃ naimittikaṃ mahachchhaiva-vratam udyâpayan mahatô'sya vratasya matâṅga-dânêna sâdguṇya-prakarsham ichchhatâ svâminâ Bukka-Râjêna grâma-pradânâyâdishṭaḥ sva-vṛitti-kḷiptârttha-vyayênaiva tavâdêśaṃ chikîrshâmy anujânîhîti tam ênam arttham anujñâpya Chandrakûṭa-pura-pradhânakê Maṇḍalâshṭâdaśaka-nâmani sva-râshṭra-maṇḍalê Nâgara-khaṇḍâkhya-maṇḍalasya madhyavarttinaṃ Palâśapallî-sahitaṃ Tevaṭṭa-yuktaṃ cha Muchchuṇḍi-nâmakaṃ Brahma-dâyârhaṃ grâmaṃ tan-maṇḍala-mûla-patibhyô'vadhâryya taṃ cha têbhya êva tat-kâla-kulârha-dhana-vyayêna krîtvâ tân êva châsya mahatô dharmmasya yâvad-arkkêndu-târakaṃ sva-santâna-paramparayâ pâlanâyâṅgîkâryya grâmasya cha sva-vratôdyâpana-karmmâbhiyashṭavyâshṭa-Vidyêśvarâpadêśena Vidyêśvarapuram iti nâma kṛitvâ tat-kâla-samagritâyâṃ vidvad-Brâhmaṇa-parishadi prakṛishṭa-vidyâ-paramaiśvaryêṇa sâkshâd-Vidyêśvarâvatâra-purusha-bhûtân samagrayâ cha pâtra-guṇa-sampadâ sva-janma-dêsa-diśâ cha sarvvôttarâṃś Chârâyaṇîyâticharaṇâmnâya-pâragân viśêshataś cha śuddha-S'ivâmnâyânuśishṭa-vartmanâ nityâdibhiḥ kriyâ-viśêshair nnirantaram Ashṭamûrttîjyâ-parâyaṇân Kâśmîrân Brâhmaṇôttamân âhûyâśîti-vṛitti-vibhaktaṃ su-vyakta-sthâpita-chatur-ddig-anta-sîmâṅkaṃ grâmaṃ têbhyaḥ sva-sîmântarggata-nidhi-nikshêpâdi-sarvva-sampat--svâmyênâpatya-santâna-paramparayâ yâvad-arkkêndu bhôgâya datta-sva-hasta-śâsanaḥ samyak-pradâna-vidhinâ suvarṇṇa-salila-dhârârppaṇa-pûrvvakaṃ prâdât । têshâm ayaṃ svarûpatô vṛitti-vibhâgaḥ ॥ tatra ।

> viśvaṃ svântar anâśritâdi sakalaṃ viśvambharântaṃ jagad
> vîkshantê sva-marîchi-maṇḍalamayaṃ yad-vîkshaṇânugrahât ।
> kâruṇyâmṛita-nirbbharaṃ bhagavataḥ Kâśmîra-chûḍâmaṇêr
> vyâkhyânâvasarôditaṃ vijayatê tan-naitilaṃ lôchanaṃ ॥

êvaṃ-vidhânêka-divyânubhâva-mahanîya--śrîmad-Animishasômânanda--S'ivâchâryya-vaṃśa-sambhavânâṃ (*here follow names and other particulars of vṛittidârs*).

> *vibudhô Viśvanâthâryya-sûnôr êshâ Phaṇîśituḥ ।
> śâsanôktimayî vâṇî prîṇâtu budha-saṃsadi ॥ śrî

S'ârṅgaravânâṃ Kaṭhânâṃ Râmadêva-sûnô Mallapânuja-Lâhidêva-bhaṭṭânâṃ sva-hasta-likhitaṃ ॥

282

On the same stone.

ôṃ svasti śrîmaj-jayâbhyudaya-S'aka-varsha 1291 Kîlaka-saṃvachharada Kârttika-śuddha 1 Bhânuvâradalu śrîman-mahârâjâdhirâja śrî-vîra-Bukka-Râyara śrîman-mahâ-pradhâna Mâdarasa-Oḍiyarige Banavaseya-nâḍa pannirchchhâsirada oḷagaṇa Guttiya-râjyada hadinenṭu-kampaṇake mukhyar apparuṃ sakaḷa-guṇâlaṅkṛitaruṃ nuḍidu-tapparuṃ dharmma-pratipâlakarum appa Eḍenâḍa śrîmad-anâdiya piriy-agrahârada Yalasiya Râmaṇṇa(*others named*) oḷagâda samasta-gauḍu-prajegaḷu tammoḷu sarvva-sanmatarâgi Mâdarasa-Oḍeyaru mâḍuva dharmma-nimittavâgi koṭṭa kraya-patrada

* Perhaps it is a mistake for *vidushô.*

kramav ent endare namma hadinentu-kampanada olagana Nâgara-khandeyada eppattara olagana Muchchundiya kula Tevatta-sahitav âgi varaha ga 30 â-kâluvali-Muttahalliya kula varaha ga 10 ubhayam varaha ga 40 aksharadalu varaha nâlvattu honnige yathôktavaha kraya aidu-madiyâgi varaha ga 200 aksharadalu varaha ga yinnûru-honnanû kondu namma hadinentu-kampanakke hadinentu udugoreyanû kondu â-honnanû udugoreyanû nâv-ellarû sarathe-mariyâdeyalû hachchi-kondu modala kula varaha ga 40 honnanû.. .. hadinentu-kampanada mêle hasarisi barasikondu Mâdarasa-Odeyaru mâduva dharmmakke nâü kottaü Mâdarasa-Odeyaru mâdida yî-agrahâravanû â-chandrârkkavâgi namma makkalu-makkalu dappade pâlisi-bahev endu . . . . v ellarû sarvva-sanmatavâgi sahiranyôdaka-dâna-dhârâ-pûrvvakavâgi Mâdarasa-Odeyarige ko .. .. yint appudakke namma hadinentu-kampanada gaudugala su-hastada oppa śrî-Madhu . .. .

283

At Sâlûr (Mugalagere hobli), on a stone on the tank-bund.

svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati sakala-prithivî-vallabha Nripatunga-Dêva śrîmad-Amôghavarsha-Dêvar prithivì-râjyam geye svasty amalina-darśana sakala-bhuvanâ-mandalâkrânta-kîrtti varodeva-vala śrî-Jagêsi Chânta-râja-kula-tilaka Sântalgeya samastamuman âle Teṅkanavalliya guddara Pubbâmigaṅge Mâliṅgi-gâmigittiyâṅge puttida śrî-Mâram Îsavûram kottu sê .. .. m ildum . ûdârum bele mattarum kottom śrî-Mâra-Gôsâsi svasti śrî-S'iṅgavôja vesa-geydo . . . . mama

284

At the same village, on a stone in front of Vîra-Saṅgappa's house.

svasti śrî-Kannara-Vallaha prithuvî-râjyaṅ geyyal svasty anavadya-darśana mahôgra-kula-tilaka naya-ppratâpa-sampannam para-chakra-gandam . ndam ballâtam śrîmat-Vikramâditya-Sântaran arasu-geyyuttum ire Ereya-Permmâdiya Sânta-Kâmapana magam Binayitam Binayitana magam svasti samasta-bhara-nirôdhita-dhuradol ol-gandam ...rkk illadâtan âchâra-parau anyâya-varjjitan alipilla-dâta para-venna bagegam vâradom sâmi-hitam Sântarana śriy-Âchalavi śrîmat-Chandigam svasti Saka nripa-kâlâtîta-śambatsaraṅgalol entu-nûra-ippataydaneya varsham pôgi Dundumiy emba varsham pravarttise Kattamarar kkereyumam kattisi dêgulam mâdisi î-kattam padi salisalendu kottudu yî-palam nîrvvariyol beleva-mannullan itarola mattalg or-kkandugam geydu kottudu yidam kâdoṅge asvamêdada palam idau alidom Bâranâsiyuman î-kavileyuman alida pâtakam ||

285

At the same place.

svasti śrî-prithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhattârakam Satyâśraya-kula-tilakam Châlukyâbharanam . . . . . Dêva chatus-sâgara-paryyantam uttarôttara-râjyâbhivriddhige saluttav ire || svasti samadhigata-pañcha-mahâ-sabda mahâ-mandalêśvara *Banavâba-pura-varâdhipam . . . . . labdha-vara-prasâdam vairi-ghata-kêsari . ... jana-kayvâran ârôhaka-Trinêtram mada . . . . . dhavalam vyâla-gaja-mallam matta-mâtaṅga-bhîma.. śaranâgata-vajra-pañjaram ripu-kuja-kâla .... vairi-bala-timira-mârttanda nudidante-gauda .. . . . . Râman abhimâna-Mêru jagad-êka-vîra para .. .. dhara Tivulara-Mâri mam .. tala-prahâri kada .. la-gôvan achalita-dhairyya subhatar-ilarp-pada .. nu mandalika-lalâta-patta S'attigana hatta . . . . . gharatta śrîmad-Iriva-bedaṅga-Dêvara ... gam śrîmat-Kundamarasara dharmma-kâryyakke maga perggade-Khôtemalla-pramukha-kara .. agra-hâram Sâliyûra mahâjanakk alliya kattam kattisalu Saka-varisha 939 [Piṅga]la-samvatsara . . . . 1 Sômavâradandu sôma-grahana .. Brâhmanargge Kannasôgeyam hastôdakam geydu kotta dharmma-vam Mâka-râja pratipâlisuvam srî-ganda-Bhairava | (*usual final verse & phrases*).

* Perhaps it is a mistake for *Banavâsi*.

286

At the same place.

. . . . Sâleyûra mahâjanake paḍedu . . . . koṭṭu bhûmiyaṃ koṇḍu śâhasadiṃ mâḍi Chandiy-arasaru dêvargge goṭṭar adaṟa dharmmav entendaḍe ondu nandâ-dîvigeyuṃ nivêdyavuṃ nitya-sthiti naḍevuvu avara putrar Aṇṇayyanuṃ Chiṭayyanuṃ . . . . sidargge Vâraṇâsiyoḷ sâsira-kavileyaṃ koṭṭa-puṇyav idan aḷidaṅge sâsira-kavileyan aḷida-pâtakam ma . . . . key mattal eraḍu ||

287

At Karaḍihaḷḷi (same hobli), on a stone in Kare-Gauḍ's wet-land, north-west of the village.

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭâ-rakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire || śrîmad-Iṟiva-bedaṅga-Dêvara maga śrîmatu Kundamarasaṃ Banavâsi-pannirchchhâsiramumaṃ Sântaḷige-sâsiramumaṃ sukha-saṅkathâ-vinôdadind âḷuttam ire Saka-varsha 933 neya Paridhâvi-saṃvatsarada Pushya-suddha 13 Sômavâradandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-parâyaṇa-japa-samâdhi-śîla-sampannar achaḷita-dhairyyar anêka-tarkka-śâstra-kuśala-vêda-pâragar appa śrîmad-agrahâra-Sâlivurada mahâjana-sâsirbbargge Viśvâmitra-gôtrada Toḍaka Kêsavayya tanna patni Mârabbe dharmmaka anukûḷav âguttiralu Chandêsvara-dêvara nivêdyakkaṃ dîpakkaṃ pâdâ-pûjeyaṃ koṭṭu koṇḍa Chandigavoḷala naḍuvaṇa holada kuḷiya keyya poreya guṇiganalu mattar 1 int î-dharmma naḍeyuttam iralu Kêsimayyaṃ kâladharmmaman eydal ây-ayyana maga Kappi-mayya â-dharmmamaṃ pratipâḷisuttam iral â-keyge nîr-êṟade beḷeyadudaṟiṃ dharmma-sûnyav âdapud adu-kâraṇadiṃ

kûpô'nyasya ghaṭô'nyasya rajjur anyasya Bhârata |

emb î-nyâyadiṃ tanage mâḍalu sâmartthya neṟeyade tanna piriya magaḷu Jannabeya pati Gautama-gôtrar aty-unnata-sva-dârar ati-dharmma-niratan appa Mâdimayyaṅgaḷaṃ kaṟedu ây-ayya-nyâyô-pârjjittam appa drabyaman ikki punar bbharaṇaṃ mâḍidan int î-dharmmamaṃ (*usual final phrases and verses*).

288

A copper s'âsana in possession of the patel of Mugulagere (same hobli).

namas tuṅga-&c. ||

svasti śrî Sâlivâhana-śaka-varaśa 1341 neya Vikâri-samvatsarada Puśya-ba 30 sûryyôparâga-puṇya-kâladallu śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa Dêva-Râya-mahârâyaru Hampe-Hastinâvatiyâda Anêgondi-durgake saluva Vidyânagari-nelevîḍinallu mahâ-râjadhâni-siṃhâsanadallu samasta-râjyaṅgaḷanu sva-dharmadiṃ pratipâlisi âḷibarutippa kâladoḷu tat-pâda-padma-jîviganu Bâchanna-Voḍêra tammandiru mahâ-pradhâni Mallappoḍêru Gutti-durggavannu mâḍutippa kâladoḷu karttara nirûpadalu Vanavase-pannichhâsirake saluva Chandragutti-vênṭheyoḷagaṇa Yaḍavaṭṭa-nâḍa śrîman-Maḷênahaḷḷi-châvuḍige saluva Muguḷikereya grâmada gaûḍanu Yâdava-kulada Tirumala-gaûḍage barasikoṭṭa śâsanada kramav entendare || yî-Muguḷikere-grâmadinda rêkhe sistu gade mare manabu bedalu sa bîjavari kha 37¼2 ke ga 316¼2 ke rêkhe uttara-mânyagaḷu Dêvvatta uttara saha koṭṭadu (*here follow the details*) antu uttarake bîjavari kha 5¼2 ke ga 46¼2 hôgalâgi sudha-sistu bîjavari kha 32 kke ga 300 ha vaḷage barada-pramâṇu uttara-mânyavannu nadasikoṭṭu aramanige saluva-haṇavannu kâlâvadivaḷage nilava-mâḍikoḷade salisi grâmavannu ruttava mâḍi gaisikoṇḍu ninna santâna-paramparyâgi anubhavisikoṇḍu bahudu yandu barasi-koṭṭa Mugaḷikere grâmada gauḍikege Yâdava-kulada Tirumala-gauḍage barasi-koṭṭa śâsana

sva-dattâm para-dattâm vâ yô harêta vasundharâm |
shashṭi-varsha-sahasrâṇi vishṭâyâm jayatê krimiḥ ||

Mallarasa-Oḍeyara baraha || śrî-Virûpâksha ||

289

At the same village, on a vîrakal in front of the Patrikaṭṭe-maṭha, south-east of the village.

.... 56 neya Virôdhikṛitu-saṃvatsarada akshaya-tritîyal vaseyadu Chaṭṭanahaḷḷiya Malla daḷâṛa- .. râ Bamma Muguḷageriyalu kala hiḍidu sûryya-grahaṇadalu sura-lôka-prâptan âda ||

290

At the same village, on a vîrakal in front of the Mallêśvara temple.

svasti śrîmatu Jagadêkamalla .... neya Durmmati-saṃvatsarada Chitra-suddha 1 Sômavâradandu Teluṅga-nâḍ-oḷagaṇa Mâdaviyakeṛeya Kêti-seṭṭiya Bâgaṇabbeya putra gôtra-pavitraṃ Malleyaṃ śrîmatu Muguḷageriya maraḍeya Sôvimayya-ûrada .... drayya-pramukha-samasta-prajaṅgaḷuv iḷdu .. .. kuḍalu matta ||

sura .. baye ...... yattire |
narar ella jiy enalke sûryya-grahaṇaṃ |
dorekoḷe Teluṅgada Mallaṃ |
sura-gaṇikeyar uyye sûryya-lokakk ôda ||

sûryyâya nama || rûvâri Râmôjana kelasa

292

At Maṭṭikôṭe (same hobli), on a stone in the bed of Madagada tank, north-east of the village.

(*The first part is gone*) śrî-Mêchi-Seṭṭi baṇṭanâ .... S'ârada-dêvige saman appa magaḷu Nâchana ..... ||

â-negaḷda-Bâchikabbey- |
anûna-kaṭâksham avi .. pala .... |
.... graganya ...... abhi- |
mânakanaṃ râjadhâni Balipura-vara .... ||

.... kampanadoḷ î- ...... seva mariyâ ...... duṭṭara gâḷaṃ satyada gaḍiy enisi ...... seṭṭi viśvambhareyoḷ || .... uchitâchâra .... hâraṃ negaḷd otti seṭṭi-bala ... ripu-matta-dvipa-siṃhan enipa sâhasa-tuṅgaṃ ...... sannibha nava .... kuśaṃ sakaḷa-guṇa-nivâsaṃ Dâsaṃ || *

Dâsuganindaṃ baḷiyoḷ |
S'rî-satig eṇe enipa Dôrakabbâmbikeyuṃ |
vâsa .... |
.. sakalaṃ pogaḷe negaḷdar â-dampatigaḷ ||
â-negaḷda Mêchi-Seṭṭiya |
vanitâ-ratnaṃ vinîḷa-kuntaḷe vanajâ- |
nane Dôrakabbe negaḷdaḷ |
vanadhi-vṛita-dharâtaḷaṃ kay-mugiyal ||

vṛi || purushana lakshmi-vutsava .. .. graha-saṅkuḷakke ban- |
dhuratara-śitarôchi .... mâgadha-vandi-janakke kalpa-val- |
larig eṇe dore lakshmiyan ura-sthaḷadoḷ nila............. tat- |
paratege Mêchi-Seṭṭi neley âdan ... ta-puṇyavantanô ||

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*It has been found impossible to put this into verse.

antu samasta-guṇa-sampannan appa Mêchi-Seṭṭiyum anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâney appa Dôrikabbeyuṃ samasta-guṇa-sampannan appa Mariyaseya Dâsi-Seṭṭiyuṃ râjadhâni-Baḷḷigâveyal ishṭa-vishaya-kâma-bhôgaṅgaḷan anubhavisutta sukha-saṅkathâ-vinôdadin iḷdu dharmma-kathâ-kathana-prasaṅgadiṃ dharmma-chittaṃ puṭṭi Mariyaseyalu tamma pratishṭhe-mâḍida śrî-Mallikârjjuna-dêvara nivêdyakkaṃ pûjegaṃ tapôdhanar-aśanâch-chhâdanakkaṃ vêrkuvendu Mêchi-Seṭṭiyuṃ Châvarâjanuṃ Tâṇagundûra biḍinoḷ śrîman-Noḷamba-Dêvarige binnapaṃ geyye sakâruṇyadiṃ paḍedu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-prâṇâyâma-pratyâhârâdy-anêka-tarkka-śâstra-pârâvâra-pâ[ra]gar aśêsha-dik-prakâśa-kîrtti-dhvajar apâra-paurusha-vyâpâra-pârâyaṇar vvichitra-châritra-guṇa-samudra-chatus-samudrar appa śrîmad-Iṭṭegeya-santatiya Bhujaṅgâvaḷiya S'akti-parsheya Kaḷâmukhâgragaṇyar appa śrîmat-Triḷôchanapaṇḍita-dêvara śishyaroḷag agragaṇyarum utkrishṭarum appa śrîmad-Varêśvara-paṇḍita-dêvargge śrîmach-Châḷukya-Vikrama-varshada prathamanaya Naḷa-saṃvatsarada Pushya-ba 3 Sômavâram uttarâyaṇa-saṅkrânti-parbba-nimittadiṃ dhârâ-pûrbbakaṃ mâḍi dêva-dvija-guru-sannidhiyoḷ sarbba-namasyamâgi alliya dêvara keṟeya keḷage kachchhaviya gaḷeyalu koṭṭa gardde matta 2 alliṃ mûḍalu berddale matta 3 antu mattaru 5 ।

kanda || î-dattiyan anunayadiṃ ।
kâda mahâpurushan amaḷa-Gaṅgâ-nadiyoḷ ।
vêda-vida .. sâsira- ।
gô-dânaman ittud ondu phaḷamaṃ paḍeguṃ ||
aḷipind int î-dharmmaman ।
aḷidavan â-dvijarum anitu kavilegaḷuman a .. ।
. ḷiyade tat-tîrtthaṅgaḷoḷ ।
aḷida mahâ-pâpiy akum akum amôghaṃ ||

(*usual final verses*) *.. ...kâritam idaṃ dêva-kulaṃ ||

293

At Tumbarahosuru (same hobli), on a stone near the Râmês'vara temple.

ôṃ namaś S'ivâya ||

namas tuṅga-&c. ||
pântu vô jalada-śyâmâś śârṅga-jyâ-ghâta-karkkaśâḥ ।
trailôkya-maṇḍapa-stambhâś chatvârô Hari-bâhavaḥ ||

Gaṇapatayê namaḥ || svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârka-târaṃ saluttam ire || Yuvarâjaṃ Châḷukya-Pallava-Permmânaḍi Vîra-Noḷamba Jayasiṃha-Dêvaru Banavâse-pannirchchhâsiramum Sântaḷige-sâsiramuman eraḍ-aṟunûṟumaṃ sukha-saṅkathâ-vinôdadind âḷuttam ire svasti Châḷukya-Vikrama-kâlada 4 neya Siddhârtthi-saṃvatsarada Mâgha-śuddha 1 Âdityavâra-uttarâyaṇa-saṅkrânti-vyatîpâtaṃ sûryya-grahaṇadandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa-japa-samâdhi-śîla-sampannar appa śrîmad-agrahâraṃ Bhaṭṭara-Posavûra ûr-oḍeya-pramukha mahâjanaṃ sâsirvvara kayyoḷu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa-japa-samâdhi-śîla-sampannaruṃ chatur-vvêda-vêdânta-siddhânta-shaṭ-tarkka-sakaḷa-śâstra-pârâvâra-pârâyaṇar appa śrîmad-agrahâra Îsavurada pervvâruvaṃ Bharadvâja-gôtrada Mâḍada-Nâṇimayyana putraṃ Divâkara-sarvvâtithyaru Hosavûra bhûmiyaṃ kraya-dânaṃ goṇḍu dhârâ-pûrvvakaṃ mâḍi satrakke biṭṭa gaḷeya mattal eraḍu Manava-bayala naḍuve bîraṇada bâykôliṃ baḍagal Aḷariyiṃ

*In Nâgarî characters.

teṅkalu ‖ mattam kraya-dânam goṇḍu piriya-keṟege dharmmakke biṭṭa keyi piriya-keṟeyim Sindagaṭṭakke parida barchchala modalalu gaḷeya mattal eraḍu int î-dharmmamam mâḷpa-kâladalu Îsavurada sâsirvvarum Hittiḷada mûvattirchchhâsiramum aṟiye mâḍida dharmmam (*usual final phrases and verses*) Mudrâvaṇada perggaḍe Gôvinda-râjana tammam Komma-râjam barevara badagam Bhârathî-karṇṇapûra ‖ śilpika-lalâṭa-paṭṭam Sarasvatî-gaṇa-pâda -paṅkaja-bhramaram Jina-pâdârâdhakam Padmôjana śilpikâ-karmma ‖ int î-śâsana-dharmmam chandrârkka-sthâyiy akke maṅgaḷa mahâ śrî

294

On a second stone at the same place.

namas tuṅga-&c. ‖

Gaṇapatyê namaḥ ‖ Sarasvatyai namaḥ ‖

svasti samasta-bhuvanâśrya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam saluttam ire tatu-pâda-padmôpajîvi samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-pradhânam daṇḍanâyaka-Gôvindarasam Banavase-pannirchchhâsiramumam vaḍḍa-râvuḷamumam sukha-saṅkathâ-vinôdadind âḷuttam ire ‖ Châḷukya-Vikrama-varshada 32 neya Sarvvajitu-saṃvatsarada Pushya-suddha-pañchami-Âdityavâram-uttarâyaṇa-saṅkrânti-vyatîpâtadandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa-japa-samâdhi-guṇa-śîla-sampannaru chatur-vvêda-vêdânta-siddhânta-sakaḷa-śâstra-pravîṇa-shaṭu-tarkka-karkkaśar appa śrîmatu Bhaṭṭara-Posavûra mahâjanam sâsirvvargge munn aṭṭ-aṟiva-Vaiśya-kuḷa-tiḷakam Râja-vallabha-Seṭṭiya tanaya su-putraḥ kula-dîpakaḥ sâmanta-Mâṇika-Seṭṭi satrakke kâlam kachchi Ambalagaṭṭada keḷage geḷeyal arevattaru-gaḷdeya beḷasina bhattadalu pañcha-parvvam berasu baḷi-sahita sâsirad-innûrvvara grâsamam naḍeyisuvantâgi biṭṭan int î-dharmmamum(*usual final phrases and verses*) śrîmatu Perggaḍe Komma-râjana likhita ‖ Bâbôjana besa ‖ śrî śrî

295

On a third stone at the same place.

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇa śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛidhi-pravarddhamânam â-chandrârkka-târam saluttam ire ‖ tat-pâda-padmôpajîvi ‖ svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-pra .. ṇḍa-daṇḍanâyakan âsthâna-vastu-nâyaka niyôga-Yô .. râyaṇam chatura-pârâyaṇam vivêka-Vidyâdharam .... kaḷâdharam vikramôttuṅgan asahâya-siṅga nâmâdi-samasta-pra-[sa]sti-sahitam śrîman-mahâ-pradhâna ..... sandhi-vigrahi mane-verggaḍe-daṇḍanâyakam Ude[yâ]-dityam Banavase-panichchâsiramum Sântaḷige-sâ...mum chatu-grâmagaḷan anubhavisuttam sukha . n arasu-geyvattav ire śrîmat-piriy-arasi Mâ...ḍeyara binnapadim ‖ Saka-varsha 995 ne . Pramâdîcha-saṃvatsarada Pushya-bahuḷa 5 Âdityavâram uttarâyaṇa-saṅkrânti-vyatîpâtadandu śrîmad-agrahâram Bhaṭṭara-Posavûra Mûlasthâna śrî-Râmêśvara-dêvarargge gandha-dhûpa-nivêdyakk endu eḷpatt-okkala maduveya pandara paṇamu sûḷeyeralliya kannaḍi-vaṇamumam chandrârkka-târam biṭṭar î-dharmmaman (*usual final phrases and verse*) .. ḍeya kûḍidaḍe aḍa ‖ ikkuḷa akki om-mâna tuppa aivattu aḍake innûṟu ele Râmêśvara-dêvariṅge naḍavudu ‖

296

On a fourth stone at the same place.

svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmat-Trailôkyamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire ‖ Saka-varsha 986 neya

Krôdhi-saṃvatsara-Pushya-bahuḷa 13 Âdityavâra-uttarâyaṇa-saṅkrântiyandu ‖ svasti yama-niyama-svâdhyâya-dhyâna-maunânushṭhâṇa-japa-samâdhi-sampanna vidita-vêda-vêdânta-tarkka-vyâkaraṇa-ḍoḷ parichitar yagnihôtrarum dêvatâ-vara-prasâdar appa śrî-Hosavûra sâsirbbara kaiyya koṇḍu Attiyarakolada Tapâṟa-Nâgayyagaṃ Jôgabegaṃ puṭṭida maga śrî-Mallikârjjuna-dêvara dâsi Jakka-Seṭṭiy âtana peṇḍati Chaṭṭabeyuṃ Mûlasthâna-Râmêsvara-dêvara nivêdyak endu . . . . . naishṭika-tapôdhanakaṃ biṭṭa mattaru . keyi dêvarinda . . . . kaṇi baḍaga banda bâginadu î-dharmmava (*usual final phrases and verses*) Bhûvôjana maga Bana . . . .

297

On a stone under the tamarind tree in the site of the ruined village.

namas tuṅga-&c. ‖

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâra-kaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire ‖ tasyânuja ‖

vṛitta ‖ vinayakk âspadam âda Vikrama-Noḷambaṃ Vikramâditya-Dê- |
vana chittakk avaḷambam âda keḷeyaṃ Châḷukya-Râma-kshitî- |
śana koṇḍ êrida kûrmme-vett aṇuga-dammaṃ râya-Kandarppa-dê- |
vana sammôhana-puṟpa-bâṇam enal inn ê-vaṇṇipaṃ baṇṇipaṃ ‖
pogeyutt iḷdappud innuṃ Dahaḷe Hima-nagâraṇyamaṃ Lâḷan innuṃ |
pugal end iḷdappan innuṃ nelasade Tivuḷaṃ Laṅkeyiṃ teṅkal ôḍal |
bageyutt iḷdappan innuṃ muḷidapan enutuṃ Koṅkaṇaṃ saṅkeyiṃ gun- |
du-goḷutt iḷdappud ê-ballidano chakita-vidviṭ-kadambaṃ Noḷambaṃ ‖

vachana ‖ enisida samasta-bhuvana-saṃstûyamâna-lôka-vikhyâta-Pallavânvaya-śrî-mahî-vallabhaṃ Yuva-râjaṃ râja-paramêśvaraṃ vîra-Mahêśvaraṃ vikramâbharaṇaṃ jaya-Lakshmî-ramaṇa śaraṇâgata-rakshâmaṇi Châḷukya-chûḍâmaṇi kadana-Triṇêtraṃ Kshatriya-pavitraṃ matta-gajâṅga-râjaṃ sahaja-Manôjaṃ ripu-râya-kaṭaka-sûṟekâṟan aṇṇan-aṅkakâṟa śrîmat-Traiḷôkyamalla Vîra-Noḷamba Pallava-Permmânaḍi Jayasiṅgha-Dêvar ‖

vṛi ‖ Puligeṟe Ke . . . Reppu-male Kâsavaḷaṃ Banavâse-nâḍu Beḷ- |
valam oḷagâgi dakshiṇa-payôdhi-varaṃ nelan âdud ellamaṃ |
khaḷaran idirppi santosadin aḷd adhikaṃ Yuva-râja-lakshmiyaṃ |
sale nele tâḷdi santam ire Vîra-Noḷamba-mahâ-mahîbbujaṃ ‖

ka ‖ tat-pada-payôja-sêvâ- |
tatparan akaḷaṅka-charitan uddhata-ripu-bhû- |
bhṛit-pati daṇḍâdhipa-sam- |
pat-pati pati-kâryya-sâdhakaṃ Bala-Dêvaṃ ‖

vṛi ‖ Jinanâthaṃ svâmi deyvaṃ pati sakaḷa-mahî-vallabhaṃ Siṅgi-Dêvaṃ |
vinutaṃ śrî-Mâkaṇandi-bratipati guru tây Sântiyakkaṃ sutaṃ nî- |
ti-nidhânaṃ Lakshman âtmâṅgane sale negaḷd â-Mallikâ-kântey endand |
anavadyaṃ daṇḍanâthâgraṇi guṇi Bala-Dêvaṃ-bol âvaṃ kṛitârtthaṃ ‖
ari-dâg emballi tâṃ balligaṃ asadaḷaṃ î-kâryyyaṃ emballigaṃ saṅ- |
garaṃ aṇmuṭṭ endud emballigam eṟdegadaruṃ bîḍig emballigaṃ bêḷ- |
para taṇḍakk îven emballigam ati-śuchiy emballigaṃ Balligaṃ bâpp- |
ure Pârtthêndrêjya-Bhîmântaka-Bali-Manu tân endoḍ iṃ dhanyan âvaṃ ‖

ka ‖ oḍavuṭṭirdude karam âr- |
pp oḍaveḷadudu Jaina-dharmmam oḍan-âḍidud oḷp |

odane sal-vokud unt ên |
eḍeyoḷ kaltane guṇaṅgaḷaṃ Bala-Dêvaṃ ||
âraiyvaḍe Kali-kâladoḷ |
âruṃ Bala-Dêvan-orege vandapare guṇô- |
dârateyoḷ aṟivinoḷ vâk- ||
sârateyoḷ dâna-dharmmadoḷ para-hitadoḷ ||

va || enipa mahimônnatiyiṃ negaḷda samadhigata-pañcha-mahâ-sabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ śishṭêshṭa-phaḷa-dâyakaṃ pratipanna-manda .... vibhava-Purandaraṃ Jina-charaṇa-kamaḷa-bhriṅgaṃ sâhasôttuṅgaṃ samyaktva-ratnâkaraṃ budha-ku[muda]-sudhâkara Padmâvatî-labdha-vara-prasâda dharmma-vinôda sujana-jana-namas-sarôjinî-.... haṃsaṃ Sarasvatî-karṇṇâvataṃsaṃ śrîmat-Traiḷôkyamalla Vîra-Noḷamba Pallava-Permmânaḍi ...... siṃha-Dêva-padârâdhakaṃ pati-kâryya-sâdhakaṃ nâmâdi-samasta-praśasti-sahitaṃ śrî ...... daṇḍanâyakaṃ Bala-Dêvaiyyaṃ Banavâse-pannirchchhâsiramumaṃ Padineṇṭ-agrahâramumaṃ .... madada suṅkavumaṃ dushṭa-nigraha-sishṭa-pratipâḷanadim âḷd anubhavisuttaṃ râjadhâni-Ba.. n ire Châḷukya-Vikrama-kâlada 4 neya Siddhârttha-saṃvatsarada Pusyad amâvâsye-Âdi .... saṅkrâ(va)nti-sûryya-grahaṇadandu Pannâḷeya-kôṭeya neleviḍinoḷ .... binnapadiṃ samasta-pradhânara pêḷikeyiṃ chaudhare-vaḍeyeṟaṃ Vâsudêva.......... pannirchchhâsirada kampaṇaṃ Eḍevaṭṭe-eḷpattaṟa baḷiy-agrahâraṃ Teṃ...... kaṭṭava dharmmake vaḍḍa-râvuḷamuṃ perjjuṅkamuṃ eraḍuṃ .... nâlku-lakav aḍakege puṭṭidud ellamaṇ â-chandrârkka .... dharmmamaṇ (*usual final phrases and verses*).

298

At the same village, on a vîrakal in the Government waste land.

śrîmach-Châḷukya-Vikrama-varshada ha 14 neya Sukula-saṃvatsarada Kârttika-suddha-pañchami-Âdivâradandu Hosavûra Jambûra-gaḍiya kâḷagav embudaṃ Îsavûrada Mâḷa-daḷaṟaṃ kêḷdu bandu Posavûra sâsirvvaralli besanaṃ bêḍikoṇḍu pêrôṭṭiṅge varidu palaraṃ kondu sura-lôka-prâptan-âda || âtage Hosavûra-sâvirvvaruṃ kâruṇya-geydu chandrârkka-târam-bara naḍevantâge gaḷaya mattaru garddeyuṃ eraḍu-mattaru berddaleyu maneyumaṃ koṭṭaru | Natôjana maga Kaḍôjana maḍida kalu

300

At S'ilavantanakoppa (same hobli), on a stone on the tank-bund.

svasti śrîmatu Kaḷachuryya bhuja-baḷa-chakravartti Râya-Nârâyaṇa .... svasti śrîmat-Saka-varsha 1102 neya Sarvvadhâri-saṃvatsarada .... pa 1 Âdivâradandu śrîmad-anâdi-agrahâra Jambûra-haḷḷiya .... ṭya-Dêvana maga Pâṇḍya-Dêvarasan Uddareyali....... iṭṭu ûran iḷidu Udeya-bbe-sûḷeyaṃ koṇḍu turuvaṃ koṇḍu hôguttiralu Karimâṟa Lilôjana Lôpalôjanu î-avasaravaṃ kêḷi-halâbal endu haritandu tâgi taḷt iṟidu .. . halara kondu turuvaṃ maguḷchi sura-lôka-prâptan âda.

302

At Saṇḍa (same hobli), on a stone lying in Basave-Gaud's back-yard.

śrî-Gaṇâdhipatayê namaḥ | śrî-gurubhyô namaḥ | svasti samasta śrî-vîra-Harihara-Râyanu prithvî-râjyaṃ geyyutt irdda-kâladallu Âragada Hadineṇṭu-kampaṇad oḷagaṇa Neluvaḷige-nâḍiṅge mukhyav-âda Saṇḍada Bôḷa-gauḍara maga Buja-gauḍaru nâḷavâda .... nt î-S'aka-varuśa 1323 neya Viśu-saṃvachharada Mâgha-śu 4 Sô svarggastar âdaru | avara madavaḷige Tyâyanû ... mâḍida .. ...

303

On another mâstikal at the same place.

Jakka-gauḍana maga Nâgappanu śvarggastan âda âtana madavaḷige Taṅgi-gaüḍi [saha]gamana mâḍidaḷu

307

At the same village, on a vîrakal to the left of the Nârâyaṇa temple.

śrî svasti S'aka-nṛipa-kalâtîta-saṃvatsara-śataṅgaḷ 938 neya Naḷa-saṃvatsaraṃ pravarttise śrîmaj-Jayasiṅgha-Vallabhaṃ prithivî-râjyaṃ geyye śrîmat-Kunda-Râjaṃ Banavasi-nâḍaṃ pratipâḷise śrî-Chaṇḍada besa-magaṃ Kammaṛa Barmmaṃ peṇḍir uḍeyu .. .. sattaṃ ||

dvâv imau purushau lôkê sûryya-maṇḍaḷa-bhêdinau |
parivrâḍ yôga-yuktaś cha raṇêchâbhimukhê hataḥ ||

emba nyâyava kaikoṇḍaṃ | Kaṭṭakarjjananâ śilâ-karmma || Barmmana magaṃ Chikkaṃ kallaṃ nilisidaṃ | Mâramayyana likhitaṃ ||

309

At the same village, on a stone in Pakkiraṇṇa's wet-land.

namas tuṅga-&c. ||

svasti śrîmach-Châḷukya-pratâpa-chakravartti .. ... Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ salluttam ire tat-pâda-padmôpajîvi śrîman-mahâ-prachaṇḍa-daṇḍanâyaka .... Râja Banavase-pannirchchhâsiramaṃ pratipâlisuttam ire || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-japa-samâdhi-śila-guṇa-sam ,, ... śrîmad-anâdiy-agrahâraṃ Saṇḍada mûvattirchchhâsirakke śrîmach-Châḷukya.. .. varushada 12 neya S'ukla-saṃ .. .. Âśvayija-bahuḷa 5 S'ukravâra-vya ...... dandu Îsvara-jîyana putra Du .. .. pâda-pûjeya koṭṭu śrî-Kâ .. ... dêvara nivêdyakke dêvara bhâviyiṃ ..... lu koṇḍu biṭṭa keyi kamma âṛu || (*usual final phrases*).

311

On a stone at the entrance of the pond.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharaṇa śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire || tat-pâda-padmôpajîvi || svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyaka vibudha-vara-dâyaka sujana-prasanna nuḍidu matt ennaṃ gôtra-pavitra parâṅganâ-putra .... . sôttuṅgan ayyana-siṅga nâmâdi-samasta-praśasti-sahitaṃ śrî .... verggaḍe mane-verggaḍe-daṇḍanâyakan Anantapiḷḷayyaṃ Gajagaṇḍa-aṛu-nûṛumaṃ Banavâse .. . . muma saptârddha-lakshmay* achchha-pannâyamumaṃ paḍedu sukha-saṅkathâ-vinôdadiṃ .. .. tat-pâda-padmôpajîvi ||

S'rî-vanitâ-kucha-sambhṛita- |
pîvara-vakshaḥ-sthaḷaṃ lasad-guṇa-maṇî .. |
.... |
.... sakaḷa-vibhudha-janatâ ..... ||

*Probably a mistake for *saptârddha-lakshey*.

â-samasta-guṇa-gaṇâbharaṇanu vibudha-jana-para . . . . vilasita-jagad-vaḷaya . . . . vanuṃ raṇa-raṅga-Bhairavanaṃ sakaḷa-su-kavi-jana-ka . . . . vîra-lakshmî-viḷâsanum Anantapâḷa-prasâdan uditâdhikâra-lakshmî-viḷâsanuṃ. . . . . [Gô]vindarasaṃ Vanavâse-pannirchchhâsiramumaṃ Mêlpaṭṭeya vaḍḍa-râvuḷamu . . . . nôḍadiṃ pratipâḷisuttam ire ||

śrîyaṃ nija-bhuja-baḷadiṃ |
dâyâda-baḷa . . . . |
. . . . n a- |
jêyaṃ ripu-nṛipa-payôja-sômaṃ Sômaṃ ||

â nega . . . . gaḷa mahâ....bey ogevavol ânata-ripu-vogeda . . . . mahîpati-pratima-pratâpa-niḷayaṃ nija-santatigôsuge puṭṭe ripu . . . . puṭṭidaṃ Sôvarasa || . . . . ja-madan-aṇmin-ârpp ene kaṭṭâyade chaladoḷ odavid unnati-nabhamaṃ. . . . . r êṃ puṭṭidar ||*

†śaraṇ emag ennad êvud emag ê-besan âvudu buddhiy ennaduṃ |
barisi nitântam êṛisida billavol uddhata-vṛittiy . ne peṇ- |
ḍira keladoḷ keḷaldu bîruva biḍe bîruv adhika-vairi-bhû- |
paran âtan attara maruḷa taṇḍama nôḍane Sôma-bhûmipaṃ ||
kiṃ kaḷpa-druma-vallarî kimu Ratiḥ śṛiṅgâra-bhaṅgî-gurôḥ
kiṃ vâ chândramasî kaḷâ vigaḷitâ lâvaṇya-paṇyâ divaḥ |
samyag-darśana-Rêvatî kimu parâ Sômâmbikâ râjatê
rajñî sâ Banavâsi-Sôma-nṛipatêr jjâtâ manôvallabhâ ||

ślôka || kshîra-sindhôr yyathâ Lakshmîr himâṃśôr iva dîdhitiḥ |
tathâ tayôs sutê jâtê Jina-śâsana-dêvatê ||
pûrvvaṃ Vîrâmbikâ jâtâ tatô'jany Udayâmbikâ |
iti bhêdaṃ tayôr mmanyê sad-guṇais samatâ dvayôḥ ||
kiṃ Dêvêndra-vimâna êsha kimuta śrî-Nâgarâjâśrayaḥ
kiṃ Hêmâchaḷa-śaiḷa ity anudinaṃ śaṅkâṃ dadhânaṃ janê |
niśśêshâvanipâḷa-mauḷi-vilasan-mâṇikya-mâḷâñchitaṃ
bhâty atyunnatimaj Jinêndra-bhavanaṃ tâbhyâṃ vinirmmâpitaṃ ||
toḍare toḍaṅku machcharise gaṇṭala silkida-gâḷa vukke mâr- |
nuḍidaḍe jihvamaṃ piḍidu kiḷpa toḍarpina pâśav endeḍ ent |
eḍaṟuva(va)r entu machcharipar entu karaṃ kaḍi keydu dappama[ṃ] |
nuḍidapar aṇṇa bârppu muḷid Ambaḍa Jûjinoḷ anya-bhûbhujar ||
biḍad eḍaṟe seṇasi chunna |
nuḍivar î-manneyara benna bâraṃ miḍiyiṃ |
peḍetale-varam mâḷp-ottuva |
kaḍu-gali śasi-viśada-kîrtti Jûja-Kumâra ||
†Javan eṟe bachchit embinegam ânt-ari-bhûparan aṭṭi kondu kû- |
guva tave tindu têguva taḍagaḍidi ... va benna-bâran et- |
tuva piḍidachchi mukkuva pasugaṟidiṃ baḍagindiy âduv â- |
hava-bhuja-śauryyamam .. li bîradan endoḍ inn ârgg era pogaḷar nnegaḷda Kumâra Gajakêsariyaṃ ||
aramaneyoḷe . . . . |
. . . . ndu bigidu saṅgaram âdande |
śiraleya muṅgâlg eṇey ani- |
p-arasar ppôltapare ku . . . . ||

*It has been found impossible to put this into verse. †So in the copy.

.... ḍe mogamaṃ tiripuvarin ... daḍe naguvar anyar Ambada Jûjaṃ muni .... yaṃ ripu-janakkam artthi-janakkaṃ || anupamam enisida guṇa .... vâritam enipa dâna-guṇa-doḷu mattavaṇa doreya .... taḷadoḷ || âtan aḷiya || khaṇḍadoḷi .... neḍu mûḷegaḷam muṛi* ....

312

At Punêdahaḷḷi (same hobli), on a stone in front of the Sidda-Râmêśvara temple.

śrî-gurubhyô namaḥ || namas tuṅga-&c. ||

namas tasmai Varâhâya lîlayôddharatê mahîṃ |
khura-madhya-gatô yasya Mêruḥ khaṇakhaṇâyatê ||
Châḷukyânvaya-bhûpâḷa-Sahakârâdayaḥ purâ |
tad-vaṃsê Jinadattâkhyô Vîra-S'ântarasâdayaḥ ||

antavara râjâvaḷiy entene ||

Châḷukya-kulake tilakaṃ |
bhûpâḷaṃ kâḷa-Râhu ripu-nivahakkaṃ |
Chôḷama-bhûpatiy esadan i- |
ḷâ-chakraṃ pogaḷe negaḷe nijad unnatiyaṃ ||
vîrada kaṇiy enisippan u- |
dâra-guṇaṃ tanage nijadin ire nṛipa-Bîra |
.. radavol ire dharitriya |
sâraṃ sârttaḷeda râjya-kâminig îgaḷ ||
poḍe-seṇḍaṃ poḍed âḍuvaṃ śiḍilan âśâ-danti-dantaṅgaḷiṃ |
giḍuvaṃ kiḷdalalârtti [....]n adaṭiṃ paṭṭirdda-siṃhaṅgaḷaṃ |
toḍeyaṃ poydu keraḷchi kâḍi piḍivaṃ tann ondu dôr-ggarbbadiṃ |
paḍe-mât all idu Bîra-Dêvana sutaṃ Brahmaṃ dharâ-chakradoḷ ||
Bommarasa-vara-tanûjaṃ |
Tammarasaṃ dharmma-mûrtti sadu-guṇa-niḷayaṃ |
vunnata-bhuja-baḷa-têjaṃ |
sannatan â-yuvati-nikara-vara-Kusumasaraṃ ||

ant avara birudâvaḷiy ent ene | svasti śrîmanu mahâ-maṇḍaḷêsvaraṃ arasaṅka-karagasaṃ mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ ativishama-hayârûḍha-prauḍha-Rêkhâ-Rêvantanuṃ | para-baḷa-Kṛitânta vayiri-maṇḍaḷika-gaḷa-gaṇḍa-gattari | silkeda khala-nirmûla Lâḷa-Râya-mâna-marddana Kadamba-Râya-vibhâḍa Koṅkaṇiga-Râya-bêṇṭekâṛa Tuḷu-Râya-pratishṭâchâriya . satya-ratnâkara śaraṇâgata-vajra-pañjaraṃ | paśchima-samudrâdhipati Paṭṭi-Pombucha-pura-varâdhîsvaraṃ śrî-Billêsvara-dêvara dibya-śrî-pâda-padumârâdhakan appa Tammarsanu Sântaḷige-râjyake mâviṇiyappa Hosagundadalli sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire || tat-pâda-padmôpajîvi ||

dûsaka-sameya-vidâraṇa- | paṭutara-kâḷâgni-Rudra-sadruśa-krôdhô |
S'iva-sameya-dugdha-sâgara- | saṃvarddhana-sambhramêkshitâ Sômaḥ || †

ant â-Sômaiya-Nâyakana birudâvaḷiy ent ene || svasti śrîmanu mahâ-pradhânaṃ bâhattari-niyôgâdhipati niyôga-Yôgandhara parivâra-pârijâta | maṇḍaḷika-sthâpanâchâryya .... Karahatta-malla saraṇâgata-vajra-pañjaraṃ S'iva-sameya-vârddhi-varddhana-sudhâkara Kali-yuga-Vîrabhadra Mâhêśvara-gaṇâvatâra svâmi-vañchakara gaṇḍa śrî-S'ivarâsi-dêvara dibya-śrî-pâda-padumârâdhakaṃ śrî-Mallinâthana labdha-vara-prasâdan appa pradhâna-mukhya-Sômeya-Nâyakaṅge Saṇḍada Kâḷiya-gaṭṭa kaṭṭisidalli || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-tapa-samâ-

*As this portion is very much defaced, it has been found impossible to put this into verse. † So in the original.

dhi-sîla-guṇa-sampannarum | yajana-yâjana-yadhyayana-yadhyâpana-pratigraha-śaṭu-karmma-niratarum | aupâsanâ-agnihôtra-dvija-guru-dêvatâ-pûjâ-tatpararum | Rig-Yajus-Sâma-Adharvvaṇa-chaturvvêda-vêdânga-śaṭu-tarka-byâkaraṇa-smṛiti-purâṇâgamâdi-chatuḥ-shashṭi-kaḷâ-pariṇatarum appa Sâṇḍilya-grâmada aśêsha-mahâjanaṅgaḷu tammoḷ aykamatyadalu â-Sômeya-Nâyaka kaṭṭisida Kâḷiyagaṭṭava Sômanâthagaṭṭey endu hesariṭṭu śrîmad-anâdiy-agrahâram Tumbegana Hosaûra mahâjanaṅgaḷu Yeḍevoḷala mahâjanaṅgaḷu Sâlûra mahâjanaṅgaḷu Bannivûra mahâjanaṅgaḷu Biruguñjiya mahâjanaṅgaḷu | Koṭṭûrahaḷḷiya mahâjanaṅgaḷu | shaṇṇavati-grâmada yasêsha-mahâjanaṅgaḷum | Neluvaḷigeya-nâḍa samasta-prabhugaḷum Puṇyadahaḷḷiya Bayicha-gavuḍanû śrîman-mahâmaṇḍaḷôsvaram Tammarasanû yint ivara samakshadalu Saka-varuśada 1209 neya Sarbbajitu-saṃvatsarada Âśâḍa-su 1 Guruvâradalu Agandada aśêsa-mahâjanaṅgaḷu â-Sômeya-Nâyakaṅge tamm-ûra Bôḷayana-bayalu Kâḷiyagaṭṭina keḷage tôṭa kam ba 30 ûra naduvaṇa Bhayirava-dêvara teṅkaṇa mane sammukhada mane kayi 21 yint ivanu sarvvamânyavâgi dhârâ-pûrvvakavâgi koṭṭaru || â-Sâṇḍilya-grâmada pravishṭa Puṇyadahaḷḷiya Hiriya-Môdala gauḍikeya ashṭa-bhôga-têja-sâmya | Huṇiseya-kereya haruhinalli gadde kamba 50 Sindaṇagereya haruhinali haṇa-santheya bhûmi arevattaru antu mattaru.... ûra madhyada baḍaga-vâgila Kiriya-Môdala mane kaya 22 | yint ivake âva bâdhe banda-deû â-mahâjanaṅgaḷû â-Neluvaḷigeya gavuḍu-prabhugaḷû â-dharmmake yâva-bâdhe bandaḍe pariharisi koḍuvaru || (*usual final phrases and verses*) barasidavarigeû baradavarigeû maṅgaḷa mahâ śrî śrî śrî Chika-Môdilu Bayicha-gauḍaṅge umbaḷi Huṇise-kereya harihinalli gadde ka 50 Sindaṇagereya haruhinalli ... santhe bhûmi kaṃ 50 antu .... śrî śrî śrî

313

At Goddanakoppa (same hobli), on a stone in front of the Mailâri-Liṅgappa temple.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêsvara para[ma]-bhaṭṭâraka Satyâsraya Bukka-Râya-kula-tilaka śrî-Virûpâksha-dêvara dibya-śrî-pâda-padmârâdhakarum appa Harihara-Râyana sukha-râjyaṃ geyya kâladalu śrîman-mahâ-pradhânar appa Mallapp-Oḍeyaru Âragada râjyava mâḍuva kâladali svasti śrî jayâbhyudaya-Saka-varusa 1312 neya Pramôdôta-saṃvatsara-Mârggasira-bahuḷa-amâvâse-sûryôparâga-vitîpâta-saṅkrânti-mahâ-tithiyali Neluvaḷige-nâḍ-oḷagaṇa Neluvâgila-mahâ-grâmadali srîmatu Mayilâra-dêvariṅge â-Neluvâgila Sântappa-Nâyakka dêvara amruta-paḍige nâlku honna teruva bhûmiyanû koṭṭaru ubhaya-Nânâ-Dêsa chhapanna-dêsa dêvara amruta-paḍige biṭṭa mânya ayvattunâlku magga vondu gâṇaṃ vondu alliya hadike yishṭanû suṅkakârukavanu sarvvamânyavâgi nâṇâ-dêsa samastar olidu koṭṭaru (*usual final phrases*).

315*

At the same village, on a stone in Goggada Mallappa's dry-land, near the eastern waste-weir of the Râmanâgati tank.

.... bhû-chandrârkka-samîraṇânaḷa-viya .... bhîshṭa-phala-pradaḥ sura-gaṇa-stutyêśvarêśas sadâ .... .. vimaḷita-kallôḷa-mâḷâ-viḷâsônna .... hu-ratnâdiyiṃ rañjisittâdame Jambû .... vikaṭa-makuṭam embantevol udbhrâjat-ka .... varsham â-Himâchaḷav ant â-Bhara .... doḷu bhûmi kûrttu .... ttire nisitaṃ dînâ .... baḷikaṃ bhuvana-śrî Bijjaṇôrvvipaṅg oldaḷu strî-nava .... d anvaya-pravarttana-byatyayadoḷu ||

vṛi || dhareyaṃ .... janapada-sampatti ...... |
dhareyaṃ nânâ .... |
.... |
............baḷaṃ vîra-Ballâḷa-Dêvaṃ ||

*The inscription is much defaced.

vṛi || Chôḷôrvvisândhakâra-dyumaṇi . . . . |
. . . . vanîpâḷa-matta- |
byâḷêbhôchchaṇḍa-kaṇṭhîravan atuḷa. . . . . . . |
. . . . Dêvaṃ ||

va || svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ . . . . . . maṇi samyaktva-chûḍâmaṇi Male-râja-râja Maleparoḷ-gaṇḍa . . . . . Bhîman ity-âdi-nâmâvaḷî-virâjamânar appa śrîmat-pratâ . . . . . rddhamânam â-chandrârkka-târam-baraṃ saluttam ire tat-pâda-padmôpajîvi

. . . . |
. . . . . . putran âdan âtana pesaraṃ |
Haran iṭṭan oldu . . . . |
varan eṃ . . . . ||
. . . . |
. . . . hitaṃ nalidu geldu bhuja-baladiṃ tad- |
dhareg adhipan âdan end opp |
ire . . . . ||

. . . . bda mahâ-maṇḍaḷêśvaraṃ Karahâṭa-pura-varâdhîśvaraṃ Mâḷachi-dêvî-labdha . . . . maṇḍaḷaṃ nîḷa-dhvaja-virâjamâna dâna-Kânîna mallaḷi-tûryya-nirgghô . . . . . . Phaṇirâja-vaṃśa sujanâvataṃsa vyâghra-mṛiga-lâñchchhanaṃ viniyôga . . . . r-aṅkusaṃ vairi-vana-dâvaṃ Sindara-Dêvaṃ Niḍudôḷa Sinda Karahaḍa- . . . . . râjyaṃ geydar avaroḷu ||

kaṃ || piriyan ene negaḷda kali-Chaṭṭ- |
arasaṅgaṃ Dôra . . . . |
. . . . |
. . . . udayisidaṃ ||

tad-anantaraṃ tad-anvayadoḷu ||

vṛi || â- . . . . Malli-nripâḷan âdan ud- |
dyôtita-vikramaṃ tad-anujaṃ pesar Aiharas aṃ tad-âtmajaṃ |
(*other half is effaced*)
tad-apatyan akhiḷa-lakshmî- |
sadanaṃ kadana-prachaṇḍan apratima-yaśaṃ |
vidaḷita-ripu-kuḷa . . . . |
. . . . ||

. . . . Sindara-Dêvaṃ mâḷk int î . . . . . . dânvayan Îśvara-maṇḍaḷêśa . . . . yaṃ pa . . . . paredu . . . . nâḍugaḷ âvuv endaḍ Eḍevetta-eppattu . . . vaḷige . . . . . . bali . . nâḍoḷa . . . . Kâḷiga . . . . râjyaṃ tanag êkâyattavâge Banavâsi-dêśa-Lakshmige nivâsa-bhavanav enisida śrî-madu Beḷagava . . . . re tat-pâda-padmôpajîvi ||

vṛi || anupama-sandhi-vigrahi gaṇâgraṇi tân enisirdda . . . . . . |
manam oseditta . . . . Kêsimeyargg avar âdar âtmajar |
jjana-nuta-S'ântanuṃ . . . . |
. . . . ||
paramaṃ S'rîpati-Pârśvanâtha-charaṇâmbhôja-dvayôdagra-shaṭ- |
charaṇaṃ sannuta-bhavya-sêbya-vibhavaṃ . . . . |
. . . . puṇyadiṃ |
piriyaṃ tân ene S'ântiyaṇṇane valaṃ dhanyaṃ peṛar ddhanyarê ||

kanda || â . . . . taneyaṃ |
. . . . |

.. .... vatiy enisi dha- |
râ-vaḷeyadoḷ eseva sandhi-vigrahi-S'ânta ||
...... negardda .. .. |
.. .. Kâñchanabhûdharad-ante dhairyya-ban- |
dhuran amara-dru .. .. |
dharege .. sandhi-vigrahi-gaṇâgraṇi S'ântane dhanyan urbbiyoḷ ||

vṛi || nirupame satya-saṅgra .. .. |
dara-giri-dhairyye Pârśva-Jinapâṅghri-sarôruha-datta-chitte su- |
sthire vara-sandhi-vigrahi-gaṇâgraṇi S'ânta .. .. |
.... allaḷe sach-charitradiṃ ||

kaṃ || â-dampatigaḷa puṇyadin |
âdaṃ magan adika-dâna-chintâmaṇi saṃ- |
.. .. |
.. .. sandhi-vigrahiy Îcha ||

vṛi || vadanaṃ Vâg-vanitâ-viḷâsa-sadanaṃ vaksha-sthaḷaṃ Lakshmig â- |
spada uttuṅga-bhujaṃ .. .. |
.. .. vadhû-kaṭâksha-bhavanaṃ tân embinaṃ chelvu-vet-|
tudu naisarggade sandhi-vigrahi-śirômâṇi .. .. ||
.. .. di-śâstra-prakara-vividha-bhaishajya-dânaṅgaḷindaṃ |
śubha-châritraṅgaḷindaṃ para-hita-guṇadindaṃ bratâchâradindaṃ |
śubha .. .. vinutaṃ kîrtti-kântaṃ |
prabhu-mantrôtsâha-śakti-traya-yutan adhikaṃ śêbyan int Îchi-râjaṃ ||
vîra-śrî-nidhi Malli-dêva .. .. |
.. .. |
.. .. sand Eḍevetta Baḷḷavey enipp î-nâḷgaḷoḷ kîrtti-vi- |
stâraṃ dâna-vinôdan oldu Kopaṇa-śrî .. .. ||

.... bhavana .. .. .. nuta-bhabyane Jinapati-śrî-pâda-padmârchchaka .. .. Malli-dêvanoḷ êṃ mânyane .. .. vibhu .. .. meymege Sîtâ-dêvi chatu .. .. .. negaḷdaḷu .. .. .. danan-ant esada Bhâskarana tanûja .. .. .. vara-guṇi sandhi .. ... vettan Îsvara-suta Mallan emba .. .. .. tad-anujan udâra-charitraṃ.. .... bidura-parâkraman enal .. .. || S'rî-tanujâtege gahanave .. .. ge sallade vimaḷa-bhabyate vikrama .. ... yand oppade śâsana-dêvi nâma .... sannute chitrave bhû-taḷâgradoḷ .. .... Têvakiy-ante bharttru-saṃyute Girijâ .. .. sthira Lakshmiy-ante supri .. .. niy-ante tân atiśayisirddaḷ Îcharasan-aṅgane Sô .. .. .. yolu ||

chârute .. .. tannoḷu .. .. noḷ udgha-gham- |
bhîrate tannoḷ uttamike tannoḷ udagra .. .. âśrit-â- |
dhârate tannoḷ agga .. .. noḷ enutta .. .. .. |
.. .. ṇiy Îchi-râja-rathinî-patiy-aṅgane Sôviyakkanaṃ ||

svasti śrîman-mahâ-maṇḍaḷêsvara Malli-dêva .. .. matu sandhi .. .. chayya tanna gavuḍikeya Gaggana-Hosavûroḷu tanna mâḍida Îśvarêśvara-dêvargge ashṭa-vidhârchchanegaṃ .. .. jîrṇṇôddhâra .. .. śaka-varshada 1119 neya Piṅgaḷa-saṃvachcharada Mâgha-su 14 Bṛihavârav-uttarâyaṇa-saṅkrama .. .. Sirivantageṛeya keḷage aḍake-tôṭa kamba 6 gadde (*here follow boundaries & details of gift*) yint initumaṃ Dharmmarâsi-paṇḍitara maga .... dêvara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭaru || â-dêvara .. .. .. î-Brâhmaṇaru 20 vûriṃ teṅkalu

Hosagereya keḷage gadde beddale mattaru 10 adake sîme paḍuvalu Mârasiṃ ...... (*usual final phrases and verse*) Îśvarêśvarada tôṭadiṃ paḍuvalu basadiya tôṭa kamba 6 alli Brahmapuri tôṭa kamba 20 ||

316

At Gogga (same hobli), on a stone to the east of the Siddhês'vara temple.

pratyaksha-vastu-vishayâya .... |
.... sthiti-praḷaya-sambhava ...... |
sarvvâtmanê vijita-kôpa .... |
.... tri-bhuvana-prabhavê S'ivâya ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire || svasti samasta-prasasti-sahitaṃ śrîman-mahâ-pradhânaṃ daṇḍanâyakaṃ Gôvindarasaru Banavase-pannirchchhâsiramumaṃ sukhadin âḷutt iral â-baḷiya kampaṇa Eḍe .. ṭṭe 70 kka svasti samadhigata-pañcha-mahâ-sabda mahâ-maṇḍaḷika ..... shṭa-bhaya-dâykaṃ Karahaḍa-pura-varâdhîśvaraṃ kadana-Mahê.... Mâḷachi-dêvî-labdha-vara-prasâdâsâdita-samasta-mahî-maṇḍa ... vijaya-lakshmî-karṇṇa-kuṇḍaḷa nîḷa-dhvaja-virâjamâna dâna-Kânîna mallaḷi-tûryya-ghôshaṇa guṇa-ratna-bhûshaṇaṃ Sinda-mârttaṇḍa .. yadôrddaṇḍa Phaṇirâja-vaṃśa sujanâvataṃsa vyâghra-mriga-lâñchhana viniyôga-kâñchana sauryya-parâyaṇa vairi-Nârâyaṇa-nâmâdi-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷikaṃ Chaṭṭarasaru .... yanâgi sukhadin âḷuttiral â-baḷiya Hebbâḷa .... bhu hegaḍe-Gâḷimayyana magaṃ Sarvvanya-Seṭṭi tamma mâḍisi .... vâleyakke khaṇḍa-sphuṭita-nava-karmma-pûjâ-nimittakkaṃ .... chhâtrarggam asanâchchhâdanakkaṃ vritti vêkkuv endu || svasti śrîmach-Châḷukya-Vikrama-varshada 41 neya Hêmaḷambi-saṃvatsarada Chai ...... su 1 Âdivâradandina sôma-grahaṇa-parvva-nimittadandu .... mukha-sameya-samuddharaṇa S'akti-parisheya Parvvatâvaḷiya A .... ka-santatiya Kriyâśakti-paṇḍitara śiśyar ||

paṟidudu pâsa-bandhav emba to .... duritâvaḷiy emba kambhamaṃ |
muṟidudu Kâman emba parikâṟara .... aṭṭigoṇḍaḷ ânt |
iṟidudu indriyaṅgaḷ emb aṟikeya pañcha-taskararan asramadi .. otti kôpadiṃ |
muṟidudu Rudra-munipatiy emba madândha-sindhura .... ||
â-muni-râja[ṃ] satyada |
sîme dayâ-purada kârppuraṃ S'iva-samayada .. |
dâmaṇiy ene rañjipaṃ Rudra-munîśaṃ ||

svasti yam-niyama-svâdhyâya- ... dhyâna-dhâraṇa-maunânushṭhâṇa-japa-samâdhi-sîla-guṇa-sampannar appa .... śrîmatu Rudraśakti-paṇḍitargge Sarvvanya-Seṭṭi kâlaṃ karchchi dhârâ-pûrvvakaṃ dêgula .... kaṇa Kaggachegoṇḍada keḷage kachchhaviya gaḷeya gadde matta 1 dêguladiṃ baḍagal .... le mara || bâviyiṃ mûḍalu tôṭa nandâ-dîvigege mân-eṇṇe gâṇa 2 (*usual final phrases and verse*).

317

At the same village, on both sides of the door frame of the Vîrabhadra temple.

(*Left side*)

mâḍisidaṃ Jinâlayamav .... elliyum illa ûr enal |
nâḍe virâjisal Beḷagavattiya-nâḍoḷ anûna-bhaktiyiṃ |

kûḍe vibhûtiy ashṭa-vidhârchchaney emb iũ kundad antu koṇḍ- |
âḍutav ippen induv enal Îchaṇan-antire bhabyan âvava(na)ṃ ||
ûroḷ tappade basadiyan |
ôrantire mâḍi Beḷagavattiya-nâḍaṃ |
dhâriṇige negaḷda Kôpaṇak- |
ôrage mâḍidan udâra-nidhiy Îcharasan ||

(*right side*)

Eṟeyana deyvav âûd adu tannaya deyvam ad âûd âtanoḷ |
neṟada guṇônnatikkey adu tannaya mikka-guṇônnatikke kaṇ- |
deṟadaḍ ad âva dharmmav adhinâthanoḷ ant ade tanna dharmmav end |
esakade mantriy-Îchaṇana vallabhe Sôvala-Dêvi bhâvipaḷ ||
nagenage mogav ambujamaṃ |
mige mṛiga-vîkshaṇaman îkshaṇaṃ mige mṛigadharanaṃ |
tegaḷe mokha-kânti chelvaṃ |
tri-guṇisidudu ninna rûpu Sôvala-Dêvi ||

320

On another stone at the same place.

(*The top portion is effaced*)........ achchariyê.. ... . buddhi .. .. bhôchchaṇḍa .... vîra-Ballâḷa .... arasaṅka-kara .... voḷagâg anêka .... Chaṭṭarasa ....

â-dampatigaḷa puṇyadin |
âdaṃ magan adhika-.......... |
.... |
.... vikhyâta-sandhi-vigrahiy Îcha ||
abhayâhâıâdi-śâstra .... |
śubha-châritra[ṅga]ḷindaṃ para-hita-guṇadindaṃ bratâchâradindaṃ |
śubha .... urvî-nutaṃ kîrtti-kânta- |
prabhu-mantrôtsâha-śaki-traya-yutan adhikaṃ sêbya ...... ||
pati-hite Sîtey-ante Jinapârchchaki Têvakiy-ante bharttṛi-saṃ- |
yute Girijâtey-ante .... Lakshmiy-ante su- |
brate negaḷda Timmave .... nvite Vâṇiy-ante tân |
atiśayas irddaḷ . ... aṅgane Sôvala-Dêvi dhâtriyoḷ ||
.... sati Padmasambhavanoḷ Adrije Chandra .. . ... noḷ |
parama-sukha-praśaste Siri Vishṇuvinoḷ nelasippa mâḷkeyiṃ |
sthiratara .... Sôvala-Dêvi manônurâgadiṃ |
nirupa[ma]-sandhi-vigrahi-sikhâmaṇiy Îchanoḷ î-........ ||

yintu dharmmamane ma .. mâḍi tad-âchâryyâvaḷiyan abhivarṇṇisi śrîmatu .... Puṟpasaraṇu .... anâda rati-râgamaṃ bisuṭu machchittêśana kâûdend erad aṅghri-dvaya-mûḷadoḷ .... ḷuhumba bâṟpad uddhata-vîra-bratam aty-anupamaṃ Chandraprabhâchâryyaroḷ || .... doḍḍa nôḍado jayâḷamba-sîmô .. .. râjana turi paḍe siḷdu pañcha-vishayê .... . gaḷan ikkim end î-bhîkara-mada-vîra-bhaṭarkkaḷa dhuradoḷ arvvisi ...... saṅgara-bhayamaṃ .... rara sêne madândha-sindhuraṃ || śrîmanu [ma]hâ-maṇḍaḷêśvara Malli-Dêv-arasara sandhi-vigrahi .... na sati Sôvala-Dêviyaru tanna tammayaṃ Yîchayana parôksha-vinayake ...... y asaṅkhyâta-gaṇada Jagavaṭṭigeya basadiya S'ântinâtha-dêvar-ashṭa-vidha ...... âhâra-dânakkaṃ jîrṇṇôddhârakkav endu S'aka-varshada 1130 neya Prabhava-saṃ ..... sôma-grahaṇa-vitîpâtadandu biṭṭa gadde kamba 50 binuka ...... paḍuvaṇa-vôṇi teṅkalu Kesaragaṭṭa moda .... . hiriya ... . .. baḍagal . Nâreyakoḷa-niṃ paḍuvalu ...... keḷage hû-dôṇṭa ....

321

On a third stone at the same place.

(*The top portion is effaced*) . . nêka-rishiya . . . . Vaiśâkha-suddha 5 Bri . . . . adake sîma baḍagalû . . . . vaṇa tumba keḷage paḍuvalu . . . . mattaru 1 . . . . ba 50 adake chatus-sîme naṭṭa kalu . . . . ba 5 dêvara nandâ-dîvigege gâṇa 1 hatt-ettina vakkalu . . . . hudike-deṟe haḍiyade ga asagara vokalu 1 yint inituma suṅka . . . . Virupayyaṅgaḷu viṭa datti samasta-prajegal irddu koṭṭa dhânyava ga nellu ko 2 navaṇe ko 2 eḷu ko 1 yint anitu dharmmamaṃ śrîmatu Sôvala-Dêviyaru î- . . . . . kanyâ-dâna mâḍi Vâsupûjya-dêvara kâla karchchi dhârâ-pûrvvaka mâḍidaru yint î-dharmmamaṃ Nâga-gauḍan . . naya-prabhetey âgi pratipâḷisuvaru || (*usual final verses*).

322

At Tâḷagunda (Tulagunda hobli), on a stone near the sluice of the big tank.

svasti Sakha-nṛipa-kâlâtîta-saṃvatsara-sataṅgaḷ eṇṭu-nûṟ-ayvatta-eṇṭaney[a] *Matmata-saṃvatsaraṃ pravarttise Vaisâka-bârasi-Bṛihaspativâram âge Sânta . . ra perggaḍe svasti samasta-bhara-nirû . . . . . mahâmâtya-guṇa-sampannaṃ visi . . . . nâsrayaṃ (n)âsraya-manôharaṃ Nanni . . . gaṃ bagey aṟi-vâtaṃ sauvuchave . . . samyaktva-veḍaṅga Bṛihaspati-samâna srîmaṃ perggeḍe-Puḷiyyamma Tâṇagund-ûr-keṟeyaṃ kaṭṭisi dêvara nivêdyakkaṃ nandâ-dîvigegaṃ mattal aydu keṟeya keḷage tôṇṭada mattal ondu kiṟugâla mattal irppattu antu ippatt-âṟu mattal gaḻdeyaṃ nûra-kayyoḷ koṭṭu dêvargge keṟegaṃ biṭṭa keṟegâlanu . ondu barisakke pattu-gadyâṇa panni . . tappade keṟeyoḷg ayvudu âva . . (*usual final phrases*).

323

At Beḷagâve (same hobli), on a stone in Bhîma's wet land.

. . . . nâyakasya prasâdêna śrî-Durggâyai namaḥ || svasti samasta-bhuvanâśra . . . . râjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukya . . . . lôkyamalla-Dêva-vijaya-râjyaṃ uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-taraṃ-baraṃ . . . . pâda-padmôpajîvi || svasti samadhigata-pañcha-mahâ . . . mahâ-maṇḍaḷêśvara . . . . dhîśvaraṃ vairi-Nârâyaṇaṃ subhaga-Chârâyaṇaṃ pratipaksha-bhîkara. . . . ratnâka . . . . Koḷḷi-pâkeya kâvaṃ maṟe-vuge kâvaṃ śauryyamaṃ meṟevaṃ. . . . . ḷa sâmanta . . . . chaṭṭaṃ śaraṇâ-gata-vajra-pañjaraṃ ripu- . . ja-kuñjaraṃ dakshiṇa-diśâ-kavâṭaṃ para-baḷa-niśâ . . . . sâmanta-bandikâraṃ vikrânta-Kauntêyaṃ satya-Râdhêyaṃ nuḍidu-matt-ennaṃ sujana-prasannaṃ . . . . sakaḷa-kaḷâdharaṃ para-nârî-putraṃ śatru-nikshatraṃ âśrita-jana-kalpa-vṛiksha nâmâdi-sama . . . . . . sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ Siṅgaṇa-Dêvarasar . . Esukôḍ-erppattumaṃ Keḷa . . . . Banavase-pannirchchhâsiramumaṃ Sântaḷige-sâyiramumaṃ dushta-nigraha-śishṭa-pra . . . . paśchima-samudra-paryantam-baraṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irddu S'aka-va . . . . . . ya Pârtthiva-saṃvatsarada Pushya-suddha 10 Adityavârad-andin-uttarâyaṇa-saṅkrânti . . . . Baḷḷigâveya Baliya-pratishṭhe Bhagavatî Baḷḷiyabbe-dêviya dêvâlyamaṃ jîrṇṇôddhâra-. . . . . nadava taḷa-vṛitti katsaviya-gaḷeyoḷaṃ mattalu hadineṇṭuma â-dêviya pura . . . . . â-kêriyiṃ paḍu-valu pû-dôṇṭav âṟuma matta mûḍalu Nâgarabâviya ke . . . . . kkaṃ mane hadineṇṭuman â-dêviya snâna-nivêdyakam alliy âchâryyara grâsakkaṃ kâla . . . . jîrṇṇôddhârakkav e . . . . . . yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâṇa . . . . . . sîla-guṇa-sampannar appa śrîma-palliy âchâryya Lakshmaṇêśvara-S'iva-paṇḍitara kâ[lam karchchi] dhârâ-pûrvvakaṃ sarvva-namasya-sarvva-bâdhâ-parihâram âgi biṭṭa taḷa-vṛitti (*here follow details of boundaries and usual final phrases and verses*).

akarâkarakâras tu gô-sahasra-vadhas smṛitaḥ |
nivṛittikarakâras tu gô-kôṭi-phaḷam aśnutê ||

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*Perhaps a mistake for *Manmatha*.

324

On a stone in front of the sluice of Mâsûr Maḍaga tank.

(*Arabic and Persian characters*)

Bismillah ir-rahmân ir-rahîm
lâ-illaha illallâhu
Muhammad ar-rasûl-Ullâhi

[1]nasarun minnallâhi wa fathun
[2]kharîbun wa bash-sharil-mo
[3]minîna fa-allâho-
[4]khairun hafiza
[5]wa ho-va ar-hamur rahimîn

[1]in hisâr-i zafar âsâr
[2]dar ahdi Shâh-i dîn panah
[3]khilâfat-o-adâlat-i dastgah
[4]Sultân Muhammad 'Adil Shâh
[5]ibn-i Ibrâhim 'Adil Shâh
[6]khaldallahu t'âlla mulkaho
[7]wo sultanaho

[1]kutaba-hu al-abûd Muhammad Khân ibn-i Raja Farîd sar-i silkai khwasan-i Shâhi ba-taufîqai illâhi wo ba-khûwatai shahâna dâman i kôshish ba-daf'aye kufra-i fujra

[2]wo zahûr-iIslâm-i sa'âdat hamrah bar zada bina-ihisâr-i ferozy shi'âr dar san-i hazâr wo chihal wo do wo saranjâm dâd wo azin jihat khidmatash hamanzilla-i khabûl rasîd daulat khwahi

[3]wo halal namaki ba-minsa-i zahûr jalwah gar ghasht fî san 1045 Hijri itmâm yâft

(*Kannaḍa characters*)

î-kallu guḍḍada myâle dakshaṇa-dikkina kvâṭe-bâgala myâle yittu Sakha 1785 nê Rudhirôdgâri-saṃvatsarada S'râvaṇa-śudha 8 yalli tumbina myâle yiṭṭidhe Yingrêji-sarakâra kharchu mâḍi keḷagina tumbu hostâgi kaṭṭisidhe sann 1863 yisavi



MÂSÛR MAḌAG STONE (SK. 324).

1

At Honnâḷi, on a stone in the yard of the Mallikârjuna temple.

.... svasti anavarata-parama-kalyâṇâbhyudaya-sahasra-paḷa-bhôga-bhâgini dvitîya-Lakshmî-samâne samastântaḥpura-mukha-maṇḍani savati-mada-bhañjane âśrita-jana-kâmadhênu śrîmat-Trailôkyamalla-Dêva-viśâḷa-vaksha-sthaḷa-nivâsini śrîmat-piriy-arasi Hoysaḷa-Dêviyar Kalyâṇada nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyut iḻdu Banavâse-pannirchchhâsirade kampaṇaṃ Baḷḷavi-erppattaṟa baḷiya Tuṅgabhadreya taḍiya Onnâḷiya Mâcha-gâmuṇḍanu mâḍisida Mallikêś-vara-tîrtthake Saka-varsha 977 neya Jaya-saṃvatsarada Pushya-suddha-dvâdasi-uttarâyaṇa-saṅ-krântiy andu dêvargge biṭṭa beḻdale .... dêvargge 4 erttu gâṇa ...... *(usual final phrases and verses)*

2

On a vîrakal to the east of the same temple.

svasti Saka-variśa 986 Krôdhi-saṃvatsarada Vaiśâkha su 5 Vaḍḍavâradandu Eḍetoṟeya Permmâḍi Pariyapa Onnâḷiyan iṟidu tuṟu pariyalu Karggeṟe Yîra-Mâcha-gâvuṇḍana tamma Sôma-gâvuṇḍaṃ tuṟu pariye sura-lôka-prâptan âdaṃ ||

3

At the same place.

svasti Saka-varisha 986 Krôdhi-saṃvatsarada Vaiśâkha-su 5 Vaḍḍavâradandu Eḍetoṟeya Permmâḍi Pariyapa Onnâḷiyan iṟidu turu pariye Yaḍevûr-oḍeyaṃ Nâgila-Muddayyana magaṃ Kêtaṇṇanu kaṇḍu peṟapiṅgade tuṟuva geladuṃ andu sura-lôka-prâpta âdam ||

4

At the same place.

svasti Saka 986 Krôdhi-saṃvatsarada Vaiśâkha-su 5 Vaḍḍavâradaudu Eḍetoṟeya Permmâḍi Pari-yapa Onnâḷiyan iṟidu tuṟuva koṇḍu peṇḍir-uḍeyan uḷchi ... .ye pariye kaṇḍu meṟa .... naḍe bâḷokkalu Nâgila-Mâḷayyaṃ tuṟuviṅg aḍḍa bandu sura-lôka-prâptan âdaṃ ||

5

At Diḍagûru (Honnâḷi hobli), on the pedestal of a Jain idol standing against the hind-wall of Hanumanta-dêva's car-shed.

śrî-Mûla-saṅgha Kâṇûr .... châryya Bâḷachandra-dêvarige Mêshapâshâṇa-gachchha .... herggaḍe-Jakkayyanuṃ tanna madavaḷige Jakkavvevuṃ Diḍugûroḷu chaityâlayamaṃ mâḍisi Su-pârśva-dêvara su-pratishṭheya mâḍiy â-dêvarigevuṃ rishiyar-âhâra-dânakkaṃ nellu-beḷava mattar ondu eḷḷu navaṇe mattar ondu aḍake-dônṭa kamma 15 inituvaṃ â-chandrârkkaṃ saluvantâgi koṭṭaṃ svasti

6

At Kuruvadagaḍḍe (same hobli), on a stone to the south of the Râmês'vara temple.

śrî | namas tuṅga-&c. ||

śrîman-mahâ-maṇḍaḷêśvara mahârâjâdhirâja râja-paramêśvara chatus-samudrâdhipati mûṟu-râyara gaṇḍa śrî-vîra Harihara-Râyaru Vijayanagariyalu sthira-râjyaṃ geyuvut irddalli || Saka-varusada

1312 neya Promôdûta-saṃvatsara-Kârttika-su 1 So || śrimat-Harihara-Râyarige dharmmav âga-bêkendu.. . prabhugaḷu adhikâri-Saṅgarsa (*others named*) oḷagâda samasta-gauṇḍa-prajegaḷuṃ ubhaya nânâ.... ... tamma Anevêriya-nâḍ-oḷagaṇa Aûvakanana-gôṇṭeyanu Kuruvada Râmêśvara-dêvara nandâ-dîvige nayivêdyakk endu Âlûra chatu-sîmey-oḷagâgi Râmêśvara-dêvarige pura-vârggavâgi biṭṭu koṭṭa dharmma â-Kuruvada Râmêśvara-dêvara mûḍaṇa Tuṅgabhadreya samîpadalu Aûvakkana-guṇḍige guḍiya kambhavanu naṭṭu chatus-sîmege liṅga-mudreya kalla naṭṭu koṭṭu â-ûranû Râmêśvara-dêvara hesaralu Râmâpurav endu hesara koṭṭu nâḍ-ellarû bhûmi-chadran uḷḷannakaraṃ dhâreya eṟedu koṭṭa pura-vârgga â-purakke suṅka anupu taravâḷike sarvvamânya âr obbarû hôgabâradu yî-dharmmakke aḷupidavarge (*usual final verses and phrases*).

7

On a second stone at the same place.

namas tuṅga-&c. ||

bhû-chandrârkka-śikhi-vyôma-marut-vâr-ya[jva]-sañjñakaḥ |
pâyâd vô Râmanâtho'yaṃ yâvach chandrârkka-bhûdharâḥ ||
tuṟugi podaḷda-ki .... rati-jaṭâ-jûṭamaṃ |
miṟupa-śaśâṅka-lêkhe veras and ahi-vallabhaniṃ todarchchi bân- |
doṟe . ... dêvan ânata-bhakta-varggamaṃ |
Kuṟuvada Râmanâthan olavind abhirakshisutirkke santataṃ ||

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêsvaraṃ parama-bhaṭṭârakaṃ Yâdava-kuḷâmbara-dyumaṇi samyakt[v]a-cuûḍâmaṇi Malerâja-râja Malaparoḷ-gaṇḍa kadana-prachaṇḍa S'anivâra-siddhi Giridurgga-malla chalad-aṅka-Râma niśśaṅka-pratâpa-chakra-vartti Raktâkshi-saṃvatsara-Jêshṭa-bahuḷa-dasami-Sômavâradandu śrîmatu-Hoysaṇa-vîra-Ballâḷa-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam ire||

śragdhare || Chôḷôrvvîśândhakâra-dyumaṇi pruthu-Kaḷiṅgâhi-pakshîśvaraṃ Nê- |
pâḷa-kshmâpâḷa-śaiḷa-prabaḷa-kuḷiśan Andhrâvanîpâḷa-matta- |
vyâḷêbhôchchaṇḍa-kaṇṭhîravan atuḷa-baḷaṃ Mâḷavâraṇya-dâvaṃ |
Châḷukyâmbhôja-chandra-pratiman enisidaṃ vîra-Ballâḷu-Dêvaṃ ||

tat-pâda-padmôpajîvi ||

kanda || arasaṅka-karagasaṃ saṅ- |
gara-dêvaṃ Mâḷatî-prasâdânvayan Î- |
śvara-maṇḍaḷêśa-tanayaṃ |
parârttha-nidhi Malli-Dêvan adaṭara-dêva ||

tat-pâda-padmôpajîvi || va || svasti samadhigata-pañcha-mahâ-śabuda-mahâ-sâvanta-chûḍâmaṇigaḷuṃ uddaṇḍa-sâmanta-garvva-sarvvasva-sûṟekâṟaruṃ âne-vêṇṭekâṟaruṃ vairi-sâmanta-gajâṅkuśaruṃ śatru-mattêbha-mastaka-vidâraṇa-kêsarigaḷuṃ sat-kulônnata-sambhavaruṃ sadâ-dharmma-pratipâḷaka-ruṃ śrîmad-Râmanâtha-labdha-vara-prasâdaruṃ appa Sâvanta-Bûvayyaṃ dharmmamaṃ pratipâḷi-suttam ire ||

chaladindaṃ bare kâḷav aydi maleyaṃ pokk âḍutaṃ tamma dôr- |
bbaladind ugra-madêbhamaṃ piḍidavar Chchâḷukya-chakrêśvarargg |
olavind oḷbasa .... koṭṭ avargge sâvanta-nâmâṅkuśaṅ- |
gaḷan int anvitam âytu tanna kuladoḷ Sâmanta-Bûvâṅkanaṃ ||
adaṭind ânta-padâtiy emba maleyoḷ krûrâriy emb uddhatô- |
nmada-danti-brajamaṃ nijônnata-chalat-tîbrâsiy emb aṅkusa- |

kke diṭam tâm basam âgi sintu jayam emb âlânadoḷ katt avaṃ ।
paduḷaṃ tân enal âmpar âr ssamaradoḷ Sâmanta-Bûvânkanoḷ ॥

kanda ॥ tad-anujan udâra-charitaṃ ।
kadana-krîḍâ-viḷâsan uddhata-darppaṃ ।
bidura-parâkraman eḷeyoḷu ।
viditaṃ Sâmanta-Râman âhava-Bhîma ॥
âtana tanûbhavaṃ vi- ।
khyâta-yasaṃ krûra-vairi-mattôgrêbha- ।
brâta-mṛigarâjan enipaṃ ।
bhû-taḷadoḷu Râyamallan a-pratimallaṃ ॥
śubha-charitaṃ parârttha-nidhi satya-guṇânvitan Ikshuchâpa-san- ।
nibhan abhimâna-mûrtti vinayâbharaṇaṃ raṇa-dhîran unnataṃ ।
subhagan anûna-dâna-nidhi tân ene sanda negaḷte-vetta nâḷ- ।
prabhuteya Bôvi-Seṭṭiy esedaṃ nisadaṃ vasudhâ-taḷâgradoḷ ॥

ant â-sthânad âchâryyar-anvayâvaḷiy entendaḍe ॥

vṛitta ॥ ârâdhyaṃ sura-râja-pûjita-lasat-pâdâmbujâta-dvayaṃ ।
śrî Râmaṃ Kali-dêvan âtma-janakaṃ lôkaika-vandyaṃ janâ- ।
dhâraṃ sannutav-Ekabûchi janani prôddâma-sat-kîrttî-vi- ।
stâraṃ Siṅgajayaṃ nijânujan enisal Mâchayyaṇ êṃ dhanyanô ॥

tad-anuja ॥
ṛivinoḷ âgamârttha-paribhâvaneyoḷ nija-mantra-śaktiyoḷ ।
neṟeva-tapaḥ-prabhâva-guṇad unnatiyoḷ sakalârttha-śâstradoḷ ।
Kuṟuvada Râmanâtha-pada-paṅkaja-briṅganoḷ eyde ballanoḷ ।
meṟed idir-appar âr vvinuta-Padmaśivâṅkanoḷ î-dharitriyoḷ ॥

int enisid achâryyariṃ pûjya-pâda śrîmatu Moṟa-Guṟuvada Râmêśvara-dêvargge bhûmiya-sthaḷaṅgaḷ âvuv endoḍe ॥ śrîman-mahâ-maṇḍaḷêśvaram ..... rasa-Dêvanuṃ Sâvanta-Bûvanum irddu biṭṭa bhûmi Ugureya modal-ottina baḍaga deseya paḍuvalu Bandivoḷe baḍaga-deśe geṟey-oḷagâgi mattal uḷi â-staḷadalli Mâdanabâgina Râma-Seṭṭi Bûveya-sâmantana kaiya pûjeya koṭu viṭa bhûmi Râmanâtha-dêvara naivêdya nandâ-dîvigegaṃ mattal ondu ॥ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭâna-japa-samâdhi-śîla-guṇa-sampannar appa śrîmad-anâdiy-agrahâraṃ Nelavattiy-asêsha-mahâjanaṅgaḷ ... Kuṟuvada Râmêśvara-dêvara naivêdyakke Gaṅgasâgara-bayaloḷage biṭṭa gardde Gaṅgana-gaḷeyalu kamba mûvattu ॥ mane kayi ॥

śrîman-nâḷ-prabhu Bâmi-Seṭṭi tanna Kaṅkanahaḷḷiya sthaḷadalli Kuṟuvada Râmanâtha-dêvara naivêdyakke Kaḍavaḍa keṟeya keḷage biṭṭa bhûmi mattal ..... Brâhmaṇara satrakke biṭṭa bhûmi mattal ondu antu mattal 25½ Sâvanta-Bûvayya Bâsûralli biṭṭa bhûmi Gaṅgana-gaḷeyalu mattal ondu ॥ Aiyyaṇûra Saṅka-gâvuṇḍanu Râmêśvara-dêvargge Gaṅgana-gaḷeyalu mattal ondu Dêviya samîpa Nandiya pratishṭeya mâḍi biṭṭa ॥ Sâmanta-Râmayaṃ Kôṭehâḷalli Bâḍumbeya koḍadalli kamba ippatu ॥ baḍaga vuṇiseya koḍadra keḷage Gaṅgana-gaḷeyalu bedale kamba 30 ॥ Baḷḷâḷa-Dêvana Sâviṇa-heggaḍe Gaṅga-nâḍan âḷutirddu Râmanâtha-dêvargge Kôṭêhâḷalli mâra koṇḍu biṭṭa bhûmi Gaṅgana-gaḷeyalu Beḷḷakoḷana sâre matta 1 ॥

Mriḍan osed âgaḷuṃ padedu rakshisutikke manônurâgadiṃ ।
todard ari-kumbhi-kumbha-daḷanôddhata-kêsariyaṃ vinûtanaṃ ।
taḍeyade vandig iva-vibhavônnatanaṃ kelayaṃ vilâsiyaṃ ।
Paḍavaḷa-Gâḷanaṃ samara-lôkanan ûrjjita-dâna-śîlanaṃ ॥

gurubhyô namaḥ Gaṅgana-nâḍa nâḷ-prabhu Bidireya Haḍavaḷa-Kâḷayyam Hiriya-Bêgûrali Sâvanta-Râmeyana kaiyalu mâṟakoṇḍu biṭṭa bhûmi Nakharêśvara da teṅkaṇa Aladakoṇḍada samîpadalu mattalu 1 || Beḷagavattiya Mañchi-Dêvana hejiuṅkada Dêvarasam Râmêsvara-dêvara dêvatâ-bhavanamam jîrṇṇôddhâravam mâḍisi tanna Haḍavaḷa-haḷḷiya Holavasagaṭṭadoḷa kôhina paḍuvaṇe-yalli Gaṅgana-gaḷeyalu mattalu 2 || Kuṟuvada Bêgûra Gavarêśvara-dêvara sthaḷa-vṛittig endu â-dêvara teṇkaṇa desêlu mattal om 1 || Chikka-Bêgûralli sâvanta ... . tamm ayyam Râya-dêvana hesaralu pratishṭhe mâḍida Râyêśvara-dêvarggam Kuṟuvada Saṅgamêśvara-dêvarggam Beḷada Kuṟuvada Goravageṟeya keḷage Gaṅgana-gaḷêlu mattalu 2 || ant â . . mattam Padmaśiva-dêvaru .... â Mallikârjjuna-dêvargge khaṇḍa-sphuṭita-jîrṇṇôddhâravam mâḍisidar alli . . . . Gaṅgana-gaḷêlu ... . . . (*usual final verses and phrases*).

śrî-Râmanâthâya namaḥ || mattam â-âneya-harikâṟara vṛitti âvuv endaḍe (*here follow the details*).

anupaman enipa charitrada |
vinayada vitaraṇada kulada vikramad eḍeyoḷ |
tanag eṇey ill enipam mê- |
diniyoḷu sale Maṇaliya Mâcha-gavuṇḍan âhava-dhîra ||

svasti śrîmatu Beḷagavattiya suṅkada Dêvarasanu Virupayyanu Nâkaṇṇanum Eḍavaṭṭe Baḷḷave-nâḍa suṅkavan âḷutirddu Raktâkshi-sam[va]tsara-Pusya-suddhav-uttarâyaṇa-saṅkramâṇa-Vaḍḍavâradandu Moṟa-Guṟuvada Râmanâtha-dêvara Puradahaḷḷiya suṅkavam dê[va]ra naivêdyake biṭṭudu idan âvan orvvan aḷipidam pañcha-mahâ-pâtakavan eyduva ||

śrîman-nâḷ-prabhu Bidareya Haḍavaḷa-Kâḷayya nâḍa-heggaḍe Chauḍaiyya Sâmanta-Râmeya Sâmanta-Bûvayya Hoysaṇa-Boppa-gauḍa Maṇaliya Mâcha-gauḍa ellâ samasta-gauḍugaḷuv idu Kuṟuvada Râmanâtha-dêvara tîrtthamam Hoysaṇa-vîra-Ballâḷa-Dêvarige tôṟi biḍsida dharmma â-dêvara tîrtthada bhû-ho .. samîpav endu dêvara pura-varggama Hiri-Bêgura Gavaṟêśvara-dêvara samîpada sthaḷada mane-deṟe suṅka koḍavîsa gâṇa-deṟe tipe-suṅka sarvva mannaṇeyam mâḍi dhârâ-pûrvvakam [maḍi biṭṭa pura-vargga | â-Hiriya-Bê[gû]ra sthaḷada Râmanâtha-dêvargge Gavaṟêśvara-dêvargge] biṭṭa bhûmiya sthaḷav âvud en[da]ḍe (*here come the details*).

8

On a stone to the north of the same temple.

śrî | namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayam śrî-pṛithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhaṭṭârakam Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja Maleparoḷu gaṇḍa kadana-prachaṇḍa Sanivâra--siddhi Giridurgga-malla chalad-aṅka--Râma saṅgrâma-Bhîma Chôḷu-râjya-pratishṭhâpanâchâryya bhuja-baḷa-chakravartti Hoysaṇa-vîra-Nârasimha-Dêvara vijaya-râjya-uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire S'aka-varshada 1150 neya Sarvvadhâri-samvatsarada Bhâdrapada-śuddha-pañchamî-Âdivâradandu śrîmatu Mora-Guṟuvada Râmanâtha-dêvara nitya-naivêdyakkam nandâ-dîvigeg endu biṭṭam

miṟuguva .. veṟeyan âdam |
toḷepa jaṭâ-maṇḍaḷâgradoḷu taḷeda Bhavam |
Kuṟuvada Râmêśvaran eḍev |
aṟiyade koḍutikku Padmaśivan-abhimatamam ||

yint enisid âchâryyarim pûjâ-paḍeda śrî-Râmanâtha | nâḍa-heggaḍe-Haribaiya Sivegaiyya Hiriya-Bêgûra paḍuvaṇa ere-haḷḷade mûḍa tôṭa-goṇḍu paḍuva Nâyakittiyakeṟeya keḷage Gaṅgana-gaḷeyalli matta 1 kamba 10 śrî-Râmanâtha-dêvara nandâdîvige-naivêdyakam biṭṭa bhûmi chandrârkkar uḷḷinam avara santânâbhivṛiddhi ||

Draupatige patiye Sîteya l
hôlisuv eggaḷada-Dharaṇi-bôyiti dhareyoḷ ।
hoḍehulla bisi pûḍisi ।
paḍedaḷu Tuṅgabhadra-madhyada moṛanaṃ ||

*antu Mataṅga-risihiy-âśrayavappa vaṭabyadalli Vanarâja-Râman emba Bôvanuṃ Dharaṇi-bôyitiyuṃ hoḍehullakke pandal mâḍi palaṃ . ..... tâ-bhaktiyaṃ mâḍi paritushṭarâgi kelavu-kâla Brahmara kaḷasôtpatti Tuṅgabhadre vuttara-gâmiyâgi baha sameyada nava-mâsaṃ neṛadu prasûta-kâlada mêre dappi bappa Tuṅgabhadreyaṃ kaṇḍu moṛana naḍavikki prasûte aha mahâ-satiyaṃ nôḍî Tuṅgabhadre hachu harivuduṃ â-hêtu dakshiṇa-Vâraṇâsi śrî-Râmanâta-dêvara dibya-kshêtramaṃ kaṇḍu kritâ-rtthar âda Sinda-kula-bhûpati Iśvara-Dêva Mâda-Dêva Maḷḷi-Dêva avara sthaḷa-vrittiyal âneya-harikâṛa gauḍugaḷa sthaḷa Chikka-Bêgûra Bâsûra-Bûveya-sâvanta Kôṭehâḷa Huḷḷeya-sâvanta Hiriya-Bêgûra Nâ-geya-Nâyaka yivaru mukhyavâgi Chikka-Bêgura sthaḷadalli arasugaḷu biṭṭa bhûmi Râmanâtha-dêvara nandâdîvige-naivêdyakke â-chandrârkkar uḷḷinaṃ saluttam ire || Gaṅgana-nâḍa nâḷ-prabhugaḷu Haḍavaḷa-Kâḷaiyya nâḍa-heggaḍe-Chauḍaiyya Sâvanta-Râmeya Hoysaṇa-Boppa-gauḍa Naḍigeya Chaṭṭi-gauḍa Koḷḷanamogheya Gaṅga-gauḍa yivaru-mukhyarappa samasta-nâḷ-prabugaḷ irdu śrî Râmanâtha-dêvara tri-kâla-pûje bhôga nandâdîvige nichcha-pañchâmṛita śrî-gandha okkuḷ-akki yiv ella naivêdya om-mâna tuppa Bhairavaṅge obbaḷ-akkiya naivêdya antu nichcha 5 baḷḷ-akkiya paḍi tuppa sal[lu]ta Chaitra-pavitra-parvvava yathôkta-vibhavadi yî-dharmmâ mâḷpudu || dêvara hû-dôṭava sâkuva mâlegâṛaṅge kamba 20 gadyâ 21 sama-chittanâgi pûjisuva pûjârige jîvita-gadyâṇa 2 kamba 10 । dêvara tri-kâla-bhôga-mâḍuva jagaḷekâṛaṅge gadyâ 2 kamba 10 saṅkhadavaṅge gadyâṇa haṇa 12 akhaṇḍita-nandâdîvige gâṇa 1 î-kshêtrada anushṭhâna-vâsigaḷige annâchchhâdaneya âraivudu khaṇḍa-sphuṭa-jîrṇṇôdhârava mâḍisuvudu varsham-prati soteya dhavaḷita mâḷpudu || i-mûṛu modaloḷage âru dharmmakke anukûlan âdâtane âchâryya âtana hêḷita kêḷidu naḍavuttav iralu sthânâbhivṛiddhi ahudu yî-dharmmava âraiyada gavuḍiṅgeüm arasiṅge mahâ-pâpa ||

intu ekkôṭi-tapôdhanaruṃ asaṅkhyâta-gaṇaṅgaḷuṃ mummaḍi-daṇḍaṅgaḷuṃ Pannichchhâsira Billa mû-nûrvvar enisida || svasti samasta-vastu-vistîrṇṇa sapta-sâgara-dig-vaḷeya-parivṛita-bhûtaḷa-khyâtaru śêsha-bhukta-śesha-nirmmâlyâdhipati-.... ḍêsaruṃ S'ivarâtri-kathânvita-S'iva-prasannaruṃ Drôṇa-nirmmita-vidita-bilu-viddekâṛaruṃ Karṇṇadhvaja-lâñchhana-lâñchhitaruṃ S'ivan osed Arjunaṅge kirâta-rûpu-vêśadiṃ Pâśupatâstramaṃ koṭṭa Kirâtânvayaruṃ êk-akshôhiṇi maḍiye êkasthara pañcha-daśa-akshôhiṇi maḍiye kareyalu paṭṭa kambada kâka-patâka-hastaruṃ esuvar-âditya-sauryyônnataruṃ kâḍ-âne-mallaruṃ kadana-prachaṇḍaruṃ saigôla-Pârttharuṃ gaja-byâghra-siṃha-bêṭekâṛaruṃ asa-hâya-sûraruṃ nôḍi tappad esuva kaṇṇ-ambinavaruṃ para-sainya-gaja-kêsarigaḷuṃ samasta-vikhyâtar appa ainûrvva-svâmigaḷu yikkida baisaṇige ettida tôraṇa .. kshapâḷakaruṃ abhîmâna-dhana-jîva-rakshitaruṃ neva-nôḍe-gaṇḍaruṃ aḍavi-bhaṇḍâraruṃ êkâṅga-vîraruṃ para-chakra-mallaruṃ sva-sameya-dharmma-pratipâḷaruṃ Kuṛuvada-Râmanâtha-dêvara labdha-vara-prasannaruṃ

śrîmat-sannuta-Kuṛuvada- ।
Râmaṅg ati-bhakti-yuktan ûrjjita-lakshmî- ।
râman ene Doḍḍavâḍada ।
Râmeya-sâmantan esedan ahita-Kṛitântaṃ ||

Doḍḍavâḍada Sômeya-sâvantana magana Râmeya-sâvanta । Hoysaṇa-bîḍina parama-viśvâsigaḷ appa Hannichchhâsira Billa mû-nûrvvaru mukhyar appa Hakkiya Sômeya-sâvanta âtana tamma Chandra-mauḷi avara makkaḷu Râmeya-sâvanta Masaṇeya-sâvanta Ambiga-nâyaka mottake mukhyar appa Sômeya-nâyaka sahitav âgi Chikka-Mottada ha ... gaḍana Keṛeya-nâyaka âtana tamma Kavaḍana Bammeya-nâyaka Hiriya-Mottada Kâḷeya-nâyaka Râjaya-nâyaka ant â-samasta-ambiga-nâyakaruṃ Bîḍina Bôva Chinnana Bamma-heggaḍe Maliga Bîḍina mukhyar appa sâvantaruṃ bôvaruṃ Eḍatoṛe-nâḍa Maṇḍali-nâḍa bôvaru mukhyar appa samasta-âlegolegaḷuṃ Banavase-nâḍa Pâṇḍya-nâḍa âle-

*From here, the composition of this inscription is very irregular.

golegaḷuṃ samasta-nâlku-nâḍa-bôvarum irddu Baḷḷeya Kuṛuvada Bêgûra biluv aḍike â-vûra ambiga-deṟeya Râmanâtha-dêvara nandâdîvige naivêdyakke biṭṭa dharmma â-chandrârkka-târam-baraṃ saluttam ire (*stops here*).

9

On a stone near the manṭapa of the main entrance, south of the same temple.

śrî | namas tuṅga-&c. ||

svasti vijayâbhyudaya-S'âlivâhana-śaka-varuśa 1479 neya Naḷa-saṃvatsara Mâgha-su 14 Guru .... śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Sadâśiva-Râya-mahârâyaru Vidyâna-gariyali sthira-sâmbrâjya-paṭṭa-yuktarâgi sukha-saṅkathâ-vinôdadalli dêva-brâhmaṇarige su-dharm-ma-yuktarâgi yî-Haṭṭaṇada-vêṇṭeyakke saluva Baḷe-nâḍ-oḷagaṇa Honnâḷi-sîmeya Tuṅgabhadrâ-madhya-sthalavâda Kuruvada Râmêśvara-dêvarigu .... da Âpastamba-sûtrada Yajuś-śâkheya śrî .. .. Jaya-Dêva mahâ ara ...... nâyakara aḷiya .... mahâ-arasugaḷu sûryya-grahaṇa-puṇya- ...... Brâhmaṇa-pûje abhishêka nayivêdya ...... nandâ-dîpti aṅga-raṅga-vayibhavakkâgi Keḷa-diya Sadâsiva-Râya-nâyakarige amara-mâgaṇiyâgi koṭṭa yî-Honnâḷi-sîmey-oḷagaṇa Kuṟuvada Râ-mêśvara-dêvarige prâku-taḷavârike bhûmi tettu bahattidda Kuṟuvada grâ 1 Morasagoṇḍanahaḷḷi grâ 1 Âragada-vênṭheyake saluva Sirigere-nâḍ-oḷagaṇa Hâranahaḷḷi-sthaḷakke saluva Eḍekopad-grâ 1 Kayive Sirigiripurada grâ 1 antu grâ 4 nu taḷavârikeyanu biḍisi sarvva-namasyavâgi samarpa pisideû | â-grâmagaḷa chatus-sîmey-oḷagâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavanu Kuṟuvada Râmêśvara-dêvarige samarpisideû (*usual final verses and phrases*) .... Yêchaṇa-daṇa .. ra makaḷu Sadâśiva-Râya .... lakaru śrî yî-śâsanava hoyidâta .. sâkhe .... śrî

10

At the same temple, near the mouth of the conduit by which the water used for bathing the image escapes.

namas tuṅga-&c. ||

dûshitâśêsha-daityêndrô bhîshaṇas sarppa-bhûshaṇaḥ |
saṅkhyânyânamra-gîrvvâṇa-kiṅkaraḥ pâtu S'aṅkaraḥ ||

svasti śrî pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivṛiddhi-pravar-ddhamânam â-chandrârkka-târam-baraṃ saluttam ire tat-pâda-padmôpajîvi || svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmanta vîra-Lakshmî-kântaṃ gôtra-pavitraṃ sujanaika-mitraṃ .. - janâdhâraṃ guṇa-gaṇâdhâraṃ kûre kû .... vairi-ghaṭa-sarppaṃ tappe-tappuvaṃ bigiden.. m oppuvaṃ pusiy-ambud-illa bhaya-lôbham illa kâmise Kâmaṃ sâhasôddâmaṃ nâmâdi-samasta-prasasti-sahitaṃ śrîmanu-mahâ-sâmanta-vana-gaja-kêsari Nâgayya-Nâyakaṃ suka-saṅkathâ-vinôdadiṃ Maṇḍali-sâyirada ...... ralu suka-saṅkatâ-vinôdadind iralu Châḷukya-Vikrama-kâlada 36 neya Khara-saṃvatsarada Vaisâka-suddha 1 Sômavâradandu .... guṇa-sampannaṃ nuḍidu matt-ennaṃ gôtra .... putraṃ bandhu-janak-âdhâraṃ ...... sakaḷa-jana-stutyaṃ dharmma (*the stone is broken*).

11

At the same place.

namas tuṅga-&c. ||

...... samasta-praśasti-sahitaṃ śrî...... Hoysaṇa-śrî-vîra-Nârasiṅga-Dêv-arasara ... rasamudra-dalu sthira-râjyaṃ ge...... hâ-maṇḍaḷêśvaraṃ mâvan-aṅkakâṟa .... Garuḍaṃ satyâ-Nârây-aṇanu sâ .... Chôḷa-kaṭaka-sûṟekâṟa gâyigôvaḷa sa ..... Manneyara-gaṇḍa râja-Nârâyaṇa Brâ......... Dêvara maga Gaṅga-Perumâḷe-Dêvaṃ sa .... Dôrasamudrake vijayaṃ geyidu ......

Hoḷeya-Honnura-nâḍalu su . . . . . . dali Sakha-varashada 1212 neya Sa. . . . Chaitra-suddha 10 Sôma-vâradandu Mo . . . . Râmanâtha-dêvara darusana mâḍi â-śrî. . . . . paḍige Koḷḷiganagaṭṭada vitti-yoḷage . . . . naḍuve Sâsaveyahaḷa-bhû . . . . ṭṭa bhûmi mattaḻu 1 yî-dharmmava . . . . davanu ananta-kâla-sukhadi . . . . śrî maṅgaḷa mahâ śrî

12

On a vîrakal to the north of the same temple.

śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-pravuḍa . . . . vartti Râmachandra-râjyôdayada-(yada) Sarbbadhâri. . . . S'râvaṇa-sudha-pañchamî-Sômavâradalu . . . . Râmanâtha-dêvara dibya-śrî-pâda-padmârâdhakarum appa . . . . yi-Dêvara maga Komme-Nâyaka Eḍavaṭeya Baḷḷere śrî-Kuṟuvada Râma-nâtha-dêvara dê . . stânad âchâryya Bayicharasa-dêvaru. . .bhûmi hû-dôṭada mundaṇa koṇanada . . vondu mattaru. .

13

At Ballês'vara (same hobli), on a stone in Dharaṇappa's field, south of the village.

. . . . . .vallaba mahârâjâdhirâja paramêśvarâ . . . .rasar Mârasatya pṛithuvî-râjyaṃ geyye Indra Banavâsi-pannichchâsiramuman âḷe Saka-varsham eḻnûṟa-tombatta eraḍaneya varsha pravarttise Mâḍi-ûra Bî . . . . hâḷa-goṇḍa . . . . tuṟugoḷoḷ sattu sarggam ê . . . . ida sale . . voge immattar maṇṇa koṭṭar irvva . . mêṟe | svasti śrî int î-dharmma . . . . . . rgge râja-mâna pannir-mmattagaḷ

14

At Kuruva (same hobli), on a stone in front of the Basava temple.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvara parama-bhaṭṭâ-rakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara râjyam uttarô-ttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam-baraṃ saluttam irc tat-pâda-padmôpajîvi || svasti Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâjaṃ Kôḷâḷa-pura-varêśvaraṃ Nandagiri-nâthaṃ mada-gajêndra-lâñchhanaṃ Padmâvatî-labdha-vara-prasâdaṃ mrigamadâmôdaṃ nanniya-Gaṅga jayad-uttaraṅga Rakkasa-Gaṅga śrîmat-Tribhuvanamalla-Gaṅga-Permmâḍi-Dêvaru sukha-saṅkathâ-vinôdadind âḷuttam ire || samadhigata-pañcha-mahâ-śabda mahâ-sâmanta vijeya-lakshmî-kântaṃ gôtra-pavitraṃ sujanaika-mitraṃ vandi-janâdhâraṃ guṇa-gaṇâdhâraṃ kûre kûrppaṃ vairi-ghaṭasarppaṃ tappe tappuvaṃ bigid entum oppuvaṃ nuḍidante gaṇḍaṃ machcharipara gaṇḍaṃ(n) êkâṅga-vîraṃ vîrâvatâraṃ marevuge kâvaṃ piridittu marevaṃ pusiy embud ollaṃ bhaya-lôbham illaṃ kâminî-Kâmaṃ sâhasôddâman iḍuvar-âdityaṃ daḷa-mukhâdityaṃ nuḍiy êka-vâkyaṃ Chôḷa-mâṇikyaṃ sâhasôttuṅgan aṇṇana-siṅga *vana-gaja-kêsari S'iva-pâda-śêkharaṃ nâmâdi-samasta-prasasti-sahita śrîman-mahâ-sâmantan Oṭṭighaṭṭiyaṇṇaṅgaḷ || Châḷukya-Vikrama-kâla 1 neya Naḷa-saṃvatsarada Chaitra-suddha 5 mî-Âdivâradandu Maṇḍali-sâyirada kampaṇaṃ Chîlûrubaḷḷe-mûvattaṟa pravishṭa bâḍa Kôṭepuradalu yêka-bhôgaṃ gâvuṇḍikeyaṃ sukhadind âḷuttam iralu vyatî-pâta-saṅkrântiyandu Nâgêśvara-dêvara pratishṭe mâḍida S'ivâlyada jîrṇna kalu-vesana mâḍisida Ku-ṟuvad-âchâryya Padmaśiva-dêvarige êka-bhôgasthav âgi sâvanta-Râmayya sarvva-mannaṇeyâgi kâlaṃ karchchi dharâ-pûrvvakam mâḍi biṭṭa datti â-dêvara nivêdyakke biṭṭa gadde kamma 5 â-dêvâlya-diṃ mûḍa dêvara nivêdyakke biṭṭa berddale mattar 2 pûjârigam atithi . abhyâgatarggaṃ biṭṭa berddale mattar 2 pâtraṃ pâḷâyigaṃ pâḍuvarggaṃ biṭṭa berddale mattar 5 saṅkhada . . . . vaṅge dêvargge patre darppaṇa . . . daṅge biṭṭa berddale mattar 1 . . . . . . dêvara nandâdivigege biṭṭa gâṇa 2 dêvara pura . . . . . . biṭṭa . . . . . (*usual final phrases and verse*) . . . . perggaḍe-Bîrayya

* So in the original

.... tayyanu perggaḍe-Baykayyanum perggaḍe ...... sênabôva-Chikaṇṇanuṃ int î-nâlvarum iḷdu dêvargge nivêdyakke biṭṭa matta 2 yint idaṃ tappade pratipâḷisuvar (m)int î-sâsanamaṃ bareda sênabôva Nârayaṇayya ‖ Kôṭehâḷa sâvanta-Râmaiyya Padmaśiva-dêvarige Nâgêśvara-dêvasthânava dhârâ-pûrvvakaṃ mâḍi koṭṭar î-sthânava kallu-vesana mâḍisidaru dêvarind alliya keṟeya kaṭṭisidaru â-dharmmava kaṇḍu prîtiy âgi tanna hesara Kêśava-dêvara pratishṭeya mâḍisida pûrvva-śâsanade biṭṭa bhûmivoḷagâgi .... Kôṭehâḷa badaga-deseya gottuga Siriyaṇakeṟeya mûḍa-gôḍiya .... Gaṅgana-gaḷeyalli 60 kamba keyya Nâgêśvara-dêvarige biṭṭa bhûmi .... chandrârkkar uḷḷinaṃ ‖

17

At the same village, on a stone near the dhvaja-stambha in front of the Balle Liṅgappa temple.

śrî-gurubhyô namaḥ ।

namas tuṅga-&c. ‖

Yâdava-vaṃśôdbhavav ent endaḍe ‖

dharey-atiśaya-bhâramumaṃ ।
pariharisalu Râma-Kṛishṇar udayisal oḍane ।
vara-vaṃśaṃ sandam iḷâ- ।
gurutara-vikhyâta-kîrtti .... dikaṃ ‖

alli samasta-bhû-vanitâ .... ‖

....doḍe ...... ।
.. n âdiy âda nṛipar embare Jayatugi-Dêvan âtmajaṃ ।
ballidan unnatôdayan udâtta-parâkraman atyudarggadind ।
arig agragaṇyan enal oppida kîrttig adhîśa Siṅghaṇaṃ ‖
biḍu nîṃ Kêraḷa ninna râjya-madamaṃ Hammîranê vîradiṃ ।
keḍa-bêḍ îgaḷu bandu kâṇ oḍeyanaṃ kappaṅgaḷaṃ bêgadiṃ ।
koḍu nîṃ Koṅkaṇa Chôḷa ninna balupiṃ nîṃ barppud ind âga .. ।
.... Kandara-Dêva ...... n enutaṃ dvârâdhipar sâruvar ‖
â-Kandârana taneyaṃ ।
svîkari . allina pagevar-ellara siriyaṃ ।
śrî-kânteg arasan âdaṃ ।
bhû-kâminig olida Râmachandra-mahîndraṃ ‖

svasti śrî pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvara parama-bhaṭṭârakaṃ Dvârâvatî-pura-varâdhîśvara Yâdava-kuḷa-kamaḷa-kaḷikâ-vikasana-bhâskara Mâḷava-râya-Madana-Triṇêtra Gûrjjara-râya-vâraṇâṅkuśa Teluṅga-râya-sthâpanâchâryya Hoyisaṇa-râya-sâmrâjya-lakshmî-haraṇa-pra-chaṇḍa-dôr-ddaṇḍa ari-râya-jagajhampa-kampaṇâchâryya śrî-Yâdava-Nârâyaṇa pravuḍha-pratâpa-chakravartti śrî-vîra-Râmachandra-Dêva tat-pâda-padmôpajîvi śrîman-mahâ-pradhânaṃ râya .. ḍa-nâtha kaḷigaḷ-aṅkusa S'rîdharana pratâpam ent endaḍe ‖

Dhârâdhîśasya Bhôjasya kîrttir êkâkinî satî ।
adya S'rîdhara-daṇḍêśa-kîrttiḥ sahacharî sakhî ‖

idu sakaḷa-vibudha-jana-saṃstûyamânânêka-nija-viśadatara-vara-guṇa-ratnâkaraṃ vairi-jana-Bhaira-vaṃ Yâdava-nṛipêndra-râjya-dhaurêya-dik-kuñjaraṃ kâminî-jana-manô-rañjanaṃ Mallikârjjuna-daṇḍa-nâthâmaḷa-yaśô-vârddhi-varddhana-sudhâkaraṃ sakaḷa-sâhityâkaraṃ châturyya-Chaturmmukhaṃ vidvajjana-sakhaṃ nikhiḷa-kaḷâtma ... gaḷ-aṅkusaṃ S'rîdharanâthan aḷiya.......... hâ-pradhânaṃ kaligaḷ-aṅkusaṃ .... daṇṇâyakara momma Lakumî-Dêvana pratâpav ent endaḍe ‖
*........ patita-mastakê lôchanê satru-nâ .... bhâgaṅgaḷoḷu chamatkṛiti .... traya

*As it is very much defaced, it has been found impossible to put this into verse.

.... piriyanoḷ puḷiva-hejjeyoḷ oppe Mahêndra-......... vand alli tôṟisidam .... maja bâṟpure Râya-râvutte .... agurvvinim hogaḷvar .... ra-daṇḍanâthanâ ||

dig-ibha-brâtadoḷ Indra-danti .. dhîśa-brâtadoḷ .....|
..... bdhigaḷoḷ pâl-gaḍal adri-saṅkuḷadoḷ Asvapnâdri dêvarkkaḷoḷ |
.... pempu-vaḍadirppam Yâdavâdhîsan-ô- |
lagadoḷ Lakshmaṇa-daṇḍanâtha meṟedam vairîbha-vajrâṅkusam ||

svasti śrî pṛithvî-vallabham mahârâjâdhirâjam Hoyisaṇa-vîra-Ballâḷa-Dêvaru Tuṅgabhadreya paśchima-tîradoḷu Jâḷevaḷeyalli tamma tande Nârasiṅga-Dêvana hesara liṅga-pratishṭheyam mâḍiy â-sthaḷavanu Mallikârjjuna-gurugaḷige ...... niyata-karamâgi dhârâ-pûrvvaka mâḍi naḍayuttire kâlântaram kara... tad-anantaram || svasti śrî Yâdava-Nârâyaṇam bhuja-baḷa prauḍha-pratâpa-chakravartti śrî-vîra .... jaya-râjyôdayada S'aka-varuśa- ... neya Byaya-saṃvachhchharad Âsvayija-ba 10 Guruvâradandu śrîman-mahâ-pradhânam râya-daṇḍa .... kaligaḷ-aṅkusa Viṭhala-daṇṇâyakara momma Lakuma-Dêva-daṇṇâyakaru Baḷḷapapaṭṭanadalu suka-saṅkathâ-vinôdadim râjyam ge .....(*stops here*).

18

At Chîlûru (same hobli), on a stone lying behind the Râmês'vara temple.

namas tuṅga-&c. ||

svasti śrîmtu Yâdava-Nârâ[ya]ṇam bhuja-[baḷa]-prauḍha-pratâpa-chakravartti śrî-vîra-Râya-Râmachandra-Dêvana vijaya-râjyôdayada S'aka-varsha 1207 neya Pârtthiva-saṃvatsarada Mâgha-ba 30 Sômavâradandu byatîpâtadandu svasti śrî râya-haḍepa Nârâyaṇam śrî-Brahma-Dêva-Nâykaru Chîlûra śrî-Paraśurâmêśvara-dêvariṅge dîpa-vartî sadha 108 naḍasuvantâgi koṭṭa bhûmi dêvara paśchima-bhâgada Beṇḍeyaghaṭṭadoḷage kamba 40 mattam aṟavaṭṭegeya dharmmake dêvara âgnêyada gôṭinalliy ondu mattaru 1 ke selavâgi aṟvaṭigeya nâlku-tiṅgaḷu sadha ko 5 bhattada ambakaḷava naḍasuvudu anupina-pravêśadoḷage â-chandrârkkam sadha tâ 1 n eltikoṇḍu aṟavaṭigeya nâlku-tiṅgaḷu ambakaḷavanum dêvarigevum Brâhmaṇarigevu viḷeyava naḍasuvantâgi Haruva-jîyaṅge vṛittiy âgi biṭṭa dharmma | Chîlûra ṭhâṇântaravâgiy iha vîra-parivâra â-vura Paraśurâmêśvara-dêvara nitya-paḍiya guggaḷa-dhûpak endu koṭṭa dharmma râhutaṅge mûṟu-tiṅgaḷiṅge tâ 2 kâl-âḷiṅge mûṟu-tiṅgaḷiṅge tâ 1 yî-mariyâdeyalli âr âdaḍam ṭhâṇântaravâgi yiddavaru yî-dharmmava nôḍi naḍasûdake biṭṭa dharmma | maṅgaḷa mahâ śrî

20

At Mâdanabhâvi (same hobli), on a stone to the south of the Mâdhavadêva temple.

śrî ôm namaś S'ivâya || namas tuṅga-&c. ||

bhû-chandrârkka-samîraṇânaḷa-viyat-tôyâtma-murttis sadâ
Pârvvatyâs sita-lôḷa-nêtra-sukhada-(t)traiḷôkya-śôbhâspadaḥ |
bhaktâbhîshṭa-phaḷa-pradas sura-gaṇa-prastutya-Siddhêśvaraḥ
pâyâd Îśvara-bhûmipâḷam amaḷam śrî-Sinda-vaṃśôdbhavam ||
jaḷanidhi-parivṛita-vasudhâ- |
taḷam ellaman atuḷa-vijaya-bhujadind oppal |
taḷedam mudadindam dôr- |
vvaḷa-chakrêśvaran enippa Siṃhaṇa-Râyam ||

svasti samasta-bhuvanâśraym śrî-pṛithvî-vallabham mahârâjâdhirâjam Yâdava-Nârâyaṇa pratâpa-chakravartti Siṃhaḷa-Dêvana vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-

târam-baraṃ saluttam ire || tat-pâda-padmôpajîvi Vaṅka-râvuta Banavase-pannichchhâsirad adhikâraṃ geyutt ire | tachchhiṃhaḷa-râjyâbhyudaya-kâraṇavâda Siṇḍânvayav ent ene |

Surasindhuge Bhava-saṅgaṃ |
dorevettire putran âdan âtana pesaraṃ |
Haran iṭṭan oldu Saindhava- |
varan end uragâdhirâja-rakshâ-sahitaṃ ||
Karahaḍame tanage neleyâg |
iral ahitaran alidu gelidu bhuja-baladindaṃ |
dhareg adhipan âdan end ur- |
vvare Sindhu-kulâvatâranaṃ sale pogaḷguṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Karahâṭa-pura-varâdhîśvaraṃ Mâḷachî-dêvî-labdha-vara-prasâdâsâdita-samasta-mahî-maṇḍaḷaṃ vijaya-Lakshmî-karṇṇa-kuṇḍaḷaṃ nîḷa-dhvaja-virâjamâna dâna-Kânîna mallaḷi-tûryya-nirgghôśaṇaṃ guṇa-ratna-bhûśaṇaṃ Sindhu-kuḷa-kamaḷa-mârttaṇḍaṃ vijaya-dôr-ddaṇḍaṃ Phaṇirâja-vaṃśa sujanâvataṃsaṃ byâghra-mṛiga-lâñchchhanaṃ viniyôga-kâñchanaṃ sauryya-pârâyaṇaṃ vairi-Nârâyaṇaṃ Karahaḍa-nâl-sâsiradoḷagâda anêka-dêśaṅgaḷan âḷdan âtana vaṃśadoḷu yanêkaru râjyaṃ geydar avaroḷû ||

piriyane negaḷda kali-Cha- |
ṭṭarasaṅgaṃ Lôkabarasigaṃ taneyaṃ Jô- |
garasaṃ tat-sutan ene Cha- |
ṭṭarasaṃ tân âḷdan eseye vasudhâ-taḷavaṃ ||

tad-vaṃśadoḷu ||

vonde-turugavaṃ pâysi |
sandaḷisida-vairi-balaman âjiyoḷ alid â- |
ṭand odavi tanna kiḷt ala- |
giṇḍaṃ sugi . . . . meṟedan â-Lakha-nṛipâḷaṃ ||
âtana tammaṃ bhuvana- |
khyâta-yaśaṃ Malli-Dêvan ene tad-anujan ud- |
dyôtitan Aiharasaṃ vasu- |
dhâ-taḷa-pati tat-tanûbhavaṃ Râyarasaṃ ||
tad-apatyan akhiḷa-lakshmî- |
sadanaṃ kadana-prachaṇḍan apramita-yaśaṃ |
vidaḷita-ripu-kuḷa-naḷinî- |
madavad-vêdaṇḍa-rûpan Îśvara-bhûpaṃ ||
adaṭiṃ śrî-Pâṇḍya-nṛipaṃ |
vidaḷita-ripu Malli-Dêvan ene Râyaṃ saṃ- |
mudadiṃ Vijaya-nṛipâḷakan |
udayisidar ttat-kumârakar bhûtaḷadoḷ ||
Sinda-kuḷâmbara-dyumaṇiyaṃ kali-Malli-nṛipâḷa-putranaṃ |
Mandara-dhairyyanaṃ vibudha-rakshakanaṃ . . . . vaṃśanaṃ |
. . Mukunda-pâda-yuga-paṅkaja-bhṛiṅganan î-jagaj-janaṃ |
. . . . poḍaviyoḷ i- . . . . ran udgha-puṇyanaṃ ||
giri-râjaṅg â-Girisute |
saradhige Siriv udayipante . . . . Dêvî- |
varan app Îśvara-bhûmî- |
śvaraṅge Sôvala-kumâriyuṃ Kâḷaleyuṃ ||

S'rikaṇṭhaṅgaṃ vara-Giri- |
jâ-kântege jâta-Kuvaran int Îsvara-bhû- |
mîkântaṅgaṃ Chaṭṭaleg |
âkaḷpa-sthâyi-Kêsavâkhya-kumâraṃ ||

antu poga .... neleyâg Îsvara-Dêvarasara nâḍugaḷ âvuv endaḍe || Yeḍavaṭṭa 70 .... râjyadoḷu Kumâravṛitti .. Kôṭehâḷa Chîlûru Maṇḍali .... Yeḍemale 70 Koḷḷigâ .. .. â-keṟe 12 maṇa .... Uchchaṅgi 30 mâtru-pakshav innûṟu ...... Sattaḷige ...... Nâgari-kha .... Jiḍḍuvaḷi .... Dêvarasaru ..... sukhadiṃ .... m ire tat-pâda .... Mallaya .... uchita .... dhareg ese................. ratnaṃ || .... â-Pârvvatiyaṃ sucharitradoḷ â-patibratadoḷ â-.. .... guṇavati enipaḷu || â-dampa-tigala pu .... puṭṭida ....sôdayan ûrjjita-mati mêdiniyoḷu .... Siṅgaṃ ||

...... Lakshmî-Nṛisiṃhâ ....n akhiḷa-kaḷâ ...... |
.... mantri .... śvara-narapati-san-mantri mantrajñanê Vâ- |
kpati .... Yôgandhara-vara-charitaṃ slâghya-sad-rûpanê Srî- |
patiy-oppaṃ bîran urvvî-taḷadoḷ adhiguṇôttuṅganê mantri-Siṅgaṃ ||
guṇavantar ssujanaika-pâtrar amaḷar .... grajâtânujar |
praṇutaudâryya-vivêka-satya-nidhigaḷ sad-râja-vidyâ-śirô- |
maṇigaḷ śrÎśvara-bhûmipâḷana suhrit-san-mantrigaḷ Râma-Lak- |
shmaṇar-ant oppire Siṅga-mantri-tiḷakaṃ śrî-Malligâmâtyanuṃ ||
tanag â-.... siṃhaṃ janakan anupamaṃ Sôma-daṇḍâdhinâthaṃ |
jananî prastutye .... guṇôttuṅgan î-mantri-Siṅgaṃ |
tanag-aṇṇaṃ śrÎśvarôrbbîpatiyoḷe .... trôdbhavaṃ saj- |
jana-mânyaṃ shishṭa-kalpadruman amama karaṃ dhanyan î-mantri-Mallaṇ ||

â-.............. pati-hita-dharmma-patni Siriyavvege bhâgyôpêta-suputra-kula-dîpakan enal agraja .... varushada 1144 neya Chitrabhânu-saṃvachchharad-Aśvayuja-śuddha 11 Vaḍḍavârad-andu śrîmatu Nelavittiy-aśêsha-mahâ-janaṅgaḷuṃ Beḷagavattiya mûliga Bomma-gavuḍa Mâla-gavu-ḍa ...... gavuḍanuṃ Koḍamogheya sahavâseya......vaḍeyaṅgaḷuṃ Biḍatûra Kêta-gavuḍa Onnâḷiya Bomma-gavuḍanuṃ Hattivûra Bîyama-gauḍanuṃ Mêdûra Kâḷa-gavuḍanuṃ int ivaru-mukhyavâda samasta-prabhu-gâvuṇḍagaḷa sanumatadiṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ Îsvara-Dêvarasarggaṃ heggaḍe-Liṅge ... yyaṅgaḷu .... bôgina ashṭa-bhô .... têjas-svâmya-prabhutva .... makkaḷu-makka .... â-chandrârkka-târam-baraṃ saluvant âgi .... â-sthaḷada Mallikâ .. na-dêvarige .... 4 basadige heggeṟe ..... kulu matta .... (*rest illegible*).

21

At Soraṭur (same hobli), on a vîrakal east of the Kallappa temple.

svasti Saka-nṛipa-kâlâtîta-saṃvatsara-sataṅgaḷ eṇṭanûṟ-aiyvatt-êḷaneya Vija ...... [Suvarṇṇavarsha] valla[bha] ṃpṛithvî-râjyaṃ geyye Banavâsi-pannirchchâsiravaṃ gaṇḍa .... Sântaran âḷuttire .. Malega ...... gad endu pala ...... sattu .... ge sanda

22

On a second vîrakal at the same place.

svasti Saka-nṛipa-kâḷâtîta-saṃvatsara-śataṅgaḷ eṇṭanûṟ-ayvatt-êḷaneya Vijaya-saṃvatsaraṃ pra-varttise S'uvarṇṇavarsha-Valla[bha]ṃ prithuvî-râjyaṃ geyye Banavâsi-pannirchchâsiramaṃ chalad-aṅka-Râmaṃ Sânta[ra] nelanan âḷuttire Raṭṭapaḷḷi Polaganu .... avara ...... sanda .. .. okkala .... sattu subha-gatige sandaṃ

23

On a third vîrakal at the same place.

svasti śrî Saka-kâlam eṇṭanûṟ-ayvatt-êḻaneya Vijayam emba varshaṃ pravarttise Suvarṇṇavarsha pṛithvî-râjyaṃ geyye Banavâsi-nâḍaṃ chhalad-aṅka-Râman Sântaran âḷe Raṭṭapaḷḷiya Polaganu .. .. .. palli .... Kunda-gâvuṇḍana munde nindu . .... Râṇigavallaṃ palaraṃ taḷt iṟidu sattu su-gatige sandaṃ avar-abbe Siriyakkaṃ kallaṃ nirisidaḷu ||

25

At Chikkayerehaḷḷi (same hobli), in the yard of the Râmêśvara temple.

ôṃ namaḥ S'ivâya | namas tuṅga-&c. ||

vṛitta || sômârkkânaḷa-mârutâmbara-dharâ-tôyâtma-rûpaṃ kaḷâ- |
dhâmâḷaṅkṛita-châru-jûṭan a-bhavaṃ śrî-Râmanâthaṃ sura- |
stôma-prastutan îge nâḷ-prabhuv enipp î-Kêta-gauḍaṅg iḷâ- |
prêmaṅg ûrjjita-dhârmmikaṅge padapiṃ dîrgghâyumaṃ śrîyumaṃ ||

paridhâvan-matsya-puchchhâhata-makara-karâsphâḷanâbhîḷa-nakra- |
sphuritôdyach-chhiṃśumâra-kramaṇa-samuditôchchaṇḍa-vâtâbhighâtôd- |
dhura-vîchî-śîkaraugha-sthagita-nikhiḷa-dig-maṇḍaḷaṃ rañjikuṃ bhâ- |
sura-Jambû-dvîpamaṃ suttiṟid akhiḷa-dharâbhôga-bhadraṃ samudraṃ ||

va || â-samudrada suttiṅg oḷagâda Jambû-dvîpada madhya-pradêśadoḷ ||

vṛi || sura-vidyâdhara-dampatî-prakaradiṃ chandrârkka-târâ-gaṇôt -|
kara-śôbhâñchita-mêkhaḷâ-vaḷayadiṃ sat-kâñchanôddîpta-ban- |
dhura-gôtrâchaḷad unnata-pratibheyiṃ kalpâṅghripârâma-vis- |
taradiṃ rañjipud ujvaḷôrjjita-yaśaś-śrî-sundaraṃ Mandaraṃ ||

kaṃ || â-Mandarakke dakshiṇa- |
bhû-maṇḍaḷam esevud alli Bharata-kshêtraṃ |
S'rî-maṇḍanam ene tôrkkuṃ |
Bhû-mâninig amardu nimirda Kuntaḷa-dêśaṃ ||
Kuntaḷa-dêśaṃ hasta-ta- |
ḷântaradol bhûmi kûrttu koṭṭant ire niś- |
chintadin âḷdidar akhiḷa-su- |
khaṃ tammoḷ baḷasi baḷaye Châḷukya-nṛipar ||

va || tad-anantaraṃ tad-anvaya-pravarttana-vyatyayadoḷ ||

vṛi || Kamaṭhâdhîśa-Phaṇîndra-dik-karigaḷ in tam-tamma kêḷî-viḷâ- |
sa-manaḥ-prîtiyoḷ irppud âyata-mahâ-bhû-bhâramaṃ tâḷvuva |
śramav êk int inibarggav âṃ taḷeyal in sâlvem dal embante dur- |
ddama-dôr-ddaṇḍade tâḷdidaṃ vasudheyaṃ .. .. ||

(10 *lines effaced*).

â-Beḷagavarttiy-arasugaḷ-anvayâvatârav ent endaḍe ||

vṛitta || âtata-kîrtti Mâcharasan âḷvan iḷâ-taḷamaṃ vibhûti-vett- |
âtana tamman unnata-bhujaṃ negaḷvaṃ sale Malli-Dêvan ud- |
dyôtita-vikramaṃ tad anujaṃ pesar-Aiharasaṃ tad-âtmajaṃ |
bhû-taḷa-sêvyan ûrjjita-guṇônnatiyiṃ kali Râya-bhûbhujaṃ ||

kaṃ || tad-apatyan akhiḷa-lakshmî- |
sadanaṃ kadana-prachaṇḍan apramita-yaśaṃ |
vidaḷita-ripu-kuḷa-naḷinî- |
madavad-vêdaṇḍa-rûpan Îśvara-bhûpaṃ ||
arasaṅka-karagasaṃ Sin- |
dara-dêvaṃ Mâḷatî-prasâdânvayan Î- |
śvara-maṇḍaḷêśa-tanayaṃ |
parârttha-nidhi Malli-Dêvan âḷdaṃ dhareyaṃ ||
â-nṛipa-tanayan udâraṃ |
mânita-mânyaṃ vinirjjitâhita-sainyaṃ |
sûnṛita-vachanaṃ dhareyoḷ |
tân enisal pempu-vettan Îśvara-bhûpaṃ ||

tat-pâda-padmôpajîvi nâḷ-prabhu Hattivûra Kêta-gâvuṇḍan-anvayâvatârav ent endaḍe ||

vṛitta || Banavase-nâḍa Baḷḷaveya-kampaṇad ûrjjita-lakshmîy embinaṃ |
janad anurâgadind esepu tôrppud agurvvina Hattivûru nan- |
dana-vana-râjiyiṃ baḷed aḷumbade tôṛuva gandha-śâḷiyind |
anupama-ramya-harmmya-tatiyind ati-sêvyam ad entu nôrppaḍaṃ ||

â-vûroḷ ||

vṛi || piriyaṃ sêvya-guṇaṅgaḷiṃ vibhavadind audâryyadiṃ dhairyyadiṃ |
piriyaṃ sanda-vivêkadiṃ vinayadiṃ dâkshiṇyadiṃ puṇyadiṃ |
piriyaṃ S'aṅkara-pâda-paṅkaja-namat-sad-bhaktiyiṃ yuktiyiṃ |
piriyaṃ Baisara-Dâsa-gauḍan esedaṃ viśvambharâ-bhâgadoḷ ||
â-vibhuvina kula-vadhu saṃ- |
bhâvite pati-hitey enippa pempiṃ negaḷdaḷ |
bhû-vaniteya suteyavol â- |
Sôvabe-gâvuṇḍi viśva-viśvambhareyoḷ ||
â-dampatigaḷa puṇyadi- |
n âdaṃ putraṃ praṇûta-budha-mitraṃ saṃ- |
pâdita-yaśô-vitânaṃ |
mêdiniyoḷ Kêta-gauṇḍan âhava-śauṇḍaṃ ||
meṛedu nija-bhaktiyiṃ kûr- |
tt eṛagisi tâṃ patiyan âtan-aṅgane guṇadiṃ |
neṛey aydey âda saypind |
Eṛeyabe-gâvuṇḍi putravatiy ene negaḷdaḷ ||
Kêtana tammaṃ bhuvana-vi- |
nûta-yaśaṃ Mâḷa-gauṇḍan uru-bhuja-daṇḍaṃ |
bhû-taḷadoḷu pesarvettaṃ |
nûtana-Ravi-tanayan enipa dânônnatiyiṃ ||
â-Mâḷa-gauṇḍan-aṅgane |
bhû-mâniniy-antir eseva vibhavada pempiṃ |
tâmarasa-vadane budha-chin- |
tâmaṇiy ene Mâḷa-gauṇḍiy esedaḷ dhareyoḷ ||
tat-taneyaṃ nija-kula-saṃ- |
patti-sudhâvârddhi-varddhanôdaya-chandraṃ |
vṛitta-bhujan enisi negaḷdan u- |
dâtta-yaśaṃ Hattivûra Dâsa-gavuṇḍaṃ ||

vṛi || guṇada baṇambe pempina tavarmmane satyada bittu sarvva-la |
kshaṇada nidhânav aṇmin-erevaṭṭ abhimânada râśi dharmmad oḷ- |
gaṇi nayad âkaram vibhavad ûrjjita-bhûmiy enal prabhutvad a- |
graṇi sale Hattivûr-eseva-Dâsa-gavuṇḍane dhanyan urvviyoḷ ||
âtana kânte chûru-vibhavônnate sêvya-guṇa-praṇûte vi- |
jñâta-kaḷâ-kaḷâpe su-charitra-vibhûshaṇe dâna-śîle vi- |
khyâta-patibrata-prabhuteyaṃ nere tâḷdi manônurâgadiṃ |
bhû-taḷadoḷ negaḷte-vaḍedaḷ pesar-Âchave-gauṇḍi santataṃ ||

ka || â-Dâsa-gavuṇḍaṅgaṃ |
mêdini-vikhyâtey Âchi-gauṇḍigav olavind |
âdaṃ magan akhiḷa-janâ- ||
hlâdakaraṃ Kêta . ... taṃ ||
śrî-Râmêśvara-pâda-paṅkaja-lasad-bhṛiṅgaṃ guṇôttuṅgan ur- |
vvî-râmânvita-Dâsan-agra-ta .... ṃ |
kshîrâmbhôdhi-gabhîran uttama-budhâdhâraṃ nutaṃ kîrtti-vi- |
stâraṃ nâḷ-prabhu Kêta-gauḍan e .... ||
âtata-kîrtti kîrtti-vanitâbhinutaṃ nuta-sêvya-sat-kaḷâ- |
nvîta-guṇaṃ guṇa-praṇuta-vandi-janam jana .... vi- |
khyâta-subandhu bandhu-vibhavâbharaṇaṃ raṇa-dhîran embud î- |
bhûtaḷav Âcha-gauṇḍiya tanûbhavanaṃ sale Kêta-gauṇḍanaṃ ||
sthiranê Mandara-dhairyyan âtma-hitanê śrî-Râmanâthârchchakaṃ |
dharaṇî-viśruta-sat-kaḷâ-chaturanê Brahmâgrajaṃ śântanê |
vara-Gaṅgâ-ramaṇî-priyaṃ nija-kula-prastutyanê sêvya-Bai- |
sara-vaṃśôdbhavan ûrjjita-prabhuteyoḷ prakhyâtanê Kêteyaṃ ||
para-vadhug âḷdavaṅge śaraṇârtthige vairige bêḷpavaṅg ivaṃ |
sura-sarid-âtmajaṃ Garuḍan abdhi Javaṃ Ravijâtan endu sach- |
charitanan âptanaṃ sthiranan oḷ-galiyaṃ pirid îva dâniyaṃ |
dhare pogaḷguṃ manô-mudade nâḷ-prabhuvaṃ sale Kêta-gauṇḍanaṃ ||

kaṃ || imb arid îvaṃ S'iva-pâ- |
dâmbuja-bhṛiṅgaṃ dayânvitaṃ dhîraṃ dhar- |
mmâmbudhi-chandran enippaṃ |
kiṃ bahunâ sakaḷa-guṇa-samêtaṃ Kêtaṃ ||

tad-anujaṃ ||

vinayame beḷa-geyi vidvaj- |
jana-santôshaṇame râśi satyame bitt end |
enisida maymeya pervveḷa- |
sina siriyiṃ Mâḷa-gauṇḍan esedaṃ dhareyoḷ ||
â-vibhuvin-anujan akhiḷa-ka- |
ḷâ-vibhava-viḷâsaṃ vinaya-viśruta-guṇa-sam- |
bhâvitan ene negaḷdaṃ sale |
bhû-vaḷayadoḷ amaḷa-kîrttig âṇmaṃ Barmmaṃ ||

vṛi || saṅgata-chakravâka-mithuna-stani châru-sarôja-vaktre san- |
maṅgaḷa-gâtre sach-charite mîna-sulôchane sad-gabhîre tâṃ |
Gaṅgeyavol samant esadu Gaṅgave-gauṇḍi negaḷte-vettaḷ ut- |
tuṅga-bhuja-pratâpa-nidhi Kêta-gavuṇḍana kânte santataṃ ||

mattaṃ ||

pati-hite tâne sach-charite tâne guṇânvite tâne sat-kalôr- |
jjita-mati tâne sêvya-vibhavônnate tâne vinûta-satya-saṃ- |
yute sale tân enal vinuta-Kêta-gavuṇḍana dharmma-patni tân |
atiśayav embinaṃ negaḷdaḷ uttame Kâḷave-gauṇḍi dhâtriyoḷ ||
vinutaṃ śrî-Hattiyûra prabhuv ene negaḷd î-Kêta-gauṇḍaṅge putrar |
jjana-sêvyaṃ Dâsa-gauṇḍaṃ tad-anujan esedaṃ Mâcha-gâvuṇḍan ant â- |
tana tammaṃ Chîya-gauṇḍaṃ tad-anujan atuḷaṃ Râman urvvi-lalâmaṃ |
vi .. .. budha-nidhi vasudhâ-viśrutaṃ Nâga-gauṇḍaṃ ||

alliya sthânapati ||

śrî .... |
.... gaṇan adhigatâgama-vidyâ- |
pâragan amaḷa-tapô-nidhi |
dhâriṇi .... ||
tad-apatyaṃ nuta-dharmma-kâryya-niratam sâhitya-vidyâ-viśâ- |
radan u .... vichâra-kô- |
vidan Echâmbikey-âtmajaṃ vinutan aty-audâryya-sampannan |
a .... śrî-Râmanâthârchchakaṃ ||

kaṃ || samanipud aihika-vibhavaṃ |
nimird esaguṃ kîrtti-vallî .... |
.... mant |
amardikkuṃ dharmma-tatparaṅg arid uṇṭê ||

endu dharmmaman abhivarṇṇisal â dharmmamane mukhyaṃ mâḍi || svasti śrîman-nâḷ-prabhu Hattivûra Kêta-gâvuṇḍan akhiḷa-bandhu-jana-parivṛitan âgirddu śrî-Râmanâtha-dêvara pûje-punaskârakkaṃ nandâ-dîvigegaṃ nitya-nivêdyakkaṃ Chaitra-pavitrakkaṃ mâṭa-kûṭakkaṃ khaṇḍa-sphuṭita-jirṇṇôddhârakkav aṅga-bhôga-raṅga-bhôgakav endu S'aka-varshada 1130 neya Vibhava-saṃvatsarada Kârttika-śu 15 Sômavâra-vyatîpâta-saṅkramaṇadandu heggeṟeya baḍagaṇa-kôḍiyalli mattar oṃ 1 vûriṃ paḍuvaṇa naḍu-kumbadalli moge mattar ondu 1 Aihanagaṭṭada keḷagaṇa yere mattar ondu 1 antu mûṟu-mattaraṃ dêvargge dhârâ-pûrvvakaṃ mâḍi koṭṭaru || keṟege Hiriyakeṟeya teṅkaṇa-kôḍiyal ere kamba ayvattu 50 Chikkanakeṟey-Aṇiyakoṇḍad oḷagaṇa baḍaga-deseya keṅgâḍu kamba 50 || antu keṟege mattar ondu || namas S'ivâya â-Hattivûra hola-sîmey entendaḍe mûḍalu Chaṭṭabey-âla teṅkalu Baḷḷegereya kôḍiya mattad-oḍavu haḍuvalu Bikkeyamoraḍiya teṅkaṇa-nêgila-kallu baḍagalu nêgila-kallu îśânyadalu Dugiya-Bammana koḷadindaṃ baḍagalu Honnâvareya koḷa mêre ||

kaṃ || virachisidan oppe Lakshmî- |
dhara-tanayaṃ Râma-dêvan î-śâsanamaṃ |
baredaṃ Padumarasaṃ kaṇ- |
ḍarisidan idan Attiyôjan ûrjjitavâgal ||

(usual final verse).

śrî-Râmanâtha śaraṇu śrîman-mahâ-pradhânaṃ Tûḍapiḷḷe-daṇṇâyakanu suṅkada heggaḍe Virupayya-Nâkayyaṅgaḷu sahitav âgirddu śrî-Râmanâtha-dêvarige bitta gâṇa 1 hatt-ettina-vakkalu-deṟe suṅka vondu huḍuṅke-deṟe sahitay anituvaṃ biṭṭaru ||

26

On a vîrakal in the enclosure of the same temple.

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Sinda-Gôvinda sitagara-gaṇḍa Pâtâḷa-chakravartti araśaṅkakaragasa birudar-aṅkuśa maleya tottaḷe-duḷiva Malaparoḷu gaṇḍa kadana-prachaṇḍa Nissaṅka-malla

subhaṭar-âditya mûrtti-Nârâyaṇaṃ Mâḷachî-dêviyara vara-putranuṃ Kêsava-dêvara dibya-śrî-pâda-padmârâdhakanum appa Îśvara-Dêvarasaru Beḷagavarttiya nelavîḍinoḷ irddu Eḍavaṭṭe Baḷḷave Muduvale mû 30 Narivaḷige 40 sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttire Saka-varshada 1093 Nandana-saṃvatsarada Mâgha-su 14 Â Sântaḷigeya arasu Siṅgi-Dêvanu dhâḷiyâgi bandu Hattivûran iṛidu danavaṃ koṇḍu hôhalli Dâsa-gaûḍa (*stops here*).

27

On another vîrakal at the same place.

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Yîśvara-Dêvarasaru Beḷagavattiya nelevîḍinoḷ irddu Banavase-nâḍa Baḷḷaveya Eḍavaṭṭe-nâḍu Muduvalla 30 Narivaḷige 40 sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire yire || Saka-varuśada 1093 Nandana-saṃvatsarada 14 Â Sâ[n]taḷigeya-nâḍa arasu Siṅgi-Dêvanu dhâḷi-mârggadiṃ bandu Hattivûra Soraṭṭûran iṛidu tuṛuvaṃ koṇḍu hôhali Mattala-Dâsayana maga Chîlaya | Mattala-Mallayana maga Kêtayanu yint ivaru aṇṇa-tammandiru kaṇḍu heṛahiṅgade parid eydi tâgi taḷt-iṛid echchu Javan okilikidante palabaraṃ kondu billa daṇḍegoṇḍu ghêṇa kittu kudureyaṃ tividu tuṛuvaṃ hintiki sura-lôka-prâptar âdaru || and ent endaḍe Chîlayaṅgaṃ Beḷavu-gavuḍige huṭṭikk udiysida suputra-kula-dîpakanu gôtra-chintâmaṇiyum appa Mattala-Dâseyanu nilsida bîra-gala ||

jitêna labhyatê &c. ||

28

On a third vîrakal at the same place.

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru Beḷagavattiya nelevîḍinoḷu yirddu Eḍavaṭṭe Baḷḷave Muduvalla 30 Narivaḷige 40 yint ivan âḷutta sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyutta ire Saka-varisada 1118 Piṅgaḷa-saṃvatsarada Vaisâkha-su 10 Adivâradandu Vummâ-Dêvi Kavuḍi-voḷey-alli bîḍa biṭṭu dhâḷi-mârggadiṃ Beḷagavattige bandu kâdi keṭṭu hôgutta Kattagiyall idda jîva-danavaṃ koṇḍu-hôhâga nâḍavaru huyyalâgi haridu bavaravaṃ hiḍidalli matt alli Malayana maga Chîlayanu kûḍe haridu heṛahiṅgade Hattivûra Mûḍaṇameyya Voḍḍanakeṛeya keḷage tâgi taḷt-iṛidu Javan okilikidante palabaraṃ kondu bilaṃ daṇḍegoṇḍu ghêṇa kittu kudureya tividu sura-lôka-prâptan âda || ad'ent endaḍe Chîlayaṅgaṃ Mallave-gavuḍigaṃ huṭi vudayisda suputra-kula-dîpakanu gôtra-chintâmaṇiyuv appa Bîrayanu nilsidaṃ bîra-gala ||

29

At the bottom of the pillar of the raṅga-manṭapa of the same temple.

namas tuṅga-&c. ||

svasti śrî Sa[ka]varsha 1215 neya Vijaya-saṃvatsarada Pushya-su 1 Sômavâradandu ... śrî-Yâdava-Nârâyaṇaṃ bhuja-baḷa.... (2 *lines gone*) rasaru vijaya-râjyôdayaṃ geyyutt........ śrî-Râmanâtha-dêvara dêvâlyada jîrnnôddhârada dharmmakke â-dêvara pradishṭe .... nâḍa suṅkavanu sarvva-mânyavâgi .... biṭṭa dharmmakkè (*usual final phrases*).

30

On a vîrakal in the field north of the same temple.

(*The top portion is gone*) svasti śrimaṃ Satyâśra[ya] pṛithuvî-vallabha mahârâjâdhirâja paramêsvara bhaṭṭârakâ .. kaḷi-Vikramâditya pṛithuvî-râjyaṃ koye Vallavarasarâ vesadoḷ osedaḍ andu tatu â-kaḷi-gaḷân kolvaḷi pêrâḷdanaṃ sandar Magusadi .. ara paḍe ...... mâytu .... voḷaduda Magusadiyâ-Mâdagaḷu ... koṭṭane .... n iṛidu sarggâlaya (*rest effaced*).

34*

At Dâsarahaṭṭi (same hobli), on a copper plate belonging to Niṅgappa, son of Samerâyara Gauḍa-Raṅgappa.

*Tasibanivritta-padhavê gati || Kaluke-Râṅgâsôvi-padhavê gati || Haṭṭi-Râṅgâsômi-padhavê gati || râjêsrî Hirê-Hanumapana makkat Tula-Hanumapana makka Yimmaḍi-Hanumapana makkana komârâ kKeṅgapana makka yirttaghe Basavapa-âidha Basava-komararu ||

namas tuṅga &c. ||

śrîman mamatta sosta śrîman-mama .. śrî-jayâ-Sâlivâhana-śaka-varuśa †1399 varaśâ Plavaṅga-nâma-saṃcharada Paluguṇa-su 12 S'nivarâdalu || Dâsarahaṭṭi-Raṅgasvâmi shuhi yêḷu-gûḍinali kaḷad ôḍi vaḷa-gaṇahuttada vaḷage yidda Raṅgasvâmi vudhupalaradhu S'anivârada parva-kâladalli mûvattu-ghaḷigeya-lu Râmachandhrim embali Kaḷali murkadoḷage huṭṭidantha Raṅgasvâmiya sêvige vuḍumaḍi Samêrâya Timmapanu Dâsarahaṭṭi Râṅgapa Guttiyapaligu Haṭṭi-Raṅgasvâmiya Samerâyatanavu namma nayanu hêḷi tirisikoḍabêku endu hêḷi-koṇḍalli avaru richarâvuḍiralli nim-maneya higaḍadeverâdhu nîvu nîvu yittaṇḍadavaru kûḍi dêvara munde pâvaḍha-mâḍidhalladhe verâdhu yendu yibbarigu hêḷi yidarava-ḷage geddavarige Samêrâyatana koḍabêku yendu .. yî-kaṭṭu mâḍisi nivu summane hôgakêligadhu nîvu nîvu yittaṇḍa kûḍi vabba-vabbana hoṇe koṭu sôtavarige ga 100 geddavarige 50 1 yî-rîtiyalu hoṇe koṭu hôgabêku yendu hêḷidalli â-mâtige Dâsarahaṭṭi Samêrâya-Raṅgappage Nêmatti Vujanî-Gauḍa hoṇi Vuḍumaḍḍi Samêrâya-Timmapage tâne Vîri-Gauḍa Timmapanu hoṇi yî-rîtiyalu hoṇi koṭṭu bandu Haṭṭi-Râṅgappana guḍi munde Tirumali-Dâsaiyana śirâga-pâvaḍa mâḍidalli dhintattakke pavaḍage dhare sariy endu vayidha-mâḍidalli dhirnnartakke pavaḍa gedditu || pavaḍakke kûḍida janarannu yalla samastaru kûḍidâga manige hôdaru râ || gâḷavaru vichâra mâḍidalli sôtavar yâru geddavaru yâru yendu kêḷidalli kaṇḍanthâvaru dêvaru Dâsarahaṭṭi Samêraya-Raṅgappanu geddanu Vuḍumaḍḍi Tippappanu sôtanu yendu hêḷidaru vaḷittu nîvu âḍida-prakârakke namma haṇa (*back*) vannu koḍi endu kêḷidalli avarige tamma tamma haṇavanu verasidaru | dêvaru nimage vandu arike mâḍikkoḷḷuttêne nanagû yêḷu-nûru maṭṭige karchu bittu yidakke dêvara daya harâdu nanage vandu grâmavannu pâlisabêku yendu kêḷikoṇḍalli avarige vaḷḷittu yendu Dâsarahaṭṭiy emba grâmavanu hâkikoṭṭaru yî-grâmavannu kâla-kâlakke ga 50 ke rukka yidhikke yidannu nînu ninna janaû saha vuṇḍu-baruvadu yandu hêḷidaru || ninna mani marri grâma mâḍikoṇḍu anubhavisi-kombudu Dâsara-haṭṭi Samêrâya-Raṅgapanu dêvaru namma .. .. namage vandu .. .. bêku yendu râ || gaḷige (*here follow details of gift.*) vandu-kaṇḍugada prakârâ appaṇekoṭṭaru || Dâsarahaṭṭi Samêrâya-Raṅgap-page Samêrâya-Kanaḍana râjyada vivara Maḷênahaḷḷi-sîme Sîmogge-śîme Yikkêri-sîme Beḷagutti-sîme .. yindhanu yi-Raṅgappanu anubhavisabêku yendu .... koṭṭa tâmbrada śâsana sahi || Dâsarahaṭṭi Samêrâya-Raṅgappa mâḍida pavaḍa mânya 1 nu bandhutâ Raṅgappa .... ru .... pakkavu saha koṭṭaru || yidakke sâkshi || (*here follow names of witnesses*).

35

At Beḷagutti (Belagutti hobli), on a vîrakal to the west of the Siddhêśvara temple.

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam i.. 1109 neya Plavaṅga-saṃvatsarada Kârttika-bahuḷa-amâvâsye-Sômavâradandu ||

vṛitta || Chaṭṭa-nṛipâḷakaṃ berasu Pâṇḍyanum ôvade Nêlivarttiyaṃ |
toṭṭane pâydu jîva-dhanam ellaman âgaḷe koṇḍu pôge benn- |
aṭṭi teraḷchi taḷt iṛidu pervvaḍeyaṃ turuvaṃ magurchchi tâṃ |
Chaṭṭeya-Nâyakaṃ paḍedu mechchi[si]daṃ sura-kanneyarkkaḷa ||

*The orthography of this inscription is very bad, and it is expressed in a very corrupt and illiterate manner.

†1399 = Durmmukhi; Plavaṅga = 1349.

Malla-nripâḷakaṃ besase perggaḍe-Mallana putran âjiyoḷ |
tallaḷav appinaṃ pagege saṟṟ-ene kiḷt alagiṃ turaṅgamaṃ |
bill-aṇiyaṃ karuḷt iṟidu chechcharav â-tuṟuvam magurchchi tân |
illade Chikk-Chaṭṭan amarâṅganeyarkkaḷoḷ oldu kûḍidaṃ ||
kaṇḍadoḷ iṇḍiyâḍi bisu-nettaroḷ ôkuḷikûḷiyâḍi pechchi mâr- |
koṇḍodan echcha pûṇigara paṇḍaleyaṃ poḍe-senḍan âḍid-og- |
gaṇḍan ivan dal end êṃ posa-muttina sêseyan ikki kûḍe kai- |
koṇḍ oḍan oydar achcharasiyar kkali-Chaṭṭanan âji-raṅgadoḷ ||
nachchi pored âḷdanaṃ sale |
mechchisi tuṟuvaṃ magurchchi mârppaḍeyaṃ talt |
achch iṟida .. .. puraṅgaḷan |
orchchatamaṃ koṇḍan alte nâyaka-Chaṭṭaṃ ||

svasti śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaruṃ Kanna-Gâvuṇḍana Bomma-Gâvuṇḍanuṃ Haḷḷiya Mâra-Gâvuṇḍanuṃ Gañjiya Mâka-Gâvuṇḍanuṃ Ubbaravâniya-sthaḷada gadde kamma 1 ra Hosageṟeyoḷage .. kuri-kamma 25 alli navaṇe kamma 50 Chaṭṭaya-Nâyakana makkaḷu makkaḷu varaṃ salisuvaru (*usual final phrases*).

37

On a third vîrakal at the same place.

śrî-Gôvindâya namaḥ || svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru Beḷagavarttiyoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire S'aka-varshada 1118 neya Naḷa-saṃvatsara-Chaitra-bahuḷa-êkâdasî-Sômavâradandu ||

kaṃ || toṭṭ enal Ummâ-Bâyiya |
kaṭṭ-âḷgaḷ kudure-verasu tuṟugoḷe keṭṭ â- |
Gaṭṭeya-Nâyakan uṟad iṟid |
oṭṭajeyind ânt avaṃ maguḷchidan âgaḷ ||
vṛitta || Boppâ-Dêvi-samêtav irddu besasal Malla-kshamâpâḷan int |
oppam-bett idir-ânta-vairi-balamaṃ beṅkoṇḍu tîbrâsiyiṃ |
topp end ôvade poydan aṅgarikaroḷ ballâḷ karaṃ Gaṭṭeyaṃ |
bâpp end î-dhare baṇṇisalke paḍedaṃ svarggâpavarggaṅgaḷaṃ ||
bharadiṃ Malleya-Nâyaka-priya-sutaṃ Gaṭṭayyan ugrâjiyoḷ |
turagaṃ muttidoḍ ikki tat-turagamaṃ ball-âḷgaḷaṃ khaḍgadiṃ |
karuḷuṃ kaṇḍamum âli-sûsuvinegaṃ śrî-Raṅga Gôvind enutt |
uru-têjaṃ paded apsarô-gaṇa-yutaṃ Vaikuṇṭhamaṃ pordidaṃ ||

intu kâdi palaraṃ kondu tuṟuvam magurchchiy aṅgarika Malleya-Nâyaka Mâcheya-Nâyakara magaṃ Gaṭṭeya-Nâyaka sura-lôka-prâptan âda || śrîmat-Malli-Dêvarasaru samasta-pradhânaruṃ mûliga-Bamma-Gâvuṇḍanuṃ sahitavâgirddu Gaṭṭeya-Nâyakan-âḷutanakke mechchiy Ubbaramâniyalu gadde kamba 10 Sôvabarasiya-keṟeya keḷa beddale kamba 20 salisuvar ||

38

On a fourth vîrakal at the same place.

namaḥ S'ivâya || svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru Beḷagavatiyoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ-geyyuttm ire S'aka-varshada 1118 neya Naḷa-saṃvatsarada Vaiśâkha-suddha-paurṇṇamî-Vaḍḍavâradandu ||

kaṃ || Ummâ-Bâyiya dhâḷiy ad |
ommeye kavi-tandoḍ eydi saṅgarad eḍeyoḷ |
vummaḷiy appinav ari-balav |
ammi kaṟuḷt iṟidan uṟade nâyaka-Mailaṃ ||
vṛi || toḍe kaḍiy-ôpinaṃ bariy eraḷ-kelan ommeye chekke-vôpinaṃ |
naḍu biḷe-vôpinaṃ tale kaṇakkenal âgaḷ uruḷdu pôpinaṃ |
toḍardaran ôvade aṅgaruka-Maileya-Nâyakan âtma-khaḍgadiṃ |
kaḍu-gali poydu-voyd irade mechchisidaṃ sura-kanneyarkkaḷaṃ ||
bhâsura-kîrtti-vett eseva Malla-nṛipâḷakan-aṅgarakkan â- |
Kêsava-Nâyaka-priya-sutaṃ kali-Maileyan âtma-khaḍgadind |
âsurav appinaṃ ripu-turaṅga-balaṅgaḷan ikki gellavaṃ |
sâsigan oḷpu-vett amara-kâminiyarkkaḷoḷ oldu kûḍidaṃ ||

va || antu kâdi palaraṃ kondu tuṟuvaṃ maguḷchi sura-lôka-prâptan âda || S'ivâya namaḥ || Siddhêśvarâya namaḥ ||

40

On a sixth vîrakal at the same place.

. . . . . svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru Be. . . sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire S'aka-varshada 1118 neya Na . . . . Vaiśâkha-suddha-pûrṇṇami-Vaḍḍavâradandu ||

kaṃ || bharadind Ummâ-Bâyiya |
tu . . . . dhanamamaṃ pôgal |
parid echchu Jêḍar-Appaṃ |
tuṟuvaṃ pint-ikki kâdidaṃ tat-kshaṇadoḷ ||
. . ṟad idirâda pûṇigara paṇ-daleyaṃ paṟiy echchu tûḷdi tat- |
taṟed aṟidâ . . . . . raṅga-balamamaṃ kali kiḷt alaginde sêneyaṃ |
paṟivaṟiyappinaṃ tavisi Jêḍara . . . . . . meyan-Appugaṃ baḷald |
oṟagi surâṅgaṇâ-janada tôḷoḷ avaṃ sura-lôkav eydidaṃ ||
Appan ivaṃ parârttha-nidhiy appan ivaṃ kali dâni kûrmmeyind |
appan ivaṃ parâṅgane . . . . . . sucharitra-guṇa-praṇûtan int |
appan âvan end eseva Jêḍara-Sômeyan-Appanaṃ . . . . |
. . ppi tand oydav achcharasiyarkkaḷ id êṃ sura-lôka-sêvyanô ||

intu kâdi palaraṃ . . . . tuṟuvaṃ magurchchi Jêḍara-Sômeyana magan Appugaṃ sura-lôka-prâptan âdaṃ ||

41

On a seventh vîrakal at the same place.

ôṃ namaḥ S'ivâya || svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvara śrîmad-Îśvara-Dêvarasaru Beḷagavarttiyoḷu . . . . râjyaṃ geyyuttav iral ondu-divasaṃ. . . . . . Malla-Seṭṭiya magaṃ Kâḷeyaṃ S'aka-varshada 1137 neya Yuva-saṃvatsarada Âśvayuja-ba 10 Sômavâradandu ||

kâḷegadoḷ Îśvara-kshiti- |
pâḷaṃ besasalke paridu . . . . la |
Kâḷanavol aḷurdu Kâḷaṃ |
bâḷiṃ taṟid uṟade kondu sarggakk ogedaṃ ||

paredam irddud ettalum ne- |
ttara ponal ant okku karu .. sûpida-khandam |
.... |
.. adbhutav âytu Kâlan-irid-âhavadol ||

antu kâdi ...... palaram kondu sura-lôka-prâptan âdam ||

42

On an eighth vîrakal at the same place.

ôm namah S'ivâya ||

Sinda-kulâmbara-dyumaniyam kali-Malla-nripâla-putranam |
Mandara-dhairyyanam vibudha-rakshakanam Phanirâja-vamśanam |
.... Mukunda-pada-pankaja-bhringanan î-jagaj-janam |
kundade .... ||

.... Îśvara-Dêvarasaru ...... Belagavattiyam .... dânam padeda .... Belagavatti-kôteyan.. ...tad-balam patti ...... olapokka ...... idir ântu katida ......kondu ...... (*rest effaced*).

43

On a vîrakal to the east of the same temple.

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham Yâdava-Nârâyanam pratâpa-chakravartti Simhala-Dêvara vijaya-râjyav â-chandrârkka-târam-baram saluttam ire || tat-pâda-padmôpajîvi Honna-Bammi-Setti Banavase-nâda mêlâlikey-adhikâram mâdutt ire ||

arasanka-karagasam Sin- |
dara dêvam Mâlachî-prasâdânvayan Î- |
śvara-mandalêśa-tanayam |
parârttha-nidhi Kêśanôrvvipâlam negaldam ||

svasti samasta-praśasti-sahitam śrîmanu mandalêśvaram Kêsava-Dêvarasaru Belagavattiyolu sukhadim râjyam geyyutt iral ondu-devasam Honna-Bammi-S'ettiya mêle nadedu Sôvi-dêvana Bammanam besase S'aka-varshada 1154 neya Khara-samvatsa[ra]da Phâlguna .. Âdivâradandu

munisindam Honna-Bammam nija-turaga-dalam sûdi sênâ-samûham |
ghana-ghôshan-gondu nûnkalk atula-bhuja-balam Kêśavôrvvîśan-âjñâ- |
panadim tân êri mârânt-ari-balav anitam poydu kond ikki Sôy-dê- |
vana tammam Bamman old achchara-ganikeyarol kûdi svarggakke sandam ||

antu kâdi talt iridu palaram kondu sura-lôka-prâptan âdam || ôm namaś S'ivâya ||

44

On another vîrakal at the same place.

svasti samasta-bhuvanâśraya śrî-prithvî-vallabham mahârâjâdhirâjam Yâdava-Nârâyanam bhuja-bala-pra ...... chakravartti Simhala-Dêvara vijaya-râjyam â-chandra-târam saluttire tat-pâda-padmôpajîvi Mâyi-Dêva-dannâyakaru Banavase-nâda mêlâlikey-adhikâram mâdutt ire ||

Sinda-kulâmbara-dyumaniyam kali-Malla-nripâla-putranam |
Mandara-dhairyyanam vibudha-rakshakanam Phanirâja-vamśanam |
sanda-Mukunda-pâda[....]-pankaja-bhringanan î-jagaj-janam |
kundade bannikum dhareyol Îśvara-Dêvanan udgha-punyanam ||

svasti samasta-praśasti-sahitaṃ śrîmanu mahâ-maṇḍaḷêśvara .... Îśvara-Dêvarasaru .... sukhadi râjyaṃ geyutt iral ondu-divasaṃ ....ka-varshada 1137 neya Yuva-saṃvatsarada .... Bṛihaspativâradandu ||

vṛi || ....sâyyan adaṭaṃ dhâḷiṭṭu .. jayaṃ |
bittaṃ dôr-vva .. . .. danamaṃ band ikki tat-sêneyaṃ |
.... âgaḷe tâgi kâdi palaraṃ bennaṭṭi taḷt irddu tûḷd |
aṭṭuttaṃ tavekoṇḍu vâji-sahitaṃ pokkaṃ surâvâsamaṃ ||

.. ..galiy ubhaya-bala mechchalu tûḷd iṛidu .... poydatâ .... pâḍi .... lachchanav enipa Murâri-Sôya .... || sûsida-Sindav okka .... taḍedu tuḷdu ...... antu tâgi kâdi taḷt iṛidu palaraṃ kondu sura-lôka-prâptan âdaṃ || .... Îśvara-Dêvaru ..koṭṭa .... Beḷagavarttiyalu gadde kamba 31 beḷdale kambavaṃ .... âtanu .... . Tammayya biṭṭaṃ gaḷde makkaḷu-makkaḷu-varaṃ salisuvaru || namaś S'ivâya ||

45

On a stone near the southern wall of the same temple.

namas tunga-&c. ||

vṛi || Kamaṭhâdhîśa-Phaṇîndra-dik-karigaḷ in tamtamma-kêḷi-viḷâ- |
sa-manaḥ-prîtiyoḷ irppud âyata-mahâ-bhû-bhâravaṃ tâḷduva- |
śramav êk int ini .. n taḷeyal i . sâlven dal embante dur- |
ddama-dôr-ddaṇḍade tâḷdidaṃ vasudheyaṃ Ballâḷa-bhûpâḷakaṃ ||

kaṃ || Ratigaṃ Bhâratigav Arun- |
dhatigaṃ migil enipa rûpu-châturyya-pati- |
brata-guṇadin oppe mahimâ- |
nvite Padumala-Dêviy agra-mahishiy enippaḷ ||

tat-pâda-padmôpajîvi Tûdapiḷḷe-daṇṇâyakaru Beḷagavarttiya nâḍ-adhikâraṃ geyyutam ire ||

todaḷ illad onde nuḍi lô- |
bhadoḷ ondada manam eḍambaḍ illada charitaṃ |
madav illada sampadav emb |
idu sâjaṃ Tûdapiḷḷe-daṇḍâdhipanoḷ ||

â-Beḷagavarttiya manneyar-anvayav entene ||

â-nṛipan udâra-charitaṃ |
mânita-mânyaṃ vinirjjitâhita-sainyaṃ |
sûnṛita-vachanaṃ dhareyoḷ |
tân enisal pempu-vettan Îśvara-bhûpaṃ ||

arasanka-karagasaṃ Sin- |
dara dêvaṃ Mâḷatî-prasâdânvayan Î- |
śvara-maṇḍaḷêśa-tanayaṃ |
parârttha-nidhi Malli-Dêvan âḷdaṃ dhareyaṃ ||

tad-apatyan akhiḷa-lakshmî- |
sadanaṃ kadana-prachaṇḍan apramita-yaśaṃ |
vidaḷita-ripu-kuḷa-naḷinî- |
madavad-vêdaṇḍa-rûpan Îśvara-bhûpaṃ ||

tat-pâda-padmôpajîvi ||

Kaṇṇa-Gavuṇḍana tanayaṃ ।
sannuta-mati Kâḷa-Gauṇḍan âtana putraṃ ।
mun negaḷdar inn ir âr enal ।
unnata-vibhu Bamma-Gauṇḍan esedaṃ dhareyoḷ ॥
para-hitan endu sach-charitan endu dayâparan endu saj-janôt- ।
kara-parirakshaṇa-praṇayan end uditôdita-bhâgyan endu su- ।
sthira-mati Siddhanâtha-charaṇâmbuja . . . . vi- ।
staradoḷe varṇṇikuṃ Beḷagavarttiya mûliga Bamma-Gauṇ . . . . ॥

. . . . guṇa-sampannan appa Malli-Gauḍanu ॥

tat-tanayaṃ sakaḷa . . . . ।
. . . . saujanya-vibhava-ratnâkaran a- ।
tyuttaman enipaṃ dhareyoḷ ।
vṛitta-bhujaṃ Kâma-Gauṇḍan âhava-śauṇḍaṃ ॥

svasti śrîman-mahâ-maṇḍaḷêsvaraṃ Îśvara-Dêvarasaruṃ tamma mâva Nallamarasanum alliya gauḍugaḷum irddu S'aka-varshada 1097 neya Manmatha-saṃvatsarada Vaiśâkha-śuddha 11 Bṛihaspativâra-vyatîpâtadandu Hosageṟeya keḷagaṇa-bhûmiyaṃ pratyêkaṃ kamba 30 tamma Brahmapuriya 22 Brâhmaṇara kâlaṃ karchchi dhârâ-pûrvvkaṃ mâḍi sarvva-bâdhâ-parihâraṃ mâḍi koṭṭaru ॥ mattaṃ mûḍaṇa bayala Kâḷeyanakeṟeya teṅkaṇa-kôḍiyalu gadde kamba 10 Gôvinda-bhaṭṭarggaṃ Râmadêva-paṇḍitarggaṃ koṭṭaru ॥ Sômêśvara-bhaṭṭargge Kâḷeyanakeṟey-oḷa-meyyalu gadde kamba 5 koṭṭaru (*usual final verse*) ôṃ namaś S'ivâya ॥ Nârâyaṇâya namaḥ ॥

46

On another stone at the same place.

jayanti Siddhanâthasya pâda-paṅkaja-pâ . . . . . ।
. . . . matta-bhṛiṅgâṅga-saṅginaḥ ॥

svasti śrî prithvî-valla . . . . paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa . . . . śrîmat-chakravartti-Sômêśvara-Dêvaru sukha-saṅ . . . . jyaṃ geyuttire ॥ tat-pâda-padmôpajîvi ॥ svasti . . . . mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Karahâṭa-pura . . . . Mâḷatî-dêvî-labdha-vara-prasâdâsâdita-sama. . . . . . ḷaṃ vijaya-Lakshmî-karṇṇa-kuṇḍaḷa nîḷa-dhvaja-virâja . . . . nîna mallaḷi-tûryya-nirgghôshaṇa guṇa-ratna-bhû . . . . di-nâmâvaḷî-virâjamânar appa śrîman-mahâ . . . . Malli-Dêvarasaru Beḷagavarttiya nelevîḍinoḷu . . . . geyuttam ire ॥

kanda ॥ arasaṅka-karagasaṃ Sin- ।
dara dêvaṃ Mâḷatî-prasâdânvayan Î- ।
śvara-maṇḍaḷêśa-tanayaṃ ।
. . . . . .nidhi Malli-Dêvan adaṭara dêvaṃ ॥

tat-pâda-padmôpa . . . . ॥
ârâdhyaṃ Girijâdhipaṃ pati nutaṃ śrî-Malli-Dêvaṃ janâ- ।
dhâraṃ Mikkara-Sândi-paṇḍitan enippaṃ taṇde Honnauve tây ।
dhîraṃ tâṃ Perumâḷu tann-anujan â-Kaṇvâhvayaṃ gôtra . . ।
stâraṃ pempina suṅka-verggaḍe valaṃ Dèvaṇṇan urvvî-nutaṃ ॥

. . antum alladeyuṃ ॥
Manu-mârggaṃ praṇuta-tri-varggan uchitaṃ san-mânamuṃ dânamuṃ ।
jana-santôshaṇa-vi . . . shaṇam udañchat-kîrttiyuṃ mûrttiyuṃ ।
tanag int î-guṇav ekkalâvaṇav enal sat-pâvanaṃ Malli-Dê- ।
vana heṟjjuṅkada Dêvarâjane valaṃ dhanyaṃ peṟar ddhanyarê ॥

intu pogaḷte-vetta heṟjjuṅkada Dêvaṇṇanaṃ karedu śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Devarasaru śrîmat-Siddhêśvara-dêvara śrî-kâryyak endu tamma Sivaṭada Neluvâgilahaḷḷiya . mûḍalu Koraḍi-keṟe teṅkalu Daṇḍiganoḍavinahaḷḷa paḍuval eraḍu vaṭa-vṛiksha baḍagalu Bhriṅgâriyahaḷḷav intu chatur-âghâṭa-śuddhavâgi S'aka-varshada 1110 neya Kîlaka-saṃvatsarada Pushya-suddha-ashṭamî-Sômavâra-vuttarâyaṇa-saṅkramaṇa-vyatîpâtadandu biṭṭu alliya suṅkamaṃ biḍ enal ante geyven endu kâruka-deṟe gâṇa-deṟe huduke-deṟe bîravaṇav ippatt-ettin-okkalu-deṟe heṟjjuṅka koḍavîsa-handara-haṇa-sahitaṃ śrîmat-Saṅkarâsi-paṇḍitara kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi koṭṭaru (*usual final verse*) ôṃ namaś S'ivâya || śrî śrî

47

On a vîrkal near the entrance, at the same place.

svasti samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Tailapa-Dêvaru Banavâsi-pannichchhâ-siramuṃ Beḷuvalav-eraḍaṟu-nûṟumaṃ Sântaḷige-sâsiramumaṃ Maṇḍali-nâḍumaṃ Hânuṅgal-ainûṟu-maṃ tribhôgâbhyantara sukha-râjyaṃ geyyuttav irddu śrîmach-Châḷukya-Vikrama-varśada 55 neya Sâdhâraṇa-saṃvatsarada Kârttika-suddha 2 Sômavâradandu Tailaha-Dêvaru svarggav êṟalu śrîmat-hannirvvara-gaṇḍa Dâsarasana tantrapâḷa hannirvvaru manneyara tantrapâḷara gaṇḍa Masaṇayyana tamma Boppaṇa vêḷe-vâkiyaṃ nilisi Tailaha-Dêvana kûḍe svarggasthan âgalu | svasti śrîman-mahâ-maṇḍaḷêśvara Mayûravarma-Dêvaru maṇḍaḷika-Masaṇayyanu śrîkaraṇa-sahita samasta-parigra-mum irḻdu Boppaṇa sameyi-jôḷake koṭṭa gadyâṇaṃ nûṟumaṃ Masaṇayyana makkaḷu-makkaḷ-varaṃ salisuvaru || Vâmadêva-paṇḍitaru samasta-gauvuḍagalum iḻdu âtana kalu nilisidaru ||

48

On another vîrakal at the same place.

ôṃ namaḥ S'ivâya || svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ Yâdava-Nârâyaṇaṃ pratâpa-chakravartti Siṃhaḷa-Dêvara vijaya-râjyam â-chandrârkkam-baraṃ saluttire || tat-pâda-padmôpajîvi Mâyi-Dêva-daṇṇâyakaru Banavase-nâḍa mêlâḷikey-adhikâraṃ mâḍuttire ||

Sinda-kuḷâmbara-dyumaṇiyaṃ kali-Malla-nṛipâḷa-putranaṃ |
Mandara-dhairyyanaṃ vibudha-rakshakanaṃ Phaṇirâja-vaṃśanaṃ |
sanda-Mukunda-pâda-yuga-paṅkaja-bhṛiṅganan î-jagaj-janaṃ |
kundade baṇṇikuṃ dhareyoḷ Îśvara-Dêvanan udgha-puṇyanaṃ ||

svasti samasta-praśasti-sahitaṃ śrîmanu-mahâ-maṇḍaḷêśvaraṃ Îśvara-Dêvarasaru Beḷagavattiyoḷu sukhadi râjyaṃ geyyutam ire || S'aka-varshada 1138 neya Dhâtu-saṃvatsarada Vaiśâkha-śu 5 Bṛiha-vâradal Îśvara-Dêvaṃ Chiṇṇeya-sâhaṇiyaṃ besase ||

Mâdanabâgaṃ Bêḍar |
bbhêdisi pâyd iṟidu tuṟugaḷaṃ kaykoṇḍ î- |
pôdar ene muḷida-Javanant |
âdaṃ bennaṭṭi paṭṭa-sâhaṇi-Chiṇṇaṃ ||
bharadindaṃ parid eydi Bêḍa-vaḍeyaṃ kaṇḍ ârddu beṅkoṇḍu tat- |
turagaṃ vâyu-javâdhikaṃ pariyisuttaṃ kutti kond ikki tach- |
chhiramaṃ tâṃ poḍe-seṇdan âḍe padapind âḷdaṃ karaṃ mechchal ach- |
chariy âgal tuṟuvaṃ maguḷchi pageyaṃ parddiṅge birdd ikkidaṃ ||
saṅgara-raṅgadoḷ atidhi- |
raṃ guṇi-jana-sêvyan ivanoḷ âr ssari Chiṇṇa- |
yyaṅg enal Îśvara-bhûpana |
ḍiṅgarigaṃ svâmi-kâryya-hita-rata-jîvaṃ ||

antu svâmi-kâryyadiṃ Chiṇṇayyaṃ svarggasthan âge ḍiṅgariga-vṛittiyâgi Bûtanakoṇḍada keḷage gadde matta 1 Attikaṟeya keḷage beddale matta 1 Morûralu ga 1 vaṃ Îśvara-Dêvarasaru Chiṇṇayana magaṅgaṃ âtana tamma Yaṅkayyana makkaḷu-makkaḷge salisuvaru yidan aḷihidaṃ mahâ-pâtakan akku || namaś S'ivâya ||

49

On a third vîrakal.

ôṃ namah S'ivâya || svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaraṃ arasaṅka-karagasaṃ Billêśvara-dêva-pâdârâdhakaṃ para-baḷa-sâdhakar appa Bîra-Dêvarasaru bhuja-baḷadiṃ Beḷagavattiyoḷ râjyaṃ geyyuttire || S'aka-varshada 1167 neya Krôdhi-varshada Vaiśâkha-śu 5 Guruvâradal Lakhkhaṇapâḷa Kali-Dêvaṃ dhâḷiṭṭu Hattivûra bavaradoḷ ||

mulid-â-Lakhkhaṇapâḷanâ kuduregaḷ dhâḷiṭṭu sênôchchaḷaj- |
jaḷadhi-dhvânadin uṇmi poṇmi baral â-bhîtôrvvipâḷôdgha-maṇ- |
ḍaḷikôdyad-bala-sâgaraṃ poṟamaḍutt ipp aisakaṃ muñchi tad- |
baḷamaṃ kâdi teraḷchi kondu palaraṃ vaichitradind Aichugaṃ ||
pareda-karuḷ-miduḷugaḷiṃ |
nore-nettara ponalgaḷinde kaṇḍada kesaṟiṃ |
siram uruḷva-muṇḍadiṃ bhî- |
karav âyt and Aichan iṟida saṅgara-raṅgaṃ ||
siḍil aḍasi poḍeva-teṟadiṃ |
paḍey-aśvaman uruḷe poḍedu balamaṃ kondaṃ |
kaḍu-galiy-Aichuganaṃ taḷ- |
toḍan â-khêchariyar oyye saggaṃ bokkaṃ ||

Guttanahaḷḷiya Kâḷeyana tammaṃ leṅk-Aichaṃ sura-lôka-prâptan âdaṃ ||

50

Behind the same temple.

S'ivâya || namas tuṅga-&c. ||

jaya [nti Siddhanâtha] sya pâda-paṅkaja-pâṃsavaḥ |
sura-vidyâdharâdhîśa-matta-bhṛiṅgâṅga-saṅginaḥ ||
bhû-chandrârkka-samîraṇânaḷa-viya .. .. rttis sadâ
Pârvvatyâs smita-lôḷa-nêtra-sukhadas traiḷôkya-śôbhâspadaḥ |
bhaktâbhîshṭa-phaḷa-pradas sura-gaṇa-prastu .... |
.. yâd Îśvara-bhûmipâḷam amaḷa-śrî-Sinda-vaṃśôdbhavaṃ ||

namaḥ Siddhêśvarâya S'ambhavê ||

vaḷi-vêgâbhîḷa ...... ḷa-parikaḷitaṃ ghûrṇṇitâbhyarṇṇa-pûrô- |
chchaḷitâvartta-pranṛityat-prachura-jaḷacharaṃ vidrumôdagra-muktâ- |
phaḷa-śukti-vyakta-kambu-prata .... |
.... dvîpamaṃ sutt iṟid ati-bahaḷa-dhvânav ambhô-nidhânaṃ ||
â-Jambû-dvîpa-râjaṅg amaḷa .... |
.... sura-stôma-dhâmâbhirâmaṃ |
bhrâjat-târâ-śaśâṅka-dyumaṇi-maṇi-gaṇâḷaṅkṛitôttuṅga-śṛiṅga- |
.... ||

kaṃ || â-Mandarakke dakshiṇa- |
bhû-maṇḍaḷam esevud alli Bharata-kshêtraṃ |

śrî-maṇḍanam ene tôrkkuṃ |
bhû-mâ . . . . ||
. . . . .dhaṭar |
vvîrâṅganâ-virâjita-bhujadoḷu paduḷaṃ |
taḷedar anêkar mmudadiṃ |
Châḷukya-bhûpar aprati . . . . .doḷ ||
vṛi || dhareyaṃ vâridhi-mêkhaḷôllasiteyaṃ lîlâ-latâ-pallavâ- |
dhareyaṃ vistṛi . . . . |
. . . . . .nandanâḷi-viḷasat-pûga-prakâṇḍôdgha-kan- |
dhareyaṃ dôr-vvaḷa-chakravartti taḷedam śrî-Bijjaṇôrvvîva . . . . |
. . . . |
. . . . vâridhi-bâḍavânaḷaṃ |
Mâḷava-vanya-dâva-śikhi Gûrjjara-mêgha-marut samagra-Nê- |
pâḷa-mada . . . . gaṃ kali-Bijjaṇa-bhûmipâḷanaṃ ||
ka || â-vibhuvin-anujan akhiḷa-ka- |
ḷâ-vibhavaṃ pempu-vetta sad-guṇa-vṛindakk |
âvâsa . . . . |
. . . . ||
lôḷa-bhujâsi-ghâta-gaḷitâhita-gandha-gajêndra-kumbha-muk- |
tâḷiyan andu nîḷa-nava-nîrada-vâḥ-kaṇa . . . . |
. . . . châtaka-saṅghadind ad â- |
bhiḷav enippud achchariye Maiḷugi-Dêvan-udagra-vikramaṃ ||
ka || âtana marmmaṃ bhuvana- |
khyâta . . . . |
. . . . ya-nidhi negaḷdaṃ |
bhû-taḷadoḷu sâhasâṅkan apagata-śaṅkaṃ ||
vṛi || śrî-yuvatîśanaṃ nikhiḷa-bhû-vaḷayâdhipanaṃ sarôja . . |
. . . . lakshita-gâtranaṃ nayô- |
pâya-samêtanaṃ budha-vinûtanan âśrita-pârijâtanaṃ |
Râya-Murâriyaṃ padedu baṇṇipud î-dhare Sôyi-Dêvanaṃ ||
. . . . ṭan |
udâtta-vibhavâmarêndran udvṛitta-bhujaṃ |
sadamaḷa-guṇan î-dhareyoḷu |
tad-anujan ene negaldan eseye Mallugi-Dêva ||
sumanô-bhûdhara-kiḷitâya . . . . bhâramaṃ tâḷdida- |
śramamaṃ mâṇipen ende Kûrmma-Phaṇabhṛid-dig-dantigaḷg ande sam- |
bhramadiṃ . . . . . chakravartti vijayâḷaṅkâran int oppe Saṅ- |
kama-Dêvaṃ taḷedaṃ dharâ-vaḷeyamaṃ prôchchaṇḍa-dôr-ddaṇḍadiṃ ||
vâridhiyant agâdha-mahimâspadanuṃ bahu-ratna-śôbheyuṃ |
Mêru-girîndradante kanakânvitanuṃ vibhu . . . . . . numṃ |
Vârijanâbhanant amita-vikramanuṃ kamaḷâkshan embud î- |
dhâriṇi Saṅkamâṅka-narapâḷanan ûrjjita-puṇya-jâḷana ||

svasti samasta-bhuvanâśraya . . . . pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ Kâḷâñjara-pura-varâdhîśvaraṃ suvarṇṇa-vṛishabha-dhvaja ḍamaruga-tûryya-nirgghôshaṇa kadana-pracha . . . . ditya kaligaḷ-aṅkusa chalad-aṅka-Râma śrîmat-Kaḷachuryya-bhuja-baḷa-chakravartti . . . Saṅkama-Dêvaru Kalyâṇada nelevîḍinoḷu sukha . . . diṃ râjyṃ geyuttire tat-pâda-padmôpajîvi śrîma . . . . . . sênâdhipati bâhattara-niyôgâdhipati râya-daṇḍanâtha gaṇḍa-peṇḍâran uddaṇḍa . . . . sarvvasva-sûṟe-

kâṟa ari-biruda-maṇḍaḷika-mastaka-śûla Velnâḍa-Chôḷeya-râjya-nirmmûḷana Hoysaṇa-diśâpaṭṭa Koṅkaṇa-bhayaṅkaran ity-âdi. . . . ḷî-virâjamânar appa śrîmat-Kâvaṇayya-daṇḍanâyakaru ||

vṛi || satataṃ viśruta-sat-kaḷâ-chaturanê Brahmâtmajaṃ bhû-taḷa- |
stuta-sâmarthyane Jakkaṇauveya sutaṃ têjaḥ-prabhâvôdayô- |
ddhatanê Têja-chamûpan-agrajan udagrârâti-sênâ-chayôn- |
natiyind irddane sand-Agastya-kulajaṃ daṇḍâdhipaṃ Kâvaṇaṃ ||
karavâḷâhatiyiṃ padâti-balamaṃ tat-sainika-brâtadiṃ |
turaga-stôma . . . . |
. . . . pratatiyaṃ nurggontutuṃ Bhîmanoḷ |
dorevettaṃ kadana-prachaṇḍan enisal daṇḍâdhipaṃ Kâvaṇaṃ ||

va || tad-anujan-anvayâvatârav ent endoḍe ||

Sagarâhvaya-janapada-laksh- |
mige janma-sthânam enipa Baḷihâṟoḷu sand |
agaṇita-mati Baṅkarasaṃ |
negaḷdaṃ bhû-taḷa-vinûta-Kâśyapa-gôtraṃ ||
. . . . |
avanî-vikhyâta-dâna-guṇad unnatiyiṃ |
Raviy-arasaṃ bhâvipaḍ â- |
Ravitanayaṅgaṃ chatur-gguṇaṃ pañcha-guṇaṃ ||
â-vibhuvin-âtmajaṃ saṃ- |
bhâvitan akhiḷôrvvi-kalpa-mahijârâmaṃ |
śrî-viśadânvayan eḷeyoḷu |
. . . . . . m ene negaḷdan eseye vibhu-Baṅkarasaṃ ||
tat-taneyaṃ dvija-kuḷa-saṃ- |
patti-sudhâ-vârddhi-varddhanôdaya-chandraṃ |
vṛitta-bhujan enisi negaḷdan u- |
dâttaṃ Mâdêva-daṇḍanâyakan eḷeyoḷ ||
Ravi-putra-priya-sûnug îva-guṇav ên âścharyyavê sauryyad ut- |
sava . . . . gahanamê Gaurî-tanûjaṅge bhû- |
bhuvana-prastuta-kîrttiy appud aridê Mâdêva-daṇḍâdhipaṅg- |
e viḷâsôchita-sat-kaḷâ-parichayaṃ Brahmâgrajaṅg arggavê ||

va || ant enisid amâtya-sampatti-pramukha-nikhiḷa-Kaḷachuryya-râjyâbhyudaya-kâraṇav âda Sindânvayâvatârav ent endaḍe ||

vṛi || S'iva-Sindhu-priya-saṅgadind ogedan and orvvaṃ kumâraṃ mahôt- |
savadindam Girijâ-manô-ramaṇan and anvarttham appantu Sain- |
dhavan e . . . . diṭan oldu pesaraṃ tân aḷkaṟiṃ dhâriṇî- |
dhavan âg end Uragâdhirâja-viḷasad-rakshâ-samêtaṃ Bhavaṃ ||

ka || puli . . . . |
kali . . . . . . tanna sutan enuttaṃ Gaurî- |
lalanêśa . . . . |
. . . . li-pâlan uṇḍu tachchhiśu beḷada ||

va || â-Paramêśvaraṃ tanna putraṅge-Mâḷatî-dêviyaṃ saṅgrâmakke sahâyey âg endu besasi Niḍudôḷa-Sindan end eraḍeneya . . . . . . paḍedu ||

ka || Karahaḍame tanage neley â- |
giral ahitaran aledu geldu bhuja-baḷadiṃ tad- |
dhareg adhipan âdan end ur- |
vvare Sinda-kulâvatâraṇaṃ sale pogaḷguṃ ||

. . . . . mahâ-śabda mahâ-maṇḍaḷêśvara Karahâṭa-pura-varâdhîśvara Mâḷatî-dêvî-labdha-vara-prasâdâsâdita-samasta-mahî-maṇḍalaṃ vijaya-lakshmî-karṇṇa-kuṇḍalaṃ . . . . virâjamâna dâna-Kânîna mallaḷi-tûryya-nirgghôśaṇaṃ guṇa-ratna-bhûśaṇaṃ Sinda-kuḷa-kamaḷa-mârttaṇḍa vijaya-dôr-ddaṇḍa Phaṇirâja-vaṃsa sujanâvataṃsa byâghra-mṛiga-lâñchhanaṃ niyôga-kâñchanaṃ śauryya-parâyaṇaṃ vairi-Nârâyaṇaṃ arasaṅ[ka]-karagasaṃ birudar-aṅkusa vairi-vana-dâvaṃ Sindara dêvaṃ Niḍudôḷa-Sindaṃ Karahaḍa-nâlsâsira-voḷagâg anêka-dêśaṅgaḷan âḷvan âtana vaṃśadoḷ anêkaru râjyaṃ geyidar avaroḷu

vṛi || adaṭaran aṭṭi meṭṭi ripu-bîrara binnaṇamaṃ kaḷalchi mî- |
ṛida su-bhaṭarkkaḷaṃ pariye poyd idirâmparan ikki khaḍga-daṇ- |
ḍadin uṛad âjiyoḷ vijaya-lakshmig adhîśvaran âd udâtta-śaur- |
yyada kaṇiy embinaṃ Piriya-Chaṭṭarasaṃ pesarvettan urvviyoḷ ||

kaṃ || śrî-nidhi vinîte nikhiḷa-ka- |
ḷâ-nidhi saubhâgya-bhâgya-nidhi sêbya-guṇâm- |
bhônidhi tat-sati pati-hite |
mânini sale Dôrabarasi pempiṃ negaḷdaḷ ||
tat-taneyan eḷeyan âḷdan u- |
dâttaṃ Jôgarasan âtan-âtmajan avanî- |
bhṛit-tiḷakan enisi negaḷdaṃ |
vṛitta-bhujaṃ pempu-vetta kali-Chaṭṭarasaṃ ||

vachana || tad-anantaraṃ tad-vaṃśadoḷ ||

vṛi || âtata-kîrtti bhû-bhuvanamaṃ dhavaḷippud aḷurvvavappa dâ- |
nâtiśayaṃ sura-drumaman êḷipud ôvade saṅgarâṅgaṇôt- |
pâta-nijâsi bhîtiyan ad âgaḍe vairige mâḷpud endoḍ ant |
îtan id êṃ pratâpa-nidhiyô kali-Mâcha-nṛipâḷan urvviyoḷ ||

kaṃ || pinde turagamane pâyisi |
sandaṇisida vairi-balaman âjiyoḷ aled â- |
ṭand odavi tanna kiḷt-aḷa- |
gindaṃ salag iṛidan uṛade Mâcha-nṛipâḷaṃ ||
â-nripan-anujan udâraṃ |
mânita-mânyaṃ vinirjjitâhita-sainyaṃ |
sûnṛita-vachanaṃ dhareyoḷ |
tân enipaṃ Malli-Dêvan adaṭara dêva ||
guru-bhujan âtana tammaṃ |
kara-kaḷita-nijâsi-vêgadindaṃ nṛiparaṃ |
dhuradoḷ iridu . . . . . Ai- |
harasaṃ pesarvetta. . . . . dhâtrî-taḷadoḷ ||
kâyalum artthige bêḷpudan |
îyalum î-nṛipa-sutaṃ samartthan enuttaṃ |
Râyarasanan akhiḷa-janaṃ |
jîy ene baṇṇipud udâtta-kîrttî-priyanaṃ ||
tad-apatyan akhiḷa-lakshmî- |
sadanaṃ kadana-prachaṇḍan apramita-yaśaṃ |
vidaḷita-ripu-kuḷa-naḷinî- |
madavad-vêdaṇḍa-rûpan Îśvara-bhûpaṃ ||

vṛi || iṅgaḍalante pempu-vaḍed Îśvara-bhûpana kîrttiyaṃ kaḷaṅ- |
kaṅgeḍegoṇḍa-chandraman ad êṃ gaḷa pôlvane vairi-tuṅga-sau- |

dhaṅgaḷoḷ urvvi parvvida kaṟuṅkege tannaya lakshma ... gaṃ ।
laṅgisidâgaḷ ond inisu pôlvaḍe pôlke ...... êḷgeyoḷ ॥
madavad-vairi-kuḷântakaṃ guru-bhujaṃ śrî-Pâṇḍya-Dêvaṃ janâ- ।
bhyudayaṃ śrî-nidhi Malli-Dêvan adaṭaṃ .. yaṃ nayôpâya-sam- ।
padan int î-vijayaṃ vi .... vijayâḷaṅkâran end endu lô- ।
kadavar vvarṇṇise sat-kumârar esedar vviśvambharâ-bhâgadoḷ ॥

va ॥ antu pogaḷtegaṃ negaḷtegaṃ neley enisida kumârar ttanage besakeyye nija-vijaya-bhuja-baḷadiṃ pûrvva-purusharind upârjjisida nâḍugaḷ av âvuv endaḍe ॥ Eḍevaṭṭey-erppattuṃ .. yaḷige-nâlvattuṃ Baḷḷave 70 Hoḷalûru .... Sântaḷigeyalli Muduvara 80 Yaḍasule ye 70 Kaḍambaḷike-nâḍoḷage Koḷḷiga 70 aivatt-âṟuṃ Bâḍa .... te 70 Bhrânti 30 Arakeṟe ..... nujavoḷalu 12 Attigêri 12 Eḷambêṟu 12 int î-nâḍugala râjyaṃ tanag êkâyattav âge Banavâsi-dêśa-lakshmige viḷâsa .. ... enipa Beḷagavarttiya neleviḍinoḷu sukhadin arasu-geyyuttam iralu ॥

kaṃ ॥ S'iva-pâdâmbuja-bhṛiṅgaṃ ।
S'iva-charaṇa-sarôja-bhakti ...... ।
.... vidyâ- ।
pravaraṃ Maleyâḷa-Dêvan eḷeyoḷu negaḷdaṃ ॥
.... ।
.. chchhêdana-paṭu-kuṭhâran ene pesarvettaṃ ।
sach-chhâstrâmbu ..... ।
.... guṇa .. ma-Dêvan îvara dêvaṃ ॥
tat-tâpasa-taneyaṃ S'iva- ।
chittan enalu .... ।
vṛittaṃ tadîya-śishyan u- ।
dâttan .... ॥
para-hitan â-yati-putraṃ ।
Hara-charaṇa-dhyâna-pariṇatântaḥkaraṇaṃ ।
.... ।
dhare pogaḷalu negaḷda Saṅka .... ॥
.... yâdanô padapiniṃ vidyâdharaṃ varṇṇiy â- ।
dano mêṇ Indra-tanû .... koṇ- ।
ḍane .... ।
.... viśruta-Saṅkarâsi-yatipaṃ Siddhêśvarârâdhakaṃ ॥

svasti ya .... prâṇâyâma .. .. śrîmatu Saṅkarâsi-paṇḍitar â-nṛipaṅge dharmmaman abhivarṇṇise kaṃ ॥*......... arddikkuṃ dharmma-tatparaṅg ariduṇṭê ॥ va ॥ endu dharmmamane mukhyaṃ mâḍi ...... Siddhêśvara-dêva ...... dyakke khaṇḍa-sphuṭita-jîrṇṇôddhârakkav endu S'aka-varshada 1102 neya S'ârvvari-saṃvatsarada Vaiśâkha-suddha 8 Sômavâradandu śrîman-mahâ-maṇḍaḷêśvara .... vara ... mêlâḷkeya Mahâdêva-daṇṇâyakaru tanna kumâraraṃ heggaḍe-Sâyyaṇṇa heggaḍe-Sômayyanuṃ heggaḍe-Mâḷayyanuṃ heggaḍe-Bammayyanuṃ int î-pradhânaruṃ daṇṇâyaka-Madhuvaṇṇanuṃ gauḍugaḷuṃ sahitav âgirddu tanna Beḷagavartti ..... ḷḷiya heggeṟeya keḷage Gaṅgana gaḷeyalu keyi mattaru hadinaydaṃ 15 Saṅkarâsi-paṇḍitara kâlaṃ karchchi ...... â-holakke sîmey entendaḍe mûḍalu Dêhârada keṟeya mûḍaṇa kôḍi teṅkalu .... pûrvva sthaḷa-vṛitti śrîmat-Siddhêśvara-dêvarggaṃ Dâsêśvara-dêvarggaṃ maṭhada-hoṟa ...... va 50 mattaṃ daṇṇâyaka-Madhuvaiyana maga Sômayyan âtana ...... mâḍisikoṇḍ â-keṟeya baḍaga-gôḍiyalu biṭṭa beddale kamba 50 .... telligar â-dêvara nandâ-dîvigge biṭṭa.. gâṇa .... kaṃ ॥ virachisidano Pailamma .... (*usual final verse*).

*The first portion of this verse is completely effaced.

(*on the top*) śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvana taḷâraṃ Biddaṇana Boppeya-Nâyakaṃ tann-âḷdana kaiyalu paḍedu śrî-Kêśava-dêvargge Siddhêśvara-dêvara gaddeyiṃ teṅkalu biṭṭa gadde kamma 10 ondu-gâṇada hoṅge vaṇa vond-eley-okkala sârige yale 100 S'ivâya namaḥ ||

51

At the same village, on a vîrakal near a wall to the east of the Channa-Kês'ava temple.

svasti samasta-praśasti-sahitaṃ śrîman-mahâ-maṇḍaḷêśvaraṃ Malli-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttire S'aka-varshada 1117 neya Râksha sa-saṃvatsarada Chaitra-śuddha 5 Bṛihaspativâradandu ||

vṛitta || Malli-nṛipâḷakaṃ besase machcharadindame Raṭṭepaḷḷiy â- |
ballaṇiyaṃ kaṟutt iṟid idirchchidaraṃ tave koṇdu sêneyoḷ |
tallaḷamaṃ taguḷchi kaṭi-pallaṭav âgire poydu vairiyaṃ |
Kalleya-Nâyakaṃ karame mechchisidaṃ sura-kanneyarkkaḷaṃ ||
tarataradindav ârddisuva poyv iḍuv ôkuva nûṅkuv âṅkegoḷ- |
varan adaṭiṃ kaṟutt iṟidu saṅgaradoḷ Javan okkilikkid ant- |
ire neṟe-mâḍid aṅgarika Kalleya-Nâyakanaṃ mahôtsavaṃ |
beras idirgoṇdar achcharaseyarkkaḷ id êṃ kaliyô viḷâsiyô ||
karuḷa toḍarppu koḷ-miduḷa-jâṟike kaṇḍada .... tûḷdi ne- |
ttara ponal aṭṭey aṭṭuḷi ...... gaḷa tintiṇiy âdud êṃ janaṃ |
pirid iṟid-âva .... Nâyakan âji-raṅgaḍoḷ |
sura-purav eydipaṃ nija-bhujôddhata .... vâraṇaṃ ||

antu .... palaraṃ kondu sura-lôka-prâptan âda || Siddhêśvarâya namaḥ ||

54

At Kuḷahaḷḷi village (same hobli), on a vîrakal in Nañjayya's field near Pâtara-maraḍi, south-west of the village.

namas tuṅga &c. ||

svasti samasta-pra[śa]sti-sahitaṃ śrîmanu mahâ-maṇḍaḷêśvaraṃ satya-ratunâkaraṃ śaraṇâgata-vajra-pañjaraṃ arasaṅka-karagasaṃ birudar-aṅkusaṃ mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ śrî-Billêśvara-dêvara dibya-śrî-pâda-padumârâdhakaṃ para-baḷa-sâdhakarum appa śrîmat-kumâra-Bîra-Dêvarasaru Kalliseyalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvutam irddalli Saka-varsha 1168 neya Visvâvasu-saṃvatsarada Jêshṭha-śu 13 S'ukravârada .. Boppula samasta-sênâ-nâyakaru samasta-sannâha-sahita Kûḍaliya mutti śrîman-mahâ-pradhânaṃ bâhattara niyôgâdhipati sakaḷa-lakshmî-pati Sêvuṇa-sannâhana-samûhanum appa S'rîdhara-daṇṇâyakara kûḍe taḷt iṟid ekkatuḷadoḷ okkilikki kâduvalli mahâ-pasâyitaṃ Babbara-bâhâ Sêtuvina Ba.. ṇa mâḍida pratâpav entendoḍe ||

dhâriṇi vorbba vîra-narapâlakanaṃ .. deyvadantahaṇ |
dâre negaḷteyaṃ kaḍupumaṃ manamaṃ manavâre nôḍe pem- |
Mâriyol â-mahâ-praḷaya-Bhairavanante virôdhi-sainya-saṃ- |
hâraka nimma (sêtu) Sêtuvina Bam .. yan orbbane pûṇdu mâḍidaṃ ||
Vîra-nṛipâḷa kêḷ kaligaḷ-aṅkusa ninnaya râya-râûtar |
bhbhôrenal e .... mârmaled idirchchida-vîra-virôdhi-sainyamaṃ |
Bhairavanantire .... endu pûṇdanaṃ |
vîrada sêtu Sêtuvina Bammayanaṃ .. gaḷguṃ jaga-trayaṃ ||
antu nija-patige .... pûṇ- |
dante kaṭâradoḷe tividu parivâraṃ .... |

.. ure suriye pû-maḷay |
intu Sadâsiva-padake Bim .. aṃ sandaṃ ||

namô'stu paramâtmanê || Sêtuvina Bomeyage koṭṭa vaḷitavanu heṇḍiru-makkaḷige salisi sukadiṃ pâpa .. ṭu || tamma Eṟeyamanu bîra-gala nilisi pratipâlisidanu || S'ântinâtha ||

55

On another vîrakal at the same place.

svasti samasta-praśasti-sahitaṃ śrîmanu mahâ-maṇḍaḷêśvaraṃ satya-ratnâkaraṃ śaraṇâgata-vajra-pañjaran arasaṅka-karagasa birudar-aṅkusaṃ mûrtti-Nârâyaṇaṃ viḷâsa-vallabhaṃ śrî-Billêśvara-dêvara dibya-śrî-pâda-padmârâdhakanuṃ para-bala-sâdhakarum appa śrîmatu Bîra-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ prithvî-râjyaṃ geyvuttuṃ Balâḷagondaḷ âsthânavâgi vaḍḍôlagaṃ goṭṭ-iddalli Paṭṭa-sâhaṇada Gaṅgeya-sâhaṇiy-aḷiya Êchaya koṭṭa bhâsey entene para-baḷaṃ samasta-daḷa-bhâraṃ sahitam uravaṇisi nûkidalli râjâdhyakshaṃ hiḍidu biḍe kaṭâradiṃ kuṟuhina kuduregaḷaṃ aṟikeya nâyakaraṃ tividu para-baḷamaṃ kaḷakuḷamaṃ mâḍuven endaṃ paṇa-sattigeyaṃ paḍedu sukhadin irppinaṃ || śrîmanu mahâ-maṇḍaḷêsvaraṃ Dêkarasanuṃ Chêḷaṅgiya Bîreya-Nâyakanuṃ tamma samasta-daḷa-bhâraṃ berasu Nêmattiya bayaloḷu môharisi nûkidalli || śrîmanu mahâ-pra-dhânaṃ Medimeya-Nâyakanuṃ S'rîdhara-Dêvanuṃ Koppala samasta-haḍi-parivâra-sahitaṃ môharisi naḍedu tâgi Javan okkilikkidantir adbhutamâge hêsêḷe koṇḍu bennaṭṭidalli para-baḷadava neleya môharaṃ saṅkaḷisi kûḍikoṇḍu nûṅkidalli pachanaṃ biṭṭ ikkidâgaḷu ||

.Bîrarasaṅge koṭṭa hosa-dêsiya bhâseyan ênan emben â- |
vêleya môharaṃ pralaya-vâridhiyante layâgniyantir â- |
Mâriya mûriyantir aṟeyaṭṭidoḍ Êchaṇan indu vairi-saṃ- |
hâraman î-kaṭâradoḷe mâḍuven endan adante mâḍidaṃ ||
palaraṃ kuṟi-daṟidaṟidaṃ |
palaraṃ sîḷd oṭṭi kaḍidu dese-vali geydaṃ |
palaraṃ bâḷdale viḍidaṃ |
kali chaladi kaṭârad Êchigaṃ raṇa-dhîraṃ ||
kuṟuhina kuduregaḷaṃ sand |
aṟikeya nâyakaran iṟidu baḷedaṃ meṟedaṃ |
neṟe-gali kaṭârad Êchaṃ |
kaṟev-alar-vaḷe mêle suriye sarggake sandaṃ ||

endu tanna koṭṭa bâseyaṃ pûrayisi S'aka-varshada 1169 Plavaṅga-saṃvatsa[ra]da Vaiśâkha-su 10 Bri-dand arasu parivâraṃ mechche dêva-lôkakke sandar ||

60

At Sauḷaṅga (same hobli), on a stone near the Shikârpur-road.

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha .. 1493 neya Prajâpati-saṃvatsarada Vaiśâkha-ba 13 Sômavâradalu śrîman-mahâ-maṇḍaḷêsvaraṃ Gava-Râjayanavaru tamma tande Veṅkaṭâdri-Râj-ayanavara uttara-kriya mâḍuvâgalu tamma tandege puṇyav âgabêk endu Ânêgondi-maṭhada Vijêndra-voḍeyara maṭhakke dhâren eṟada Sauḷaṅgada-grâmakke śubham astu śrî

64

At Nyâmati (same hobli), on a stone in the back-yard of the Vîrabhadra temple.

svasti S'aka-kâlam eṇṭu-nûṟa-ombhatt-aydaneya S'rîmukha-saṃvatsarântarggata-Pâlguṇa-bahuḷa-pañchamî-Bṛihaspativâramuṃ śaṅkrântiyandu Nelmabbeya kammara Bîdi-eraḍu-kanne .. dânaṃ

goṭṭaṃ panneraḍu kavileyaṃ dêvarggeṃ viṭṭaṃ kereyan agaḷasidoṃ . naṅge meyde .... ḷyadoḷuṃ beḷe mattaru Kakkarana ....

65

On a vîrakal to the east of the same temple.

svasti śrîmach-Châḷukya-Vikrama-kâlada 50 neya Visvâvasu-saṃvatsarada Bhâdrapada-suddha . Âdivâradandu śrîmad-agrahâraṃ Nelavattiya turuvam Beḷagavattiya Dêseyaṃ konḍu-pôdalli chippiga-Padmana maga Chikka turuvaṃ pintikki kudure-mêlâḷag iridu sattu sura-lôka-prâptanâdaud aśêsa-mahâjanaṅgaḷ mechchi Padmaṅge nettaru-godagey âgi biṭṭa beddale gaḷeya mattal ondu

66

On a vîrakal at the same place.

svasti samasta-bhuvanâsraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhmânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi | śrî-Châḷukya-Vikrama-varshada 28 neya Subhâ .. saṃvatsarada Asâḍa-ba 1 Bṛihavâraṃ vyatîpâta-dakshiṇâyana-saṅkramâṇa .. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭâna-japa-samâdhi-śîla-sampannaru sujana-prasannaru śrî-Nârasiṃha-dêva-labdha-vara-prasâdarum anêka-tarkka-sâstra-vyâkaraṇa-chchhandôḷaṅkâra-kâvya-nâṭakaṅgaḷolu ... taruṃ samasta-jana-pûjitaruṃ gôtra-pavitraruṃ châru-châritraruṃ ... chûḍâmaṇigaḷu bândhava-jana-rakshâmaṇigaḷu saraṇâgata-vajra-pañjararu Naḍegôṇṭe-mallaru châturyya-Chaturânanaruṃ dvija-jana-dâridrâdri.. jraru sukara-sukavi-pika-nikara ...kâraruṃ bahu.. ḷâdhârarum êkâṅga-vîraru Brahma-vaṃsa-varddhanarum âśrita-jana-chintâmaṇigaḷu vidagdha-vidvaj-jana-pûjâgragaṇigaḷuṃ darppitârâti-mada-nivâraṇaru chatus-samudra-paryyanta-yasô-bhâgigaḷum enippa śrîmad-uttamada-Bhattagrâmey-agrahâraṃ Nelavattiya sâsirvvaruṃ mahâjanamum irddu Kâsyapa-gôtrâdhâraṃ Mâdhava-Saḷaṅgi-Kêsavayyana putra gôtra-pavitra Biṭṭimayyaṅge kâruṇyaṃ geydu pâda-pûjeyaṃ koṭṭu khaṇḍikada dharmmake Koḍasigeyalu 16 kamma tôṇṭamaṃ sarvva-bâdhâ-parihâraṃ mâḍi naḍeyisuvar (*usual final phrases and verses*).

67

On a stone to the north of the same temple.

(*Same as No.* 66).

68

On a stone in the yard of the same temple.

svasti śrîmanu .... pṛithvî-vallabhaṃ mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Harihara-mahârâyara kumâra śrî-vîra-pratâpa ...... Râya-mahârâjaru Vijeyânagariya nelavîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttirdd ondu-deva .. .. Mârapaya Roddada gôva Nigaḷaṅka-malla khaḍga ..... ahitara-kolva aṛuvattâṛu-manḍḷikara gaṇḍa S'ata-S'âḷukya-Bamman emba râyaṃ .... . madda-Râjana kumâra Onâḷi-Râjaṃ Baḷḷiya-nâḍa Nelavattiya ... ruttam irddalli Saka-varuśa 1326 ...... Su[bhânu] (*stops here*)

71

At Suṛahonne (same hobli), on a stone in the back-yard of S'iva-Liṅgapp a, son of S'idda-Basappa.

namas tuṅga-&c ||

svasti śrî bhuvanâsrayaṃ śrî-pṛithvî-vallabhaṃ śrîman-mahârâjâdhirâja râja-paramêsvara pûrvva-paśchima-dakshiṇa-samudrâdhipati ari-râya-vibhâḍa ashṭa-dikku-râya-manô-bhayaṅkara śrî-vîra-Harihara-mahârâyaru Hastinâvatiya duggada Vijayânagariya nelavîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam irdalli tat-pâda-padmôpajîvi śrîman-mahâ-pradhâna Turaka-daḷa-vibhâḍa sapta-

Koṅkaṇa-dhûḷi-paṭṭa Kadamba-sûṟekâṟa Kadamba-pura-jana-pratipâlana Gôvâ-pura-varâdhiśvara srî-Vîra-Vasanta-Mâdhava-Râyara kumâra śrîman-mahâ-mantrîśvaraṃ Raṅgiṇi-pratâpa Giridurgga-malla Koṅkaṇa-pratishṭhâchâryya Âtrêya-gôtra-kulôdbhavan aha Bâchaṇṇa-Râyaru Gôvâ-pura-varâdhîśvara Kadamba-Râja-siṃhâsanâdhishṭitan âgi sukha-saṅkathâ-vinôdaḍiṃ râjyaṃ geyyuttam irdalli Chandra-gutti-Banavase-Koṅkaṇa-Raṅgiṇi-modalâda-samasta-râjyavanû pratipâlisuttaṃ viddalli tat-pâda-padmôpajîvi Kauśika-Viśvâmitra-gôtrada Nandâûrada suṅkada Bollarasara maga Anantappagaḷu Pâṇḍya-nâḍa oḷagaṇa Hoḷaguṇḍiya-purada Bâḷinâtha-dêvara amruta-paḍige â-Bâḷinâtha-dêvara adhishṭâyakaru râya-râja-guru Khaṇḍeya-Râya Khaḷêśvara-dêva-ayyanavara pâda-prakshâlyavaṃ mâḍi hiraṇya-udaka-sahavâgi dhârâ-pûrvvakavâgi koṭṭa dhamma-sâsanada kramav ent endare svasti śrî jayâbhyudaya-S'aka-varuśa sâvirada-mûnûṟa-hadiṇeṇṭu sandu varttamâna hattombhattaneya Dhâtu-saṃvatsarada Âśâḍa-su 15 Budhavârada sôma-grahaṇada puṇya-kâladalu â-Bâḷinâtha-dêvara amruta-paḍige namma suṅkake saluva Guttiya vêṇṭheyake saluva Baḷiya-nâḍa oḷagaṇa- Nêmattiya-grâmada kâluvaḷi Surahonneya-puradalu namma suṅkake saluva grâma gadyâṇa pañchagâruka magga-deṟe-mudre-dhanam âṟu maduve-deṟe gâṇa-deṟe huḍike-deṟe kulume-deṟe sâvantike muntâda yênuḷḷa-suṅkavanu â-Bâḷinâtha-dêvara amruta-paḍi-nandâ-dîvigege namma strî-putra-jñâti-sâvanta-dâyâdyar-anumata-purassaravâgi dhârâ-pûrvvakavâgi koṭṭa-dharmma-sâśana (*usual final phrases*).

su-ruchira-Padmagarbbha Siri-vallabha maṅgaḷa-nâmadhêya sad- |
vara-muni-vṛinda-vandita jaga-tray-rakshaka kañjajâksha bhû- |
vara-sura-nâtha-vandita-pada-dvaya pâvana-mûrtti Mandarâ- |
dhara vara-Nârasihya pore Bollarasâtma-Anantarâjanâ ||
Honnakeyi-Bollarâjanu |
nirnnâmavey âdan endu pâṭhaka-nikaraṃ |
ninnane hârut-irddaru |
sannuta-guṇa Anantarâja baḍavara-bhâgyaṃ ||
akshayam âgire dharmmama |
n î(rî) kshisi rakshisida puṇya-purushargg akkuṃ |
bhakshisidâtana santâ- |
na-kshayam âyuśa-kshaya kula-kshaya vinâsanam akkuṃ ||

74

At Chaṭnahaḷḷi (same hobli), on a stone to the west of the Saṅkara-liṅga temple.

Aṅgîraśa-saṃ | râjêśrî | Murigâ-guru-Siddha-svâmiyavara gaddige-maṭhakke Keḷadi-Basappa-Nâya-kara bhakti.

76

On a stone lying in Vîrabhadra's arable-land, south of the same village.

śrî | namas tuṅga &c., ||

svasti .. . .. Dvârâvatî-pura-varâdhîśvara Chôḷa-Râya-stâpanâchâryya Pâṇḍya-Râya-pratishṭâ-châryya Magara-Râya-mastaka-śûla Kâḍava-Râya ... ksha ari-râja-gaja-kêsari râya-mûṟu-râya-gaṇḍa-bêruṇḍa sarîra-sampattig ose-mâḍuva-râyara-gaṇḍa Hoyisaṇa bhuja-baḷa-pratâpa-chakravartti śrî-vîra-Ballâḷa-Dêvaru pṛithvî-rajyaṃ geyyuttihalli Saka-varushada 1237 Ânanda-saṃvatsarada Mârgga-sira-ba 7 Guruvâradalu svasti śrîmatu Beḷiya-nâḍa Beḷagavattiya-santâna manneya śrîmad-anâdi .. .. raṃ Nêmattiya śrîmad-aśêsha-mahâjanaṅgaḷu Beḷagavattiya-mûḷiga Nâgagaṇada Hattivûra Bîcha-gavuḍa (*others named*) mukhyavâda samasta-gavuḍagaḷu sanumatadiṃ emmoḷ êkastarâgi emma nâḍa Chaṭṭanahaḷiyanu Chenneya-Nâykana maga Kallappana maga Saṅkappaṅge gavuḍikeyanu koḍuvadakke â-santâna-mahâjana-gavuḍagaḷu â-Kallappana maga Saṅkappana kayali tat-kâlôchita-kraya-drabyavanu koṇḍu â-Kallappana maga Saṅkapaṅge â-Cheṭṭanahaḷḷiya gavuḍike ashṭa-bhôga-têja-

sâmya vumbaḷi kereya keḷage vaḷagâgi .. maṇṇu-sahitavâgi vumbaḷi mattaru 6 daṇḍigege maru 2 naḍu-vaṭṭakke kanisakke teṟuvudu â-chandrârkka-târam-baram saluvantâgi dhârâ-pûrbbakam mâḍi koṭṭaru yint-appudakke â-santâna-mahâjana-gavuḍugaḷa voppa śrî Chenna-Kêśavanâtha śrî-Hemmalakôvi Beḷagavattiya śrî-Siddhanâtha maṅgaḷa mahâ śrî

77

At Kuṅkôva (same hobli), on a stone in Gâyada-Saṇṇappa's field.

Dundubhi-saṃvatsarada Mârgaśira-śu 10 lu Âyanûra Hâla-Sidhapa-gauḍaru Kuṅkô-Vîrabhadra-dêvara dêvastâna-kaṭusutidali Kuṅkôda vakalu-maga Gâyada Dêvaṇṇana maga Râmagana mêle kalu-bidu S'ivâdhînavâda-samandha S'ivârpitav âgi silâ-stâpitava mâḍi koṭa bhûmi

78

At the same village, in Rudradêva's field.

.. .... varusada 1243 neya .... ..saṃvatsara-Vaiśâkha-su .... mahâ-maṇḍaḷêśvaram Tribhu-vana .... yara makkaḷu Chenneya-Nâykana Kallappanavaru sukha saṅkathâ-vinôdadim râjyam geyuttam ire avara aṇṇa Vîraya-Bayiraṇṇanavaru śvarggastar âdalli â-Kallappanavaru â-hiriya aṇṇana selavâgi Kuṅkuvada Vîrêśvara-dêvarige amṛita-paḍige biṭṭa ke .. 20 kamba pa .. dhârâti pûrbbakavâgi biṭṭu kalla-naṭṭu koṭṭaru maṅgaḷa mahâ śrî

79

At Gunḍichaṭnahaḷḷi (same hobli), on a stone near a ruined temple in the Karavina-kâvalu.

svasti śrîmatu-Mâra-Bammarasara vijeya-râjyam uttarôttarâbhipravarddhamânam yâ-chandrârkka-târam-baram saluttam ire || Viśvâvasu-saṃvatsarada Mârggasara-sudha -saptami-Sômavâradandu Yîsûra-kâlvaḷiy-appa Hiriya-Chigarasina Jiḍḍa-gauḍa ...... n âdaḍe âtana maga Taila-gauḍa ...... Jiḍḍêsvara-dêvarige kundu .... biṭṭu nilsida nisaddi maṅgaḷa mahâ śrî

81

At Jôga (same hobli), on a stone in wet-land—Survey No. 79.

svasti samasta-bhuvanâśrayam śri-prithvî-vallabham mahârâjâdhirâjam parama-mahêśvaram parama-bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrîmatu Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddi-pravarddhamânam chandrârkka-târam-baram saluttam ire tat-pâda-pad-môpajîvigaḷ appa svasti yama-...svâdhyâya-dhâraṇa-maunânushṭâna-japa-samâdhi-sampannar appa śrîmad-agrahâra Îsavurada mahâjanam sâsirvvarum iḷdu Saka-varsha 993 ya Sâdhâraṇa-saṃvatsarada Pavuṣya-bahuḷa 5 Âdivâra-uttarâyaṇa-saṅkrântiyandu Beḷgundada Lokka-gavuṇḍana Mahadêvargge snâna-nivêdyakke Hekuḷtiya kereya bayalalu gaḷde gaḷaya matta 1 beḷdaleya matta 3 (*usual final phrases and verses*).

82

At Chinikaṭṭe (same hobli), on a pillar of the Kallu-maṭha, south of the village.

śrî Yiva-saṃvacharada Kârttika-sudha-pâdyadalu | prattama Chiṇikaṭṭeya Viratta-maṭhada Vîra-Mahêśvarada Annadâni-svâmigaḷige | sa[j]jana-sudha-Sivâchâra-sampannarâda hujûru-pradhâni-Vîrabhadrappa-Dêvara baktiya kalla-maṭha || avara putra Gurappa-Dêvara bhaktiya kalla-bâvi | Vikrama-saṃvatsarada S'râvaṇa-sudha-pâdya ....

83

At Vaḍêrahattûru (same hobli), on a copper plate belonging to Mudi-Mallappa, son of Guru-Basayya.

namas tuṅga &c. ||

svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varsha 1555 neya Âṅgîrasa-saṃvatsarada Chaitra-śu 1 llû śrîmatu Yikkêri-hosa-pêṭheya vaḷagaṇa Mailâra-dêvara dêvatâ-vechchake Eḍava-Murâri Kôṭe-kôḷâhaḷa viśuddha-Vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇarâda Keḷadî-Veṅkaṭappa-Nâyaka-pautrarâda Bhadrappa-Nâyakara putrarâda Vîrabhadra-Nâyakarû [ko]ṭṭa dharma-śâsanada kramav entendare Yalagaḷale-sîme-vaḷagaṇa Yalagaḷale-grâmadalli (*here follow details*). ga 12 hanneraḍu-varahana bhûmiyanu S'ivârpitavâgi koṭṭevâgi â-bhûmige saluva sarva-svâmyavanu prâku-mariyâdeyalli âgumâḍikoṇḍu dêvatâ-vechake kâlam-pratiyalû naḍadu-bâha-bage koṭṭa dharma-śâsana

âditya-chandrâv anaḷo'niḷaś cha &c. ||

śrî-Veṅkaṭâdri.

84

At Îsarâpura (same hobli), on a stone in Mallappa's field.

svasti svâgatam artthinaḥ kratu . . . . dhîyatâm
. . . . vikrama . . trayi-padam dattam jalam pâtyatâm |
mâ dêhîty Uśanâ . . . . . Harir ayam pâtram ka . . sthâpakam
yity êvam Balinârchchitô makha-mukhê pâyât sa vô Vâmanaḥ ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabham śrîman-mahârâjâdhirâja râja-paramêśvaram pûrvva-paśchima-dakshiṇa-samudrâdhipati ari-râya-vibhâḍaṃ ashṭa . . . . manô-bhayaṅkara bhâshege-tappuva-râyara-gaṇḍa śrî-vîra-Harihara-Râyaru Hastinâvatiya durggada Vijayânagariya paṭṭaṇada nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyiuttam iddalli || â-Harihara-Râyana kumâranû śrîman-mahâ-maṇḍaḷêśvara Chikka-Râya-Voḍeyaru Âragadalli mûvattâṟu-kampaṇavanû Male-râjyada paṭṭaṇa-Âragadalli Chikka-Râya-Voḍeyaruṃ sukha-saṅkathâ-vinôdadiṃ râjya-mâḍuva kâladalli tat-pâda-padmôpajîvi | śrîman-mahâ-pradhânam | ari-râya-bhayaṅkaram | mûvara-râyara-gaṇḍa | Turuka-daḷa-vibhâḍa vairi-râya-mastaka-sûla | . . . . . bandî-vimôchana dushṭa-nigraha-śishṭa-pratipâlaka | dêva-Brâhmaṇa-jîrṇṇa-dharmmôddhâraka śaraṇâgata-vajra-pañjara śrî-Vîra-Vasanta-Mâdhava-Râyanu Âraga-Gutti-mûvattâṟu-kampaṇavanû Âragada-paṭṭaṇadalli sukha-saṅkathâ-vinôdadiṃ râjyaṃ mâḍuva kâladalli tat-pâda-padmôpajîvi Roddada gôva. . . . . | subhanṭar-âhava para-nârî-sahôdara kha . . . . sahasra . . . . . . dara bhîtaraṃ kolla . . . . ayivatt-âṟu maṇḍaḷikara . . . . gada Basavappagaḷa maga . . . . gaḷa tamma Bairappa-Nâyakara tamma . . . . . . ppa-Nâyaṅkara maga Basavappa-Nâya . . . . || svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varshaṅgaḷu sâvirada-mûnûṟa-ondane S'iddhârtthi-saṃvatsara-Bhâdrapada-bahuḷa-saṭṭi-Maṅgaḷavâra | svasti śrîmatu vêda-mârgga-pratishṭâchâryya abha . . . . râda Nârâyaṇa śaraṇâgata-vajra-pañjara dushṭa-nigraha-śishṭa-pratipâlaka shaḍu-darśana-sthâpanâchâryya gaṇa-vîrôdaya sabannâ-vidyâ-viḷâsa-parâ . . . . . . rappâ śrîman-mahâ . . . . pratîvâdi-bhayaṅkara parama-Vaishṇava-pârijâta-Mâyâvâdi-kôḷâhaḷa mantravâdi-bhayaṅkara-praḷayânaḷa dêva-Brâhmaṇa-virôdhi-dûshaka-sirach-chhêda (*stops here*).

85

At Sâsuvehaḷḷi (Sâsuvehaḷḷi hôbli), on a vîrakal in s'ânabhoga Siddappa's yard, to the south of the Kallêśvara temple.

. . . . śrîmad-anâdiy-agrahâra Kuniganagaṭṭa . . . . râjise || Yamanaṃ Dugganа nijade . . . . . . vistâram entendade | samasta (2 *lines gone*) Dugganuṃ || paredu sura-sastragaḷa (3 *lines gone*).

*.................................. dâranô |
sura-pura sandane drumamaman .. ttuḷege .... ênendu pôdanô |
sura-gaṇikâ-manôhara-ratôtsavadal .. nu oldu pôdanô ||
piridumoṇ alte to ... nâkamaṇ eydidan endu Duggaṇaṃ |

utpalamâle ||.. ṇḍada piṇḍadi ...... S'ākiniyargge nija-khaḍga-kâḷa .. |
.. ṇḍagaruḷgaḷind anata-vairi-śirôtpaḷa-mâḷeyindav â- |
daṇḍikeyiṃ .... Hariyaṇṇana tamma Dugganoḷ ||
gaṇḍa kali dora-gaṇḍaṇ oldiṇ osedum dhuradoḷ sura-kanneyarkkaḷaṃ ||

champakamâle || karu .. darppa .... ttarana Duggaṇan ârdd iṟid âhavâṅgaṇaṃ ||

baṭṭeya kâḷegam ide sai- |
.... gga-merevaṅg end iṟid o- |
ṭṭeṭṭi .. an oṭṭi ripuvaṃ |
meṭṭi divak aḍardan altey .. ra Duggaṃ ||

S'aka-varsha 1111 Saumya-saṃvatsarada Mârggaśira-śuddha-êkâdaśî-Âdityavâra-vyatîpâtadandu śrîmat-Râji-Seṭṭiyara maga Duggaṇaṃ Hariharakke hôgi barutt-irddalli Niṭṭûra Hârivâḷad eḍeyaṇa goḍḍi-sâladalli baṭṭeya kaḷḷaraṃ tâgi taḷt iṟidu palaraṃ kondu sura-lôka-prâptan adaṃ || namaś S'ivâya ||

87

At Mâvanakôṭe (same hobli), on the stone-slab over the doorway of the Lakshmi-Narasimha temple in Gâṇigara Râmaṇṇa's field.

svasti śrîmatu śrî-Vishṇuvarddhana-Yâdava-kuḷâmbaravaṃ sale Vijaya-Narasiṃha-Dêvana râjyadalli śrî-Lakshmî-Narasimhâya namaḥ || svasti śrîmatu Pâṇḍya-nâḍ-oḷagaṇa śrîmad-anâdy-agrahâraṃ Koḷḷinaghaṭṭad aśêsa-mahâjanaṅgaḷa sanumatadindaṃ Lakshumî-Narasiṃha-dêvara pradiṭṭeyaṃ mâḍa ...du â-Koḷḷiganagaṭṭada Hebbâruva Dêśiya-daṇḍanâyakan appa Dêvappaṅgaḷu â-Koḷḷiganagaṭṭa-da haḷi Mâvanakôṭeya holake Tuṅgabadra-yettaradali bandu.. talu bâmiya asêsa-mahâjanaṅgaḷa kayali dhâra-pûrbbakaṃ mâḍisikoṇḍu Subânu-samvacharada Chaitra-mâsada sudda-dasamî-Sôma-vâra-Pusya-nakshatra ...... la .. nadali â-Lakumî-Narasiṅga-dêvara pradiṭeyaṃ mâḍidaru â-devarigaṃ nitya-naimittôtsava-pûjâ-vidhânakaṃ biḍa ...... koṭṭa maṅgaḷa mahâ agrahârada uṇṭâda bômiyalli gade bedale.. âgi ondu matalu bômiyaṃ mataṃ Kusugura keṟeya teṅkaṇa kôḍiya bômiyali ondu matalu bumiyaṃ mataṃ Lakumi-Nârasiṅga-dêvara-purada keṟeya mûḍaṇa .. ya Sâśavihaḷi holada .... kalu .... kalu gaḍi mûḍalu ... vaṇanakeṟe-oḷage gaḍiyâgi muvata .. kamba keyaṃ .... matalu eraḍu muvata .. kamba bômiyaṃ sarvvana[ma]syavâgi asêsa-mâjanagaḷu Lakumî-Narasiṃha-dêvara śrî-hatadali dhâra-pû[rva]ka .... || .. śrîmaṃ Hebaruva-Dêvan .. nu Hoisaṇa-vîra-Vijaya-Narasiṅga .... dêsi-nakarada samakaṃ .. svaraṃ samakaṃ balala... munûrbbara samakaṃ .... modalâgi hadineṇṭu same[ya]davarigaṃ kaladeyâgi koṭaru ishṭa-kaṃ paripâlisadavaru hadineṇṭu-samayakaṃ drôhi (v)î-saśana-mariyâdeya ....

90

At Kuṇigalughaṭṭa (same hobli), on a stone near the entrance of the Sômês'vara temple.

namas tuṅga &c. ||

śrî namaś S'ivâya || svasti śrî jayâbhyudaya-S'aka-varusha 1213 neya Vikruta-saṃvatsarada Vayi-śâkha-suda 1 Bri dandu | svasti śrîmanu-mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Male-râja-râja Malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍa S'anivâra-siddhi Giridurgga-mallan asahâya-śûra êkâṅga-vîra nissaṅka-pratâpa-chakravartti Hoysaṇa bhuja-baḷa śrî-vîra-Nârasiṃha-Dêvarasaru Dôrasamudrada nelevîḍinali sukha-saṅkathâ-vinôdadiṃ pṛithvî-râjyaṃ geyyuttam irddal! Gaṅgavâḍige ... nâḍa râjyâ .... vâḍa Kaivâra-râjadhânige sikhâmaṇiappa Cheluviḍe-Dêvarasaru ..

*These verses are mostly effaced.

.. śrîmanu-mahâ-maṇḍaḷêśvaram mâvan-aṅkakâṟarum vîrâditya .. . satya-Nârâyaṇa śaraṇâgata-vajra-pañjara Chôḷa-kaṭaka-sûṟekâṟa · gâyi-gôvâḷa .. .. yaka-gaṇḍa .. Nârâyaṇa Brahmâdhirâjarum appa Gaṅga-Perumâḷe-Dêvarasaru Pâṇḍya-nâḍ-oḷagaṇa Koḷigaṇagaṭṭada vittiya vaḷitêśvararâgi râjyaṃ geyiutt irddalli svasti śrîmad-anâdiy-agrahâraṃ Chôḷamahâdêvipuravâda Koḷiganagaṭṭada śrî-mad-asêsha-mahâjanaṅgaḷa adhidêvateyappa śrî-Mâdhava-dêvarggevû śrî-Sômanâtha-dêvarigevû koṭṭa bhûmi Kêsariyakeṟeyalu Dêvigeṟeya .. .. hinde Baḷḷigeṟeya voḷage Gaṅga-Perumâḷe-Dêvaru pûrbbadalu . .. yanu chatur-âsrayadi .... il endu yeraḍu-varusha . .. ḍed irddu yi-dharmma-vanu pratipâlisi chatur-âsrayadalum kalla neṭṭu .. .. dhâreyâgi koṭṭa bhûmi | (*usual final verses and phrases*). maṅgaḷa mahâ śrî

91

At the same village, on a pillar in Gurunañjappa's field.

vâg-artthâv iva sampṛiktau vâ-garttha-pratipattayê |
jagataḥ pitarau vandê Pârvvatî-Paramêśvarau ||

(*west face*) svasti śrîma .. .. .. mahârâjâdhi .. .. .. paramêśvaraṃ parama-bha .. .. chûḍâmaṇi .. .. pratâpa- chakravartti...... vîra-Ballâḷa-Dêvarasaru sukha-saṅkathâ-vinôdadiṃ râjyaṃ ..... virddum S'aka-varsha 1133 neya *Viśvâvasu-saṃvatsarada . Srâvaṇa-chaturtthi-Bṛihas-pativâradandu śrî svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa maunânushṭhâna-japa-sâmâdhi-śîla-guṇa-sampanna shôḍaśa .. .. dvija-guru-dêvatâ .. .. lêśvararuṃ .. .. anêka-yajñâ-vabhṛithâvagâhana-pavitrîkrita . śarîraruṃ Rug-Yajus-Sâmâtharvaṇa-chaturvêda .. .. .. ṇarum anêka-sakaḷa-śâstra-pravîṇaruṃ .. .. ṇa-kuṇḍaḷâbharaṇa-bhûshitaruṃ apaśabda-varjjitaruṃ su-śabda-pada .. .. .. hichchhatrânvitarum appa śrîmad-anâdi-agrahâraṃ .. .. ḷayyâvaḷege Tâḷama-ḷageya nava-Dvârâvati nâlku-diśâ-varada samasta-Nânâ-Dêsigaḷig âśrayam enippa Koḷḷiganaghaṭṭa-dôrin Draviḷa-dêsarappa Periyâṇḍa-Hebbâruva-pramukhavâd aśêsha-mahâjanaṅgalu tamma sthaḷa-mariyâdeya mahimey appudu .. .. Udayâdri-paḍuvala .. .. .. teṅkake badaga Himavanta-pariyanta saluvantâgi svasti samasta-vastu-vistîrṇṇa-ghûrṇṇitârṇṇava pañcha-śata-vîra-śâsana-labdhânêka-guṇa-gaṇâlaṅkrita satya-śauchâchâra-châritra-naya-vinaya-vijñâna-Vîra-Baṇañju-darmmâ .. .. viśuddha-guḍḍa-dhvaja-virâjitânûna-sâhasa-samâliṅgita-vaksha-sthaḷa bhuvana-parâkramônnataruṃ Baladêva-Vâsudêva-Khaṇḍaḷi-Mû (*south face — 43 lines are effaced*) janaṅgaḷuṃ nâlkuṃ-nâḍiṅge koṭṭa-śâsanadiṃ śâsana-mariyâdeyaṃ mîṟidêv âdaḍe samaya-drôhigaḷu Baṇañji.. .. .. .. ru neṭṭaṟu gaiyaru aṅgaḍigeyum .. gâṇakeyuṃ maggakeyuṃ . . sahita maṅgaḷa mahâ śrî śrî śrî-Gavaṟêśvara-dêvarig aśêsha-mahâjanaṅgaḷuṃ naivêdyakke koṭṭa gaḷde kaṃ .. ..

92

At Chikka-Hâlivâṇa (same hobli), on a mâstikal in Survey No. 39, west of the village.

śrî-Hariharâya namaḥ nirvvighnam astu mande-gâmuṇḍa Sôyana magaṃ Vîra-Nara-nâ .. .. Vurivâna Bomma-Nâyaka[na]-magaḷu Kâḷa-Dêvi sahagamana mâḍidaḷu maṅgaḷa mahâ

93

On second mâstikal at the same place.

.. .. Chitrabhânu-saṃ | Mâgha-ba 14 Sô || sa . .. ta Chikkarasi .. . bâyi sahgamanava mâḍidaḷu

95

On a fourth stone at the same place.

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'aka-varusha 1324 ne Chitrabhânu-saṃvatsarada Mâgha-ba 14 Sô || .. .. .. Kuraṇivaka .. .. maga ...... śakaṇṇa âtana maḍavaḷige Dêva-nâkitti svarggasthar âdaru ...

*Visvâvasu = 1107 ; 1133 = Prajôtpatti.

96

At Siṅgaṭigere (same hobli), on a stone near the Basava temple.

.... 1318 sanda Dhâtu-saṃ Âsvayuja-su 1 S'u śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-śrî-Harihara-Râya pṛithvî-râjyaṃ geyuttire .. ... R âmanakeṟeyo .. ...gere kâluvehindu śrîmanu Sôya-Nâyka . .. ya kâlaṃ.. .. Nâykana maga Nâgeyaṇṇanu .. . . kaṇṇarasara kumâra Nâgaṇaṅgaḷû ... . . .

98

On a second stone at the same place.

śrî svasti śrîmatu Yâdava-Nârâyaṇaṃ pratâpa-chakravartti Hoyasaṇa vîra-Nârasiṅga-Dêva-râjyâbhyudaya-Vikrama-varshada .. Byaya-saṃvatsarada Bhâdrapada-ba 12 Bṛihavâradandu śrîmatu mahâ-maṇḍaḷêśvaraṃ Sindha-Gôvinda sitagara-gaṇḍa Pâtâḷa-chakravartti Yîśvara-Dêvarasaru Arakeṟe-nâḍiṅge munidu dhâḷiya hêḷidaḍe Malevûran iḷidu Haṇṇisigeyaṃ goṇḍu hôhâga śrîmanu-mahâpasâyitarum appa vîra-Nârasiṅga-Dêvara kaṭṭid-alagina makkaḷu daṇḍada munde akasâla Râmôjana maga Kâmôjam kaṇḍu harige-kakkeḍeyaṃ koṇḍu tâgi taḷt i[ṟi]du Prajñânanda-dêvara śrî-pâda saraṇ enuta sura-lôka-prâptan âda

104

At Chennamâmbâpura (same hobli), on a stone to the west of the Hanumanta temple.

śrî-Vâmana-dêvara mudre-kalu |

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1607 Krôdhana-saṃ-Mârgaśira-śu 2 lu Bhâgânagarada Matu-S'âhaji .. duru-S'âhaji.. Bîrayana Gaṇa-S'âhaji.... vaḷagaṇa Chennamâmbâpura.. agrahârakke koṭu nirûpa .. li nirûpa haṇau .. .. pradhâni śâsana-mâḍi koṭu chatu-sîme .... Vâmana-mudre śilâsthâpaneyanu .... anu ||

107

At Arakere (same hobli), in the enclosure of the Nâgêśvara temple.

śrî svasti sakaḷa-jagati ... charita mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukya-vaṃśôdbhava śrîmat-Trailôkyamalla-Dêvara râjya .. .... chandrârkka-târaṃbaraṃ saluttam ire | svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrî-pṛithvi-vallabha Pallava-kuḷa-tiḷakan amôgha-vâkyaṃ Kâñchî-pura... . .. . Traiḷôkyamalla Nanni-No.. ba-Pallava Pe-......... Kogaḷi-aynûṟu......eḷpattu-puṟa-grâmaman âḷuttam ire Saka-varsha 969 neya Sarvvajitu-saṃvatsarada Pushya-suddha pañchami-Bṛihaspativâraṃ uttarâyaṇa-saṅkrântiyandu Arakeṟeya ûroḍeya Kêsimaya .. .. bhô .. vaja ...... paṇḍitara kâlaṃ kaḷchi dhârâ-pûrvvakaṃ Nâgêśvara-dêvarige dêgulada paḍuva kamma 4½ maṭakke teṅkaṇake... kamma 4½ antu gaḷde matta 1 ûriṃ hora beddale matta ..... ra haḍuvarggaṃ paṟekeṟege teṅkaṇa kôḍiyali gaḷde mattar 1 beddale mattar 5 î-dharmmaṃ chandrârkka-târam-baraṃ salvaḍu (*usual final phrases & verses*).

108*

In the same enclosure.

śrî-Nâgêśvara-dêvara .. . .. ||

namas tuṅga-&c. ||

śrî .. .. maṇa-praṇuta-mahî .... staḷan Abjasambhava-sutaṃ śrî-Nâganâthaṃ.... .... subhamaṃ chandrârkkar uḷḷannegaṃ || svasti samasta-bhuvanâśraya śrî-pṛithvî-vallabha mahârâjâdhirâja paramêsvaraṃ parama-bhaṭṭârakaṃ .... chintâmaṇi nissaṅka-pratâpa-

*This inscription is very much effaced.

chakravartti Hoyisaḷa-vîra-Ballâḷa-Dêva-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târam .... bare .... karagasa-gâḷamam .... gganaman ânt irivam tave-koṇḍu .... gganey ene vîra .... sâyira-Noṇambavâḍi-nâḍoḷagaṇa .... dushṭa-nigraha .... Mâḷa-Tauḷava-kuḷa-kuḷa (3 *lines gone*) S'aṅkara-dêvana vaṃsâvatâram entene .... perggaḍe ...... dêvana .. Nele-vettanûr-oḍeya Nâgana puṇyada puñjam embinam || antu .... Malli-Dêvanind oḷpu-vetta mahâ-prabhu Nâgarasa śrî-Nâgêśvara .... pratishṭheya mâḍisid alliya sthânâchâryyar appa .. .. patiya mahime entene ||*vṛi || S'iva-dharmmôttara-sôma-S'ambhuva .... yôga-pañ-châksharî-pra ... âgama-kôvidam .... numata ...... S'aivâgamâchâradoḷ .... embud illa Bairava-yati-tanu .... vaḍeya || śrî-Nâgêśvara-dêvar-aṅga-bhôga-nivêdyakkam nandâ-dîvigegam khaṇḍa-sphuṭita-jîrṇṇôddhâra-Chaitra-pavitra .... Saka-varsha 1125 neya Dundhubhi-saṃvatsarada Mâghad-amâvâsye-Sômavâra-vyatipâta-saṅkramaṇa-sûryya-grahaṇada divya-tithiyalli Ya .. ya Sôvâchâryyar appa Bairava-yatigaḷa kâla toḷedu dhârâ-pûrvvakam mâḍi biṭṭa bhûmige (*here follow details*) dêvara nandâ-dîvigege sarvva-bâdhe-parihâravâgi salusuva gâṇa vondu mummuri-daṇḍaṅgaḷu biṭṭa dâya santeya dâya koḍake aravân-eṇṇe hêriṅge nûṛa-ele horeya-.. tu hasubege aḍike 2 bhattake sôḍige bhata (*usual final phrases*).

111

On another vîrakal at the same place.

svasti śrîmatu Hoysaṇa-vîra-Ballâḷa-Dêva .. .. saṃvatsarada .... Kaleya-Nâyakanu Arakeṛe tuṛu-vanu kaḷaru koṇḍu-hôhali Arakeṛe-voḍa ... Mâḷa-bôvana tamma Mallaya-Nâyaka.. biddali nettaru-goḍage â-Kaleya-Nâykanu .. ..

115

At Hosahaḷḷi (same hobli), on a stone to the south of the Îs'vara temple.

śrî-Râmanâtha-dêva saraṇu ||

namas-tuṅga &c. ||

.... |

jîyât trailôkya-nâthasya śâsanam dharmma-śâsanam ||

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-pârâyaṇa-japa-samâdhi-sîla-guṇa-sampannarum sakaḷa-sâstra-pariṇatarum chaturvvêda-pâragarum S'iva-dharmma-pratîtarum sakaḷa-guṇa-sampannar appa śrîmad-anâdiy-agrahâram Kôṭiganapurada Hebbâruva Voṛe-Gôvilli-Dâsaru mukhyavâgi asêsha-mahâjanaṅ[ga]ḷu tamma śrî-Harade-kâluvaḷḷi Hosavaḷḷi śrî-Ra .. dêvara khaṇḍa sphuṭita-jîrṇôdhârakkam dêvara nitya-nivêdyakkam tapôdhanara grâsakkam asêsha-mahâjanaṅg-aḷige binnaham geyidu kûḍi.. gauḍugaḷa gaṇḍa Râma-gâvuṇḍanum Chilûra Gogga-gâvuṇḍanum Bâse-gâvuṇḍanum Mallikârjjuna-paṇḍitara kâlam karchchi dhârâ-pûrbbakam mâḍi biṭṭa ere (*here follow details and usual final phrases*).

117

At Hanagavâḍi (same hobli), on a vîrakal to the north of the Pañchaliṅgês'vara temple.

svasti śrîmatu Saka-varushada 1240 neya Kâḷayukti-saṃvatsarada Pushya-su 10 Sô-vâradandu svasti śrîmatu pratâpa-chakravartti Hoyisaṇa śrî-vîra-Ballâḷa-Râyana hiriya-maneya pradhâni Baicheya-daṇṇâykara mayiduna Saṅkiya-sahaṇiyaru Ghaṭṭada keḷagaṇa Chandâvurada Basava-Dêvana mêle naḍadalli Chandâuravanû kiḍisi Muṭṭa.. naḍadu kâdidalli śrîmanu-mahâ-sâvanta-sâvantâdhipati gaṇ-ḍara gôva mohara-Murâri ... koṭṭu kudureya kaṭuva maṇḍaḷikara gaṇḍa .... maṇḍaḷikara gaṇḍa

*As it is very much defaced, it has been found impossible to put this into verse.

Kâreya Yibbara-Nâykana komâra Saṅgiya-Nâykaru â-Ghaṭṭada kâḷagadall irddu baḷada kûḍe kâdi Tuḷuvara keḍisi Dâvâdâna-tîrththaṃ mindu Vayakuṇṭha-lôka-vâsakke prâptan âdanu || yî-bîragalla pûje-punaskârake ûriṃ mûḍaṇa ...... Brahmapuriya .. . paḍuvalu pañcha-liṅga-dê ...... kamba 12 nû Saṅkiya-sâhaṇigaru biṭṭa dharmma yî .. .. (*usual final phrases*).

119

At Neralaguṇḍi (same hobli), on a stone in front of the Îs'vara temple.

svasti samasta-bhuvanâśrayaṃ pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvara parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Traiḷôkyamalla-Dêvaru chatus-samudra-paryyantaṃ-bara sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire | tat-pâda-padmôpajîvi samadhigata-pañcha-mahâ-sabda Pallavânvaya śrî-pṛithvî-vallabhaṃ Pallava-kuḷa-tiḷakan êka-vâkhya śrîmat-Traiḷôkyamalla Noḷamba-Pallava-Permmânaḍi-Dêvara Dadirvvâḷige-sâsiravuṃ Ballakunde-mûnûṟuṃ Konaḍiyûṟumaṃ sukha-saṅkathâ-vinôdadi râjya-geyyuttam ire tat-pâda-padmôpajîvi samasta-râjya-bhara-nirûpita-mahâmâtya-padavî-virâjamâna mânônnata prabhu-mantrôtsâha-sakti-traya-sampanna S'iva-pâda-sêkhara pati-hita-Garuḍa nâmâdi-samasta-prasasti-sahita (*south face*) śrîmat-Traiḷôkyamalla Noḷamba-Permmâḍi râj[y]aṃ anubavisitam ire Saka-varisa *986 Jaya-saṃvacharada .. heya Nêṟiluguṇḍiya-vûr-oḍeya Hiṭṭamayya sujya-grahaṇadalu Mallikârjuna-dêvargge gadde ka 400 beddale ma 4 Maṃ.. likabeyya kâla kachi dhârâ-pûrbbaka mâḍi koṭṭa go .. sasana (*usual final phrases and verse*) Mallikârjjuna mâḍisida dêgula ....

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*So in the original: but 986 = Krôdhi; Jaya = 976.

CHANNAGIRI TALUQ.

2

At Haḷekattalagere (Basavâpaṭṭaṇa hobli), on a stone to the east of the Hanumanta temple.

śrî-Hariharâya namaḥ ∣ svasti śrî S'aka-varusha 1199 neya Yîśvara-saṃvatsarada Jêshṭa-su 2 Gu Yâdava-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-Râmachandra-Râya-râjyôdayê śrîmatu râya-râja-guru Rêṇuka-dêvanu śrî-Harihara-dêvara aṅga-bhôga-raṅga-bhôga ... ḷagaṇa Kattalegeṟeya .... samanvita ... â-chandrârkka-sthâyiyâgi dhârâ-pûrvvakaṃ mâḍi .... nettiyalli .... puṇyaṃ paḍadu koṇḍanu (*usual final verse*).

4

At the same village, on a stone in the front wall of the Râmêśvara temple.

namaḥ S'ivâya ∥ svasti samasta-bhuvanâśraya śrî-prithuvî-vallabha mahârâjâdhirâja .... Mahâdêva-Râya (4 *lines gone*) Kattalageṟeya .... śrî-dêva .... nandâdîvigege saluvantâgi biṭṭa bhûmi Hiriyakeṟey .... koḷagava dêva .... yî-dharmmamaṃ pratipâḷisidavaru Vâraṇâsiya Viśvêśvara-dêvariṅge amṛita-paḍige salige kamba ... (*usual final phrases*).

5

At Kariganûr (same hobli), on a stone near the Kallêśvara temple.

śrî ∣ namas tuṅga-&c. ∥

Rudhirôdgâri-saṃvachhara-S'râvaṇa-ba 3 lu śrî-Kâriganûra Kali-dêvara pûjârigaḷige Kâriganûra gauṇḍa-prajegaḷu pûjârigaḷige teṟige biṭṭa 22 .. ra âḍuguḷu ...... illade tappade naḍasi baheû ishṭake âvan obaunu pra.. kṛiti mâḍi aḷapidanthavaru Kali-dêvara harivâṇake visavan ikkidu (*usual final phrases*).

6

On a stone in the same temple.

namas tunga-&c. ∥

svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Maleparoḷu gaṇḍa kadana-prachaṇḍa S'anivâra-siddha Giridurgga-malla nissaṅka-pratâpa-chakravartti śrî-vîra-Hoysaḷa-Ballâḷa-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ saluttam ire (5 *lines effaced*) Mûlasthânada ... vage .. naivêdya nandâ-dîvige Chaitra-pavitraṃ ...... kke naḍavantâgi Saka-varsha 1142 neya Vikrama-srṃvatsarad Âśâḍa-su 8 Sômavâra-dakshiṇâyana-saṅkramaṇa-byatîpâtadandu (*rest effaced*).

7

At Tyâvaṇagi (same hobli), on a vîrakal to the east of the Kallês'vara temple.

(*The top portion is effaced*) Châḷukyâbharaṇa śrîma ... malla-Dêvaṃ pṛithvî-râjyaṃ geyyuttam ire Saka-varusha 914 ya Nandana-saṃvatsarada .. hayoḷe śrîmad-Âhava (*rest effaced*).

8

On the eastern side of the same stone.

(3 *lines gone*) gôtra-pavitram para-nârî-putram ...dêva mahâ-kirâta praḷeya-kâḷânaḷam mâ...chakram ripu-kuḷa-vakram .... nâmâdi-praśasti-sahitam śrîmatu Beḷa-Gâvuṇḍan-aḷiya Nêṇigeya-Malla kereyam kaṭṭisi dêgulaman ettisi adê-sthalada bhâgakke 300 kamma gaḷdeyu 3 mattar eḷeyu .. mattaru keyuv inituvam biṭṭu sukadin âḷuttam iḷdu Noḷambana prastâvadoḷ modal-êṟi besana paḍadu Chôḷana mahâ-sênege parisi kari-turaga-nara-padâti-varggamam paḍalvaḍisi yiṟidu saggastan âgi dêva-lôkakke sanda ||

9

On the western side of the same stone.

śrî .... śrî-Pallavarasar-anvayadim svasti samadhigata-pañcha-mahâ-śabda Pallavânvayam śrî-prithvî-vallabham Pallava-kuḷa-tiḷakan êka-vâkyam Kâñchî-pura-varêśvaram śrîmat-Traiḷôkyamalla Noḷamba-Pallava-Permmânaḍi-Dêvaru dâḷiyan iṭṭu Bammukûralu biṭṭu samasta-vastu-guṇa-sampannanu (*stops here*).

13

At the same village, on a copper plate belonging to Nâḍiga Guru Rao.

(*Front*).

namas tuṅga-&c. ||

avyâd avyâhataiśvarya-kâraṇô Vâraṇânanaḥ |
varadas tîvra-timira-mihirô Hara-nandanaḥ ||
śrîmân âdi-Varâhô'yam śrêyasê bhûyasê'stu saḥ |
gâḍham âliṅgitâ yêna mêdinî môdatê sadâ ||
asti Kaustubha-Kalpa-dru-Kâma-dhênu-sahôdaraḥ |
Ramânujas sudhâdhâmâ kshîra-sâgara-sambhavaḥ ||
udabhûd anvayê tasya Yadu-nâmâ mahîpatiḥ |
pâlitam yat-kulam yêna Vâsudêvêna bhûtaḷê ||
abhût tasya kule śrîmân prabhur guru-guṇôdayaḥ |
apâsta-dôsha-samsargas Saṅgamô nâma bhûpatiḥ ||
tasya Gaurâmbikâ-nâmâ mahishî samabhûd varâ |
mânanîya-guṇârâmâ vallabhasya manônugâ ||
Kapardinô yathâ Gaurî S'achîva Namuchidvishaḥ |
Pitâmahasya Sâvitrî Chhâyâ Dinamaṇêr iva ||
viḷâsa-vibhramôllâsa-tiraskṛita-Tilôttamâ |
Anasûyâpi sâsûyâ yat-pâtivratya-sampadâ ||
âsan Hariharaḥ Kampô Bukka-Râyô mahîpatiḥ |
Mârapô Muddapaś chêti kumârâs tasya bhûpatêḥ ||
pañchânâm samabhût têshâm prakhyâtô Bukka-bhûpatiḥ |
prachaṇḍa-vikra[mô] madhyê Pâṇḍavânâm yathârjunaḥ ||
dik-karîndra-sudhaurêya-dakshi .... dhuraḥ |
Bukka-Râyas tataḥ śrîmân âsîd âhava-karkaśaḥ ||
yat-sêvâsakta-ra .. vidadhati paritaḥ tâṇḍavân maṇḍalêśâ
vaktrê śushkâs Turashkâḥ bahu-bhaya-bharitâḥ Koṅkaṇâḥ śaṅkayâsan |
Andhrâ randhrâṇy avindann Udaya-girivarê Gurjarâ jarjarâṅgâḥ
Kâmbhôjâ bhinna-dhairyâḥ sarabhasam abhavan prâpta-bhaṅgâḥ Kaḷiṅgâḥ ||

ahîna-bhâgya-sampattiḥ asau râja-śikhâmaṇiḥ |
tasyâgrajas tyâga-śîlô nâmnâ Hariharô nṛipaḥ ||
râjâdhirâjas têjasvî yô râja-paramêśvaraḥ |
sarva-sâmanta-bhûpâla-bhujangama-Vihangarâṭ ||
râja-râja-bhujangô yaḥ para-râja-bhayankaraḥ |
Hindu-râya-kṛita-trâṇô dushṭa-śârddûla-marddanaḥ ||
yad-râjadhânî Vijayâ-nagarî sa-jayôdayâ |
râjñâm chakâsti vikhyâta-râjadhânî kṛitâśrayâ ||
śishṭâs saṃrakshitâ yêna dushṭa-nigraha-kâriṇâ |
labdhâ cha vidushâṃ prîtiś ślâghyô Hariharô nṛipaḥ ||
yat-shôḍaśa-mahâdâna-samayôdita-vâriṇâ |
ramya-buddhêr apârasya varddhitô dharma-pâdapaḥ ||
S'âlivâhana-nirṇîta-śaka-varsha-kramâgatê |
rasa-chandrâgni-vidhukê tasmin Bhâvâkhya-vatsarê ||
Vaiśâkhê mâsi paurṇamyâṃ divasê grahaṇê vidhôḥ |
sangamê Tungabhadrâyâ Haridrâyâś cha pâvanê ||
kshêtrê Hariharâkhyê'smin kôṭi-tîrtha-samâkulê |
Guhâraṇyâbhidhê puṇyê sarva-dharma-vivardhanê ||
Rudrapâdê mahâ-tîrthê âdyê Hariharâtmakê |
dêvarshi-siddha-gandharva-vidyâdhara-nishêvitê ||
yôgi-sandôha-sankîrṇê Guhâraṇya-sthaḷê śubhê |
tulâpurusha-mukyâni kṛitvâ dânâni maṇṭapê ||
suprasannô mahîpâlô râjâ Hariharêśvaraḥ |
tulitê Hastinâvatyâ Vutsangî-vênṭhya-bhûtaḷê ||
śrî-Mahârangakê râjyê Madakaryâkhya-śîmani |
Chândramaṇḍala-nâḍau cha ramyê Madakari-sthaḷê ||
S'rîvatsa-gôtra-jâtâya Yâjushâya tathaiva cha |
Yindrakaṇṭhyâvalâkhyâya Narasim-bhaṭṭâya dhîmatê ||
daivajñâya dadau vṛitti-dvayaṃ Hariharô nṛipaḥ |
tatraikâ jyôtishâṃ vṛittiḥ aparâ lêkhanasya cha ||
Vênkaṭêśâlayât prâchyâṃ diśi dêvâgratas sthitaṃ |
Bramha-nâmaka-sad-grâmaṃ mahâ-Râmêśvarâlayaṃ ||
Haridrâ-tîra-sambhûtaṃ mahâ-puṇya-vivarddhanaṃ |
tasya vâyavya-dig-bhâgê grâmântaram .. sthitaṃ ||
Pavaḷakaṭṭiti vikhyâtaṃ dadau Hariharêśvaraḥ |
viprâya tasmai vidushê grâma-dvayam anuttamaṃ ||
sarvamânyaṃ chatus-sîmâ-sahitaṃ cha samantataḥ |
nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitaṃ ||

(*Back*).

akshiṇy-âgâmi-saṃyuktair ashṭa-bhôgais samanvitaṃ |
vâpî-kûpa-taṭâkâdi-kachchhârâma-samanvitaṃ ||
putra-pautrâdibhir bhôgyaṃ kramâd â-chandra-târakaṃ |
dânasya vikrayasyâpi yôgyaṃ vinimayasya cha ||
śrîmân Hariharô râjâ mânanîyô manasvinâṃ |
sa-hiraṇya-payô-dhârâ-pûrvakaṃ pradadau mudâ ||
Narasim-bhaṭṭâya viprâya sa tu santushṭa-mânasaḥ |
râjñê chaivâśishaṃ chakrê chiraṃ jîvêti sa dvijaḥ ||

Brahma-nâmnaś chatur-dikshu śilâ-sthâpanam uttamam ।
kârayâmâsa râjâsau tathâ Pavaļakaṭṭekam ।
grâmasyâpi chatur-dikshu śilâm Vâmana-mudrayâ ।
sahitâm sthâpayâmâsa râjâ Hariharêśvaraḥ ।
vidadhê śâśvatam dharmmam êtam â-chandra-târakam ॥
âditya-chandrâv &c. ॥ (*usual final verses*).

śrî-Virûpâksha

17

At Medakere (same hobli), on a stone in the pûjâri's threashing floor.

S'ârvari-saṃvatsara-Mâgha-śuddha 1 lu śrîmatu Halag-oḍêru Kariy-oḍêru Nuggihaḷiya Hanumanta-dêvaru Basavaṇṇana guḍiyanu kaṭisidaru âtana maga Kaṅgaḷa-dêvaru paradêśitanadali idu tiri-tandu Hanumanta-dêvara guḍige kaṭu-pañjarava mâḍisi samastarigu dharmma kîrtti barabêk endu lipi-śâsanava mâḍisi nilisidanu

18

At the same village on a stone near the Madhukê'svara temple east of the village.

.. .. Châḷukyâbharaṇam śrîmat-Trailôkyamalla .... vṛiddhi-pravarddha-mânam â-chandrârkka-târam-baram (6 *lines gone*) mârttaṇḍa .... maṇḍaḷika .... gaṇḍa .... śrî-Vishṇuvarddhana-mahâ .... jayâditya .... sukha-saṅkathâ-vinôda-dim râjyam geyvuttum dakshiṇa-diśâvarakke dig-vijaym geyvandu Madukakeṟeyoḷage biṭṭa vîḍinol tat-pâḍa-padmôpajîvi svasti samasta-guṇa-sampannanum endu matt enisida pâtra-sêkaram dharmma-rakshâ-karaṇa sthâna-jyô .... . dhâtrî-kîrtti guṇa-ratna-bhûshaṇa mâvana gandhavâraṇa bhadra-jana-pâda-rêṇu ...... ya mitra śrîmatu Chalturuvada Mâcha-Gâvuṇḍa tann ûru .... Mallik-ârjjuna-dêvara aṅga-bhôgakkam nivêdyakkam alliya tapôdhanara grâsakkam endu binnapam geyyalu Saka-varisha 985 neya S'ôbhakritu-saṃvatsarada Chaitra-su 13 Âdityavâradandu śrîma .... t aydu gaḷde mattar eraḍu beddale matta .. nâlku etta gâṇav ondu int initaroḷage .... kav aṅga-bhôgakka kha 5 kamma tôṇṭamu Aregeṟeya modal êriyal 1 matta............ rige kamma 450 .. hari-kâra Nannakaṅge kamma 450 badagaṇa pâlu .... varige matta 1 parekârarige ma .... dêvarige nandâ-dîvigege ko ...... śrimat-Mâcha-Gâvuṇḍanam gurugaḷ Sakaḷêśvara-paṇḍita-dêvara maṭhada nai .... n âhâra-dânakke hiriya-keṟeya badagaṇa bayaḷalu garde matta 1 ...... dalu berdale matta 2 (*usual final phrases and verses*).

19

At Siddharamaṭha (same hobli), on a broken stone south-east of the Râmês'vara temple.

śrî namas tuṅga-&c. ॥

svasti samasta-bhuvanâśraya śri-pṛithvî-vallabha mahârâjâdhirâja paramêśvara parama-bha ...... raṇam śrîmat-Tribhuvanamalla-Dêva .... mânam âchandrârkka-târam-baram saluttam ire .... nikara-kôrakita .... sîla ânartti .... Kuniṅgilu-kôṭeya pokka viḍe .... kîrtti-vallî-pa .... (*usual final verses*).

vṛitta ॥ .... bhum- ।
bhukan akkum viparîtadoḷ naḍedavam Gaṅgâ-Gayâ-Vâraṇâ- ।
si-Kurukshêtra .... taṅgaḷam konda pâ- ।
takan akkum biḍad irkkumm â-purushan .... -duva sthânamam ॥

*kanda ॥ .... kuḷa mukhyam ene param anya .... ka-sthânam divya-sthânam illig .... sthanyabdake tapôdhana-sthânâ..... ॥
maṅgaḷa mahâ śrî

*As it is very much defaced, it has been found impossible to put this into verse.

20

At Moradi (same hobli), on a stone in the Mallês'vara temple on the hill west of the village.

namas tuṅga-&c. ||

svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varushaṅgaḷu *1637 neya S'ukla-nâma-saṃvatsarada Vaiśâkha-śudha 12 .. .. śrîman-mahâ-âchâryya .... ? Kariyappa-Nâyakara pautrarâda Medakeṟe-Nâyaka ... putrarâda Bommaṇṇa-Nâyakaru Âpastamba-sûtrada Bhâradvâja-gôtrada | Âruvêli-Hari-bhaṭṭara pautrarâda Veṅgam-bhaṭṭara putrarâda S'i .. .. ma-bhaṭṭarige barasi koṭṭa yêka-bhôgyad agrahârada dâna-śâsanada patra-kramav ent endare || namma hiriyarugaḷige sukṛitav âgabêk endu | nâvu âḷuvanthâ râjya Sante-Bennûra śîmey-oḷagaṇa Dêmachayvana-durggav emba grâmavannu yî-mahâ-Vaisâkha-śuddha-paurṇnamî-puṇyakâladalu S'ivârppitavâgi sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭu yidhêve | yidakke saluva kâḍârambha-nirârambha-nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-...sâdhyaṅgaḷ emba ashṭa-bhôga-têjôpârjjaneyannu anubhavisikoṇḍu namag âśîrvâda mâḍikoṇḍu nimma putra-pâramparyya â-chandrârkka-sthâyigaḷâgi sukhadalli yirabêk endu barasi koṭṭa dâna-patra (*usual final verses*) ....

21

At Hire-Kôgiluru (same hobli), on a stone in the back-yard of Patel Vîrabhadraya's house.

namas tuṅga-&c. ||

svasti srî-Sôma-vaṃśâd udayati nṛipatir jJaitugis tat-sutô'bhût
... Bhillamâkhyas tadanu vijayatê Siṃhaṇaś chakravarttî |
tasmât Sâraṅgapâṇis prati-nṛipati-bala-brâta-vidrâvakô'yaṃ
vîra-śrî-Mahadêva-Râya-nṛipatis trailôkyam âkrâmati ||
svasti śrî-Nimbi-Râjât samudayati sutas Chaṭṭa-Râjas tadîyô
bhrâtâ bhâsvat-pratâpaḥ praguṇa-guṇa-gaṇâḷaṅkṛitaḥ Kûcha-Râjaḥ |
Brahma-Kshatra . nîti-śânti-nipuṇau gôtrânvitau Kauśikâv
êtau śrî-Mahadêva-Râya-sachivau bhûmau chiraṃ jîbyatâṃ ||
indur bandhubhir aṅganâbhir aparaḥ Kâmô'yam urvvîtaḷê
jâtaḥ kalpa-tarur vvanîpaka-janais têjôbhir apy arjyamâ |
gôtra-brâta-manôratha-prada-mahî-sañchâri-chintâmaṇis
sô'yaṃ Chaṭṭa-tanûbhavô vijayatê Châvuṇḍa-daṇḍâdhipaḥ ||
paṇḍitaiḥ parisaṃstutyaḥ khaṇḍitârâti-maṇḍalaḥ |
Châvuṇḍaś chaṇḍa-dôrddaṇḍô jîyâd â-chandra-târakaṃ ||
yêshâm adhvara-hôma-dhûma-nivahair nnîlâlam êtan nabhô
yêshâṃ kîrtti-bharâ . .. bhramupa .. śôbhâvilaṃ dig-gajâḥ |
yêshâṃ vêda-ravais samasta-girayô'bhûvan paraṃ vâgminas
têshâṃ Dakshiṇa-Bhâskarâhvaya-purîṃ vandê sad-ânandinîṃ ||
vidyâ-vinaya-saujanya-tyâga-sâhitya-sôdarî |
Dakshiṇâditya-nagarî-kîrttiḥ kair iha varṇyatê ||
†nânâ-bhûta-bhayankarâṭavi-mahâ-Bhêtâḷa-Kâpâḷakî
kaṅkâḷôjvalad-ugra-kâḷa-viḷasad-bhîtâkuḷâ bhûtaḷê |
paḍe mât êṃ gaḍiy-aṅka-Bhîma .. gedar kâḍ-âne mallaṃ gaḍaṃ |
[..............] ... bala-balumeg ad âr âmpar î-gaṇḍaroḷ ||

mattam â-mêdinî-maṇḍaḷadoḷ Indrôpabhôga-bhâjanarum | S'aṅkara-sama-têjarum | para-samaya-kula-Vindhyâṭavî-dâvânaḷarum | uddaṇḍa-maṇḍaḷika-daṇḍa-khaṅkarum | chaṇḍa-prachaṇḍa-maṇḍita-bhujâ-daṇḍa-kôdaṇḍa-khaṇḍitârâti-maṇḍaḷarum | nânâ-samaya samuddharaṇarum | śaraṇâgata-vajra-

*So in the original: but S'ukla=1611; 1637= ...nmatha. †These verses are incomplete in the original.

pañjararum | pratibhaṭa-samaya-samûha-vichchhêdakarum | kanaka-daṇḍâgra-virâja(ta)mânairâvata-kâka-dhvajarum | samaya-samûha-dharmma-chakra-varttakarum | nânâ-samayâbhimâna-samsthâpa-karum | âkhaṇḍa-prachaṇḍa-mahâ-Bhairava-pâdâravinda-dvandva-samârâdhakarum | śrî-Bilêśvara-dêvara dibya-śrî-pâda-padmôpajîvigaḷum appa aḍavi-Kandarppara parâkramam pêḷvaḍe ||

Malaparoḷu gaṇḍar enipar |
chhaligaḷu śaraṇ endu banda bhîtara kâvar |
kuladalu Kauśikar embaru |
kaligaḷu kâḍâne-mallar agaṇita-charitar ||

svasti samadhigata-pañcha-mahâ-śabda Dvârâvatî-pura-varâdhîśvara suvarṇṇa-Garuḍa-dhvaja Yâdava-kuḷa-kamaḷikâ-vikâsa-bhâskara ari-râya-jagajhampa Mâḷava-Râya-Madana-Triṇêtra Gûrjjara-Râya-bhayaṅkara Teluṅga-Râya-siraḥ-kamaḷa-nâḷônmûḷana ity-âdi-nâmâvaḷî-guṇa-gaṇâlaṅkrita śrî-Maha-dêva-Râya-vijaya-râjyôdaya tatu-pâda-padmôpajîvinau parôpakâra-ni[ra]tau śaraṇâgata-vajra-pañjarau kîrtti-kântâ-manôharau jagad-vaḷa-pêśaḷa-Hanûmanta-dhvajau śrîman-mahâ-pradhânam Chaṭṭarasa-Kûcharasaru Noṇambavâḍi-mûvattirchhâsirada Arvvattâṛu-bâḍadoḷagaṇa Bêtûra nija-râjadhâniyoḷu sukha-saṅkathâ-vinôdadim râjyam geyvutt irdda samayadalu śrîmad-anâdi-mahâgrahâra Dakshiṇâ-ditya-voḷalâda Kôgilûra śrî-Billêśvara-dêvara dhûpa-dîpa-naivêdya-mukhya-samasta-śrî-kâryyakôsuga-ra S'aka-varsha 1190 neya Vibhava-saṃvatsarada Kârttika-ba 30 maṃ sûjya-grahaṇadalu â-sthâ-nika-Daṇḍapâṇi-gurugaḷa kâlam toḷadu â-Chaṭṭarasara paṭṭada-hiriya-kumâ[ra]-Châvuṇḍarasaru dhârâ-pûrvvakamâgi sarvva-namasyavâgi Matikaṭṭada kôḍiyim paḍuvalu maṇala-keyi Tiguḷa ghaḷeyalu ma-ttaru 2 Âpinakaṭṭeyoḷage gadde â-ghaḷeyalu kamma 100 int inituma chandrârkka-târam-baram salu-vantâgi â-grâmad aṛavatta-nâlvaru mukhya yêṭu .. ṭṭu sthâna-mânyaṅgaḷa samakshadalu koṭṭaru || nâḍoḷage biluvaḍike yênu bandoḍam Kôgilûra Haḷivuḷûra hadikeya Billêśvara-dêvara dhûpa-dîpake â-staḷada Mâka-bôva-Kâḷa-bôvaṅgaḷa mamma Baicha-bôvanu tammaya Kâva-bôvanû naḍasi koḍuvarû

22

At the same village, on a stone to the south of the entrance of the Kallês'vara temple.

śrî-Gaṇapatayê namaḥ ||

namas tuṅga-&c ||
daṃshṭrâgrêṇôddhṛita bhûmiḥ .. saptârṇṇavâtmikâ |
jhallarîva Varâhasya ...... mbu-pallavâ ||
svasti śrî-Sôma-vaṃśâd udayati nṛipatir Jaitugis tat-sutô'bhût
.... Bhillamâkhyas tadanu vijayatê Simhaṇas chakravarttî |
tasmât Sâraṅgapâṇiḥ prati-nṛipati-bala-brâta-vidrâvakô'yam
vîra-śrî-Mahadêva-Râya-nṛipatis trailôkyam âkrâmati ||
svasti śrî-Nimbi-Râjât samudayati sutaś Chaṭṭa-Râyas tadîyô
bhrâtâ bhâsvat-pratâpa-praguṇa-guṇa-gaṇâlaṅkṛitaḥ Kûchi-Râjaḥ |
Brahma-Kshatra-sva-nîti-śânti-nipuṇau gôtrânvitau Kauśikâv
êtau śrî-Mahadêva-Râya-sachivau bhumau chiram jîvyatâ .. ||
indur bandhubhir aṅganâbhir aparaḥ Kâmô'yam urbbîtaḷê
jâtaḥ kalpa-tarur vvanîpaka-janais têjôbhir apy arjyamâ |
gôtra-brâta-manôratha-prada-mahî-sañchâri-chintâmaṇiḥ
sô'yam Chaṭṭa-tanûbhavô vijayatê Châvuṇḍa-daṇḍâdhipaḥ ||
paṇḍitaiḥ parisaṃstutyaḥ khaṇḍitârâti-maṇḍaḷaḥ |
Châvuṇḍaś chaṇḍa-dôrddaṇḍô jîyad â-chandra-târakam ||
vidyâ-vinaya-saujnya-tyâga-sâhitya-sôdarî |
Dakshiṇâditya-nagarî-kîrttiḥ kair iha varṇyatê ||

svasti samadhigata-pañcha-mahâ-śabda Dvârâvatî-pura-varâdhîśvara suvarṇṇa-Garuḍa-dhvaja Yâdava-kuḷa-kamaḷa-*kâvikâ-vikâsa-bhâskara ari-râya-jagajhampa Mâḷava-Râya-Madana-Triṇêtra Gûrjjara-Râya-bhayaṅkara Telu[ṅga]-Râya-siraḥ-kamaḷa-nâḷônmûḷana ity-âdi-nâmâvaḷî-gaṇâlaṅkṛita-śrî-Maha-dêva-Râya-vijaya-râjyôdayê tat-pâda-padmôpajîvinau parôpakâra-niratau śaraṇâgata-vajra-pañjarau kîrtti-kântâ-manôharau jagad-daḷa-.. . . . . śrîman-mahâpradhâna-Chaṭṭarasa-Kûchara-saru . . . . sirada †mûvattaṟu-bâḍad oḷagaṇa . . . . . nija-râjadhâniyoḷu sukha-saṅkatâ-vinôda-diṃ râjyaṃ geyyut ire . . . . . . lu śrîmad-anâdiy-agrahâra Dakshiṇâditya . . . . śrî-Svayambhu-Kali . . . vargge dhûpa-dîpa-naivêdya. . . . . kâryyagôsugara S'aka-varsha 1190 neya Vibhava-saṃvatsarada Kârttika-ba 30 . . . sûrjya-grahaṇadalu â-sthânika-Sômarâsi-Âcharâsigaḷa kâlaṃ toḷadu â-Chaṭṭarasara paṭṭada hiriya-kumâra Chavuḍarasaru dhârâ-pûrvvakaṃ mâḍi sarvva-namasyavâgi pûrvva-sthânavan â-sarvva-svâmya-sahita chandrârkka-târaṃ-baraṃ saluvantâgi â . . . . . . saluvudu mukhya . . . . . . sthâna-mânyagalu . . . . kshadalu koṭṭaru (*usual final verse*).

23

On a vîrakal west of the same temple.

svasti śrîmatu Yâdavarâya-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti | śrî-vîra-Râma-Dêva-vijaya-râjyôdayada 14 lkaneya Chitrabhânu-saṃvatsarada Bhâdrapada-ba 10 Âdivâradalli Chavuṇḍ-arasara mayiduna Gôparasanu Nâgavi-Kaḷasâpurad eḍeyali kâdi S'iva-lôka-prâptan âdanu śrî-Achaḷa-nâtha saraṇu śrî-Vîrabhadra saraṇu

24

In the same place, on a 2nd vîrakal.

svasti śrîmatu Yâdavarâya-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-vîra-Râma-Dêva-vijaya-râjyôdayê 12 neya Pramâthi-saṃvatsarada Mâgha-ba 30 Gu śrîman-mahâ-pradhânaṃ râya-daṇ-ḍanâtha pêsaṇi-Hanuma śrî-vîra-Chavuṇḍarasaru Kuṟugôḍa-nâḍa Doravadege Mummaḍi-Siṅgeya-Nâyakana mêle naḍadu kâdi halav-âḷu-kudureyaṃ kondu S'iva-lôka-prâptan âdan ad ent endaḍe ||

bhûtaḷadalliya bhôgaṃ |
tîrddudu yîtaṅge marttyadall irabâradu |
bêgaṃ tannire end Acha- |
ḷêśvaran and oppugoṇḍa Châvuṇḍanumaṃ ||
yîtaṅge takkud allind |
âruṃ enabêḍa munna likhitâksharamaṃ |
bared iṭṭad aśakyaṃ maru- |
. . . . ṭṭa Vidhâtra kêḷi mânavar ellaṃ ||
maṟadirdan andu marttyada |
baḷakeya neṟey aṟidan alli môksha-lakshmiyaṃ |
sadu-guru-Lakshmînâthaṃ |
yidirgoṇḍaṃ Chaṭṭan-aṇuga-Châmuṇḍanumaṃ ||
kaṭṭisid uppara-muḍiyaṃ |
ettisidaṃ Abhavan-olda-Nandiya sindaṃ |
hô ûghe ughe end enutaṃ |
Vîrêśvaran oppugoṇḍa Châvuṇḍanumaṃ ||

25

On a stone near the Maṭhada Maralayya's house south of the same temple.

Santhê-Bennûra Siddhaliṅga-dêvara maṭake Hanumapa-Nâyakaru koṭa mânya

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*Perhaps a mistake for *kalikâ*. †So in the original.

26

At the same village, on a stone south of the ruined Îsvara temple.

svasti śrî S'aka-varsha 1217 neya Manmatha-saṃvatsarada Vayiśâkha-su 10 Sô svasti śrîmatu Yâdava-Nârâyaṇaṃ bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-vîra-Râma-Dêva-vijaya-râjyôdayê tat-pâda-padmôpajîvi śrîman-mahâ-maṇḍalêśvara vairi-maṇḍaḷika . . . . Vâsudêva . . (8 *lines effaced*) Billêśvara-dêvara . . . . geyâgi kuḷirdda Kôgilûra . . . . Sôva-bôva-Baicha-bôvaṅgaḷige kaṭṭite paṭṭama viṭṭute boṭṭute yiti baṭṭinaḍi yint î-satya-kâlalaṃ puge puge halara bere taṃ . . . . la sâgi chandrârka-târaṃ-baraṃ naḍisuvantâ koṭa . . . . sanâ maṅgaḷa mahâ śrî

27

At Chikka-Kôgilûr (same hobli), on a stone in the enclosure of the Hanumanta temple.

śrî-Gaṇâdhipatayê namaḥ śubham astu | Bôḷeya-Kâmaṇa-Nâyakana mommakkaḷu Hiriya-Timmaṇa-Nâyakaru Ânanda-saṃvatsarada Vaiśâkha-śu 15 S'ukra-sôma-grahaṇa-puṇya-kâladalli Chika-Kôgi-lûranu â-Chika. . . . . . (*usual final phrases and verse*) yî-dêvara . . . . . . Tipaṇa

28

At Nîtagere (same hobli), on the inner wall of the Vîrabhadra temple.

śrî-guruvê saraṇu | śrî

puṭṭutal âdi-Rudranaṃ satya-samudranaṃ Vîrabhadran â- |
. . shṭigaḷinda . valageyinda . . . ṭar endu . . . . . |
goṭṭisi tôḷamaṃ gaḍiüta . . . yenut ârddaḍeye . . . . . . |
biṭṭaḍe mû-jagaṃ bedaṟe hêḷe . . b ârddaḍe summan irdda . . ||
anatara tôḷgaḷaṃ kaḍidu pûsa . . dôrade ka . . râya Da- |
kshana tale gouḍan â-tale . . ge mu . . tivaḷk . . degoṭṭu Dêvarâ- |
jana pati-śastramaṃ seḷedu krishṇamṛigâjinav etti siddha-Ru- |
drana suta Vîrabhadran era . . . mâḍidan eyde yôgamaṃ ||
dhura-dhîraṃ raüdrâvatâraṃ durita-kula-nivâraṃ pratâpaika-śûraṃ |
Hara-putraṃ . . . . putraṃ sura-nara-vara . . pâtraṃ puṇyaṃ pavitraṃ |
ta . . dakshaṃ Daksha-sikshaṃ tri-bhuvana-jana-rakshaṃ S'ivâchâra-dakshaṃ |
. . ra-raudraṃ tânu Rudraṃ karuṇa-rasa-samudraṃ mahâ-Vîrabhadraṃ ||

. . . . ra-râya-râya . . kaṇṭaka-râya-taḷa-prahâri ari-râya-vibhâḍa para . . gaja-mastaka-śûla Virâṭa-Râya-nirdhûmakan emba râyara raṇa-Bhai . . . . ra-vihâra ari-râya . . . . râya . . . . ra Hariharêśvaraṃ || svasti śrî jayâbhyudaya-Saka-varsha . . . 25 . . . . varttamâna Târa. . . . . . . Nîtageṟeya śrî-Vîrabhadra-dêvara pratishṭe âyitu | svasti śrîman-mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka Dvârâvatî-pura-varâdhîśvara śrî-vîra-Bukka-Râya . . . . svasti śrîman-mahârâjâdhi-râja râja-paramêśvara parama-bhaṭṭâraka Dvârâvatî-pura-varâdhîśvara Vijayânagariya Hastinâvatiya pratâpa-Harihara-Râyaru sukha-râjyaṃ geyyuttam iralu || â-pratâpa-Harihara-Râyana hinde yi . . . . . . varamaṃ . . . ra chandrâyudha-śaṅkha-chakra-gajâ . . . . Tumbaḷa-gâva Basa . . . . raṃ dâna maṇḍaḷikara gauḍa Dummiya Yaṟe-Gaṅgeya-Nâyakaru â-Gaṅgeya-Nâykara maga Sîraṅganâtha-Nâya-karu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam iralu â-Nitageṟeya . . . . . . śrî-Vîrabhadra-dêva-rige amṛita-paḍi gadde bedda . . . . . . vûrige âgnêya-dikkinalu yeṟeya-bhûmi nandâdîvigge koṭṭaru . . . . . śrî-Vîrabhadra-dêvarige Dummiya Eṟa-Pemmaya-Nâya . . . . Nâykaru tannaya Gaṅgûrali koṭṭa vṛitti ûrige nayirutya-dikkina. . . . paḍuva ha . . . Nîtageṟeya Vîrabhadra-dêvarige Koḍenâḍa Râma-gauṇḍan-oḷagâḍa samasta-gauṇḍu-prajegaḷu koṭṭa nandâdîvige ûrige nayirutya-dikkinali Nîta-geṟeya sîme-vottininda dâriya paḍuva gadde maṇṇuvin ikkuḷa || (*here follows a number of other grants*

and usual final phrases) maṅgaḷa mahâ śrî . . . . gauṇḍana makkaḷu Kala-gauṇḍa (*others named*) dêvâlyava mâḍisidavaru || . . dêvara dêvâlyava mâḍisi. . . . nahaḷḷiya. . . . na maga Mallôjanu

32

At Kaggattûr (same hobli), on the pillar in front of the Vîrabhadra temple.

(*North side—45 lines are effaced*) yamaṃ biṭaru||â-sthaḷada asaṅkhyâtaru Vîra-Sômanâtha-dêva[ra] aṅga-bhôga-raṅga S'ivârchaneyali Vuda. . geṟe majjanak iṟasikoṇḍalli haṇa . . daṃ koṭṭaru || mattaṃ . . . . ya-sâhaṇi . . . . . . hana Ballayya Ammayya Râjayya Kêśava-sâhaṇiya Siriyaṇṇa Râṇayya Bammeya-sâhaṇiya aḷiya Kêśiyaṇa-Gondayya Perumâḷe Kêchaiya-sâhaṇiya Mârayya-mukhyavâda samasta-sâhaṇi-yekkaṭigaru śrî-Vîra-Sômanâtha-dêvargge biṭṭa datti || Arppaḍeya Basuriya-koḷana modalêriya-lu biṭṭadu Gaṅgana gaḷeyalu kamba ippattaṃ dhârâ-pûrbbakaṃ mâḍi koṭṭaru || mattaṃ sâṟi baḍiva Râṇayyanu tanna keṟeya keḷage Gaṅgana kamba hattaṃ dhârâ-pûrbbakaṃ mâḍi koṭṭanu ||

(*east side—60 lines are effaced*) li Huligeṟeya Sômanâtha-dêvara kshêtra sanyâsi-Honna-. . kaḷa prasanna-Sômanâtha-dêvara . . . . yara kalasadinde. . . . dêvara Honnayya . . . . . . Râmayya . . . mûla pari . . yambhu-dêvara Saṅkayya . . . . na makkaḷu ga . . liṅgina . . . . galu śrî-Vîra-Sômanâtha-dêvara pratishṭheyaṃ mâḍidalli â-sthaḷada manneya Sâvira-nâḍa manneya Siṅga-Cheṭṭarasa śrîman-nâḷ-prabhu Bîrê-Gauḍa (*others named*) int ivar-oḷagâda Biḷichey-eppattara-prabhu-gavuḍagaḷuṃ . . . . (*west side—70 lines are effaced*) kavâḍam â-parivârav appa . . . . ttu-kottaḷi Kâḷikâ-dêviya. . . . . putrar appa ippatta-nâlvaralli mukhyar appa Ammi-Seṭṭi Bhâṇi-Seṭṭiyara priya-putrar appa Chiñchayya . . Râchayyaṅgaḷu mâḍisida śrî-Vîra-Sômanâtha-dêvara tri-kûṭa-dêvâlyaṃ Herûra nâgaraṃ . . .ya śrî-pâda-padmârâdhaka Râchayya (*others named*) Dâsara Gaṅga ma . . da kelasada śas travan otteyiṭṭu hôdaḍe â-sthaḷadalu irabêk endu tamma hesaran ikkiy endaḍe Chiñchayyanu koṭṭu nambugoḷe hesaran iki śastravaṃ hosidanu || Chiñchayya-Dôchayyagaḷa-tande Sômayya tâyi Mâravve ârâdhyaru Saṅgayya ârâdhyara madavaḷige Boppavve

(*south face—effaced*).

33

At Hirevuḍe (same hobli), on a stone in Doḍḍabasavaiyga's land, north of the village.

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷaka . . . . Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla-Dêvara râjya . . ttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saḷuttam ire | tatu-pâda-padmôpa-jîvi samadhi . ta-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ . . . . sâsirada . . . . chûḍâmaṇi nija-kuḷa-kamaḷa-mârttaṇḍaṃ parichchhêdi-gaṇḍaṃ . . jiga-Chôḷa-manô-bhaṅga śrîmat-Tribhuvanamalla-Dêva-pâdâbja-bhṛiṅga . . man-mahâ-maṇḍaḷêsvaraṃ Tribhuvanamalla-Pâṇḍya-Dêvaru Noḷamba . . . mûvattirchhâsiramaṃ dushṭa-nigraha-viśishṭa-pratipâḷanadiṃ râjyaṃ . . . . re || . . . . . . parichchhêdi-. . . . . tana tanda . . . . ṇḍûralu . . . . vag intu berasi | Vikrama-kâlada . . . . . . Bṛihaspativâradandu | . . . .

35

At Manṭarugaṭṭa (same hobli), on a stone near the village entrance.

śrîmatu Mummaḍi-Hanumappa-Nâyakaru Krôdhana-saṃvatsarada Asvîja-suda-pañchamîli Baṭarâ Veṅkaṭayage Maṭarugaṭada grâmava baṭa-agrârava koṭadu (*usual final phrases*).

36

At Billahaḷḷi (same hobli), on vîrakal in the Kallês'vara temple north of the village.

.... putra Haiva .... gâvuṇḍanu .... nâśraya śrî-prithvî-vallabha mahârâjâdhirâjaṃ Hoyisaṇa-pratâpa-chakravartti vîra-Nârasiṃha-Dêva-râjyada Virôdhi-saṃvatsarada Pushya-ba[hu]ḷa-daśamî-Bṛihaspativâradalu sura-lôka-prâptar âdaru.

37

At the same place, on a 2nd vîrakal.

svasti śrîmatu Vishṇuvarddhana-pratâpa-chakravartti vîra-Ballâḷa râjyaṃ geye Raudri-saṃvatsarada Mârggasira-Pushya-suddha-saptamî-Âdivâra[da]lu Billahaḷḷiya Billa-gavuḍana maga Mâdi-gaüḍanu Bêḍaroḍane kâdi svargga-prâptan âdanu || maṅgaḷa mahâ śrî

38

At Astâpura (same hobli), on a stone in the kaṭṭêhola west of the village.

namas-tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pritivî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrîma[j]-Jagadêkamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi || svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Kâñchî-pura-varâdhîśvaraṃ Noḷambavâḍi-mûvattirchchâsiramaṃ tri-bhôgâbhyantaraṃ dushṭa-nigraha-śishṭa-pratipâḷa-nadiṃ pâḷisuttu râjadhâni-Uchchaṅgiya nelevîḍinalu sukha-saṅkatâ-vinôdadiṃ râjyaṃ geyuttam ire tat-pâda-padumôpajîvi |

madavad-ari-nṛiparan âjîyoḷ |
adirade beṅkoṇḍu dhareyan unnata-śauryyaṃ |
paduḷisi pâḷisi kîrttiyan |
odavisidaṃ guṇa-vibhâsi manneya-Sôma ||

â-mahâ-sâmanta-Sôvi-Dêvagaṃ Sôvala-Dêvigaṃ udiyisidaṃ Eḍavari-Dêva ||

âtaṃ samasta-guṇa-vi- |
khyâtaṃ bhûtaḷadoḷ eseye dharmmagaḷan uditô- |
ditadindaṃ pratipâḷisal |
udayisidaṃ Sôma-Dêvan-aṇugina-putra ||
dhareyuṃ vârddhigaḷuṃ kuḷâdri-kuḷamuṃ dig-dantiyuṃ chandra-sû- |
ryyarum uḷḷannegam eyde nilke daśeyuṃ sad-dharmmamuṃ kîrttiyuṃ |
[...]sâṃrâjyamaṃ satyamaṃ |
parid ond unnatiyaṃ S'ivaṃ dayeyin â-kalpântara-sthâyuva ||
nuḍida nuḍi Râma-bâṇaṃ |
toḍaṛd-eḍeyoḷu Bhîman ârttu kuḍuvaḍe Karṇṇaṃ |
paḍiy enisi negaḷda namm î- |
Eḍavari-Dêvaṅge kuchita-manneyar ddoreyê ||
badatanav âdud endu budha-kôṭi vimôhisi bandu munde nind |
aḍigiḍe bêḍalîvane manaṅ-giḍalîvane pôgi bannim end |
eḍey uḍiy âḍalîvane manô-mudadiṃ kared ittu keygaḷaṃ |
biḍe mugiv âje dal negaḷdan î-dhareyoḷ Eḍevâri-Dêvanê ||

Sûsalugeṛeya mûlasthâna-Mallikârjuna-dêvarige Eḍavariyarasa Dêvarâsi-paṇḍitarige kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa dharmma Hiriyakeṛeya keḷage gadde kamma 500 Kiṟugeṟeya

keḷage hûdônta kammaṃ 100 dêvâlyakke pûrvvadalu bedalu mattaru 2 dêvara tâṇa-dîvigege gâṇa 1 dêvara paśchimadalu mûṟu maneya nivêshana (*usual final verses and phrases*) int î-śâsanamaṃ baredaṃ Maṇḍaliya guru Trilôchana-dêvaru nyûnâksharam adhikâksharaṃ vâ tat sarvvaṃ pramâṇam iti

39

At Âstâpanahaḷḷi (same hobli), on a stone to the north of the Sômês'vara temple.

namas tuṅga-&c. ||

. . . tu jagat-traya-nâtha jñâna-kaḷâdhâra-nêtra-tritaya phaṇi-pati vi . . . . maṇḍana S'ambhuḥ ||

svasti samasta-bhuvanâśraya śrî-pṛithvî-va . . . . . . śvaraṃ parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâ . . . . chakravartti Jagadêkamalla-Dêvara vijaya-râjyam utta . . . . . . nam â-chandrârkka-târaṃ-baraṃ Kalyâṇada-nelevîḍinoḷ sukha-saṅkathâ-vinôdadiṃ râ . . . . . . re tat-pâda-padmôpajîvi ||

pranata-pratyanta-dhâtrîśvarara talegaḷoḷ kayyan iṭṭi . . . . voḷ- |
guṇav opputtirppinaṃ rakshipan ati-kṛipeyiṃ mîṟi mâṟ . . . . |
. . . . andu kond ikkuvan adaṭaran â-bâḷa poyliṃ padalpaṭṭ- |
aṇeyal matt-aṭṭe taṭṭutt iṟiyi . . . . ya-Pâṇḍya-kshitîśam ||
âtana tanayaṃ bhuvana- | khyâtaṃ Nṛiga-Nahusha-Naḷa-Bha . . . . |
. . . sauryyadoḷ ârppinoḷ | âtata-yaśadinde Vîra-Pâṇḍya-kshitipaṃ ||

svasti samadhigata . . . . hâ-śabda mahâ-maṇḍaḷêśvaraṃ Kâñchî-pura-varâdhîśvaraṃ Yadu-vaṃ-śâmbara-dyumaṇi . . . . . . tâmaṇi nija-kula-kamaḷa-mârttaṇḍaṃ parichchêdi-gaṇḍa Râjêndra-Chôḷa-manôbhaṅga jayâ . . . . j-Jagadêkamalla-Vîra-Pâṇḍya-Dêvaru Noṇambavâḍi-mûvattirchchâsira-maṃ dushṭa . . . . pratipâlanadiṃ Uchchaṅgiya nelavîḍinoḷu suka-saṅkathâ-vinôdadiṃ râ . . . . ttam ire tat-pâda-padmôpajîvi ||

ghana-sauryyan abhayan âśrita- |
jana-kalpâvanijan a . . . . adaṭara mallaṃ |
vinaya-nidhi vikrama-krama- |
dhanan ên ene yaśôdhikaṃ Sôvarasaṃ ||
â . . . . na- |
khyâtiya Sôbarasi sadubudha-stute negarddaḷ |
Sîteg Arundhatige Kubhṛij- |
jâtege migil esekad ârppi . le mântanadoḷ ||
ant avarge tanujan âdaṃ |
Kantu-pratibhaṃ guṇâmbunidhi jaya-lakshmî- |
. . . . bhû-bhuvana-stutan |
Antakan ene ripu-balakke Yaḍavari-Dêva ||
âtana vallabheyar jjaga- |
tî-taḷa-vi . . teyar gguṇâdhikeyaru sam- |
bhûta-śubha-matigaḷ enal î- |
bhûtaḷa[doḷ] pogaḷal aridu Dharaṇîdhraṅgaṃ ||
bhû-nute Chandala-Dêviy a- |
nûna-guṇânvitey enippa Gaṅgarasi sarô- |
jânane Honnarsiyum u- |
ddâniya śakti-trayaṅgaḷ andadin esevar ||
Hara-satige migilu rûpiṃ |
Sarasatig eṇey enipa bahu-kaḷâ-pariṇatiyiṃ |

Harisutana satiya sobagina |
dorey ene Gaṅgavveg itara-satiyar ddoreye ||

mattam â-Eḍavari-Dêvana pratâpav ent endoḍe ||

paṇidaṃ boyd anya-sainya-dvipa-haya-bhaṭa-sandôhamaṃ tanna tôḷoḷ |
kuṇiyalk utsâhadindaṃ jaya-siri siri taḷt appiral tannan î-dhâ- |
riṇiyaṃ Pâṇḍyâvanîśaṅg aḷavaḍisuvan î-vârddhi-tîraṃ-baram ba- |
ṇḍaṇadoḷ mârkkoṇḍaraṃ taḷt iṟid Eḍavari-Dêvaṃ jagat-stutyan âdaṃ ||
eḷey anituṃ rasâtaḷadoḷ ardire kaṇḍu Varâha-vêśamaṃ |
taḷedu Gadâdharaṃ negapi pott ireyuṃ kali kâyḍu nûṅkal ag- |
galisi daridratârṇṇavadoḷ ardda dharitriyan ôho tanna kô- |
ḍoḷe negahittu kêvaḷave bhû-nutav aṇṇana gandha-vâraṇa ||
odavida dânadindam eredaṅgam ârâtigam îva tôrppa kûr- |
idav enisirppa kôḍ-eraḍariṃ negard unnata-vaṃśadiṃ sagâ- |
trada kaḍu gâḍi nêtrada madhu-tsaviyindam agurvvu-vettu pôl- |
tudu digu-dantiyaṃ vijaya-kâraṇav aṇṇana gandha-vâraṇa ||

ant enisida pogarttegaṃ negarttegaṃ neleyâgi || svasti samasta-prasasti-sahitaṃ tri-bhuvana-jana-stutaṃ Jagadêkamalla-Vîra-Pâṇḍya-Dêva-chitta-sarôvara-râja-haṃsaṃ tri-bhuvana-praśaṃsa dâyiga-manneya-mṛiga-bêṇṭekâṟa ripu-maṇḍaḷa-sûṟekâṟa kûḍi kûṭakke tappuva manneyara gaṇḍa kadana-prachaṇḍa uddaṇḍa-ripu-mada-nivâraṇaṃ aṇṇana gandha-vâraṇa Chandraśêkhara-nakha-chandra-chandrikâsvâdana-chakôraṃ sarasa-mṛidu-gêya-karṇṇapûra satya-Hariśchandra prajâ-pâlanôpêndra ity-âdi-nâmâḷikâ-virâjitar appa śrîmadu-Biḷiche-yeppattaṟa manneya Yeḍavariyarasaru Sûsula-geṟeyali sukhadiṃ râjyaṃ geyvuttam irddu śrîmatu pratâpa-Châḷukya-chakravartti-Jagadêkamalla-varśśada 11 neya Vibhava-saṃ.. .... vâradandu śrî-Sômêśvara-dêvar-aṅga-bhôgakkaṃ pûjâ-.. .... pûrvvakaṃ mâḍi biṭṭa datti dêvâlyakk îśâ .... dêvâlyakke mûḍa kauṅgina tôṭa .... dêvâlyadiṃ haḍuva ma ....

40

At Kâśîpura (same hobli), on a stone near the kallu-buraju west of the village.

svasti śrîmatu || S'aka-varsha 1148 Pârttiva-saṃvatsarada Vayiśâkha-śu 5 Bri | Hoysaṇa-Nârasiṃha-Dêvara râjyadandu Haḍalakeṟeya Hariy ûr-oḍeyana kâla keḷage Gavuḍiyahaḷḷiya tuṟu haruvalli baḍigi Mâkôja yiṟidu surâ-lôka-prâptan âdallige baḍagaṇa holada kaṭṭe ereya baḍaga mâni kamba hattu Sôvûr-oḍeya koṭṭa ka 10

42

At Hosahaḷḷi (same hobli), on a stone near the Îśvara temple.

śubham astu Plavaṅga-saṃvatsarada Âśâḍa-ba 1 Maṅgaḷavâra | ka .. lika śâ .. mmana kâladalu | Sante-Bennûra Mummaḍi-Hanumappa-Nâyakaru || Siṃhada Malli-bhaṭṭa-upâdhyara makkaḷu | Niṅgaṇa-bhaṭṭarige sa-hiraṇyôdaka-dhârâ-pûrvvakavâgi koṭṭadu śilâ-śâsanada chuṅgaḍeya ayiguḷada gade śubham astu | Hosahaḷḷiya staḷadalu Chikkaṇa-gavuḍaruṃ nâḍa sênabôva Mallarasayya Sûḷêkeṟeya Hiriyaṇṇana maga sênabôva Puṭṭaṇṇa .... barasida śâsana ....

43

On a stone on the bund of the Baḍê-Sâbi-tank.

(*Persian characters and language*).

Bismillah ir-rahmân ir-rahîm

[1]Ba nâm-i jahân dar-i' jân âfrîn   Hakîm-i sakhun bar zabân âfrîn

[2]ze barkat-i Muhammad Mustafa sallallah-o-alaihi wo sallam dar ahd-i Sultân
[3]Muhammad Shâh Ibrâhim Khân Khân-i-Khânân nâm ast farkhunda hauz
4...
5...
[6]khub se'hat shudan hauz khwâham bast

(Kannaḍa characters and language).

bisamilla rahimânnu rahimma || ha || divâṇa Sulitâna Mahammadu Pâduśâha ha || Khânakhâna-sâhêbaru || śrî-Gaṅgâ-Viśvêśvarâya namaḥ | nirvighnam astu ||

namas tuṅga &c. || 1 ||

sâmânyô'yaṃ dharma-sêtur &c. || 2 ||
mad-vaṃśajâḥ &c. || 3 ||
lâvakaś cha varâhaś cha mahishî kuñjaras tathâ |
upadêshṭâ cha karttâ cha shaḍ êtê svarga-gâminaḥ || 4 ||
taṭâkaṃ dhana-nikshêpaṃ Brahma-sthâpyaṃ S'ivâlayaṃ |
vanâni santatiḥ putrâḥ sapta-santânam uchyatê || 5 ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1575 daneyâ Vijaya-saṃvatsarada Bhâdrapada-sudha 5 Guruvâra-Svâtî-nakshatradalli baradanthâ śâsana ||

Kusumâstraṃ sama-rûpa Sêkha-Malikaṃ vesarâda sukumâranaṃ |
hosa-saśi .. yaśôñchitaṃ daya-nidhiṃ dhura-vîra Lâr .. naguṃ |
śasi-śântaṃ sukumâra Baḍeya-Malikaṃ tat-sûnu Sêku-Mallikaṃ |
desey-artiyal saha śâsanavanu nilisirdud âd atisayaṃ || 6 ||
dhareyoḻu Basavâpaṭṭaṇa- |
k ora-dakshiṇa-dikkil iruva Sêndra-dhareyoḻu |
paramâraṇyam ad âgire |
moreyiṭṭaru sakala-janaru chôrara bhayakaṃ || 7 ||
nâḍigaru seṭṭaru jîgaḻu |
rûḍipa .... mârgga-mandi pêḻal bharadoḻu |
nâḍina dore Baḍeya-Mallikanu |
nôḍuvanêm uṇṭ id endu manasige tandaṃ || 8 ||
ballidanu bahu-parâkrami |
nillade tâṃ pôgi sakalam eḻe-mara-tarugaḻan |
ellavanu katrisi mudadiṃ |
Mollipurav emba grâmavanu kaṭṭisidaṃ || 9 ||
mûru-bhuvanadoḻu râjipa |
châru vichi . dalli mereva giriyoḻuv allina sarô- |
varav enisuva keṟeyanu |
dhâruṇipati nilisi kirttiyoḍa mun-deseyoḻu || 10 ||
paramâ-Nandana-saṃvat- |
saradoḻu hajarattu Pâttuśâhage jaḍav âg- |
ire harasikoṇḍan oli Tâ- |
varekeṟeyaṃ nilisi Patushâ........ nalu || 11 ||
bittisuvenu gaḍi illade |
uttuma Râmêśa-Kâśig eḍey âḍuvarige |
nityaṃ kabb-âley âḍisiy |
.. ra pâl-aravaṭigeyan ikkuven enutaṃ || 12 ||

teṅgu rasa-vâḷe râjâ- |
naṅgaḷu modalâda nâgavalliya sahitaṃ |
hiṅgade bittisi prajegaḷa |
tuṅga-balaṃ naḍisikoṇḍa tave santasadiṃ || 13 ||
yî-dharaṇiyu Basavapaṭṭaṇad |
âdiyoḷuṃ râya-rêkhe râjyadoḷ ellâ- |
mêdini . . . . . . raṇyaṅgaḷal |
âda baḷikk init adanu sistige horatuṃ || 14 ||
sutta chatu-sîme-gavuḍaru |
uttuma-nâḍigaru seṭṭi praje parivâraṃ |
aty-adhikânandadoḷu |
bittaradind oppi koṭṭa nûtana-bhûmiṃ || 15 ||
Hinduvan âgali athavâ |
chhandadi tâṃ Musalmânan âdaḍe matt â- |
banda-dhore naḍasikoṇḍare |
chandrârkaru uḷḷadanaka kîrttiyan âḷvaṃ || 16 ||
yidakke tappidare Hinduva |
mudadind . . . Kâśiyali gôvaṃ koyidavan |
idakke Musalamâna tapalu |
vidhavidhadâ masîtiyali pandiya kondava || 17 ||
Hinduva naḍasalu Kâśige |
kundade tâṃ pôda-phalavu paramâyushyaṃ |
munde Musalamâna naḍasalk â- |
nandadi Makkavanu pokka phalav ahud idariṃ || 18 ||
dhore-râyanu Khânakhânige |
siri sampada hechchal endu yinit î-dharmava |
kara . . . . vidhanu Baḍeya-Mallikanu |
prati-bala-ma . . asahâ . . dada dhîraṃ || 19 ||
dharey olagaṇa sat-puruśaru |
karuṇadoḷ î-śâsanavanu vôd î-keṟeyaṃ |
nere kaṇḍ â-kshaṇadindaṃ |
pariharipudu sakala-sampadaṃ kai-sârgguṃ || 23 ||

(*usual final verses*) śrî-Dêsa-kulakaraṇi Chikaṇṇa (*others named*) ivaru muntâda samasta-mahâ-nâḍu î-râjyakke kartanâgi bandâtâ î-dharmava naḍisade . . kila mâḍidare nâḍigaru muntâdavaru avarige hêḷi kêḷi goṇḍu naḍasade upêkshe mâḍida gauḍ-arasu Sivâchâra kulâchârake horagu || Brâhmaṇa-prajegaḷu sabhe-sandhyâ-maṇṭapakke horagu

44

At the same place, on the 2nd stone.

(Persian characters and language).

Allah
Muhammad
Abu-Bakr Umar Usmân Ali

1 Bâ'adaz hamd-i Khudâ wo na'at-i Rasul alaihis-salat-o-was-satâm
2 ânke dar âhde Pâdshâh-i-Dîn panâh Sultân Muhammad ibn-i Ibrâhim 'Adil Shâh Ghâzi

3mu'amala-i Sultânnagar takht-i istikhamat-i Khân-i Wâla makân Khân-i-Khanân Vazîr-i Hukumat wo
4sipâh sâlâr bûd. Khwâs-i bârgha-ai û Bari-Malik bin-i Lâr Khân ibn-i
5Shêkh Malik Havâldâr mu'amala-i mazkûr în hauz ra ke Musamma ba Wali
6Surûr ast basta basabab ânke darân rôzha andukai ta-ghye-ardar mizâj-i
7mubârak Bâdshâh pidîd âmad nazar kard ke chun shifâ rôzy shavad binâ-i hauz
8khwâham kard dar neyat ast bûd se'hat rôzai wafaâi shud nazar lâzim dîdah
9 . . . . . ba itmam rasanîd wo mauza âi Walipur ke bar hukm i firmân ashraf
10khâriji Vilâyat wo rakhm-i mu' âmala mazkûr ast ba nâm-i Shêkh Malik
11firzand-i Bari Malik ke ham nâm-i jadd-i khîsh ast ba sûrat-i inâm-i abdi
12marhamat ghashta har ke khalal kunad mal ûn wo zina zâdah bâshad. San 1064
13. . . . . azîm buvad âb-i û mudâm
14chun shud . . . . û ke Wali Surûr ast nâm

45

At Dondragatta (same hobli), on a vîrakal east of the Mallês'vara temple.

svasti samasta-bhuvanâsrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêsvaram Dvârâvatî-pura-varâdhîsvaram Yâdava-kulâmbara-dyumani sarvvajña-chûdâmani Malerâja-râja [Mala]paroḷu ganda ganda-bhêrunda kadana-prachandan asahâya-sûran êkânga-vîra S'anivâra-siddhi Giridurgga-malla chalad-anka-Râma Magara-râjya-nirmmûlanam Chôḷa-râjya-pratishṭhâchâryya nissanka-pratâpa-chakravartti Hoyisana śrî-vîra-Nârasimha-Dêvana râjya . du || svasti samasta-prasasti-sahitam Sûsalugereya vittiya Dondaragattada śrîmân-nâḷu-prabhu Bîra-gâvundana maga Sanka-gâvundana maga Bîra-gavuda Malla-gavudana maga Sanka-gavuda yibaru Bîra-gavuda Sankayanu Sarvvajitu-samvatsarada Srâvana-suddha 11 Sô turuvam .. yalu sura-lôka-prâptan âdudakke Sarvva-dhâri-samvatsarada Mâgha-suddha 13 Gu Punarvasu-nakshatra-Vishkambha-yôga-Taila-karanadandu Bîra-gavuda-Sankayyangaḷu sura-lôka-prâptar âdudakke pûje .. kali .. dukke gadde ka 5 beddale ka 10 Bîra-gavuda Sanka-gavuda.. . . 1 âgi gavudikege saluva vumbaḷi-śâsana-kramav ent en.. . . . . ḷada tôta-sahita gadde mattaru 3 Kadala-gauda mattaru 3 beddale mattaru âru 6 antu ma 12

46

At Hirê-Mâdâḷu (same hobli), on a stone north of the Kêsava temple.

svasti śrî jayâbhyudaya-Sâlivâhana-śakha-varuśa 1600 neya Sidhârti-nâma-samvatsarada Kârtika .. lu Basavapatanada Navâ ... lla Divâ .. ra . . . . . . S'ubhêdâra Lingapanavaru Kam .. na matada dharmake Nallûra-sîmege saluva Hirê-Mâdahâḷu-grâmavanu kottu ...... yidake tapidare Makka-dali handi koyida hâge ....

47

At the same village, on a stone to the north of the Mallêśvara temple.

(Mahratthi characters and language).

śrî śubham astu S'ivalinga-sthâpanâ karûna gô-dâna bhû-dâna hiranya-dâna.. va âpale mâtâ-pitaru va akshaya-punya âni âpanâsi jîva-pada-prâpta mhanavuna jîrnna-uddhâra karûna âpala inâma sthaḷî ikkade dêvasthâna bândhûna S'ivalinga-kripâ-katâksha

48

On a second stone.

(Mahratthi characters and language).

. . . . sau samvatsa . . . . Kârtika-suda .. ptamî-Sômavârî Sa .. Bennûra Hanumapa . ikâ .. hajâ . . . . Dâdâji-Râyâ-Râvayâsi Hire-Mâdahâḷa inâma asata tethe a . . . . nî . . . . ga bhûmi . . . . ta asatâ ... prâna-pra . . . . ka punasstâpana karûna bhûmi-dâna-gô-dâna-hiranya-dâna (*stops here*).

49

On a 3rd stone.

subham astu । śrî-Mallikârjjuna-dêvara pâdavê gati Naḷa-saṃvatsarada Kârttika-sudha-daśami-Sômâvara-divasa Santhe-Bennûra Hanumapa-Nâyakara ...... dâśi Râyâ-râyanu Hire-Mâḍahâḷa-grâmadalli bahu-kâla nela .. ka.... dali Tuṅgabhadrege S'iva-pâda-S'ivaliṅga-dêvara sthâpane mâḍi gô-dâna-bhû-dâna tamma mâtṛi-pitṛige akshaya-puṇya .. galiyandu ....

51

At Uḍava (same hobli), on a stone in front of the Hanumanta temple.

svasti śrî jayâbhyudaya-S'âlivâhana-śaka 1680 Bahudhânya-nâma-saṃ || S'râ । ba || 10 yalu râjêśrî-S'rîmanta Sâ . Sara Jamîndâra sahavâgi Basavapaṭaṇa Sâgara-pêṭe Seṭṭara baḷige Mariliṅgapanavarige Seṭitanada bage pâlaki-umbaḷi Sûḷekere-sîme-vaḷagaṇa Koleda Uḍe.. da-grâmavannû prâku prakâra naḍisi baruta yidalli nâvu î-grâmada śilâ-sthâpana mâḍisi koṭu yidhêve â-chândrârkka-stâyigaḷâgi nimma santâna-parampareyâgi anubhavisikoṇḍu bahadû ||

ahô Râghava râjêndra sapta-kalpânujîvanaṃ ।
na śriṇômi na paśyâmi svayaṃ-dattâpahâriṇaṃ ||

52

At Nalkuḍare (same hobli), on stone near the wall of the Brahmes'vara temple.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Malaparoḷ gaṇḍa gaṇḍa-bhêruṇḍan asahâya-śûra S'anivâra-siddhi Giridurgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîravaṃ Magara-râjya-nirmmûḷanaṃ Chôḷa-râjya-pratishṭhâchâryyanuṃ śrîmat-pratâpa-chakravartti-Hoyiśaḷa-śrî-vîra-Nârasiṃha-Dêvaṃ Chôḷu-nâḍa Pâñchala-nelevîḍinoḷu dushṭa-nigraha-śishṭa-pratipâḷanaṃ mâḍi sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyuttam ire ||

dig-adhîśar vvârddhiyind attale maḍagidar â-diggajânîkamaṃ vâ- ।
jigaḷaṃ vyômâgradindaṃ dinapan iḷipan â-dibya-ratnêchchheyiṃ Vâ- ।
sugi Pâtâḷasthan âdand udadhi-vaḷayad urvvîtaḷaṃ ta[t-]sthan âdan- ।
du gajâśva-brâta-ratnaṅgaḷan avarg uḷipaṃ vîra-Ballâḷa-bhûpaṃ ||
vîradoḷ unnatikke Yadu-vaṃśajaroḷ kali-Nârasiṃhanaṃ ।
dhîrana vîrad êḷgegaḷa pêḷvaḍe kautukam intu nôḷpaḍ î- ।
dhâriṇiyarkkaḷ app arasugaḷ palaraṃ tave kondu kôpadiṃ ।
bhôrene Kâḍavaṃ Magara-Pâṇḍyana bennoḷu dhâḷi iṭṭanô ।
vâridhi mêreyâgi dhareg orvvane gaṇḍanu Hoyśaṇêśvaraṃ ||
narapati Nârasiṃhanoḷ idirchchaḍ ad echcharad emba bhîtiyiṃ ।
haraṇada hânig añji Javanaṃ maṟevokku barduṅkuvôpa râ- ।
yara naḍu-bennoḷ uṇḍigeyan ottuven end amṛitâṃśu tâḷdan end ।
eraḷeyan endaḍ ê-vogaḷvud unnatiyaṃ S'aśi-vaṃśa-ratnanaṃ ||
śrîge neley âgi vidyâ- ।
śrîg âgaram enisit igaḷ î-Nelkudare ।
śrîge modal enisit î-bhû- ।
bhâgadoḷ *ûr-aḍeya-grâma-chûḍâratnaṃ ||
dhîran udâra-Satyaṇana Padmeyan âḷvan iḷâtaḷakke vi- ।
stâram enippud ûr-aḍeya-grâmavanuṃ pratipâlisutta tâṃ ।

*Perhaps a mistake for *ûr-oḍeya*.

dhâriṇiyalli vunnatan udâra-guṇaṃ dharey eyde baṇṇikuṃ |
Vârijalôchan itta varamaṃ sthiradinde śaśâṅkan uḷḷinaṃ ||
sach-charitan amaḷa-guṇa-gaṇa- |
bichchatike parôpakâri śîla-vyasanaṃ |
mechchisuvaṃ sajjanaraṃ |
mechchadar âr bBamma ninna vasudhâ-taḷadoḷ ||
nayavatiy endu śîlavatiy endu kaḷâvatiy endu sad-guṇâ- |
nvayavatiy endu dharmmavatiy endu dayâvatiy endu puṇya-sa- |
ñchayavatiy endu kîrttisuvad ûr-aḍe-Bôkana permmevettâ kâ- |
nteyan olavinda Muddale-mahâsatiyaṃ negaḷd î-jagaj-janaṃ ||
Bhânusuta-Dânavêndrana |
dânaṃ modalâge vidya-vitaraṇa-śîlaṃ |
tâne pratibimbikuṃ sale |
bhû-nuta-Basavaṇana hasta-darppaṇa-taḷadoḷ ||
negaḷda suvarṇṇa-vastra-vara-bhûshaṇa-râjiyan ênan ittaḍaṃ |
bageg aṇam illa tâṃ taṇivu santosamaṃ manak îva dêhigaḷg |
agaṇita-tṛiptiyaṃ paḍevud ond amṛitânnadi anna-dânamuṃ |
jagak esevante kôṭi-guṇi vûr-aḍe-Saṅkan id êṃ kṛitârtthanô ||
nuḍidaḍe Râma-bâṇa karad ittaḍe Guttan udâra-mârggadiṃ |
Mṛiḍana varaṃ diṭaṃ manade mechchidan âdaḍe îvan embuduṃ |
kuḍuvaḍe châgi dharmmade Yudhishṭhiran end akhiḷôrvvi baṇṇikuṃ |
taḍeyaḍe bîḷu bîḍuvana Muṭṭanan âśrita-kalpa-bhûjanaṃ ||
guṇiy enipaṃ saujanyada |
kaṇiy enipaṃ vibudha-tatige koḍuvaḍe chintâ- |
maṇiy enipaṃ gôtra-śikhâ- |
maṇiy enip ûr-aḍeya-Muṭṭan avanî-taḷadoḷ ||
vadanadoḷ âgaḷuṃ naliḍu narchchisuvaḷ śruta-kânte santataṃ |
mudad esev-akshadoḷ nelasi yirppaḷ ad âvaga puṇya-kânte vun- |
mada-baḷa-bâhu-gêhad oḷagirdd atiśôbhise yîva-kânte sam- |
pada paḍavettud î-negaḷda vûr-aḍe-Chandranan êne baṇṇipeṃ ||
dharmmada Mêru dharmmada tavarmmane dharmmada bittu styadâ |
dharmma-guṇa-prabhâva-mahimâmbudhi nirmmaḷa-dharmmad âgaraṃ |
dharmma-sakhâya dharmma-nidhi dharmma-paraṃ S'iva-dharmma-dîpakaṃ |
dharmma-nidhânan endu dhare kîrttisut irppudu Chandra-Dêvanaṃ ||
śrîma .. .. Bôkana |
śrî-kîrttige nelegaḷâgi puṭṭidar îgaḷ |
śrîmad-Vaśishṭa-gôtraṃ |
śrîmatu Muddaleya sutaru sukhadind irppar ||
bhâsura-têjadoḷ dinapan îveḍeg Arkkasutaṃ kaḷâgamâ- |
bhyâsadoḷ Abjagarbbhan uru-mantradoḷaṃ Suramantri bhôgadoḷ |
Vâsavan ânt-arâtige Dhanañjayan end akhiḷôrbbi kîrttikuṃ |
Îśvara-bhaktan ûr-oḍeya-Dêvaṇanaṃ sanu-mâna-dâniyaṃ ||
esev emba kaḷpa-taruvaṃ |
vosedum late vaḷḷi parvvid antire ninn î- |
pesar emba kîrtti-ravigaṃ |
posat âdudu â-Dêvaṇaṅge guṇa-vibhavaṅgaḷ ||

śrîman-mahâpasâyita parama-viśvâsi mûliga-heggaḍe¦Bammayyanuṃ Basavayyanuṃ Padumayyanuṃ svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-guṇa-sampanna-ruṃ avupâsanâgnihôtra-dvija-guru dêvatâ-pûjâ-tatpararum appa śrîman-mahâ-nâḷ-prabhûtaruṃ parô-pakâra-pariṇataruṃ parîkshâ-dakshasaruṃ prabhu-mantrôtśâha-śakti-traya-sampannarum appa Nel-kudureya vûr-aḍeya-S'aṅkara-Dêvanuṃ Mâdayyanuṃ Bhâskara-Dêvanuṃ Harihara-Dêvanuṃ Muṭ-ṭayyanuṃ Lôkayyanuṃ Abbuchiya Kallayyanuṃ Nârâyaṇa-Dêvanuṃ Dêvayyanuṃ Chandayyanuṃ Satyaṇṇanuṃ Achyuta-Dêvan-oḷagâda vûr-aḍeyaru S'aka-varshaṃ 1156 neya Vijaya-saṃvatsarada Mârggaśira-śu 10 Bṛi-Pushya-nakshatra-vyatiyapâta-Dhanus-saṅkrântiyalu Nelkudureya śrî-Brahmêś-vara-dêvara aṅga-bhôga-raṅga-bhôga-khaṇḍa-sphuṭita-jîrṇṇôddhârakkam endu Bonteya Vâmarâsi-gurugaḷa kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi biṭṭa bhûmi (12 *lines following contain details of gift and usual final phrases and verses*) vûr-oḍeya Chandra-Dêvana barepa maṅgaḷa mahâ śrî śrî vijeyad-Daśakîrtti-dêvar vvirachisidar eseva śâsana-kṛitiyaṃ gâṇadalu aravân-eṇṇe Pasuvagêriya .. .. mittika Bharamêśvara-dêvaradu || Saṅkarôja hoyida śâsana

53

On a vîrakal outside the same temple.

svasti śrîmatu S'aka-varushada 1164 S'ubhakṛitu-saṃvatsarada Vaiśâkha-suddha 3 S'u śrîmad-anâdiy agrahâraṃ Maṛasûra maṇḍa ...... ṛadavûra .... Nelkudureya gaḍiya page Bêḍara balu-manu-s'ya Dugi-Seṭi Sômayyaṇa maga Bommeya-Nâyakanu tâgi talt iṛidu sûran âgi śrî-Hari .. saraṇ endu sura-lôka-prâptan âdanu

54

On a second vîrakal in the same place.

svasti śrî jayâbhyudaya-S'aka-varusha 1199 nê Îsvara-saṃvatsarada Vaiśâkha-su 15 Sô Nelkudure-yali Hiriya-Bommana maga Nâgaya-Nâykanu tuṛu hariyali kâdi taḷt iṛidu sura-lôka-prâptan âdali âtana vîrakke mechchi Nelkudureya samasta-ûr-oḍeyaruṃ Jeya-Dêva-daṇṇâyakaruṃ .. samasta-prajegaḷu âtaṅge Kôgilûra dâri[yi]ṃ baḍagalu Tâḷakaṭṭada hinde kamba 15 nu kalla naṭṭu nettaru-geyiyâgi koṭṭu râsige moṛa-vatava koṭṭaru (*usual final phrases*).

55

On a third vîrakal in the same place.

svasti śrî jayâbhyudaya-S'aka-varshada 1201 neya Pra[mâ]ti-saṃvatsarada Âśvîja-su 15 Sô Nelkudu-rêli Âyara Châva-gauḍana maga Mâreya-Nâykanu tuṛu hariyalu .. kâdi taḷit iṛidu sura-lôka-prâptan âdalli Nelkudureya samasta-vûr-oḍeyaruṃ Jeya-Dêva .... yaruṃ samasta-prajegaḷuṃ âtana vîrakke mechchi Kôgilûra dâriyiṃ baḍagalu Tâḷakaṭṭada teṅkaṇa kôḍiya hinde Gaṅgana-gaḷeyalu kamba 15nu nettaru-geyiyâgi kalla naṭṭu koṭṭaru maṅgaḷa mahâ śrî baḍagi Kaṅkeṟe .... li moṛa-vattavâgi sallisidaru

60

On a stone near the Hâlappana maṭha south of the same temple.

(*All the first part, 41 lines, is effaced*)......................... Sâmanta-Nâgaṇṇanaṃ ||
sthira-satya-bratan âtta .... |
...... prabhu dhâtriyoḷ ene negaḷda .... |
.... ishṭa-mitra .... tâṃ |
sura .... hantana guṇaṃ Sâmanta-Nâgaṇṇanaṃ ||
âtana sati .... |
.... |

. . . . ya-guṇam ।
bhûtaḷadoḷu pogaḷal ârggam atidâna . . . . . . ||

Dundubhi-saṃvatsarada uttarâyaṇa-saṅkrântiy-amâvâsye-Âdivâra. . . . . ta-Nâgaṇṇaṃ śrî-Kêtêś-vara-sthânavaṃ Rudraśakti-guru . . . . . dhârâ-pûrvvakaṃ mâḍi koṭṭa dêvâlyada khaṇḍa-sphuṭita-jîrṇṇôddhâravaṃ . . . . . raṅga-bhôga tri-kâla-nivêdya nandâdîvige inisuvaṃ naḍesuvantâgi biṭṭa . . dere . . ḍi bayala naḍuva gadde Gaṅgana gaḷeyalu mattaru 2 (*usual final phrases and verses*).

61

At the same village, on a stone near the road in the back-yard.

namas tunga-&c. ||

. . . . bhuja vinamra . . . . ṇika-stôma-marîchi-mañjarî-virâji . . . . pâda . . . . maṇi Vikramâṅka . . . . sta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâ-dhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâ . . . . tiḷakaṃ Châḷukyâbharaṇaṃ śrîmat-Tribhuvanamalla . . . . ya-râjyam uttarôttarâbhivṛiddhi-prava . . . . nam â-chandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi ||

. . . . ḷârppita-nakha-mukuraṃ . . . . ।
jana-rakshâ-śânti-dîkshâ-guru vijaya . krânta . . . . lakshmî-।
. . vâsaṃ châru-chandra . . . . . . viśada-yaśô-vallarî-vyâpta-lôkaṃ ।
vanadhi-vyâvêshṭitôrvvî . . . . sedan â-Râya-Pâṇḍya-kshitîśaṃ ||

. . . . mahâ- . . . . . . Kâḷâñjapura-varâdhîśvaraṃ nija-kuḷa-kamaḷa-mârttaṇḍaṃ parichchhêdi-gaṇ-ḍaṃ Râjiga-Chôḷa-manôbhaṅgaṃ śrîmat-Tribhuvanamalla-Dêva-pâdâbja-bhṛiṅgaṃ nâmâdi-samasta-praśasti-sahitaṃ śrîmat-Tribhuvanamalla-Râya-Pâṇḍya-Dêvaru Noḷambavâḍi-mûvattirchchhâsiramu-maṃ Sântaḷige-sâsiramumaṃ tri-bhôgâbhyantaraṃ dushṭa-nigraha-śishṭa-pratipâḷanaḍiṃ pâḷisuttuṃ râjadhâ . . . . vina neleviḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire । tat-pâda-padmôpajîvi ||

kanda || nambida râya . . . . . . ḷaṅg ।
imbine sâmrâjya-râjyadoḷu nilisida peṃ- ।
paṃ be . . . . . . dhâtrig a- ।
ḷumba parichchhêdi-gaṇḍa Pallava-Râya ||
Turaka-ma . . ta parid eydi ।
. . . . kaydu-viḍiye pul-viḍiyade nint ।
ari-si . . . . paṇi ।
dhurake parichchhêdi-gaṇḍa Pallava-Râya ||
âtana bi. . . . . . dagradoḷu vîra-bhaya- ।
. . . śaradiṃ khacharâkṛitiyiṃ . . . . rddanaṃ ।
bhûtala-. . kravarttiya ba . . . . ।
dûtanan ikkidaṃ dharege mech . . . . . . Arjjunan ikkuv-andadiṃ ||

â-mahâ-sâmantaṃ vîra-lakshmî-kântam . . . . nistâraṃ śrîmat-parichchhêdi-gaṇḍa Pallava-Râya Biḷiche-yeppattumaṃ Dummi-hanneraḍumaṃ tri-bhôgâbhyantaraṃ dushṭa-nigraha-śishṭa-pratipâḷanadiṃ pâḷisuttam ire ||

kanda || dhîraṃ Sômaṇa doreg oreg ।
âruṃ nindapar î-Kṛitayuga-Trête-Dvâ- ।
pâraṃ-Kali-yugadoḷagaṇa ।
bîrar udâra-pratâpigaḷu dharmma-parar ||

kadanadoḷ ânt ari-bhûparan |
adirade beṅkoṇḍa tanna pempu urvvareyaṃ |
pudid ire pâḷisi dhâtriyan |
odavisidaṃ guṇa-vibhâsi Sôva-nṛipâḷaṃ ||

â-mahâ-sâmantaṃ vîra-lakshmî-kântaṃ sishṭa-nidhânaṃ dâna-Kânînaṃ nâmâdi-samasta-prasasti-sahitaṃ śrîman-mahâ-sâmanta-Sômarasar â-Biḷichey-eḷpattaṛalli manneyamaṃ sad-dharmma-prati-pâḷanadiṃ pâḷisuttam ire śrî svasti samasta-vastu-guṇa-sampannaṃ nuḍidu mattennaṃ śishṭa-janâ-dhâraṃ gôtra-vistâraṃ sakaḷa-yâchaka-brinda-sandôha-sahâya ... dâna-Kânînaṃ vibudha-vanaja-vana-kaḷahaṃsaṃ Sarasvatî-kaṇṭhâvataṃsaṃ dêva-dvija-guru-pâdâbja-bhriṅga sâhasôttuṅga-nâmâdi-samasta-prasasti-sahitaṃ śrîman-mahâ-prabhu Kêśi-râjana mahatvânubhâvam ent endaḍe ||

kanda || purushârtthada kaṇi satyada |
karu permmeya nermmam endu vibudhâgraṇigaḷ |
karam arttiyinde pogaḷalu |
dhareg esedaṃ Kêsi-râjan ûrjjita-têjaṃ ||

vṛitta || vinaya-nidhânan ûrjjita-mahâ-mahimâspadan abdhi-vêshṭitâ- |
vanitaḷa-pûjyan ishṭa-jana-kaḷpa-mahîruhan êka-vâkyan ent |
anunayadiṃ budhar ppogaḷvar âgaḷum î-negaḷdirdda Kêsi-râ- |
janan ina-têjanaṃ dvija-sarôjanan âśrita-kaḷpa-bhûjanaṃ ||

kanda || âtana sati guṇavati vi- |
khyâtiya Sîtegam Arundhatî-dêvigam êṃ |
mâto sari pâṭiy endu dha- |
râtaḷav â-Châkaṇabbeyaṃ baṇṇisuguṃ ||

vachana || ant â-Kâśyapa-gôtra-pavitran appa Kêśi-râjaṅgam â-mahâ-sati-Châkaṇabbegaṃ â-Kâśyapa-gô .. ...

.... |
udiyisiy Âdityan entu jagamaṃ ...... t |
udiyisiy Irugaṃ mudadind |
odavida kîrttiyoḷu jagaman êṃ beḷagidanô ||
â-Kêśi-râja-vibhugaṃ |
Châkaṇikabbegam udâtta-guṇan ogedan iḷâ- |
lôkaika-pûjyanaṃ ripu- |
nikara-bhayaṅkaranan Iruganaṃ dhare pogaḷguṃ ||

vṛitta || nuḍivudu satyadoḷ naḍ vud uttama-dharmmadoḷ oḷpin-êḷgeyaṃ |
piḍi piḍid antuṭaṃ biḍadir end Irugaṃ moley uṇba kâḷadoḷ |
taḍeyade kêḷ udâtta-guṇan iṃ tiḷi yammavan endu gallaṃaṃ |
miḍi miḍidandu tây kalise kaltan akhaṇḍita-chaṇḍa-vikrama ||
.. ḍumaneya baykey Irugaṃ |
paḍed oḍave budhâḷig anyar ârjjisida dhanaṃ |
kaḍala naḍuvaṇa dharâdharad |
eḍeyaṇa Phaṇipatiya peḍeya mâṇikam enikuṃ ||
vinayâmbhônidhi satya-śaucha-niḷayaṃ sad-dharmma-Dharmmâtmajaṃ |
vanadhi-vyâvṛita-dhâtri-vêshṭita-yaśaṃ nêtrâmbujâtaṃ jagaj- |
jana-pûjyaṃ sujanaika-bândhavan iḷâ-lôkaika-kaḷpa-drumaṃ |
Manu-mârggaṃ ripu-kâḷa .. ... vidvaj-janaikâśrayaṃ ||

dhuradoḷ maṟânt arâti-pratatiyan aled âṭandu kondikkugum band |
ered-artthi-brâta .. d eḍaṟa .... kuṃ tannan âvoṃ |
śaraṇaṃ nîn endaraṃ rakshisugum Iruganaṃ vipra-vaṃśâmbujârkkaṃ |
vara-kântânîka-Mâraṃ guṇa-yutan asatî-dûran êkâṅga-vîraṃ ||
dhareyalu tannaya têjaṃ |
parayalu mâḍisidan artthiyind Iruganan a- |
chchariy â .. puṇya-puñjaṃ |
su-ruchiram Irugéśa-bhavanamaṃ kṛita-kṛityaṃ ||

âtana sati ||

vṛi || châru-charitre bandhu-jana-vatsaḷe gôtra-pavitre sad-guṇâ- |
dhâre mahânubhâve S'iva-bhakte patibrata-yuktey endu tâṃ |
dhâriṇi baṇṇisal negaḷdaḷ î-Bhavyakabbege bhûtaḷâgradoḷ |
nâriyar âruv êṃ doreye pôlisal î-subha-lakshaṇâṅgiyoḷ ||

endu bhuvanaṃ pogaḷe || svasti samasta-vastu-guṇa-sampannaruṃ śrî-Mahêsvara-dharmma-nirmmaḷarum appa śrîmat-Biḷiche-yeppattaṟa baḷiya bâḍa .. savaḷi .. Sâratavaḷḷiya Nallûra Manujavoḷalu-hanneraḍaṟa baḷiya bâḍa Malligeya Harakali-hanneraḍaṟa baḷiya bâḍaṃ Kuṅkuvadahaḷi int îy-ayd-ûra ûr-oḍeya śrîman-mahâ-prabhu Irugamayya-Nâyakar svasti śrî Châḷukya-Vikrama-kâlada 48 neya Krôdhi-saṃvatsarada Pauśya-paurṇṇimâsye-Sômavâra-vyatîpâtôttarâyaṇa-saṅkrânti-nimittadiṃ Hosavaḷḷiya Irugêśvara-dêvargg aṅga-bhôgakkaṃ nivêdyakkaṃ pûjârigaḷa bîyakkaṃ atithiy-abhyâgatar-anna-dânakaṃ biṭṭa dêva-dattiya dharmmam ent endaḍe || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîḷa-guṇa-sampannar appa śrîmatu S'ikhâśiva-gurugaḷa kâlaṃ karchchi dhârâ-pûrvvakaṃ mâḍi Karukeya Dâsayana-keṟeya keḷagaṇa gaḷde mattar eraḍu Biḍigana-keṟeya paḍuvaṇa-kôḍiya ... mattaru nâlku gaḷdeyiṃ paḍuvaṇa Kuṟuvadalli sâsira-kavuṅgina-marada tôṭaṃ gaḷdeyiṃ teṅkaṇa Nandana-vana-sahita pû-dôṇṭam ondu-mân-eṇṇe gâṇa vondu tippe-suṅkamuṃ dêvara puravarggada kêrige teṟe ya .. paṇṇâyada heggaḍe-Lakarasa biṭṭa suṅka hêrige na .. bele hoṟegey ayvatt-ele keṟe godaṅgi Chavuṇḍabbe-gaṭṭakke gaḷ le mattar ondu Kêśavagaṭṭakke gaḷde mattar ondu keṟegaḷge bittuva ... ttariṅge mûvattu-koḷaga .. (*usual final phrases and verses*).

62

At the same village, on copper plates in possession of Bâḷabasavayya.

(*I a*) śrî-Gaṇâdhipatayê namaḥ nirvighnam astu śubham astu |

namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varuśa 1487 neya Raktâkshi-saṃvatsarada Mâgha-śu 15 Saumyavâra-chandrôparâga-puṇya-kâladalu śrîmatu Hêmâdri-mahaṃ-Mêruvina dakshiṇa-dig-bhâga Jambûdvîpa lakshavû-yipatâru-sâvira-yôjana madhya-râshṭra-Kuntaḷa-dêśâdhipati Tuṅgabhadrâ-tîradiṃ Hampâ-pati śrî-Virûpâksha-liṅgana nirûpadiṃ Vidyâraṇyara-śrîpâdaṅgaḷa nâmadêhadiṃ Hari-hara-Dêva-mahârâyaru kaṭi pratishṭeyâgi nint â-Vidyânagariya siṃhâsanake karttarâda śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Râma-Dêva-Râya-mahârâyaru ratna-siṃhâsanâ-rûḍharâgi sukha-saṅkathâ-vinôdhadiṃ pṛithvî-râjyaṃ geyutt iralu | avara kâryyake karttarâda | śrîmatu Pûvala-vaṃśôddhârakâ Hanumi-Nâyakara makaḷu Billap^pa-Nâyakaru Keṅgappa-Nâyakaru | S'rîvatsa-gôtrada ^Âpastambha-sûtrada Yajuś-śâkheya Yindrakaṇṭi-^Âvala-Malli-bhaṭṭara makaḷu Appâ-bhaṭṭaru tamma Liṅgaṇa[ge] barasi koṭṭa dharmma-śâsanada kramav ent endare | Pûvala-vaṃśôddhâraka Hanumi-Nâyakara makaḷu | Billappa-Nâyakaru Keṅgappa-Nâyakaru Santhe-Beṇṇûra sîme .. ristaraṇôditavâgi nâvu sâdhisuva muhûrtta-sâdhanada samayadalli | S'rîvatsa-gôtrada ^Âpa-

stambha-sûtrada Yajuś-śâkheya Yindrakanṭi-Âvala-Malli-bhaṭṭara makkaḷu Appâ-bhaṭṭaru tamma Liṅgaṇanu saha nâvu pûrvîkaru namma hiriyaru (*Ib*) paḍadanta staḷa-maneya kâdukoṇḍu nimma âśritarâgi yidavi | yitalâgi sistu mâḍida sîme staḷada sênabôvike jyôtishya saha namage pâlisikoḷabêk endu hêḷikoḷalâgi | Uchaṅgi-vêṇṭadoḷagina Sante-Bennûrige saluva sîme grâmânugrâma-gaḷa staḷada sênabôvike â-sîme jyôtishya-purôhitya-muntâdanu pûrvva-staḷadavaru ahudu yambida-rinda dâna-dhârâ-pûrvakavâgi Râmârppaṇa mâḍi koṭevâgi nîvu nim-putra-pautra-pâramparyyavâgi â-chandrârka-sthâyigaḷâgi â-Santhe-Bennûra-sîme sthaḷada sênabôvikênu barakoṇḍu â-sîme-jyôtishya-dharmavannu naḍasikoṇḍu pûrvva-mariyâdiyalli svâsthi umbuḷi vartane hola gadde beddalu kâḍâ-rambha nîrâramba âya-svâmya suvarnâdâya sarva-têja-svâmyavannu anubhavisikoṇḍu bâhiri yandu Pûvala-vaṃśôdhâraka Hanumi-Nâyakara makkaḷu Billapa-Nâyakaru Keṅgappa-Nâyakaru | S'rîvatsa-gôtrada Âpastamba-sûtrada Yajuś-śâkheya Yindrakanṭi-Âvala-Malli-bhaṭṭara [ma]kaḷu Apâ-bhaṭṭaru tamma Liṅgaṇage dâna-dhârâ-pûrvakavâgi Santhe-Bennûra-sîme staḷada sênabôvike jyôtisya purôhityake saha barasi koṭṭa dharmma-śâsana | yi (*II a*) nt apudake sâkshigaḷu |

âditya-chandrâv &c. || (*usual final verses*).

śrî-Râma

64

At Alakanâḷu (same hobli), on a stone south-east of the raṅga-manṭapa of the Jalês'vara temple.

śrîmat-trailôkya-pûjyâya sarvva-karmma-su-sâkshiṇê |
phaladâya namô nityaṃ S'aṅkrâya mahâtmanê ||
namas tuṅga &c. ||
śrî-dayitaṃ Saḷan embaṃ |
Yâdava-kuladalli puṭṭi yati-pati puliyaṃ |
bâdeyi poy Saḷan ene muniy- |
âdêśadin eydi poydu Poysaḷan âdaṃ ||
modaloḷ Poysaḷa-râjya-lakshmiy-odavaṃ tôḷ-valpiniṃ tâḷdi tann |
udayaṃ rañjise tanna balp odave tann ârpp êre tann âjñe mî- |
ṟe diśâ-chakraman ottikoṇḍu Taḷakâdaṃ Gaṅga-râjyakke tâṃ |
modalâdaṃ Yadu-vaṃśa-varddhanakaraṃ śrî-Vishṇu-bhûpâḷakaṃ ||

va || yâ-mahâ-maṇḍalêśvarana tanûjana parmmeyaṃ pêḷvaḍe ||

vṛi || kulajane Yâdavânvaya-śirômaṇi bêḷpavargg îvanê vadhû- |
tilakey enippa Lakshmiya magaṃ kaḍu-chelvane lôkav ellavaṃ |
sale nile kâva Vishṇuvina putrakan endaḍe baṇṇisalke bhû- |
vaḷayadoḷ ârppar âro Narasiṃha-nṛipâḷakanaṃ nirantaraṃ ||
Narasiṃha-bhûpagaṃ tâṃ |
piriy-arasiy enippa paṭṭa-mâdêvigav ant- |
irad udayisidaṃ |
biruda .. bBallâḷa-Dêvan esegum dhareyoḷ ||

va || yâtan-aḷavigaḷeda darppamaṃ pêḷvaḍe || gadya || svasti samasta-bhuvanâśrayaṃ śrî-pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Dvârâvatî-pura-varâdhîśvaraṃ S'aśaka-pura-nivâsa-Vâsantikâ-dêviya labdha-vara-prasâdanuṃ śrîman-Mukunda-pâdâravinda-vandana-vinôdanuṃ akshuṇṇa-lakshmî-lakshita-vakshaḥ-pradêśanuṃ śvêtâtapatra-śîtaḷikṛita-bhû-taḷanuṃ saṅgîta-prasaṅga-bhaṅgî-saṅgata-chatura-Bharatanuṃ tarkka-vidyâ-vistâra-vichâra-nirata-nuṃ śabda-vidyâ-samagra-lakshaṇa-susikshitanuṃ vêda-vidyâ-parîkshâ-dakshanuṃ gaja-râja-gaṇḍa-vijaya-ḍiṇḍimâyamânôḍḍamara-madhukara-piñchhâtapatranuṃ para-vadhû-putranuṃ śrîmat-Tribhu-vanamalla pratâpa-chakravartti Poysaḷa-vîra-Ballâḷa-Dêvaru saptârddha-laksha-pritviyan â-chand-rârkka-târaṃ-baram êka-chhatra-chchhâyeyiṃ sukha-saṅkathâ-vinôdadi râjyaṃ geyyuttam ire || tat-pâda-padmôpajîvi ||

Ereyang-arasana kâladoḷ |
eragad arâtigaḷa balpinind eragisuvaṃ |
uṛad ânt arâtig Antakan |
ariyire Vaijarasanaṃ mahî-maṇḍaladoḷ ||

va || âtana darppamaṃ pêḷvade ||

vri || Bêḍarabaṅkiy emba vanad antavan Aggada-Râyan ôḍe Hem- |
mâḍiya munte billa-birad aṅkada pandaley onde-kôlinoḷ |
nîḍ irad ambarântaradal âḍuva haddinal ondu kaṇṇuvaṃ |
nôḍidavargge śaṅke migal echcha negaḷteya Vayja-bhûmipaṃ ||
kaṇṇ-ambina birudan adaṃ |
tiṇṇaṃ tâṃ paḍeda Râya-Hemmâḍiyoḷaṃ |
baṇṇisuven embag anupama- |
v aṇṇaṃ Vaijarasa mâḷpa darppaṃ jagadoḷ ||
kaṇṇ-ambuṃ-birudâda Vayjaṇa-nṛipaṅg âd aṅganâ-kântegaṃ |
baṇṇippaṅgav asâdhyav âgal ogedaṃ śrî-Nâḍa-bhûpâḷa Nâḍ- |
aṇṇaṅgaṃ satiy âda Nâgale-mahâ-śrî-kântegaṃ puṭṭidaṃ |
Kaṇṇuṃ-m ûraṛa-dêvan itta varadiṃ śrî-Vayja-bhûpâḷakaṃ ||
yenag adu deyva namma kulakaṃ chalakaṃ balupiṅga orvva bêḷk |
anupama-Vayja-maṇḍalikagaṃ sati-Vaijala-Dêvig embuduṃ |
anudina tamma deyva Padumâvati-dêviya nichchav archchisal |
manam osed ittaḷ âke vara-putrakanaṃ kali-Barmma-bhûpanaṃ ||

âtan-anvayamaṃ pêḷvade ||

kulamaṃ pêḷvaḍe Gaṅga-vaṃśa-tiḷakaṃ san-mûrttiyaṃ pêḷvaḍ ant |
Alarvillaṅge chatur-gguṇaṃ para-hita-vyâpâramaṃ pêḷvaḍaṃ |
nelak ârtt ittaṛan ugra . . . tarad ond âṭôpamaṃ pêḷvaḍaṃ |
nile mâtâḍuvan ayvat-irbbar-aḷavaṃ śrî-Bamma-bhûpâḷakaṃ ||

vishama-vṛitta || bhayamaṃ vidvishṭa-sainyakk al hayaman atibhîtargge bêḷp-artthamaṃ be- |
ḷpa-yaśô-vistâraṃ artthi-pratatige rati-sammôhamaṃ kânteyargg ittu sau- |
janya-sad-vṛittiyan âḷd oppida Vayjarasana tanayaṃ Kshatra-vaṃsênduv Â- |
sandiya Barmmaṃ kîrtti-darmmaṃ pada-nata-janatâ-varmman uddâma-śarmma ||
ari-varggaṃ raudra-mârggaṃ berasu Daśaśirâkâradind âjig aṇmal |
śiramaṃ tad-vêgadindaṃ Daśaratha-tanayaṃ pâṛal echchante mâṛânt- |
ariyaṃ kaṇṇambin-âtaṃ ripu-śiraṃ urvvaḷ il Gaṅga-vîrârjjunaṃ saṅ- |
gara-dhîraṃ thippan-echchaṃ jaya-vadhu naliviṃ narttisal Barmma-bhûpa ||
baṛa-sidil aṭṭi kolva teṛadind uṛad ânt ari-maṇḍaḷikaraṃ |
taṛiye raṇâgradoḷ nerada bhûta-piśâch ada Dâkinîmayaṃ |
birav ari-birar-aṭṭemayaṃ âytu jagakk ati-raudram âgal ânt |
iridu negaḷtegaṃ paḍedan î-dhareyoḷ l al-Bamma-bhûmipaṃ ||
esed irdda Bamma-bhûpana |
vasavarttiv enippa Gaṅga-mâdêvige tâṃ |
jasayiṃ puṭṭidan adaṭaṃ |
vishasanadoḷu śatru-lalla Narasimhaṃ ||
S'rîkaṇṭhaṃ paramâyuvaṃ sakala-Lakshmînâthan aiśvaryyamaṃ |
lôkôtpatti-nimitta-kâraṇan Ajaṃ sat-putranaṃ kûrttu bh- |

lôkâdhîśvara-Bammi-Dêva-tanayaṃ śrî-Nârasiṃhôrvvipaṅg ।
êkîbhâvadin îge bêḷpa varamaṃ chandrârkka-târaṃ-baraṃ ॥
ari-bhûpâḷa-śiraṅgaḷinde soreyaṃ tad-bâhu-sandôhadiṃ ।
kareyaṃ daṇḍige mâḍi benn-eseva-bîviṃ tantiyaṃ kaṭṭi tad- ।
dhuradoḷ pâḍutav ippaḷ oldu nalaviṃ śrî-kântey ânandadiṃ ।
dharaṇîśôttama-Nârasiṃha-nṛipanaṃ sad-bhâvadiṃ bhû .... ॥
kari-patiy appa Mâḷava-mahîpati baṇṭina Lâḷa-bhûmipaṃ ।
turaga-chayaṅgaḷind eseva Gûrjjara-bhûpati Chôḷa-bhûbhujaṃ ।
nered idirântu tâgi raṇa-raṅgadoḷ orbbane kâdi geldan î- ।
narapati Balla-bhûpana besaṃ paḍed î-Narasiṃha-bhûbhujaṃ ॥

svasti samasta-vasumatî-taḷa-khyâtaṃ Gaṅgânvaya-prasûtaṃ । Koṅguḷivarmma-dharmma-mahârâjâdhirâjaṃ । Kôḷâla-pura-varâdhîśvaraṃ । Padmâvatî-dêviya labdha-vara-prâsâdanuṃ । Gaṅga-Gâṅgêyanuṃ । jayad-uttaraṅganuṃ । pratâpa-Mahêśvaranuṃ । Nanḍagiri-nâthanuṃ । manuja-Mândhâtanuṃ । paripanthi-Pârthanuṃ । gaṇḍara tîrthanuṃ aṇiyoḍe gaṇḍanuṃ raṇa-raṅga-nîranuṃ । billaṅkakâranuṃ । kaṇṇambinâtanuṃ esuvar-âdityanuṃ âhava-jattalaṭṭanuṃ vairi-gharaṭṭanuṃ saraṇâgata-vajra- .... para-bala-bhayaṅkaranuṃ baṇṭara bâvanuṃ । maṟeûge-kâvanuṃ tappe-tappuvanuṃ । maguḷdaḍe reppuvanuṃ ad ent oppuvanuṃ । yintî-nâmâvaḷi-praśasti-sahitar appa śrîman-mahâmaṇḍaḷika Nârasiṃharasaru Âsandiya nelevîḍinoḷu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-pâda-padmôpajîvi ॥ svasti samasta-praśasti-sahitaṃ śrîmanu-Mudageṟeya mahâ-prabhu .... gaûḍa Kêta-gavuḍi irbarggaṃ suputran Âdi-gaûḍanu ॥

anunayadiṃ Râmêśvaraman ।
anupama .... yoḷ ।
anupama-guṇa-nileyaṃ jana- ।
vinutan enisid Âdi-gauṇḍan ant âr ddhanyar ॥
*ant enisid Âdi-gauṇḍaṅ- ।
gaṃ Ma .. gavuḍigaṃ tanûbhava . .. Bila-gavuṇḍanu su- ।
putraḥ kula-dîpakan emb- ।
î-nyâyaman anukarisidaṃ mahi-maṇḍaḷadoḷu ॥
ant â-Bila-gavuṇḍaṅgaṃ ।
Bâga-gauṇḍigaṃ .... puṭṭida tanûjar ।
Râma-gavuṇḍanuṃ Bûcha- ।
gauṇḍanuṃ Âdi-gavuṇḍan enisidar ddhareyoḷu ॥
Râmaṃ sakaḷa-kaḷârjjita- ।
. ... Bûchaṃ ।
nirmmaḷa-kîrtti-viśâḷaṃ ।
Âdiyane mûvar ttanûjar âdar ddhareyoḷu ॥

ant enisida Âsandi-nâḍa mahâ .. .. śakti-traya-guṇa-sampannar appa Râma-gauṇḍaṅgaṃ .... vinêya-bandhu-jana-pûjiteyappa Gaṅga-gauṇḍigaṃ .... puṭṭidaru Bila-gauṇḍanuṃ Hariyama-gauṇḍanuṃ Beḷa-gauṇḍanuṃ Lôka-gavuṇḍanuṃ Bûcha-gavuṇḍan emb-î-sutaraṃ paḍedaru । .... gavuḍigaṃ su-putra-kula-dîpakaru puṭṭidar Bila-Gavuṇḍanuṃ Râma-Gavuṇḍanuṃ Nâga-gavuṇḍanuṃ puṭṭidar ent ene ॥ ant enisida śrîman-mahâ-nâḷprabhu Mudugeṟeya Râma-gavuṇḍanu Halakâḷanahaḷḷiyaṃ mâḍi Bilasamudra-yemba keṟeyaṃ kaṭṭi.... . Bûchasamudra-yemba keṟeyaṃ kaṭṭisi Billêśvara-liṅga-pratishṭheyaṃ dêvâlayavaṃ mâḍisi Saka-varshada 11 .. neya Srîmukha-

*So in the original.

saṃvatsarada Phâlguṇa-suddha 5 Bṛihaspativâradandu uttarâyaṇa-saṅkrânti-vyatîpâta ...... jîyaṅgaḷa kâlaṃ toḷadu dhârâ-pûrvvakaṃ mâḍi śrî-Billêśvara-dêvara aṅga-bhôga-naivêdya-khaṇḍa-sphuṭita-jîrṇṇôddhâra-Chayitra-pavitra-nandâdîvige-nitya-nayimittikakke biṭṭa datti (*here follow details*) śrî-Billêśvara-dêvara Brahmapurî-Mâdhava-bhaṭṭaru avara maga Sômayyaṅgaḷige Bilasamudrada baḍagaṇa-kôḍiya hinde gade kamba.... Mâchiseṭṭiya-keṟeya teṅkaṇa-kôḍiya hinde gade kamba 100 Bilasamudrada voḷagaṇa dêva-dânadiṃ baḍagalu beddale .... śrî-Billêśvara-dêvara pratishṭhâchâryyar appa râja-guru Kriyâsakti-dêvargge ûriṃ baḍagalu dêva-dânada keyiṃ baḍagalu beddale .... int iva dânadoppâdiyâgi biṭṭu saluüdu (*usual final verses and phrases*; *also details of boundaries*) namaś S'ivâya svasti śrîmatu râja-guru Kriyâsakti-dêvaru Âsandi-nâḍa Êḷkkôṭi-tapôdhanaruṃ Îdurâ maga Haṇḍaṅge dîksheyaṃ mâḍi Hâlakâḷanahaḷḷiya śrî-Billêśvara-dêvara sthânada Maṭṭadeṟe-nâḍa sameyada hadike liṅga-deṟe tapôdhanara hadike int î ênu hadike bandaḍaṃ sarbba-namaś-S'ivâya-vâgi biṭṭa datti || svasti śrîmatu śrî-Harihara-dêvara salâkâchâriyappa S'ivadêva-bhaṭṭôpâdhyarige Mâdhava-bhaṭṭara gaddeyiṃ baḍagalu [gadde sa .. Kriyâśakti-gurugaḷa hasaliṃ baḍagalu beddale sa vandu vesa vandu || śrîmatu Billêśvara-dêvara chatrakke dêva-dânadiṃ baḍagalu gade sa 2½ Mâchiseṭṭiya-keṟeya baḍagaṇa kôḍiyalu chatrakke beddale sa 3 ... int î-dharmmakke ....

65

At Baṅkîkere (same hobli), on a stone near the Siddarâmêdêva temple.

svasti śrîmatu Saka-varsha *sahasrada Vikrama-saṃvacharada | Chaitra-suddha-ashṭmi-Âdivâradalli ... ra-Bakkaṇa-Voḍeyara maga Gaṅga Selâra Seṭṭihaḷḷi-paṭṭaṇakke bandu kâdida-andu daḷavâṟa Eṟe-Permma-Nâyaka mûvara râyara gaṇḍana mayuduna baṇṭara bâva para-nâriya sôdara hiriya-Nâgeya-Nâyaṅkanu Gaṅgu-Selârana daḷadali kâdi bidali nâḍu-daḷavâṟa Yere-Pemmeya-Nayakanu âtana tamma aḍapada Nâge-Nâyakaṅge tana manô-hutsahadinda Baṅkêkeṟeyanu netaru-koḍagiyâgi koṭṭaru maṅgaḷa mahâ

66

At Hodigere (same hobli), on a stone in Gauḍa-Puṭṭa-Basappa's field.

Dummi-sâyiradalu Bhûmî-Viraktayyaṅgaḷa maṭhâ

67

At Goppênahaḷḷi (same hobli), on a stone in the enclosure of the Âñjanêya temple.

Keṅgapa-Nâyaka Dombara Keṅgapage koṭa uru bûmi chandran iruüdu (*usual imprecatory phrases*).

69

At Chikka-Gaṅgûru (same hobli), on a stone in the Siriyappa temple behind the Îśvara temple.

śubham astu | namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-saka-varuśa 1485 daneya Dundubhi-saṃvachcharada Âśâḍhaśu 3 S'ukravâradalu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-Sadâśiva-mahârâyaru sukha-saṅkathâ-vinôdadiṃ pṛithvî-râjyaṃ gaiüta yiralu Âyyana-Maluka-Voḍeyarige Dummi-sîmeyanu amarake pâlisi yirutiralu Ayyana-Malukara ṭhâṇadâra Dilâvara-Voḍêru râjyadoḷage gauḍa-praja-nâyaka-makaḷige upahatiya mâḍalâgi Santhe-Bennûra Hanume-Nâykara makaḷu Pilapa-Nâyakarû Dummi-sîmeya staḷake saluva Chikka-Gaṅgûra Gavuḍayyanû Maluka-Voḍeyara pâda-baḷige kaḷuhutiralâgi â-Chika-Gaṅgûra Gavuḍayyanû Dilâvaranu yeḍa-dârili taleyanu hoyda śudînu

*So in the original: but Vikrama = 1023 and 1000 = Paiṅgaḷa.

Maluka-Voḍêru kêḷi tamma ûḷigada Chimmana-Voḍeyaru ...... nabôvanavara kaiyya Santhe-Bennûra Pilla-Nâykarige Dummi-sîmeyanu pâlisi modal irda Dilâvaran emba ṭhâṇadâranu âge-nôyikki Chikka-Gaṅgûra Gavuḍayyage Chikka-Gaṅgûra staḷadali putra-pautra-pârampareyâgi nettaru-goḍigiy âgi yî-Gavuḍayyana makaḷige pâlisidu ere-holadoḷage 82 manajina-holadoḷage 83 ubheya 165 da holanu chandra-sûryyar uḷḷantanaka uṇḍu anubhavisikombud endu pâḷisidaru (*usual final phrases*).

71

At Lakshmîsâgara (same hobli), on a second stone near the Hanumanta temple.

Dhâtu-saṃvatsarada Mâgha-ba 5 lu Hodigere-sîme nâḍigâ Baṅkîpurada Mallapa | Timmapana maga Raṅgapana umbaḷi Lakshumasâgara-grâma

72

At Kallukere (Ubrâṇi hobli), on a stone in the mukha-manṭapa of the Beḷês'vara temple.

svasti śrî jayâbhyudaya || namas tuṅga-&c. ||

śrîmat-traiḷôkya-pûjyâya sarbba-karmma-su-sâkshiṇê |
phaladâya namô nityaṃ S'aṅkarâya namô'stu tê ||
Saḷan emb urbbîsan orvvaṃ S'aśakapurada Vâsantikâ-dêviyaṃ ni- |
śchaḷa-chittaṃ mâṇad âradhisuv edeyoḷ ad ond ugra-śârddûḷam uchchhriṅ- |
khaḷa-kâyaṃ pâye pârśva-sthita-Jina-munipaṃ kuñchamaṃ koṭṭu nîn î- |
seḷeyiṃ śârddûḷamaṃ hoy Saḷa yene baḷiyaṃ Hoysaḷar bbhûpar âdar ||
andu-modalâge seḷe puli |
sindadoḷ ire Poysaḷânvayar bbhûpâḷar |
ppindaṃ seḷevinav eraḷegaḷ- |
andadin ôḍuvar arâti-nṛipar âhavadoḷu ||
jagatî-kanṭaka-kauśika-brajam adaṅgal vishṇu-chêtas-tamaṃ |
biga-piṅgal para-râja-maṇḍaḷam atîvaṃ kundal ugrâri-dai- |
tya-gaṇaṃ beḷkuṟal intu Hoysaḷa-kubhṛid-vaṃśôdayâdrîndradind |
ogedaṃ têjamam appukeydu Vinayâdityaṃ jagal-lôchanaṃ ||
avan arasugeydan allindav anantarav âtan-aṅgabhavan Eṟeyaṅgaṃ |
dhavaḷa-chchhatra-chchhâyeyoḷ avanîtaḷav ellamaṃ kuḷilkôḍisidaṃ ||
aṅga-viḷâsade Rati-eṟe- |
yaṅgaṃ vibhavâtiśayade S'achi-eṟeyaṅgaṃ |
tuṅga-bhuja-baḷade Siri-eṟe- |
yaṅgaṃ migil ensi sogayisuvan Eṟeyaṅgaṃ ||
Pullaśara-rûpar aprati- |
mallar sat-putrar âdar Eṟeyaṅga-manô- |
vallabheg Êchala-Dêvige |
Ballâḷaṃ Biṭṭi-Dêvan Udayâdityaṃ ||
Puraharana mûṟu-kaṇgaḷoḷ |
uri-gaṇṇapratimam âdavol mûvar-ssô- |
dararoḷ vikramad odavind |
aras âdaṃ Vishṇu-mûrtti Vishṇu-narêndraṃ ||
modaloḷ Hoysaḷa-râjya-lakshmiy-odavaṃ tôḷ-valpiniṃ tâḷdu tann- |
udayaṃ rañjise tanna balp odave tann-ârpp êṟe tann-âjñe mî- |
ṟe diśâ-chakravan ottikoṇḍu Taḷakâdaṃ Gaṅga-râjyakke tâṃ |
modalâdaṃ Yadu-vaṃśa-varddhana-karaṃ śrî-Vishṇu-bhûpâḷakaṃ ||

â-Vishṇugav â-Lakshmî- |
Dêvigav udaysidan Aṅgabhavan *Aṅgabhavand |
î-vihhramam âdoḍam init |
âveḍe balpinsi Nârasiṃha-narêndraṃ ||
aḷurvvud tanna têjav ari-maṇḍaḷadiṃ ripu-sainya-mâṃsadiṃ |
taḷirvvudu tanna khaḷga-late vairiya peṇḍira suyya-gâḷiyiṃ |
miḷirvvudu tanna kêtana-paṭaṃ dare tanna sitâtapatradiṃ |
kuḷirvvud id ên a-mânushamo râja-guṇaṃ Narasiṃha-Dêvana ||
anavadyêkshaṇa-matsyan aṅghri-kamaṭhaṃ grîvâ-varâhaṃ su-ma- |
dhya-Nṛisiṃhaṃ kshiti-maṇḍaḷâkramaṇa-kêḷi-Vâmanaṃ śatru-śâ- |
sana-Râma-tritayaṃ sva-yôga-baḷa-Buddhaṃ duḥ-prajônmâta-Ka- |
lki nijâdhîśa-daśâvatâran ogedaṃ Ballâḷa-bhûpâḷakaṃ ||
Magaregan âjiyoḷ sugidu koḷv ibham int ivu Chôḷan aṭṭid â- |
negaḷ ivu Pâṇḍ[y]anaṃ seḷadu Kâḍava-Râyanuv itta matta-ha- |
stigaḷ ivu nôḍim endu Narasiṃhana balmege mechchi nôḍuvar |
vvageyoḷag âḷki Siṃhaṇana Lâḷana Gauḷana râyabhârigaḷ ||
âneya-nâyakaṅge neṟad-âneya-nâyakan allad ânan emb |
î-nuḍi yêvud endu Narasiṃha-mahîpati nûṟu-gâvudaṃ |
tân irad etti mûḍaṇa-diśâvarad uddhataraṃ poraḷchi nûṟ- |
âneyan oḍḍid â-Magaran-ânegaḷaṃ piḍitandan aśvadiṃ ||

svasti samasta-bhuvanâśrayaṃ pṛithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭâ-rakaṃ Satyâśraya-kuḷa-tiḷakaṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Malerâja-râja Malaparoḷu gaṇḍa kadana-prachaṇḍa gaṇḍa-bhêruṇḍan asahâya-śûran êkâṅ-ga-vîra S'anivâra-siddhi Giridurgga-malla chalad-aṅka-Râma Magara-râjya-nirmmûḷana Chôḷa-râjya-pratishṭhâchâryyanuṃ śrîmat-Tribhuvanamalla niśśaṅka-pratâpa-chakravartti Hoysaḷa-śrî-vîra-Nâra-siṃha-Dêvaru saptârddha-laksha-pṛithviyan â-chandrârkka-târaṃ-baram êka-chchhatra-chchhâyeyiṃ sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire || tat-pâda-padmôpajîvi ||

Eṟeyaṅg-arasana kâlado- |
ḷ eṟagad-arâtigaḷa balpinind eṟagisuvaṃ |
uṟad ânt arâtig Antakan |
aṟiyire Vaijarasanaṃ mahî-maṇḍaḷadoḷ ||
Bêḍarabaṅkiy-emba vanad-antavan Aggada-Râyan ôḍe Hem- |
mâḍiya munte billa-birud aṅkada paṇḍale vonde-kôlinoḷ |
nîḍ-irad ambarântaradal âḍuva paddinoḷ onde kaṇṇumaṃ |
nôḍidavargge saṅke migal echcha negartteya Vaija-bûmipaṃ ||
kaṇṇ-ambuṃ-birud âda Vaijaṇa-nṛipaṅg âd aṅganâ-kântegaṃ |
baṇṇippaṅgav asâdhyav âgal ogedaṃ śrî-Nâḍa-bhûpâla Nâḍ- |
aṇṇaṅgaṃ satiyâda Nâgale-mahâ-śrî-kântegaṃ puṭṭidaṃ |
Kaṇṇaṃ-mûṟaṟa-dêvan itta varadiṃ śrî-Vaija-bhûpâḷakaṃ ||
enag adu deyva namma kulakaṃ chalakaṃ bal[u]piṅga orvva bêḷk |
anupama-Vaija-maṇḍaḷikagaṃ sati Vaijala-Dêvig embuduṃ |
anudina tamma deyva Pad[u]mâvati-dêviya nichchav archchisal |
manam osed ittaḷ âke vara-putrakanaṃ kali-Barmma-bhûpanaṃ ||

*So in the original.

ari-varggam raudra-mârggam berasu Daśaśirâkâradind âjig ammal |
śiramam tad-vêgadindam Daśaratha-tanayam pâṟal echchante mâṟânt |
ariyam kannambin-âtam ripu-śira uraḷal Gaṅga-vîrârjjunam saṅ- |
gara-dhîram thippen echcham jaya-vadhu nalavim narttisal Bamma-bhûpam ||
esadirdda Bamma-bhûpana |
vaśavarttiy enippa Gaṅga-mâdêvige tâm |
jaseyim puṭṭidan adaṭam |
viśasanadoḷu śatru-dallaḷam Narasimham ||
kari-patiy appa Mâḷava-mahîpati baṇṭina Lâḷa-bhûmipam |
turaga-chayaṅgaḷind eseva Gûrjjara-bhûpati Chôḷa-bhûbhujam |
nerad idirântu tâge raṇa-raṅgadoḷ orvvane kâdi geldan î- |
narapati Balla-bhûpana besam-baḍed î-Narasimha-bhûbhujam ||
pratipaksha-kshiti-daksha-dakshiṇa-bhujâ-daṇḍâri-daṇḍâvidâ- |
rita-satru-kshiti-saṅkuḷaṅgaḷ enas unt î-bandan î-bandan end |
ati-vibhrântiyin ugra-maṇḍaḷikar ant allallig antante be- |
chchutav irppar bhuja-sâḷi-Bamma-nṛipanoḷ mârâmparê bhûbhujar ||

svasti samasta-vasumatî-taḷa-khyâta Gaṅgânvaya-prasûta Koṅguḷi-dharmma-varmma-mahârâjâdhirâja Kôḷâla-pura-varâdhîśvaram | Padmâvatî-dêviya labdha-vara-prasâdanum Gaṅga-Gâṅgêyanum *dayad-uttaraṅganum pratâpa-Mahêsvaranum Nandagiri-nâthanum manuja-Mândhâtanum paripanthi-Pârthanum gaṇḍara-tîrttanum aṇivoḍe gaṇḍanum raṇa-raṅga-dhîranum bill-aṅka-kâṟanum kaṇṇambin-âtanum esuvar-âdityanum âhava-jattalaṭṭanum vairi-gharaṭṭanum śaraṇâgata-vajra-pañjaranum vairi-dik-kuñjaranum para-bala-bhayaṅkaranum baṇṭara-bâvanum tappe tappuvanum maguḷdaḍe ṟeppuvanum ad entu voppuvanum yint î-nâmâvaḷî-prasasti-sahitar appa śrîman-mahâ-maṇḍaḷika Vaijarasa-Dêvanu sukha-saṅkathâ-vinôdadim Âsandiya nelevîḍinoḷ â-chandrârkka-târam-baram râjyam geyyuttam ire || tat-pâda-padmôpajîvi || gurubhyô(yi) namaḥ || svasti śrîman-mahâ-nâḷprabhu Hiriya-Beḷa-gâvuḍagam Kêta-gauḍigam puṭṭidâ samasta-guṇa-sampannan appa nâḷprabhu Âdi-gauḍagam Mâka-gauḍigam puṭṭidâ suputra kula-dîpakan enisida samasta-guṇa-sampannan appa Beḷa-gâûṇḍagam Bâga-gauḍigam puṭṭida su-putraḥ kula-dîpakarum app Âdi-gaûḍa Râma-gavuḍa Kanna-gavuḍa Bamma-gavuḍa .. gauḍa emba tanûjar âdaru ||

svasti samasta-prabhu-mantrôtsâha-śakti-traya-guṇa-sampannanum parâṅganâ-putranum gôtra-pavitranum bandhu-jana-manô-nayana-mukuḷa-vikasita-śarach-chandranum abhimâna-Mandara-girîndranum maṟe-vokkara kâvanum âśrita-jana-kalpa-vṛikshanum kâryya-Bṛihaspatiyum gaḍiy-aṅka-Bhîmanum śrî-Beḷêśva[ra]-dêvara dibya-śrîpâda-padmârâdhakanum appa śrîman-mahâ-nâḷprabhu Kallakeṟeya Kanna-gauḍanu Saka-varshada 1143 neya Vikrama-saṃvatsarada Vaiśâkha-suddha 5 Âdivâradandu śri-Beḷêśvara-dêvara S'ivaliṅga-pratishṭheyam S'ivâlayamam mâḍi uttarâyaṇa-saṅkramaṇa-sôma-grahaṇa-vyatîpâtadandu Sômêśvara-gurugaḷa kâlam toḷadu dhârâ-pûrvvakam mâḍi dêvargge nandâdîvige-naivêdya-Chaitra-pavitrakke koṭṭa gadde vûrindam Îśânyada Maruḷana-haḷḷada baḷiyalu sa 4 allim baḍagaṇa beddale sâveya bîja sa 6 gâṇa vali 3 svasti śrîmatu Âsandiya vṛittiya Hebbariya vûroḍeya Mârkaṇḍa-dêva Kalakeṟeya Beḷa-gauḍa (*others named*) mukhyavâda samasta-prabhu gauḍugaḷu || Hoḷalakeṟeya vṛittiya Guṇḍiyamaḍuvina Boppa-gauḍa (*others named*) oḷagâda samasta-prabhu-gavuḍugaḷu .. ḍanahâḷu Molahâḷa Kallakeṟeya sîmâ-sammandhakke toḍakki dêvana samîpakke hôgi dêvanu Silugôḍinalu hoṟa bîḍa biṭṭidalli Ballâḷa-Dêvanum pañcha-pradhânarum tiddida krama ent endaḍe Noṇambavâḍigam Gaṅgavâḍiya eraḍu-nâḍa sîme Gaṅgavâḍige Gûḷiyakallu Hâḍaṅgiya-beṭṭa Hakiyadoṇe Taḷiyakaṭṭa parichchhêdige harida Bidirahaḷḷa hola-sîme sîme || svasti śrîman-mahâ-maṇḍaḷika Bammarasa-Dêvanu śrî-Beḷêśvara-dêvargge aṅga-bhôga-raṅga-bhôga khaṇḍa-sphuṭita-jîrṇôddhâra Chaitra-pavitra naivêdya nandâdîvige pâtra-pâvuḷa yint initakam biṭṭa datti Puṇiyâḍana-

* So in the original.

halliya yolage gaundange kodagi-hattada galde salage hattu bedale salage hattu â-vûra chatuh-sîmâ-sammandha Hakiyahalliya hindana Bettahalliya natta kal ondu â-vûrim tenkana hallada baliya natta kal ondu Kariya-kerege hariva kâniya baliya badagana natta kal ondu heggade-Mâchanahalliya manala.. .. .. muggu.. natta kal ondu haleya hâli gudeya badaga deseya natta kal ondu Ajeyana-kereya mûdana kôdiyalu natta kal ondu.. lada tenkana deseyalu natta kal ondu Hakkiyahalliya paduvana bettada paduva-deseya natta kal ondu â.. ûra chatus-sîme mangala mahâ || śrî Saka-varsha 1141 kkaneya Visu-samvatsarada dvitîya-Jêshtada amâ[v]âse-Sômavâra .. .. sûryya-grahanadandu śrîmanu .. diya .. kya-bandâri Salagayyangalu sunkâdhikâri Jaitayya .. .. .. dêvara śrî.. .. .. nandâdîvige naivêdyakke varsha nibandiya.. .. .. (*usual final phrases and verses*) .. ..

73

On a stone in the ranga-mantapa of the Kallês'vara temple in the same village.

.. .. dyumani samya.. .. .. da ganda prachanda-ganda.. .. .. .. rgga-malla chalad-anka-Râma nissanka-pratâ .. .. yasamudrada nelevidinolu dushta .. .. .. kathâ-vinôdadim râjyam uttarôttarâbhivridhi .. .. ram bara saluttam ire yire || tatu-pâda-padmôpa ..

.. .. ra-dharam bhuja-vîryya-nija-pratâpa-san- |
dôhadol a .. .. sainika- |
byûhaman âvagam tavipa chanda-parâkramau endod im . |
.. .. śakta-Ballu-nripâlanol âr idichchuvar ||

svasti samasta .. .. tala-khyâtanum Gangânvaya-prasûtanum Kongulivarmma-dharmma-mahârâjâ-dhirâjanum Kôlâla-pura-varâdhîśvaranum Padmâvatî-dêvî-labdha-vara-prasâdanum Ganga-Gângêya-num jayad-uttaranganum vandi-jana-kalpa-bhûjanum pratâpa-Mahêśvaranum Nandagiri-nâthanum manuja-Mândhâtanum paripanthi-Pârthanum gandara-tîrtthanum mada-gajêndra-lânchananum viniyôga-kânchananum Ganga-kula-kamala-mârttandanum âlode gandanum rana-ranga-nîranum bil-lanka-kâranum kannambin-âtanum esuvar-âdityanum âhava-jattarattanum vairi-gharattanum saranâ-gata-vajra-panjaranum vairi-dik-kunjaranum para-bala-bhayankaranum satya-ratnâkaranum bantara bâvanum mareyoge kâvanum tappe tappuvanum maguldade reppuvanum ad entum oppuvanum yint î-nâmâdi-prasasti-sahitar appa śrîmanu-mahâ-mandalika-Barmmarasa-Dêvaru Asandiya nelavîdinolu dushta-nigraha-śishta-pratipâlanam geydu sukha-sankathâ-vinôdadim râjyam uttarôttarâbhivriddhi-pravarddhamânam â-chandrârkka-târam-bara saluttam ire yire ||

pratipaksha-kshiti-daksha-dakshina-bhujâ-dandâ.. .. .. .. vidâ- |
rita-satru-kshiti-sankulam neleyê [.. ..]i-bandan i-bandan end |
a.ti-vibhrântiyin ugra-mandalikar[. ..]allallig antante be- |
chchutav irppar bbhuja-sâli(gam) Barmma-nripanol mârâmpare bhûbhujar ||

âtana tanayam jaga-vi- |
khyâta-ya[sam] Narasimha-bhûpan ati-bala-rûpam |
v.ta-ripu-nivahan akhilô- |
rbbitala-nripa-mastakâgra-maniyane negaldam ||

svasti śrîmatu mahâ-nâlprabhu Hiriya-Bela-gâvundagam Kêta-gâvundigam puttida samasta-guna-sampannan appa nâlprabhu Âdi-gâvundagam Mâka-gâvundigam puttida su-putra kula-dîpakan enisida samasta-guna-sampannan appa Bela-gâvundagam Bâga-gâvundigam puttida suputra Âdi-gâvundagam Mâka-gâvundigam puttida Kâma-gâvundan-olagâda suputra-bândhavaru Kalla-kereyalu śrîmatu Âdinâtha-dêvara S'ivalinga-pratishtheyam mâdi kereyam kattisi dêvâlyaman ettisi dêvaray anga-bhôga-ranga bhôga-khanda-sphutita-jîrnnôddhâra-naivêdyaka bitta Saka-varu-sada *1104 ya Sârvvari-samvatsarada Chaitra-su 1 Sômavâra-sûryya-grahanadandu śrîmatu Kariya-guru-dêvara pâda-prakshâlanam mâdi dhârâ-pûrvvakam mâdi bitta vûrim Îsânyada Muddagaun-

*So in the original.

ḍanakeṟeya keḷage gadde salage aydu sa 5 allim̱ mûḍa beddale Gaṅgana mattal eraḍu 2 || allim̱ mûḍa beṭṭada gondiya bedalu mattal ondu || autu matta mûru 3 nandâdîvigege gâṇa 5 dal aravâna eṇṇe dêvar âya nâḍu biṭṭa dharmma heṟiṅge mûle-vatta baḷḷa oondu uppu mâna ondu eḷḷu mâna eraḍu ele heṟiṅge nûṟu || svasti śrîmatu Âsandiya vṛittiya Hebaṟiya ûroḍeya Mârkkaṇḍa-dêva Kallakeṟeya-Beḷa-gavuṇḍa (*others named*) oḷagâḍa samasta-prabhu-gavuṇḍugaḷ-oḷagâḍa Hoḷala-keṟeya vṛittiya Guṇḍiyamaḍuvina Boppa-gâvuṇḍa (*others named*) oḷagâḍa samasta-prabhu-gâvuṇḍu-galu Oḍḍanahâḷu Molahâḷu Kallakeṟeya sîmâ-sammandhakke toḍaki dêvana samîpakke hôgi dêvanu Silugôḍinalu hora-bîḍa biṭṭidalli dêvanum̱ pañcha-pradhânarum̱ tidiḍa kramav ent endaḍe Noṇam-bavâḍi(ram̱) Gaṅgavâḍiya yaraḍu-nâḍa sîme Gaṅgavâḍige Gûḷiyakallu Hâḍaṅgiveṭṭa Hakkiyadoṇe Taḷiyakaṭṭa parichchhêdige harida Bidirahaḷḷa hola-sîme sîme || (*usual final verse*).

73 (*bis*)

At the same village, on a stone in the Âñjanêya temple.

.... rajâḍhirâja râja-paramêśvara chatus-samudrâdhipati ... Vijaya-Bukka-Râya-mahârâyara kumâra śrî-vîra-pratâpa-Dêva-Râya-mahârâyara maneya heggaḍe ... raṇṇa .... Nâyakara ... ubaḷa-Nâyakage .. . .. tanake ko .... 1354 neya Paridhâvi-sam̱vat-sarada S'râvaṇa-śu 10 Âdivâradandu śrî-Hanumanta-dêvara pratishṭeyanu mâḍisi dêvâlayavanu mâḍisi dêvara ...... gadde ma ...... yaka .... ya hinde Tirumala-dê .... galu ... kârjjuna-dêvara gadeyim̱ paḍuva .. gadeyim̱ teṅkalu .. holadim̱ mûḍalu yî-chatu ..... gaṇa bîjavari grâma . .. nalu nâguḷa ûrim̱ teṅ .... bîjavari nâguḷa Bayirava-dêvarige nayivêdyake .... holadim̱ mûḍa teṇkalu grâma bî .... (*usual final phrases and verses*).

74*

At Tâvarekere (same hobli), on a stone south of the Nilakaṇṭhêśvara temple.

.... pura-varâdhîśvaram̱ Yâdava-kulâmbara-dyu-maṇi samyaktva-chûḍâmaṇi Malaparo .... mahâ-maṇḍaḷêśvara .... tat-sutam̱ śrîma .... Koṅgu Naṅgali .... S'anivâra-siddhi Giri-durgga-malla .... nippa Hoysaḷa vîra-Ballâ .... pokkante vîra .... ttaḷiya .... ḷte bâhâ-baḷadim̱ .. . jana enalu .... sampannaru vinaya .... charita-bratam̱ .... d initum̱ S'aṅkara-Dêvanâ vanite Suggavve .. ..sogayikum̱ .... vineya .... r intu .... jagadoḷu..... yyar ddharâ-.. ...naru || Tâvaregeṟeyo .... bhâvam̱ pogaḷalke negaḷdam̱ .... || .... niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭâna-japa .... guṇa-sampannarum̱ | aupâsanâgnihôtriyarum̱...... tâ.. pûjâ-tatpararum̱ mârttâṇḍôjvaḷa-kîrtti .... yajana-yâjanav adhyayana .... prati-karmma-niyatarum̱ .... pavitrîkṛita ... . kanneya .... karmma-Shaṇmukharum̱ .... kanniya .. .. .. ya keṟeya du .. ...svasti śrîmatu Saka-varishada †sâsirada tombhattâṟaneya Sarvvajitu-sam̱vat-sarada Phâlguṇa-suddha-pañchamî-Bṛihavâra-Pushya-nakshatradandu .... kalyâṇa .... mûḍalu chika-keṟeya ...... ḷage Gaṅgana gha ... kaṭṭadakeṟeya keḷagaṇa gadde kamba hadimûṟu beddale kamba .. . tondu .... mûvattâṟa khaṇ ...... dêvarige .. vêdykke .... (*usual final phrases and verse*) maṅgaḷa mahâ śrî ||

75

On a pillar inside the same temple.

Saba-Dêva Vishu-samtsaradal ôḍibanda Tâṇagundûrinda bareda sênabôva Nâgayya

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*The inscription is very much effaced.

†S'aka 1096= Vijaya; Sarvajit=1090.

76

At the same village, on a stone in front of the Hanumanta temple.

(*The first line is effaced*). namas tuṅga-&c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1468 neya saluva varttamâna-Viśvâvasu-saṃvatsarada Bhâdrapada-su 12 lu Âdityavâradalu śrî-vîra-pratâpa-Sadâśiva-Râya-mahârâyara kâryyake kartarâda Râma-Râj-Oḍeyaru nâyindara Koṇ . . . ṭaru dêsada nâyindarige kuḷa-teṛige suṅka . . . . . sarvva-svâmyavâgi koṭṭaru | (*usual imprecatory phrases*).

77

At the same village, on a stone in Nâgamaṅgala Siddamma's field.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśraya Yâdava-kulâmbara-dyu . . . . Sanivâra-siddhi Giridurgga-malla chalad-aṅka-Râma niśśaṅka Hoysaḷa-chakravartti vîra-Ballâḷa-Dêvaru Vijayasamudrada nelevîḍinoḷu suka-saṅkathâ-vinôdadiṃ . . . . . geyyuttam ire yire . . . . svasti samasta . . . . śrîmatu Âsandiya . . . . thâ-vinôdadiṃ . . . . voladoḷe . . . . poḍe . . paḷeya bârisu . . . . âḍisidan âhavadoḷu bhûbhujanuṃ || âtana putrana permmeyaṃ pêḷvaḍe Gaṅga-kulâmbara-dyumaṇiyaṃ mada (*stops here*).

83*

At Channagiri, on copper plates in possession of Koraṭagere Siddappa.

[*Ia*] śrî-Divijêndra-vandita-padâmbuja nata-hṛit-payôja-mitrôdayag aty-unnatôchava dharmma-sudhâbdhi-pûrṇa-chandrôdaya nadanadhi Paramêśvaran îvud emage ishṭârtha-siddhiyaṃ || śrî-Hampe-Virûpâkshane gatiy endu śrî-Harihara-liṅgana pâdave gatiy endu yî-śâsanava barevudakke subham astu Dvâparav âda Kali-pramâṇadali Jambû-dvîpavan âḷid â-râyara hesarugaḷu Dharma-Râyanavaru svargakke pôguvâga Parîksha-Râyage paṭṭava kaṭṭi hôdamêle Parîksha-Râyan âḷida varuśa 30 avana maga Janamêjaya-Râyan âḷida varusa 7 mêle avara vaṃśavu nirvaṃsa avara ûḷigadavaru Chendragupta-Râyan âḷida varusa 500 Vikrama-Râya âḷuva dinadali mêdini Bilaḷa Sômagoṇḍa-gauḍana magaḷu Cheḷugura Chelve-Sugandhiye vesaru â-heṇṇina kaḷantrakke bahaga Kampaḷake adikavâda Jambû-dvîpake kulachalake pramâṇa-uḷa Vîragolaḷa Cheḷugura Chendamute-râjanu âtana tamma Bâlamute Padmaṇa-Nâyaka Buma-Nâyaka yint î-sahasa-uḷḷa sâpanugra-samartaru sahavâgi mânya-mârtaṇḍarû kûḍi bhûmiya teraḷisikoṇḍu banda vivara yant endaḍe munde naḍava vistaravuṃ munde bhûmiya teraḷisikoṇḍu hôguva suddi Vikramage muṭṭalu hôdare yashṭu suddhi nanna sîmeya haddu kâgeya korakoṇḍu hôdane â-heṇanu biḍilike sammandavilla Baṭige suddiya hêḷi â-Baṭiyu lôkakke bahu-durjanaḷa bâḷvey âyitu yendu avaru samastaru tiḷidu yechi S'iva-matan aḍa . . [*Ib*] yî-pâpakke nâvu bîḷvadu uchitav alla avava-bageyalu uḷudu hôguvadê mêlu buddhi yendu gaüḍage hêḷalu gaüḍanu manasige haruśav âgi tanna aṇṇa-tammagaḷa tanna hondi horadantavara karasi yîgalê manô-bêgadali horaḍuvadu yî-Jambû-dvîpakke hesara maḍidare yanna kulakke kshîṇan ene yî-heṇṇa koṭare bannakke sâvira turuva hoḍasidaru â-suddhi gauḍage turuvina Kêta-goṇḍa suddiya hêḷida kôparûḍhanâgi kuṇidavu mîse kaṅgaḷu kemp-aḍardavu aṇadavu hubugaḷu â-mêle âga bêgadali yanna benna kaṭṭi bâruvavaru banni bâradavaru nimma buddhi yidda hâge naḍakoḷḷi yemba mâtige hadinentu-jâti nûr-ondu-kula morad edditu baṇḍiya jôḍisitu baṇḍi jôḍu 700 ga 75 Kampaḷa 6000 kuriya Kampaḷa 3000 saha yeti dare mogaḷuva . . dhi teraḷitu yint î-manya-marttaṇḍara vivara Muṭṭigaraguḍada Timma (*others named*) [*IIa*] yint î-praje-samastara vivara Baḷada-Dâma-gauḍa . . nu kuḷa-baṇḍige sayigñikanâgi yiddanu Sogaḍanôra Vîraṇa-gauḍa (*others named*)

*The orthography and the language of this inscription are very corrupt.

yint î-hanneradu-mandi âyagârara vivara (*names given*) yint î-âyagâraru gaudana samîpadali nadadaru yî-rîtiyali samastaru bhûmi-vadakoṇdu teraḷitu kuḷa baṇdi 70 â-baṇdige bâladavara mokantra haddu-kâgege vêḷe-vêḷeke kûḷâ chaluta bandaru dhareyu [*II b*] vibhâga âguvaute nadadaru nadadu Bhâgî-rathiya samîpakke bâhavêḷege râyage suddi sûchisalu râya bahu-kôpârûḍanâgi mandi-mârbalake appaṇeya ittu biḍalike sammandhav illa yendu kaḍudu hiḍita hôdam endu nirapaṇeya pâlisidanu â-suddiyu Baṭṭi tîbradali nadiya hâdu hôg endu suddi kaḷivisidanu â-suddiya kêḷi jana parivâra hasuvu sisuvu baḍavaru yanninda sere hôgutâre yandu Bilaḷa biridina prachaṇḍa tân â-samoga-davara karakoṇḍu Mahânadiya sannidhige bandu hachaḍava hâsi yanna uḷivi tôru yanna tâyi ninna mareya bidenu nînu karuṇa pâlis emba vêḷege ..: vesusi haruvâ Mahânadiyu dâriya koṭaḷu hâv-â-samayakke râyana mârbala bandu tuḍikitu kadana-prachaṇḍa sarva-jana-raksha-pâlaka dhura-dhîra Bilaḷanu yidirâgi nindanu 8 divasa kâditu râja...ṇḍi praje saha sâgituv î-baladali bîḷvaru biddu raktada kôḍi Mahânadiya kûḍitu [*III a*] âmêle Kâḷarâtre-Kânnama Bairê-dêvaru Kampaḷada Vô-buḷâ-dêvaru Chikka-dêvaru Banada-S'aṅkari Kâḷamma Vîra-Hanumanta-dêvaru yî-dêvasthânada kṛipeyinda nûki bandaru nûki bandu yiḷu Bâbaya arasikoṇḍaru tamma gurutina mandi-makaḷu arasi-daru adê-grâmava kaṭṭi hesaru Arasikere yendu hesara mâḍidaru allinda mundakke allinda mundakke yaraḍu bhâga vaḍitu Padmaṇa-Nâyaka Bâla-Nâyaka sarvaru vibhâgavâgi Chinnanagiriya mûlege teraḷitu Sômagoṇḍa-gauḍa Cheḷugura Chandamute avara tamma Kenduḷa Dumma-Râja yint î-sama-staru praje sujanyaru yêḷuva vêḷyadi Bairuva-dêvar alli nintitu allinda mundakke teraḷitu mûru-dinada payiṇava vandu-dinakke bandu yiḷadu doḍiya hâkidaru muṅgâru muñchitu kôgilu-dhvani dôritu adê-hesaru Kôgilûru yendu kaṭṭi grâmava mâḍidaru allinda yidar etti dêvarige dhûpava hâki-daru adê Dhûpada-maruḍi uṇḍele bidda Baiyatâṇagere yendu grâmava mâḍidaru â-grâmakke Haṇḍe-Somayya avanu gauḍana hesariṭṭa maga alli nintanu Kôgilûrige kaivâḍa baḍagi kammâra akasâle muruku-bombe-Paruvôja sênabôga kamâri Timmapa taḷavâra Laki Menôra Mari-Lakkaiyya Kelasêra Doḍasaṅkapa agasara Niṅgavanta Ujapa Mâdigara Haṭikâra Kaduru-dâsa yint î-kaivâḍa saha Bilaḷa Sômagoṇḍa-gauḍa Kôgilûra-grâmava mâḍi tana tammana Bhîma-goṇḍana yiṭu mundakke teraḷidaru yibhâgavâgi teraḷidaru kuḷa baṇḍi ninta Baiyakâkanûru yemba grâmava mâḍi Bâḷâ-dorige nêmisida yî-rîtiyali Cheḷu (*IIIb*)gura Chandamute Kenduḷa Dumma-Râjanu yî-rîtiyali samastaru kûḍi mâtanâḍi adê Nittigere yemba grâmava mâḍi adakke Sogaḍanôra nêmisi Kampaḷava teraḷisikoṇḍu bâha vêḷege Râja-liṅgavu yaḷade allê nintitu yênu kâraṇa yaḷadu yemba vêḷege Cheḷagûra Chandamutena heṇḍati besanadaḷu | avaḷi-makaḷa Bâgîrattiya hesara karadaru Doḍa-Gaṅga Chika-Gaṅga adê-hesaran ikki grâmava mâḍidaru Hirê-Gaṅgûru Chika-Gaṅgûru â-grâmagaḷa Huḷenôra Mallaṇa-gauḍage nêmisidaru munde Yammedoḍḍige Biḷala Sômagoṇḍanu tanna tammagaḷu yêḷu-mandi saha kaiyivâḍa saha Doḍige nadadaru adê Yammiganûru yemba grâmava mâḍidaru ade stâvaravâgi nintaru munde grâmav-aḍi-grâmagaḷa kaṭidaru Kâḷarâtre-Kannamma ninta stâvaradali Kâḷalagaṭṭa yamba grâmava mâḍidaru hirê-maga Hiriûru yemba grâmava mâḍidanu turuvu mogaḷida ubida Baiyabhâḍâ-yamba hesaru â-grâmakke Keṅguriya kurubara Kêta-gauḍana nêmisidaru munde bâraguḍa bida Baiyabâragûru-yemba grâmava mâḍi Haṭenôrige nêmisidaru Kenduḷa Duma-Rajana hesarali Dummi-yamba grâmava mâḍidaru Guñjiganûru saha yî-grâmaṅgaḷige Bilaḷa Sômagoṇḍa kaivâḍa saha nintaru nintu yirutt iralu S'âlivâhana-sakad a .. râjyavan âḷida râyarugaḷa hesaru vivaravaṃ pêḷuve Sindu Balâḷan âḷida avana hinde vîra-Balâḷan âḷida yint î-nava-Balâḷaru âḷidaru avara hinde âḷidavaru Siva-Râyan âda Kṛishṇa-Râyan âḷida Achyuta-Râyan âḷida Dêva-Râyan âḷida Mala-Râyan âḷida Chôḷa-Râyan âḷida Bilama-Râyan âḷida

TRANSLATIONS.

SHIMOGA TALUQ.

:o:

1

Date 1513 *A.D.*

Obeisance to Gaṇâdhipati. Obeisance to S'ambhu, beauteous with the châmara-like crescent moon kissing his lofty head, the original foundation pillar of the city of the three worlds. May the rod, the tusk of the sportive Boar form of Hari, protect you, supported on which, the Earth, surmounted with Hêmâdri as a kalaśa, displayed the brightness of a canopy. May that brightness which disperses the darkness of troubles be for your happiness, which though an elephant (*gaja*) was not-elephant (*Agaja*) born, and is worshipped even by Hari.

A glory (Chandra, the moon) there is, who rose like butter from the churning by the gods of the great milk ocean, the disperser of darkness. He had a son, unequalled in penance, rightly named Budha: by whose merits his son was Purûrava, who by the power of his arm cut short the lives of his enemies; his son was Âyu; whose son was Nahusha; his son was Yayâti, fierce in war on the earth. That famous one's son was Turvasu, husband of Dêvayâni, the equal of Vasu.

In that line shone Timma-bhûpati, whose wife was Dêvaki: as famous among the Tuḷuva kings as Krishṇa was in the Yadu line. From him sprung Îśvara-kshitipâlaka, whose wife was Bukkamâ; without reproach, of unimpaired good qualities, a crown-jewel of kings. From that fortunate one sprang king Narasa, as Kâma was born to Krishṇa the son of Dêvaki. Quickly damming up the Kâvêri when in full flood, and crossing over, he seized the enemy alive in battle, and taking possession of him and of his kingdom, made the paṭṭaṇa whose fore-name is S'rîraṅga his own abode, and set up the pillar of his fame so as to gain the praise of the three worlds. Having conquered Chêra, Chôḷa and Pâṇḍya, as well as the lord of Madhura whose pride was his ornament, the fierce Turushka, the Gajapati king also, and others besides; from the banks of the Ganges to Laṅka, and from the eastern to the western mountains, he placed his commands like a garland on the heads of all kings. In Râmêśvara and other holy places had he from time to time bestowed the sixteen manner of gifts with a heart full of joy, according to the rules and associated with wise men; thus multiplying the fame he had already gained among the inhabitants of the three worlds.

From Tippâji and Nâgalâ-Dêvi, by king Nrisiṃha, were born respectively the king Vîra-Nrisiṃha and the king Krishṇa-Râya, as from Kausalyâ and Sumitrâ by Paṅktiratha (Daśaratha) were born the two sons Râma and Lakshmaṇa.

Vîra-Narasiṃha, established on the jewel-throne in Vijayanagara, by his fame and policy putting to shame Nriga, Naḷa and Nahusha, turning all hearts to himself, ruled the kingdom from Sêtu to Sumêru and from the eastern to the western mountains. All manner of gifts had he made in Kanaka-sada, in the temple of Virûpâksha, in the city of the lord of Kâḷahasti, in Veṅkaṭâdri and in Kâñchi; in S'rîśaila, in S'ôṇaśaila, in the great Harihara, in Ahôbala, and in Saṅgama, in S'rîraṅga, in Kumbhakôṇa, in the great Nandi-tîrtha freeing from sin, in Nivritti, in Gôkarṇa, in Râma-śêtu and in all other holy places in the world: so that the streams of water poured out with his gifts from the beginning formed a flood that covered again the mountains, which, trodden to dust by the hoofs of

the troops of his horsemen, were exposed to have their wings cut off by Indra's discus weapon. (Here follow the names of a number of gifts he had made). Having ruled to the full unopposed, this king of the earth, famed for his virtues, went to svarga, as if to rule the kingdom of the sky.

Mightier even than him, the king Krishṇa-Râya bore up the earth on his shoulders as if a jewelled epaulette. From his wide-spread fame all nature became as if of the same (white) colour, so that Purâri (S'iva) could be distinguished only by the eye in his forehead, Padmâksha (Vishṇu) by his four arms, Padmabhû (Brahma) by his four faces, Kâḷi by her sword, Ramâ (Lakshmi) by her lotus, Vâṇî (Sarasvati) by the lute in her hand. Overcome by his glory, the sun sinks into the western ocean as if quite unable to endure its distress of mind. As if fearing that the seven oceans would provide a refuge to his enemies, they were dried up with the clouds of dust raised by the earth trampled to pieces by the troops of his horsemen, but they were formed again by the measureless streams poured out with the brahmâṇḍa, svarṇa-Mêru, and other his great gifts. As though, in order that the donations and wealth he had given might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars, stretching like mountain peaks into the sky, filled with the accounts of his victorious expeditions to each point of the compass and with the names of his titles. In Kâñchi, S'rîśaila, S'ônâchaḷa, Kanakasabhâ, Venkaṭâdri and other places, so as to add greatly to his glory, did he again and again bestow the great gifts described in the śâstras, together with the grants associated with them.

Punisher of warlike hostile kings, able in protecting the world which is in the arms of S'ësha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled râjâdhirâja and râja-paramêśvara, sultân over the Hindû kings, destroyer of the tigers the evil, gaṇḍabhêruṇḍa, distinguished by these and other titles ; served by Añga, Vañga, Kaḷiñga and other kings with such words as " Look on us, great king ! Victory ! Long life !"—his generosity praised by the wise, this king of kings Krishṇa-Râya, established on the jewel-throne in Vijayanagara, daily surpassing Nṛiga and all others, shone in the power of good fortune and the fullness of fame from the eastern to the western mountains and from the extremity of Hêmâchala to Sêtu.

(On the date specified) in the presence of (the god) Virûpâksha on the bank of the Tuñgabhadrâ river, the great Krishṇa-Râya,—on the application of the excellent minister Tippasôma, son of the Kandhâchâra Brahman, the minister Mâdappa,—granted to Viśvêśvara, a highly esteemed teacher, versed in the *śrauta* and *smârta*, ever performing the six rites,— son of Mâdhavârâdhya, of the Haritânvaya, Âpastamba-sûtra and Yajus-śâkha,—the village named Bhaṇḍâripaḷḷi, in the country between the Tuñga and the Bhadra called Yedatore, in the Honnûr-sîme of the S'rîrañga kingdom, giving to it another name of Krishṇarâyapura, situated east of Siriyûr, south-west of Beṅkîpura, north of Jannâpura ; free of all imposts, with the hidden treasure, underground stores, rocks, actualities, potentialities, springs, present profit and future profit ; for sole enjoyment ; with the trees also, the wells, ponds and tanks, and marshy ground ; to be enjoyed by his son, grandson and so on in succession, as long as moon and stars endure, with power to give away, mortgage or sell. Surrounded with all manner of learned men and officials, Krishṇa-Dêva-Mahârâya, with desire and good will, made the grant with the gift of a gold coin and pouring of water. Here follows a description of the boundaries in the language of the country.

Thus is the śâsana of Krishṇa-Râya, whose wealth is praised by the needy throughout the world, whose great gifts are the support of the company of great poets.

By command of Krishṇa-Dêva-mahârâya, Sabhâpati composed this copper śâsana with pleasing expressions. The carpenter Vîraṇâchârya, son of Mallana, engraved it. (Usual final verses)

(Signed) śrî-Virûpâksha.

2

Date 1641 *A.D.*

Obeisance to Gâṇêśa and S'ambhu, and invocation of the Boar (as in No. 1). Praise of Sadâśiva and Lakshmî-Nṛisiṃha.

There is a celebrated king, Keladi-Sadâśiva, whose policy instructs all kings in their conduct. From Saṅkêndra, born from his womb, sprang the estimable great Veṅkaṭa-bhûpati, a head-jewel of all kings ; a moon to the lotuses the faces of hostile kings, his valour an adamantine armour to the Karṇâṭa country. His two lotus-feet illuminated with the crowns of prostrate kings, in truth a Harischandra. A full moon to the line of the famous king Keladi-Sadâśiva, a lion to the elephants opposing kings, an ocean of treasure to the good, in wealth a Kubêra, an abode of learning and intelligence, to the company of good poets a Bhôja, of excellent qualities, was the king Veṅkaṭa. A diamond elephant-goad to the lusty elephants the group of the bounding Taulava râjas, a sun to disperse the thick darkness the numberless Kirâtas, a boundary mountain to stop the great ocean of the Mlêchchhas ever seeking to overflow the south in victorious expeditions, his arm of unequalled valour, was the king Veṅkaṭa.

His son was king Bhadra, filled with respect, his mind like a bee at the lotus-feet of Sadâśiva. By favour of S'iva, king Bhadra had a son, wise, intelligent and brave, the king Vîrabhadra. He in all affairs was a help to the râjâdhirâja râja-paramêśvara, the great lord enthroned, named Veṅkaṭâdri, being to him like a long right arm, possessed of fame and valour, devoted to the objects of human desire. To the southern kings alarmed by the great army of the Pâtuśâha he gave protection, distinguished for his enlightened policy and bravery. Enquiring after the agrahâras formerly established by kings on the throne, he protected them ; skilled in minute researches into the essence of religion. Desirous of establishing the Advaita philosophy of the pure Vedas : possessed of the title Yadava followed by the word Murâri. Plunderer of the forts of hostile kings ; servant of gods, cows and Brahmans ; a head-jewel of faith in S'iva. The lotus-hand of king Vîrabhadra glistens with water for the tree of merit nourished by the libations of his gifts. The lotus-eyes of the wives of his proud enemies water the tree his arm of valour and cause it to doubly glitter. Seeing the streams poured out with his gifts to Brahmans by the king Vîrabhadra-Nâyaka, saying "I shall be exhausted", the pure water ocean established itself at the farthest point.[1]

He had a good minister, bearer of the burden of his master's affairs, versed in the Vêdas, śâstras and fine arts, skilled in royal policy, a treasury of the six qualities, adorned with the three powers of increase, of the Vasishṭa-gôtra, Âśvalâyana-sûtra and Bahvṛicha-pravara, learned, a brother to the wives of others, officer over Kṛishṇa-Râya's treasury of gold, great grandson of Nârâyaṇa-prabhu, grandson of the mantri Râmakṛishṇa, and son of the mantri Purushôttama.

The king Vîrabhadra, being pleased with the virtuous qualities of that mantri named Râmakṛishṇa, like Bṛihaspati to S'akra, made to him a grant in the Âraga-maṇḍala which he had inherited, in the Gâjanûr-sîme on the bank of the Tuṅgabhadrâ, for an agrahâra named Triyambaka-pura, of the five hamlets Nandigêri, Kolataḍi, Sakharebayal, Taṭṭikere, and Hebbayal, (with all the usual rights, on the date specified) at the time of the sun's eclipse, in the Kôṭiśvara-S'iva-kshêtra, worshipped by perfected ṛishis.

And the treasurer Râmakṛishṇa-mantri, having given to many Brahmans gifts of gold for marriage and *upanayana*, and made the white horse gift, also granted to them the five villages given to him by king Vîrabhadra. Moreover, besides the temples of Triyambakêśa and Gôpâla-

[1] This is the last or outermost of the seven oceans.

Krishna, which faced one another, he erected a temple of the god Vîrabhadra ; and Triyambaka-pura, brightened with these, he gave to Brahmans of many śâkhas, gôtras and sûtras, whose names and gôtras are here written in the language of the country.

The grant is here repeated in Kannada with some variations, and with particulars of the revenue value of the villages. (Customary final verses) (Signed) śrî-Venkaṭâdri.

3

Date 1671 *A.D.*

(On the date specified) Keladi Sômaśêkhara-Nâyaka caused to be written and gave to Harugôl-Mudalinga and the other boatmen of the Tungabhadrâ river of S'îmoge, a copper śâsana as follows :—Whereas you have applied for the grant of an *umbaḷi*,—so that you remain under the control of the S'îmoge fort, and keeping *harigôls*, ferry across passengers going to and fro, taking money from them, and will when necessity arises provide abundance of *harigôls* for the service of the palace,—we have granted to you land assessed at 24 *varaha* from the Korlahaḷḷi village in the Gâjanûr-sîme, within the four boundaries of which, whatever rights there may be according to old custom, you may take possession of and enjoy, free of all taxes, you and your posterity in succession.

And whereas formerly during the siege of S'îmoge, the former lord S'ivappa-Nâyaka-ayya wrote and gave an order, by which the tolls on passengers by the road were given to Ranga-Boya and two others (named), and the tolls on................ received through the watchmen were given to three others (named),—to these six persons we have also remitted the *harigôl* fee.

Thus much that you may enjoy, and look upon the service of the palace as your lot, have we given this copper śâsana.

4 Stone.

Date 1122 *A.D.* Kallurgudda

May it prevail, the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas,—Trailôkya-malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars :—

The descent of the Ganga-line was as follows :—

From the time of Vrishabha-Tîrtha, a joy to the minds of all the blessed, victorious over the Kali age, increaser of the brightness of fortune, in due succession, in a happy time, in Ayôdhyâ-pura, the foundation pillar to fame,—was born the great lord of the earth, a head-jewel of the incomparable Ikshvâku race. When the great king Hariśchandra, the sole ruler in the world, by the strength of his arm putting down the titled, filled with ripe wisdom, had been for a long time (ruling) in peace.

His son, whose fame was like the moon or Hara's smile, united with good qualities, destroyer of the race of proud enemies, skilled in the arts, freed from evil, equal to Surêndra,—was Bharata, honoured by poet kings. To him, famous, an abode of unimaginable merit, first of the good, of celebrated family, Vijaya-mahâdêvi, noted for uprightness, was the wife ; and Bharata, honoured by the learned, was like Bhâvaja himself in all the world. When the longing of pregnancy arose in that Vijaya-mahâdêvi, that delicate one felt a desire to bathe in the Ganges, covered with dancing waves, filled with fish, chakravâka birds and shining swans, its banks gay with numbers of climbing plants,

the abode of pleasant fresh cool soft perfumed breezes. Like a royal swan, going with some female companions to the river Ganges, which was full, she entered with joy, and swimming about and singing, free from care, regained her brightness. Thus getting rid of her longing by swimming in the river Gaṅgâ, she returned to her house, and completing nine months, bore a son. To him, for the reason that that beautiful one bore her son after bathing in the Gaṅga river, to that master of the lady Earth, was given the auspicious name of Gaṅgadatta.

To that Gaṅgadatta was born a son named Bharata; and to him a son named Gaṅgadatta. To the treasury of good qualities, Gaṅgadatta, was born his daughter's son, a treasury of intelligence, Hariśchandra, praised as a merciful king, and renowned in the world. And to that best of kings was born a son named Bharata; and to him a son named Gaṅgadatta.

The Gaṅga line thus continuing,—when Nêmîśvara-Tîrtha, a light to the Hari-vaṃśa, was flourishing,—there was born, a sun in the sky of the Gaṅga-kula, of brilliant splendour, the king named Vishṇugupta. That monarch of the earth, having gained the empire, was in Ahichchhatra-pura in peace, when, at the time of the *nirvvâṇa* of Nêmi-Tîrthakara, he performed the Aindradhvaja-pûjâ, at which Dêvêndra was pleased, and in his pleasure gave to Vishṇugupta the unequalled Airâvata.[1] When it is said that by Jina-pûje the priceless (blessing of) *mukti* is obtained, is all else a great matter?

To that Vishṇugupta-mahârâja and to Prithvîmati-mahâdêvi were born the sons Bhagadatta and S'rîdatta. On his giving to Bhagadatta the Kaḷiṅga country, he ruled over the Kaḷiṅga country as Kaḷiṅga-Gaṅga and was in peace. On the other hand, the treasury of extended fame, the best of kings, Vishṇugupta, gave to king S'rîdatta the lusty elephant and the whole kingdom. While thus from S'rîdatta downwards the elephant was adopted as their crest,—Priyabandhuvarmma arose and protected the whole earth by his policy, inaccessible to fear and avarice, filling with smiles of joy the lotus-face of the young Lady Fortune.

While that Priyabandhu was thus ruling a peaceful kingdom, at that time Pârśva-Bhaṭṭâraka having obtained *Kêvaḷajñâna*, Saudharmmêndra came and performed *Kêvaḷi-pûje*, on which Priyabandhu himself also came with faith and performed *pûje*. Indra, being pleased with his faith, gave to him five ornaments, saying,—"If in your line any who countenance falsehood (or false faith) should arise, they (the ornaments) will disappear." Thus saying, and giving to Ahichchhatra the name of Vijayapura, Dêvêndra departed.

On the other hand, the Gaṅga line, waxing greater like a full moon, continued to flourish. And in that line, to the king Kampa was born a son named Padmanâbha. He, from having no sons, being afflicted in mind, worshipped the *S'âsana-dêvate* who was the depository of Padmaprabha's energy, and by divine *mantras* brought her into his power. Having thus mastered her, he gained his end, and obtained two sons, whom he named Râma and Lakshmaṇa. The two, continuing in perfect friendship, while only at play growing like the moon to fulness of beauty, by the power and practice of learning advanced wonderfully in the earth, till their fame spread to the points of the compass, and striking against the regent elephant made him shake, excelling by the weight of their fortune.

While they were thus in peace, Mahîpâla, the ruler of Ujjayini-pura, besieged them, demanding the ornaments. On which Padmanâbha, his face distorted with rage like Kṛitânta, said,—"For me to give them away is impossible; for you to put them on is not proper; stop quiet; (but) if you have come to make war, I will in a minute close with and kill you, and show my valour".

Thus saying, he took counsel with his ministers, and sent (his sons) away, with his younger sister a virgin, and forty-eight chosen Brahmans; and as they were going to the south, gave to Râma and Lakshmaṇa the names Daḍiga and Mâdhava.

1 Indra's elephant, the elephant at the east point of the compass.

Continuing by daily journeys, they came to a pleasant place, where they saw the extensive Pêrûr, a joy to the mind of the pure Lakshmi, and a hill covered with flowering *mandâra*, *namêru* and sandal trees. Seeing that Ganga-Hêrûr, they pitched their camp on the bank of a tank there, and seeing a *chaityâlaya*, with full devotion walked round it three times, and giving praises, saw the voyager to the farthest shore of the ocean of learning, the full moon to the ocean the Jina congregation, possessed of patience and all the ten excellent religious qualities, his good life a secure wealth, rejoicing in the modest, his fame extending to the four oceans, keeping at a distance from the evil, a sun in the sky of the Krâṇûr-gaṇa, devoted to the performance of the twelve kinds of penance, promoter of the Ganga kingdom,—śrî-Simhanandy-âchâryya, and doing reverence to him through faith in the *guru*, made known to him all the object of their coming. On which he, taking them by the hand, made them proficient in the art of learning, and after some days causing by his faith the goddess Padmâvati to appear, obtained a boon, and gave them a sword and the whole kingdom.

While the munipati was looking on, Mâdhava, honoured by the learned, shouting, struck with all his might a stone pillar,[1] when it (the pillar) broke with a noise of cracking; what cannot brave men do? Seeing that energy, the munipati, making a coronet of the petals of the *karnnikâra*, bound it on, blessing them as honoured by the good, scattering grain (over them), giving them with a pleased mind the dominion of all the earth, making his peacock fan a signal flag for them, and furnished them with numerous attendants, elephants and horses.

Having thus put them in possession of all the kingdom, he gave them the following advice :— If they fail in what they have promised; if they do not approve of the Jina śâsana; if they seize the wives of others; if they eat honey or flesh; if they form relationship with the low; if they give not of their wealth to the needy; if they flee from the field of battle :—your race will go to ruin.

Having thus said,—the lofty Nandagiri being their fortress, Kuvalâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, Victory their companion in the battle-field, the Jina *mata* their faith,—with ever increasing greatness, the kings Daḍiga and Mâdhava ruled over the earth.

And the boundaries of that country were,—on the north, the limit touched Marandale; east, Toṇḍa-nâḍ; on the west, the ocean and the place called Chêram; south, Kongu. Moreover, having subdued all the enemies that were within these limits, the Gangas made firm their dominion over so much, the circle of the Gangavâḍi Ninety-six Thousand.

Being thus lords of the earth, the two, Daḍiga and Mâdhava, when coming to subdue the Konkaṇa country, saw Maṇḍali, whose greatness was as follows :—Celebrated in the earth as Mahêndra-pura in the Kṛita age; it became still more known as Madanâ-pura in the Trêta; was praised by the good under the third name of Maṇḍâla-pura in the Dvâpara; and continually increasing, this pura was called Maṇḍali in this Kali age. On the outskirts of Maṇḍali, thus known by four names in the four ages, seeing a large tank attractive with the white water-lily and the thousand-leaved lotus in blossom and the sound of many fish, they pitched their camp there. On seeing the beauty of the hill, the ornament of the Krâṇûr-ggaṇa, Simhanandy-âchâryya, proposed that they should make a chaityâlaya there, which taking as a great favour, they caused a chaityâlaya to be made.

And after some days going to Kôḷâla, they were ruling the kingdom in peace. And as the Ganga line continued to increase, to Daḍiga was born a son named Mâdhava, who ruled the kingdom. His son was Harivarmma. His son was Vishṇugôpa, who associated with falsehood (or a false creed), on which those ornaments disappeared. His son was Prithvî-Ganga, who favoured the true faith. His son, who tripped up and cast down the titled, was Taḍangâḷa-Mâdhava.

[1] Inscriptions are unanimous in stating that this blow was struck with the sword.

His son was Avinîta-Gaṅga, who, born to be a ruler of the earth, caused joy to be born for the wise, Mâdhava-râja's grandson, profound as the ocean. He, hearing the expression *śata-jîvi* (as his destiny, in order to test it) eagerly jumped in and crossed over, amid the applause of the learned, the Kâvêri which had come down in fearful flood, a moon to the lotus the eye of the Lakshmi of valour, while his attendants stood still and gazed, and his fame made the circuit of the points of the compass which were astounded, the supreme Jaina footprint being fixed in his heart as on a rock of mount Mêru.

Having thus crossed over and survived, in his line was Durvvinîta-Gaṅga; who had (a son) Mushkara; and his was S'rîvikrama; his son was Bhûvikrama; his sons were Nava-Kâma and Eṟaga. Of them, Eṟaga had a son Eṟeyaṅga; from him sprang S'rîvallabha; from him, S'rîpurusha; from him, S'ivamâra; and from him, Mârasimha.

In his own person subduing the Mâḷava Seven, and setting up a stone inscribed with the letters Gaṅga-Mâḷava; completely casting aside Chitrakûṭa; king Mârasiṃha slew in a great battle Jayakêśi, the younger brother of the king of Kannamujje; and increased his reputation for valour.

Mârasiṃha's son (was) the unequalled Jagattuṅga, to the lord of world-purifying fortune was born the celebrated king Râchamalla, walking in the way of Manu, the Gaṅga head-jewel, lord of the lady Victory, lord of the kings of the earth, a moon to the ocean the Jina dharmma, an abode of all good qualities, a great Râja-Vidyâdhara.

His grandsons were Maruḷayya and Bûtuga-Permmâḍi; whose offspring was Eṟeyapa; whose son was Vîra-Vedaṅga; to whom was born, great in learning, of the form of Mâra, of pleasing manners, acquainted with the essence of all sciences, soft in speech, Râchamalla, subduer of enemies.

From that Râchamalla (sprang) Eṟeyaṅga; whose son was Bûtuga; whose son was Maruḷa-Dêva; whose son was Guttiya-Gaṅga; from him (sprang) Mârasiṅga, who mounted on a deer; his son was Gôvindara; his son, Saigoṭṭa-Vijayâditya; from whom (sprang) Râchamalla; from him, Mârasiṅga; whose son was Kuruḷa-Râjiga; from him, Garvvada-Gaṅga; Govindara's younger brother's son was Mamma-Gôvindara. The cocoa-nut palm he broke in two, the areca palm he plucked up, with his left hand he seized even a lusty elephant and made it stop so that it could not move,—(this) Gaṅga was he an ordinary king, Rakkasa-Gaṅga? His younger brother was Kaliyaṅga, with whom while the Gaṅga line was continuing:—

The descent of the âchâryyas of the Krâṇûr-gaṇa was as follows:—

A dweller in the south country, promoter of the family of the chiefs of the Gaṅga territory, lord; of the śrî-Mûla-saṅgha, was the muni named Siṃhanandi. After him were Arhadbaly-âchâryya, Beṭṭada-Dâmanandi-bhaṭṭâraka, Bâlachandra-bhaṭṭâraka, Mêghachandra-traividya-dêva, Guṇachandra-paṇḍita-dêva. After him, becoming great in the world by his qualities, the brilliance of his speech spreading abroad the glory of his qualities, his eloquence growing in fame like a moon, was Guṇanandi-dêva, a Brahma to grammar. After him, adorning the throne of Akalaṅka, a celebrated emperor of logic, a lion to the elephant disputing speakers, a lusty elephant to the lotus garden the group of opposing speakers, a sun to the darkness Bauddha speakers, Indra to the mountain chain the Sâṅkhya speakers, an axe to the tree the Naiyyâyika âchâryyas, a fierce gale to the rain-cloud the Mîmâṃsa creed, a moon in raising the waters of the ocean the Siddhânta, proficient in all literature, by disposition free from fear, a sun in the sky of the Jina congregation, was Prabhâchandra-siddhânta-dêva, of the śrî-Mûla-saṅgha, Koṇḍakundânvaya, Krâṇûr-gaṇa and Mêshapâshâṇa-gachchha. His disciple, the faultless Mâghanandi-siddhânta-dêva, preserver of the established Jina doctrine, shone with the growth of the true doctrine of the Jina faith. His disciple, Chaturâsya (Brahma) in skilful speech, in command Îśa (S'iva), in universally pervading qualities Vishṇu, in greatness of enlightenment a Buddha, firm was he in this Jaina practice,—what a marvel of dexterity was this in him who was considered an ornament of the loftiest siddhânta, the illustrious Prabhâchandra.

His colleagues were Anantavîryya-muni ; also Munichandra-muni ; to whom the lauded siddhânta being ever present in the form of the pure scripture, he was unequalled, famous, great, reverenced by the world, exalted, enlightening the universe, of unassailable wisdom in the earth. His disciple, a wild-fire in consuming the forest disputant speakers, Hara's frontal eye to Kâma such speakers, the king of beasts in splitting the temples of the lusty elephants such speakers, may be prevail—the wise S'rutakîrtti. Defeating poets, declaimers, speakers, disputants and all such, Kanakanandi, rejoicing in the *traividya*, was truly described in the courts of kings as Tribhuvana-malla Vâdirâja. His colleague, possessed of good life, performer of penance, the head of the Krâṇûr-gaṇa, benevolent, favourite of fortune, versed in siddhânta, of wide-spread fame, was Mâdhavachandra. His disciple, a moon in raising the waters of the ocean of science, destroyer of the pride of titled speakers, thus did he ever shine in the world, the traividya-Bâlachandra-yatîndra.

Prabhâchandra-siddhânta-dêva's disciple, whose fame danced about in the earth like a white umbrella, his greatness shone like a *maṇḍapa* on mount Mêru, the clustre of his good qualities was as bright as a garland of pearls, by nature among the good, was Budhachandra-dêva. (His further praises, in the same style). While this ornament of the Âchâryya-Paramêshṭhi line, builder up of the Jina abode, Budhachandra-paṇḍita-dêva, was flourishing :—

Prabhâchandra-siddhânta-dêva's lay-disciple, favourite of the goddess Victory, a moon in raising the ocean his family line, praised by the world, of pleasing form, a bee at the two lotus-feet of Jina, was Barmma-Dêva, the Bhujabala-Gaṅga.

Thus celebrated, Barmma-Dêva, the Bhujabala-Gaṅga Permmâḍi-Dêva, made the *basadi*—which Daḍiga and Mâdhava had formerly established on the hill of Maṇḍali, and for which the kings of his Gaṅga line had continued to provide the offerings, and which they had afterwards caused to be built of wood,—the chief of all the *basadis* hitherto existing or in future to be established in the Eḍadore-Seventy of the Maṇḍali-Thousand, giving it the name of Paṭṭada-basadi (the Crown basadi), and endowed it with certain lands (specified).

While these still continued to the Paṭṭada-tîrtha basadi, his sons were—the lord of the wealth of victory, Mârasiṅga ; his younger brother, the celebrated Nanniya-Gaṅga ; his younger brother, famous and of great valour, Rakkasa-Gaṅga ; his younger brother, head of the brave, a lamp to the abode of fortune his line, Bhujabala-Gaṅga.

That Mârasiṅga-Dêva granted certain lands (specified) in Âralavaḷḷi. Moreover, Mâghanandi-siddhânta-dêva's lay-disciple, Mârasiṅga-Dêva, and his younger brother, Prabhâchandra siddhânta-dêva's lay-disciple, Nanniya-Gaṅga-Dêva, made a grant of certain lands (specified) in Siriyûr.

Barmma-Dêva, Mârasiṅga, Nanniya-Gaṅga,—S'aka 976 Vija[ya], 987 [?Visvâva]su, 992 Saumya.

And Anantavîryya-siddhânta-dêva's lay-disciple, Rakkasa-Gaṅga, made a grant of land (specified, with boundaries).

And Munichandra-siddhânta-dêva's lay-disciple, by the power of his arm pulling up the trees hostile kings, besieged and took their fortresses, and became celebrated for his strength, Bhujabala-Gaṅga, an ornament of kings. Thus praised, Bhujabala-Gaṅga-Permmâdi-Dêva, in the S'aka year 1027, the year Sarvvajitu (&c.) made a grant of lands (specified, with boundaries) in Heg-Ganagile, for the daily offerings and worship of the Paṭṭada-tîrtha basadi of Maṇḍali, and for the food of the rishis.

And Prabhâchandra-siddhânta-dêva's lay-disciple was Nanniya-Gaṅga-Permmâḍi-Dêva. To that Bhujabala-Gaṅga was born the son, to whom all the points of the compass were obedient, anointed ruler of the kingdom, Nanniya-Gaṅga. His might the support of the earth as far as the points of the compass, his fame dancing on the moustaches of the regents of the eight quarters, his splendour

surpassing that of the submarine fire,—how great was Nanniya-Ganga. From the reflection of the faces of prostrate kings in his toe nails, like Daśânana ; from the śakti weapons in his victorious arms, like Shaṇmukha ; from the skilful Vâṇi or speech in his mouth, like Chaturvadana ;—the fame of Ganga was multiplied in every face. Springing like a great lion on the elephants at the points of the compass, he makes them crouch down with a stroke of his hand ; with his toe he kicks away a mountain, breaks in half cocoa-nut trees and areca palms, surpassing Pantidôla who lifted Sambuśaila ;—thus was Mârasinga[1] praised.

Be it well. Satyavâkya Konguḷivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, a skilful Viriñcha, obtainer of a boon from the goddess Padmâvati, fragrant as jasmin, Nanniya-Ganga (a Ganga of truth), *jayad-uttaranga*, an autumn moon to the water-lily the Ganga-kula, Dêvêndra to the chiefs, an elephant to the lotus garden proud enemies, bearing a bow of flowers (Manmatha), champion of champions, champion over the evil, with these and all other names and titles,—Nanniya-Ganga-Perummâḍi-Dêva caused the Paṭṭada-tîrtha basadi of Maṇḍali, which his grandfather had erected, to be constructed of stone ; and in the S'aka year 1043, the year S'ubhakṛit (&c), for the Paṭṭada-basadi,—having erected for the promotion of the faith the Kuruḷi and other basadis, (altogether) twenty-five chaityâlayas,—Prabhâchandra-siddhânta-dêva's disciple made grants of certain lands, and the customs dues of Basadiyahaḷḷi.

And Nanniya-Ganga-Dêva and his paṭṭa-mahâdêvi Kañchala-Dêvi having made a vow to the goddess Padmâvati, obtained Hermmâḍi-Dêva and granted a tribute of five *paṇa* from the villages of the nâḍ that he governed, to continue as long as sun, moon and stars.

Budhachandra-paṇḍita-dêva's lay-disciple, in his rage plucks out the tusks of the elephants at the points of the compass, causes the constellations of stars to fall like hailstones, and swallows the ocean dry,—this hero Permmâḍi-Dêva. (Usual final verse.)

5

Date 1218 *A.D.*

Praise of S'ambhu.

Be it well.—Descended in the line of Satyavâkya Konguḷivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, crowded with kings he had subdued, having the crest of a lusty elephant, obtainer of a boon from the goddess Padmâvati, fragrant as jasumin, the Ganga-Gângêya, in truth a Râdhêya, *jayad-uttaranga*, ... Pârttha to the lines of enemies, a Ganges flood to the high road of the Gaḍaga-tîrttha, exciting the love of courtesans, head of the Ganga-kula, a perfect ocean of jewels, the king Daḍiga-Mâdhava,—(were) Jayad-uttaranga Rakkasa-Ganga, Bhujabala-Ganga, Vîra-Ganga Nanniya-Ganga Hermmâḍi-Dêva.

After whom, in the .... Hoysaḷa line,—a *jûbu*[2] (? pointed weapon) to Chôḷa, a cut-throat to Mâlava, a Mâkali who attacks and devours to the Chêras, a lusty trampling elephant to Varâḷa, a dart in the body of Khacha, a horsewhip to the back of Nêpâḷa, even now is he approaching,—such was the agitation that king vîra-Vishṇu created in the territories of hostile kings. To that Vishṇu-varddhana's son Nârasimha and to Êchala-Dêvi was born vîra-Ballâlu-Dêva (his praises).

While in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—

Now has the earth one umbrella, but two Cupids, three eyes, four true gods (or, chief deities), five oceans, six .... , seven seasons, eight chief munis (or, ṛishis), nine regent elephants, ten great trea-

[1] This seems to have been another name for him (see No. 6).

[2] This word is not in any dictionary, and its meaning is matter of conjecture.

sures,[1]—thus was he celebrated, vîra-Ballâḷa-Dêva. Chôḷa, come and do obeisance ; Kâḷinga, I say, do your tricks ; . . . . . . Chêra, march off to Koytûr, you must not cross this boundary ; Pânchâḷa, march off to your residence, go . . . . ;—thus do the generals proclaim their peremptory orders in vîra-Ballâḷa's victorious expeditions, carrying canes in their hands. Listen,—like the shade of the mango when shooting forth in spring to those who take shelter ; like the shade of the hood of the terrible serpent of the last day to his enemies ; like the shade of the expanded lotus to the goddess of victory ; so the shadow of vîra-Ballâḷa's arm was a cage of adamant to the earth.

Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Dvârâvatî-pura, sun in the sky of the Yâdava race, perfect head-jewel, obtainer of a boon from the goddess Vâsantika, fragrant with musk, râja of the Male râjas, champion over the hill chiefs, a male *bhêruṇḍa*, self-contained hero, Sanivâra-siddhi, giri-durgga-malla, a lion to the elephant his enemies, the niśśanka Hoysaṇa pratâpa-chakravartti vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet was Madhusûdana-Dêva, whose descent was as follows :—The general Goggi was the extender of the celebrated Rakkasa-Ganga's kingdom, a champion of extreme bravery, the embodiment of the fame of Râcheṇa. (His further praises). To the general Goggi and to Mailave-Râṇi was born Mudiyaṇa, an ornament of Nanniya Ganga's kingdom, who was celebrated for speech without falsehood. (Omitting laudations) to Mudiyaṇa and his wife Jakkale was born Vibhu-Ganga, who was superior in counsel to Guru, Kâmândaka and Damana, Châṇâkya, Bhaṭṭi and Yôgandhara. His wife was Vijjale-Râṇi, and they had a son Madhusûdana (his praises).

In Mudu-Ganga-ûr, which is Khaṇḍaḷi-pura in Maṇḍaḷi-nâḍ, Ganga had caused to be securely erected the Gangêsvara temple. To this Madhusûdana had a door made.

(On the date specified) the nâḷ-prabhu Madhusûdana-Dêva, caused to be built the Gangêśvara temple in the name of his father, and washing the feet of Amṛitarâsi-guru's grandson Sômêśvara-guru, made to him a grant of land (specified) for the ceremonies and perpetual lamp.

6

Date about 1060 *A.D.*

The mahâ-maṇḍaḷêśvara Bhujabala-Ganga Permmâḍi-Barmma-Dêva made a grant of land (specified) for the Paṭṭada-basadi of the Maṇḍali-tîrtha. And his crowned queen Ganga-mahâdêvi, his son Mârasinga-Dêva, his younger brother Satya-Ganga, his younger brother Rakkasa-Ganga, his younger brother Bhujabala-Ganga, his son Mârasinga-Dêva Nanniya-Ganga-Permmâḍi, all made grants of land (specified.)

And in the villages of the nâḍ which he ruled he gave a tribute of 5 *paṇa* to the goddess Padmâvati, to continue as long as sun, moon and stars.

7

Date ? 1722 *A.D.*

The feet of Gurulinga-svâmi are the only refuge. May it prosper. Ôṃ. Obeisance. Praise of S'ambhu.

(On the date specified) for Keladi Sômaśêkhara-Nâyaka's father-in-law Nirvâṇaiya,—Harakêri, a votary of Hole-Basavaiya, caused to be built for the Virakta-maṭha, through the agency of Guru-Basava-svâmi, the Basavana-vaḍḍu (or dam) in Hayinûr on the bank of the Tunga, above the tomb of Gurulinga-svâmi.

[1] Each of these figures represents one more than the orthodox number.

10

Date ? 1085 *A.D.*

(On the date specified) was this śâsana set up. Praise of the Jina-śâsana. Obeisance to Vîtarâga.

When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvana-Malla-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace :—

May he prevail, his fame pervading all the points of the compass, a moon in raising the ocean the Ikshvâku-vaṃśa-kula, born in order to protect the Jina-dharmma of the Kailâsa mountain, a second Bhâgîrathi (or son of the Gaṅgâ)[1]

Be it well. Master of all the world, sun in the sky of the Ikshvâku-vaṃśa-kula, by his valour having captured Kanyâkubja .. .. piercing the head of its ruler with his arrows, to kings a Pârtha, in the game of war a Dhanañjaya,—was Dhanañjaya. His wife was Gândhâri-Dêvi and their son Hariśchandra. Rôhi[ṇêya] .... whose other name was Daḍiga-Mâdhava. When all those kings of the Gaṅga line, increasing like the moon from new moon day, were prosperously ruling the kingdom :—a sun in the sky of that line, a head-jewel of the Gaṅgas, was Bhujabala-Gaṅga-Permmâḍi ......

Famous as a king (with other praises) was Kali-Gaṅga-Dêva's son Barmma-bhûpâlaka.
Praise of the Gaṅgara-Bhîma, Bhujabala-Gaṅga.

To .... Permmâḍi-Barmma-Dêva and to Gaṅga-mahâdêvi, who was reckoned as born in the Pâṇḍya-kula, was born, like the three jewels, a son[2] Mârasiṅga (his praises).

After him, when Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kuvaḷâla-pura, lord of Nandagiri, (with other titles), Nanniya-Gaṅga, *jayad-uttaraṅga*, the mahâ-maṇḍalêśvara Tribhuvana-Malla Gaṅga-Permmâḍi-Dêva having brought under his command the Gaṅga-vâḍi Ninety-six Thousand,—Tribhuvana-Malla-Dêva having favoured him with the Maṇḍali Thousand belonging to it, with all the rights as regards treasure trove and underground stores, according to the rule of one-third,— was ruling the kingdom in peace :—

Praise of Gaṅga-nṛipa and Kali-Gaṅga-bhûpati. Gaṅga-bhûpâla's younger brother was Gôvindara. When these two were ruling the kingdom in peace :—

There was Poleyamma (his praises). He, by his wife Keleyabbe, had a son Nokkayya, who married Kâleyabbe and Malliyabbe, the daughters of Keñcha-Gâvuṇḍa of Maṇḍali. Kalabbe-gâviti bore a son Gujjana, who was tenfold of his father, and received the name of Permmâḍi-Gâvuṇḍa. Malliyabbe bore a son Jinadâsa. While Nokkayya was living happily along with these two sons, Gaṅga-Permmâḍi-Dêva paid a visit to Taṭṭekere and gave him the whole of the government. The great minister, the senior perggaḍe Nokkayya (with numerous titles and praises), beloved by all in perggaḍe-Gaṅga's house, enlarged a tank, formed paddy fields, erected a temple, and established places for distribution of water and food. And the basadi he built shone with the big tank of Taṭṭekere surrounding it. His elder son Gujjana being opposed to it, when he had gone to *sargga*, Nokka-Perggaḍe erected two Jina temples, in Harige and Nellavatti.

And for those two basadis of Nellavatti and Taṭṭikere, on the death of Jinadâsa, as a reward of perggaḍe Nokkayya's boldness and liberality, Gaṅga-Permmâḍi-Dêva granted the royal insignia of two horns, a canopy, *châmaras*, and big drums ; and as a return gift, presented him with the gâvuṇḍa vritti of eight villages (named), twenty horses, and five hundred slaves, together with the fixed rent of

[1] The reference is apparently to Bhîshma, called also Gaṅgâputra.

[2] Or, ? three sons; the others not named.

the villages, and also gave him, free of all imposts, Panasavâḍi, for as long as sun, moon and stars endure.

And perggaḍe Nokkayya who had acquired such greatness, being the lay-disciple of Prabhâchandra-siddhânta of the Mûla-saṅgha, Krâṇûr-gaṇa and Mêshapâshâṇa-gachchha, erected four basadis, and made grants of land (specified)[1] for the sthânapatis of the Gaṇa-gachchha.

And Gaṅga-Permmâḍi-Dêva granted for the basadi the shop tax and customs dues of Taṭṭekere (Usual final phrases).

The minister for peace and war, Dâma-Râja, dictated and wrote the poetry of the śâsana. It was inscribed by Santôja and Padma.

11

Date ? about 1400 *A.D.*

Be it prosperous. Praise of S'ambhu.

.... in Gâjanûr belonging to the kingdom of Âraga.. ... when Timma .... Voḍeyar, son of Dêvappa-Daṇṇâyaka-Voḍeyar of Âraga, was ruling the mâgaṇi :—(great part defaced: apparently) Veṅkaṭa-Nâyaka caused to be erected a temple of Raṅganâtha in .... in the kingdom of Maṇḍali, and endowed it with land. Siriyôja, son of Mallôjayya of Gâjanûr, erected the temple and inscribed the śâsana.

12

Date 1120 *A.D.*

Be it well.—When against the entitled to the five great drums, mahâ-maṇḍalêśvara Tribhuvana-malla Bhujabala-Gaṅga-Permmâḍi-Dêva, (on the date specified), the mahâ-maṇḍalêśvara Poysaḷa Biṭṭi-Dêva's daṇṇâyaka Boppaṇa rose and came :—in the battle of Halasûr, while his master was looking on at his boldness, Bammaya-Nâyaka, the servant born to Chambavâṇasi by his ... Bûtabbe, attained to the world of gods.

13

Date 1122 *A.D.*

(On the date specified) when the mahâ-maṇḍalêśvara Tribhuvana-malla Nanniya-Gaṅga-Permmâḍi-Dêva went to .... piercing, attained to the world of gods.

14

Date ? 1103 *A.D.*

(First part gone). When the mahâ-maṇḍalêśvara Tribhuvana-Malla .... was ruling :—........ (on the date specified) set up a liṅga, erected a temple and put up the *kalaśa*, and washing the feet of Jagadindu-Paṇḍita of Parvvatavaḷḷi, made a grant of land (specified) for the god Jakkêśvara which he had established.

15

Date 1122 *A.D.*

Praise of the king. (On the date specified) when Tribhuvana-Malla Nanniya-Gaṅga-Permmâḍi-Dêva was looking on pleased and making much of him :—Sâhaṇi-Mâra, slaying the enemy, giving pleasure, drove off many by the power of his arm, and making a stand in the great battle, went to the world of gods.

[1] Several of the measurements are by the *Guṇigana mattu*.

17

Date 1696 *A.D.*

(On the date specified) Keladi Chennamâji caused to be written and sent to Dêvappa .... a business (order), granting to .... dêva of Gâjanûr, land (specified) in the village of Kaḍukalu of the Gâjanûr-sîme, as a *danḍige umbaḷi.* And for the purpose of setting up on the land boundary stones marked with the linga, sent officials from the presence, who, assembling the neighbouring villagers, let the stones into the ground according to the instructions written by the gaḍi . .. kâra.

This paper will be entered in the sênabôva's *kaḍita*, and again returned to him.

18

Date 1714 *A.D.*

Praise of S'ambhu. (On the date specified). Aliya[1]-Nirvâṇaiya and Mariyaṇṇa, grandson of Mari-Basavaṇṇa, sênabôva of the Gâjanûr-śime-sthala, built houses for Brahmans at Harakêri on the bank of the Tuṅgabhadrâ, granted *uttâra* for the agrahâra, and set up this stone for that Kâśinâthapura village.

19

Date 1309 *A.D.*

Bhîmanâtha is the refuge. (On the date specified) when the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêvarasa was in Dorasamudra, ruling the kingdom in peace and wisdom, with a fame impressed on the four oceans :—and when Dêvappa-Hariyappa,—the strong man of Lakkaṇṇa, the minister for peace and war of that king's house,—was the *sarvvâdhikâri* of Haḍavaḷike-nâḍ ;—the 60 farmers, 120 *sthânas* and 1700 Gavare-gaṇḍas of Haḍavaḷike-nâḍ in Gaṅga-Maṇḍali, assembling in Kusugûr, declared to Dêvappa-Hariyappa, the *sarvvâdhikâri* of Haḍavaḷike-nâḍ, that for the estate granted by you and others, the 60 farmers, 120 *sthânas*, and 18 castes for the god Bhîmanâtha, there are no imposts ; it is free of all taxes. Thus have we of our own will given it as a work of merit.

Signed for the nâḍ ;—śrî-Bhîmanâtha. Malaparoḷ-gaṇḍa.

22

Date 963 *A.D.*

(On the date specified) when Kannara-Dêva was ruling the kingdom of the world :—in Sântaḷige .. the nâḷ-gâvuṇḍa of Arigeri in . .. dyalige-nâḍ .... erected a temple. His younger brother Beṭṭuga died among the cows .. . Gôvi-Gâvuṇḍa set up this stone.

23

Date 1115 *A.D.*

(On the date specified) the mahâ-maṇḍaḷêśvara Tribhuvana-Malla Permmâḍi-Gannara-Dêva, releasing Manneya-Goggarasa, son of the possessed of all titles, the great feudatory Manneya-Bammarasa of the Edavale Seventy, and .... [2], took him along with him and cared for him, when he died in the hands of the ruler who had trusted him, and attained to the world of gods. His younger brother, Manneya-Oḍamarasa, on behalf of the children he had brought up, Agachi and Toḍakêtanu, fighting with Masaṇa who took away their crown, set up a stone and made grants of land (specified) for those two children. The protector of this is Oḍḍamarasa. (Usual final phrases).

[1] Son-in-law.
[2] The signification of the words used here *kriti-geydu* is not understood, though the words themselves are common enough.

24

Date ? about 970 *A.D.*

When Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, supreme lord of [Kôḷâla]-pura, śrîmat-Permmânaḍi was ruling the kingdom of the world :—and Kôṭe . . . . was ruling the Maṇḍali-nâḍ Thousand ;—Chôḷa, son of Allamma-Gâvuṇḍa of . . . . fell among the cows of Gaṅgavur.

The victor gains spoil ; the slain, too, the celestial nymphs :
What fear then of death in war to him who for a moment seeks the close encounter ?

Names of five others who ended their lives with him.

26

Date 1524 *A.D.*

(The whole of the first part corresponds with that of No. 1 above).

(On the date specified), on the banks of the Kṛishṇa, [Kṛishṇa-Râya-mahâràya] gave to Triyambaka, son of Hanne-Tipparasa, of the Âśvalâyana-sûtra, Vaśishṭhânvaya and Rik-śâkha,—in the Gaṅga-Maṇḍaḷi-nâḍ of the Gâjanûr-sthala of the Âraga kingdom, the village of Urukaḍuvûr (boundaries specified), with its hamlet Daṇâyaka-Hosahaḷḷi, and the village of Mattûr.

And Triyambaka at the same time gave to Hariharârâdhya, son of Mâdhavârâdhya, of the Kôṭîśânvaya, Âpastamba-sûtra, Yajuś-śâkha and Harita-gôtra, the well-known little village (*grâmaṭikâm*) of Urukaḍavûr. And certain other villages (named) Triyambaka gave to Daṇḍaubhala and Aubhala. And the village of Mattûr he divided into 120 shares, and reserving 30 for himself, presented the remainder to the Brahmans (here follow details of their names, &c. and the boundaries).

The concluding part is as in No. 1 above.

27

Date 1621 *A.D.*

Praise of S'ambhu and Gaṇapati!

When the râjâdhirâja râja-paramêśvara Râma-Dêva-mahârâya, seated on the jewel throne, was ruling the whole world :—among the chiefs who were around him was Keṅga-nṛipa. His son was Hanumân. On the day of his son's marriage, when he was making many gifts, the desire arose in him to make a grant of land. He accordingly gave to Puṭṭapa of Bilige, the village of Yaraggahâḷu on the bank of the Tuṅgabhadrâ, in the Gaṅga-Maṇḍaḷi-nâḍ of the Gâjanûr-sîme of the Âraga-venṭhya, the abode of the god Mallêśa, otherwise called S'aṅkara ; also its hamlet Kâlikoppa, with all rights pertaining thereto.

And Puṭṭapa, dividing the same into ten shares, bestowed them on Brahmans (as per details given). Witnesses to this—sun, moon and the other gods. (Usual final verses)

(Signed) śrî-Gôpala-Kṛishna śrî-Râma

28

Date 1670 *A.D.*

Praise of S'ambhu. (On the date specified), to Kempunañje-Dêva, disciple of the possessor of the pure S'ivâchara of the good, great *mahat* of heaven and earth, Kuppastakanthe-Manôhara-Dêva,—the illustrious Eḍava-Murâri, plunderer of forts, establisher of the pure Vaidika *advaita-siddhânta*, devoted

to faith in S'iva and the guru, Sômaśêkhara-Nâyaka, son of S'ivappa-Nâyaka, grandson of Siddappa-Nâyaka, and great-grandson of Sankanna-Nâyaka, born in the family of Keladi Sadâśiva-Râya-Nâyaka,—made a grant as follows :—In Bâlikoppa of Bidirûr having built a *matha* in our name, and made the Vaśîkrita-matha subordinate to you, of the pack bullocks which bear loads for its service we have freed (from transit dues) 50 bullocks, as a gift to S'iva. On these bullocks you may load goods, areca-nut, pepper, fringed silk cloths, dried cocoa-nuts, grass, husked rice, rice in the husk, salt, tamarind, jaggory, oil, ghî, baskets, . . . , catechu, tobacco, cloths, &c,—and registering the colour and age of the bullocks in the *thânas* of Ikkêri, Durgga, Vasudâre, Sakkarepattana, Kâmanadurgga-hôbali, the *hobali* below the Ghâts, as well as the custom-house at Chandâvâra—you may pass your loads and carry on the performance of the six kinds of ceremonies ; you and your disciples in succession may continue to enjoy this order in peace as long as sun and moon endure. (Signed) śrî-Sadâśiva

29

Date 1712 *A.D.*

Praise of S'ambhu. (On the date specified), to Basavalinga-Dêva, disciple of the possessor of the pure S'ivâchâra of the good, great *mahat* of heaven and earth, Charumûrti-Mahêśvara Basavalinga-Dêva of the upper cave, —Edava-Murâri, plunderer of forts, establisher of the pure Vaidika *advaita-siddhânta*, devoted to faith in S'iva and the guru, Basavappa-Nâyaka, son of Chennamâji the lawful wife of Sôma-śêkhara-Nâyaka, grandson of S'ivappa-Nâyaka, and great-grandson of Siddappa-Nâyaka, born in the family of Keladi Sadâśiva-Râya-Nâyaka,—caused to be written and given a grant of land as follows :—Mariyappa having applied that a written śâsana might be granted for the *uttâra* gift to the above, it is written and given that we have separated from the Sakkarebayalu village, land (specified) of the value of 30½ *varahas*, from the *uttâra* held by Lôkaya for his share as manager in the Triyambaka-pura agrahâra of the Gâjanûr-sîme, and granted it, as an offering to S'iva, with all rights (specified), to you and your disciples in succession as long as sun and moon endure.

Wherever a yôgîśvara once performs worship of S'iva-linga, there all holy places abide for ever, Guha. A single gift made through love of Hara with faith in S'iva, is declared to free from sin and procure *môksha*. (signed) śrî-Sadâśiva.

30

Date ? 1413 *A.D.*

The greater part of the inscription is defaced.

(On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-[Râya-]mahârâya was in the residence of [Vid]yânagara, ruling the kingdom of the earth :—by that mahârâya's order, ... erected a temple of Narasimha.

When Yere-Bamma's son Lakka-Râja, or the mahâ-nâyakâchâryya Yere-Lakhe-Nâyaka, was ruling the . . . . Dummi-nâd and Bânûr-nâd, there being a great forest in the direction of . . . . . . a hamlet of Bankiyapura; [he ? cleared away] the forest, appointed a site, constructed a tank, and built two villages named Narasimhapura and Lakshmipura. And these two villages, with all the rights pertaining thereto, he presented to (the god) Lakshmî-Narasimha. And for the residents of those two villages, the taxes on marriages, ... oil-cake, cows, she-buffaloes, he-buffeloes, horses, carts, bullocks . . . . and on the produce of the gardens belonging to these villages, the storehouses, sugarcane mills, the transit dues in Bankiyapura on the areca of the rent-free garden attached to the temple, the transit dues on loads of betel leaf coming from . . . . the transit dues on the areca of the rent-free garden attached to the temple in Bârandûr . . . . all these, whatever may be the

revenue from them, by order of the mahârâya were remitted. And Siddapaṇṇa granted to the god the transit dues of the Baṅkiyapura *ṭhâṇa*, and the transit dues let out on contract for articles coming from beyond the river. Some other grants by individuals.

(Final verses, mostly as usual, but including the following:) A ruined family, a breached tank or pond, a fallen kingdom, whoso restores, or repairs a damaged temple, acquires merit fourfold of that which accrued from them at first.

The head of the Vaṅkipuri temple was Chennapâchârya, son of [Purushô]ttamârya, a Vaikânasa of the Kâśyapa-gôtra.

Through the favour of Lakshumîkânta was this fortunate śâsana set up within the precincts.

31

Date 1415 *A.D.*

(On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-Harihara-Râya-mahârâya was in Vidyânagara, ruling the kingdom in peace and wisdom :—Siṅgaya-Nâyka of Bidare ? made a grant to the god Lakshmî-Narasiṃha.

32

Date ? 1134 *A.D.*

In the time of the favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, Châḷukya .... (on the date specified) ...., the son born to .... Dêva and to ...., having bathed, went to the world of the sun. His wife Dêviyakka, performing the vow to her husband, in the Uttava village of Edatore-nâḍ in the Maṇḍali Thousand, went to the world of gods. Her...... set up this stone.

35

The water of this tank should stand to the height of a man, and belongs to Timmalapura.

36

Date 1180 *A.D.*

When the mahâ-maṇḍalêśvara Hoysaḷa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—Hiriyappa being the nâḷ-prabhu of the Maṇḍali Thousand;—when Haḷḷiya-gaṇḍa drove away the cows of the village belonging to Balla-Gâvuṇḍa, son of Kalli-Seṭṭi, the son of the head-merchant, lord of the forest, Hoysaḷa-Gôyi-Seṭṭi,—(on the date specified) Sibayya ran out, slew several men, recovered all the cows and attained to the world of gods.

Also.......... confronted them, slew several, and doing his duty to his master, attained to the world of gods.

37

Date 1140 *A.D.*

(On the date specified) in the mahâ-maṇḍalêśvara Nanniya-Gaṅga-Permmâḍi-Dêva's nâḍ, the son of Biṭṭimayya, oilman in the family of the mahâ-prabhu Sinda-Gâmuṇḍa of Aḍavigôve, having gone with the expedition to Lokiguṇḍi, Torahara-Kâlaya (carried off) the cows of the village. On return from that war, he slew his head-servant, seized his horse, and fighting against the hostile force which had turned back the arrow in the hands of his younger brother Kûsa, recovered the cows, and the oilman Barmmaṇṇa attained to the world of gods.

39

Date ? 1122 *A.D.*

Praise of S'ambhu.

When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvana-Malla-Dêva's kingdom was increasing on all sides, to continue as long as sun, moon and stars :—A dweller at his lotus-feet,—

The lofty Nandagiri being their fortress, Kuvaḷâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, Victory their companion on the battle-field, the Jina *mata* their faith,—with ever increasing greatness the kings Daḍiga and Mâdhava ruled over the earth. And the boundaries of that country were,—on the north, the limit touched Marandale ; east, Toṇḍa-nâḍ ; on the west, the ocean [and the place called Cheram ; south,][1] Koṅgu. Moreover, having subdued all the enemies that were within these limits, the Gaṅgas made firm their dominion over thus much, the circle of the Gaṅgavâḍi Ninety-six Thousand.

And after .... Gaṅga, were .... the fearless Harivarmma ; Vishṇu-nṛipa ; (much here defaced, but see No. 57 below), S'rîpurusha ; S'ivamâra ; ...... the raging flame of fire to hostile kings, Vijeyâditya ; .... Mârasiṅga ; the curly headed (*kuruḷa*) prince, the renowned Maruḷa ; that glorious king's eldest son, Satyavâkya ; of unshaken bravery, Garvvada-Gaṅga ; the only brave generous and pure one in the world, Guttiya-Gaṅga ; delighting in the power of his arm, a terrifying brave, Râchamalla, the glory of kings ; .... able to stop a lusty elephant so that it could not move, was he an ordinary man, chief in strength, the renowned Rakkasa-Gaṅga.

[2]Among those thus descended in the celebrated Gaṅga-vaṃśa were Daḍiga's son Churchchuvâyda-Gaṅga ; his son Prithvî-Gaṅga ; his son S'rîvikrama ; his son Bhûvikrama ; .... S'rîpurusha ; that king's son S'ivamâra-Dêva ; his son Kêtaya-Permmâḍi ; his son Bûtuga-Permmâḍi ; his son Maruḷa-Dêva ; his younger brother Guttiya-Gaṅga ; his son Mârasiṅga ; his son Yaṟeyaṅga-Dêva ; his son Barmma-Dêva.

While thus these descendants of the Gaṅga-vaṃśa ruled the kingdom :—Prabhâchandra-siddhânta-dêva's lay disciple was Bhujabala-Gaṅga Hermmâḍi-Barmma-Dêva, whose paṭṭa-mahâdêvi was .... and their sons were Mârasiṅga, ... Gaṅga and Bhujabala-Gaṅga.

In firmness surpassing mount Mêru, in profundity the ocean, in bravery the son of Surêndra, in great gifts the tree of plenty, in skill Pâñchâḷi, thus does the earth describe the great victor of war, Gaṅga. What he said was the truth, what he did was a śâsana, what he smote was stricken as if with a thunderbolt, what he ...... was death,—what king in the whole world was like the brave Gaṅga ?

His paṭṭa-mahâdêvi, the daughter of Paddiga-bhûpa, was Gaṅga-mahâdêvi ; whose eldest son—Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kuvaḷâla-pura, lord of Nandagiri, surrounded with conquered kings, having the crest of a lusty elephant, a skillful Viriñcha, obtainer of a boon from the goddess Padmâvati, fragrant with jasmin, Nanniya-Gaṅga (a Gaṅga of truth), *jayad-uttaraṅga*, an autumn moon to the waterlily the Gaṅga-kula, Dêvêndra to the chiefs, champion over proud hostile chiefs, champion over the evil, with these and other names and titles,—Nanniya-Gaṅga Permmâḍi-Dêva, when in the residence of Edehaḷḷi, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, was the nâḷ-prabhu of the Ededore Seventy, a bee at the lotus-feet of Jinêndra, Sinda-Gâvuṇḍa ; whose wife, head of the Mahêśvara-gaṇa, was Nâga-Gâvuṇḍi. When they were living happily in Vîragrâma, (on the date specified), at the time of the sun's eclipse, washing

[1] See No. 4 above.

[2] This seems to be mostly a repetition in prose of what has before been stated in verse.

the feet of Brahmêśvara-Dêva, priest of the god Siddhêśvara, they made a grant for the decorations, distribution of food, temple repairs, ... of land (specified.)

40

Date ? 1180 *A.D.*

(With usual titles), Hoysaḷa-Dêva's greatness was as follows :—Without effort he captured Nîlagiri, Haḍiyaghaṭṭa, the seven Male, Kañchi, Tuḷuva, Râjêndrapura, Kôḷâla, and Bayal-nâḍ,—Vishṇuvarddhana-Dêva. Moreover he captured Taḷakâḍu, Gaṅgavâḍi, Nolambavâḍi, Koṅgu, Naṅgali, Banavase, Hânuṅgal, Halasige, Vê[nu]grâma, Uchchaṅgi, Baḷḷâri, Rodda, and Vallûr.—Having taken all these forts and countries, glorifying by his bravery the goddesses of Valour, Victory and Fortune, having gained fame in this world and happiness in the other world,—the mahâ-maṇḍalêśvara Vishṇuvarddhana-Hoysaḷa-Dêva ruled the kingdom of the earth.

His son was vîra-Nârasiṃha-Dêva ; whose eldest son, vîra-Ballâḷa-Dêva, when in the residence of Dorasamudra, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, the nâḷ-prabhu of the beautiful Maṇḍali Thousand, head-merchant, worshipper of the feet of Jinêndra,—Hoysaḷa-Goydi-S'eṭṭi, was in Ededore, together with his sons Balla-Gâvuṇḍa and Boppa-Gâvuṇḍa, living in happiness, promoting by kindness to others long life, health and wealth,—one day, hearing the recital of S'iva-dharmma, (on the date specified), at the time of the sun's eclipse, he made a grant of land (specified) for the decorations and offerings of the god Siddhêśvara, for the distribution of food and temple repairs. (Usual final verse).

41

Date ? 1203 *A.D.*

(On the date specified) Boppa-Gauḍa, Gôvinda-Gauḍa and Haḍavala .... made a grant of land (specified) for the repairs of the temple of Siddhêśvara and for distribution of food.

42

Date ? *about* 1122 *A.D.*

Praise of S'ambhu. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâsraya-kula, ornament of the Châḷukyas,—Tribhuvana-Malla-Dêva's victorious kingdom was increasing on all sides, to continue as long as sun, moon and stars :—

A dweller at his lotus-feet,—Satyavâkya Koṅgulivarmma (and other titles as in No. 39 above)—Nanniya-Gaṅga Permmâḍi-Dêva was in the residence of Edehaḷḷi, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, ... Gaṅgaya and his eldest son Haḍavale Hemmâḍi-Dêvarasa were living in happiness :—One day, hearing the recital of S'iva-dharmma, Haḍavala ... made a grant of land (specified) for ....

This land, Nanniya-Gaṅga-Dêva having given it, receiving .... by the good work of Siṅga-Gavuḍa, secured fame in this world and happiness in the other world.

43

Date ? 1172 *A.D.*

(The first part corresponds with that of No. 40 above). When vîra-Ballâḷa-Dêva was in the residence of Dorasamudra, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, the nâḷ-prabhu of the Eḍadore-Seventy (? and) Mandali Thousand, Nêma-veggaḍe, with several others (named), while living in happiness, (on the date specified), made a grant of land (specified) for the god, washing the feet of Bâgavâḍi Sômêśvara-paṇḍita, who made over the temple to Nâgarâsi, son of Dâsara-Jîya of Gôḷibîḍu.

And by order of Goydi-Seṭṭi, the goldsmith Chaṭṭôja's younger brother Mallôja constructed the tank to the north of the town and erected the temple. (Usual final verses).

44

Date about 1122 *A.D.*

Corresponds throughout with No. 42 above, except that the grant was made for the god Kamaṭhêśvara, whose temple had been erected in stone.

45

Date ? 1172 *A.D.*

The first part corresponds with that of No. 40 above. The same persons as in No. 43 make a grant for the god, washing the feet of Mallikârjuna-guru. (Usual final verses). Grants made by word of mouth, with the mind, or with pouring of water, deliver from Naraka as long as sun and moon endure.

46

Date ? 1648 *A.D.*

(On the date specified) Râghava-Timmarsayya made to Kallagoṇḍa-Gauḍa of Narasîpura a grant of a *kere-mânya* as follows :—Whereas you have constructed the tank of Doḍḍêri in our Bankiyapura-śîme, and set up images, we confer upon you land (specified), to be enjoyed free of all imposts by you, your son and grandson in succession. (Usual final phrases).

Written by Malli-Goṇḍa of Bilike. [The work done by] the smith . . . . , the carpenter . . . . and the goldsmith Halage of . . ûr.

47

Date ? 1688 *A.D.*

(On the date specified) all the Brahmans of Kûṭinamaḍuvu, except Kempiḍiya, the ? temple priest of their village, made to the Bidire Nâyaka's daughter Kâchama-Nâyakiti a grant of 12 *varaha* for her *harivâṇa* (or tray, *i. e.* for her support). (Usual final phrases.)

48

Date ? about 1200 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu. Obeisance to the Siddhas and the Guru.

When (with usual titles) vîra-Ballâḷa-Dêva was in the residence of Dorasamudra, putting down the evil and upholding the good, in the enjoyment of peace and wisdom, his kingdom extending on all sides, to continue as long as sun, moon and stars :—

A dweller at his lotus-feet, Siṅga-Nâyaka made a grant of land (specified) for the Mûlasthâna god of Mâkanahaḷḷi, washing the feet of Mâdhava-paṇḍita.

51

Date ? 1108 *A.D.*

Om. Praise of S'ambhu.

When the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, Tribhuvana-Malla-Dêva's victorious kingdom was extending on every side, to continue as long as sun, moon and stars :—

And Tribhuvana-malla, boon lord of Kôḷâla-pura, obtainer of a boon from the goddess Padmâvati, champion over the evil, Bhujabala-Gaṅga-Permmâḍi-Dêva was ruling the Gaṅgavâḍi Ninety-six Thousand and the Meghuṭṭi-Maṇḍali Thousand in peace and wisdom ;

A dweller at his lotus-feet, Kêta-Gâmuṇḍa, son of Chaṭṭi-Gâmuṇḍa of Baḷḷigâve, (on the date specified), washing the feet of Srîkantha-paṇḍita, that heggaḍe Kêtaṇṇa made a grant of land (specified) for the offerings and decorations of the god Siddhêśvara. (Usual final verse)

54

Date 1216 *A.D.*

Praise of S'ambhu. Invocation of the Boar form of Hari.

[1]There is, everywhere famous, a head-jewel of kings, the son of Vîra-Pratâpa, and moon to the womb of Devi, like Râma among the Ikshvâkus and Kamalâpati among the Yadus,—celebrated in the earth by the name of Vîra-Balla (his praises). Vîra Balla-Râya, seated on the throne in Hôsalapuri, ruled the whole world from Sêtu to Sumêru, putting to shame by his policy and government Nala, Nahusha, Nriga and other kings of old.

When the king Ballâḷa was ruling the earth, surrounded with sons, grandrons, feudatories and councillors, on a certain occasion he came to the region of the *âśrama* of Dûrvâsa on the bank of the Tuṅgabhadrâ, and made many gifts to the Brahmans. And (on the date specified), at the time of the moon's eclipse, he made, in the presence of (the god) Bhîmêśvara on the bank of the Tuṅgâ, a grant of the Sôgâne village in the Gaṅga-Maṇḍali-nâḍ of the Svarṇagrâma-sthala of the Âraga-venṭha kingdom, to Brahmans of the Rig, Yajus and Sâma śâkhas, giving it another name of Hôsalêśapura (its boundaries), with all rights pertaining thereto. This he presented to eleven Brahmans, calling them separately before him, and appointed land of the value of 3 *nishka* for the god Viṭṭhalêśa, and the same for the god S'aṅkara. (Here follow names, &c. of the donees).

(Usual final verses are given with some variations. Also :—) Whoso help a Brahman that is in distress and devoted to me, them will I speedily deliver out of trouble, as a king helps all his subjects or a father his chidren out of sorrow, as a powerful man rescues himself or the head elephant (his fellow)elephants. Such a king, seated in a car brilliant as the sun, freed from all misfortunes of this world, will be in happiness with Indra.

55

Date 1167 *A.D.*

(The greater part is defaced) After praise of the Hoysalas ;—praise of Hemma's son Gôvinda.

The general Kâla had two wives, Kâmale and Permmâle, who was the senior, Kâmale had two sons—Mâdiga and Balluga. Permmâle had two sons—Baichaṇa and Siṅgaṇa. The senior of these four was Mâda (his praises).

[1]There are many peculiarities in this inscription, probably due to its being printed from a manuscript copy in the possession of the Brahmans, the stone itself being too much defaced to be legible. The copy seems to be made up partly of recollections of Vijayanagar grants, and cannot be relied on.

The general Hemmâḍi, in the name of his mother Kâlavve, erected a temple of Kâlêśvara ; and his son Kâleya had it built of stone, and (on the date specified) made for it a grant of land (specified), washing the feet of Kalyâṇa-paṇḍita. Mallôja, son of ......, built the *garbha-griha.*

Here follows a list of the villages the general's family had formerly received.

56

Date 1125 *A.D.*

Praise of S'ambhu. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvana-Malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun and moon :—A dweller at his lotus-feet,—

The lofty Nandagiri being their fortress, Kuvaḷâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, Victory their companion in the battle-field, the Jina *mata* their faith,—with ever increasing greatness the kings Daḍiga and Mâdhava ruled over the earth.

The kings of the celebrated Gaṅga line having thus ruled the kingdom :—When, with all titles, the mahâ-mandalêśvara Tribhuvana-malla Vîra-Gaṅga-Permmâḍi-Dêva was ruling the kingdom in peace and wisdom :—(on the date specified) the general Gaṅgimayya (with various epithets) having made an attack upon the ..... of Belagavartti, discovered its strength, and many being killed, he perceived that he too (would fall), and this Hanuman of Vîra-Gaṅga, displaying his valour for his master, bringing down the pride of all the men who attacked him, went to the world of gods amid the applause of the world. Further praises of the general Gaṅga.

57

Date 1115 *A.D.*

Praise of the Jina śâsana. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvana-Malla-Dêva's victorious kingdom was extending in all sides, to continue as long as sun, moon and stars :—A dweller at his lotus-feet,—

The lofty Nandagiri being their fortress, Kuvaḷâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, victory their companion in the battle-field, the Jina *mata* their faith,—with ever increasing greatness the kings Daḍiga and Mâdhava ruled over the earth.

And the boundaries of that country were,—on the north, the limit touched Marandaḷe ; east, Toṇḍa-nâḍ ; on the west, the ocean and the ... that was Chêrvoḷe ; south, Koṅgu. Moreover, having subdued all the enemies that were within these limits, the Gaṅgas made firm their dominion over thus much, the circle of the Gaṅgavâḍi Ninety-six Thousand.

Here, after this Gaṅga, were the fearless Harivarmma ; Vishṇu-nṛipa ; the true lance, Taḍaṅgâla-Mâdhava ; after him, Churchchuvâyda-Gaṅga ; S'rîpurusha ; S'ivamâra ; the king who was death to kings, that Sayigoṭṭa ; a flame of raging fire to hostile kings among the is'and rulers, Vijayâditya ; Mârasiṅga who mounted the ..... ; Kurula-Râjiga ; the celebrated Maruḷa ; that glorious king's eldest son Satyavâkya ; of unshaken bravery, Garvvada-Gaṅga ; the only generous and pure one in the world, Guttiya-Gaṅga ; rejoicing in the power of his arm, the unequalled brave, the glorious king Râchamalla ; able to break in two cocoa-nut trees, pull up areca palms, and with his left hand stop a lusty elephant so that he could not move, was he an ordinary man, Rakkasa-Gaṅga ?

Thus[1] among the descendants of the Gaṅga-vaṃśa were Daḍiga's son Churchchuvâyda-Gaṅga, his son Durvvinîta, his son S'rîvikrama, his son Bhûvikrama, his son S'rîpurusha-mahârâja, his son S'iva-mâra-Dêva, his son Ereyaṅga, his son Bûtuga-Vermmâḍi, his son Maruḷa-Dêva, his younger brother Guttiya-Gaṅga, his grandson Mârasiṅga-Dêva, his son Kali-Gaṅga-Dêva, his son Barmma-Dêva. While thus the descendants of the Gaṅga-vaṃśa continued to rule the kingdom :—

A dweller in the south country, promoter of the family of the chiefs of the Gaṅga territory, lord of the śrî-Mûla-saṅgha, was the muni named Simhanandi. Of great fortune in the Koṇḍakundânvaya, which was a brilliant spotless moon in the sky of the śrî-Mûla-saṅgha, a glory to the Jina-dharmma, was the Krânûr-gaṇa, a joy to all people. In the line of that gaṇa, like a jewel in the ocean, a garland on mount Mêru, the *tiḷaka* on the forehead, moonlight to the moon, or a swarm of female bees to the lotus of the pond, was born, a purifier of the Jina-dharmma, Bâlachandra. His disciple, a spotless moon in the sky of the Jina-dharmma, a lord of fortune in the realm of severe penance, praised by the rulers of the earth, an ocean of both siddhânta, a moveable holy place, a sun to the lotus the faces of the blessed ones, was Prabhâchandra-siddhânta-munîndra, his fame like the milk ocean extending to all the points of the compass. His disciple, of high qualities, preserver of the Jina faith, first among poets, declaimers, speakers and disputants, a head-jewel of paṇḍits, Guṇanandi-Dêva shone in the world. His colleague, is any one able to tell his praise? Give up your titles, oh Sâṅ-khya ; trust not in your power of speech, crouch down and be quiet, Chhârbbâka ; Naiyyâyika, raise not your head, keep low ; lo, here he comes and will simply disgrace you,—Guṇachandra-Dêva, without fault, a lion to the elephant opponent speakers. His colleague, how can I find a simile for him ? (not) the Ganges water, it is covered with scum ; (nor) the celestial elephant, its temples are soiled with rut ; S'ambhu, his throat is marked with poison ; the moon, it is covered with spots :—so pure was the fame of Mâghanandi-yamina and his life of penance.

The disciple of that emperor of virtuous life and king of muni-râjas,—filled with the pure exalted wisdom of the ocean of siddhânta revealing the forms of good and evil as proclaimed from the lotus mouth of the holy Arhat-paramêśvara parama-bhaṭṭâraka, who is entitled to the five great drums, and distinguished by the (five) *mahâ kalyâṇa*,[2] the eight great *prâtihâryya*[3] and the thirty-four *atiśaya*[4],—celebrated in all the world, of a mind disciplined in quietness, patience, self-control and restraint, a jewelled ornament on the breasts of the goddess of Speech, was Prabhâchandra-siddhânta-dêva. To describe whom :—his great fame spreading like the waves of the celestial Ganges to all the points of the compass, his grand form like that of a tree sprung from the soil of his splendid life, the mango sprout in the *kalaśa* the firm high breast of the Speech goddess, a moon to the milk ocean of *siddhânta*, was Prabhâchandra-Dêva. In the form of a new *gaṇadhara*, a bee at the lotus-feet of the being worshipped by the people of the three worlds, perfect in wisdom and the *traividya*,[5] a great poet in both (languages),[6] was the wise Prabhâchandra.

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[1] This is mostly a repetition in prose of what goes before in verse.

[2] The *pañcha-mahâ-kalyâṇa* are :—garbhâvataraṇa, janmâbhishêka, parinishkramaṇa, kêvala-jñâna, and môksha.

[3] The *ashṭa-mahâ-prâtihâryya* are :—as'ôka-vṛiksha, pushpa-vṛishṭi, divya-dhvani, châmara, simhâsana, bhâmaṇḍala, dundubhi, and âtapatra-traya.

[4] The *chatus-triṃs'ad-atis'aya* are :—(sahajâtis'aya)—nitya-nisvêdatva, nirmalatva, kshîra-gaura-rudhiratva, sama-chatu-rasra-saṃsthana, vajra-vṛishabha-nârâcha-saṃhanana, surûpatva, surabhitva, sulakshaṇatva, apramita-vîryyatva, priya-hita-vâditva ; (ghâtikshayajâtis'aya)—gavyôti-s'ata-chatushṭaya-subhikshitâ, nabhô-gati, aprâṇi-vadhatva, bhuktya-bhâvatva, upasargâbhâvatâ, chaturmukhatâ, sarvavidyêshatva, achchhâyatva, apakshaspandatva, samatva-kês'anakhatva ; (dêvôpa-nîtâtis'aya)—sarvârdha-Mâgadhî-bhâshâ, sarva-jana-maitri, sarvarttu-phalâdi, âdars'a-tala-sama-bhûmiḥ, surabhi-gandhânilaḥ, sarva-janânanda, Vâyu-kumârô, pus'amita-dhûlyâdi, mêghakumâra-kṛita-gandhôdaka, pâda-nyâsa-sapta-puraḥ prishṭa phalabhâra-namra-s'âlyâdi, nirmalâkâsatva, nirmala-dis'as'va, purôbhâga-dharmmachakra, ashṭa-maṅgaḷa.

[5] The *traividya* are :—s'abdâgama, yuktyâgama and paramâgama.

[6] ? Sanskrit and Prâkrit.

His colleague, a moon of pure fame, free from pride, an ocean of the jewels of unequalled good qualities, a sun to the lotus garden the Krânûr-gaṇa, thus is he described in the world,—Ananta-vîryya-siddhânti. His colleague, guarded in thought, word and deed, disciplined by the careful practice of the five *samiti*,[1] was the treasury of penance, Munichandra-brati, lord of the whole *siddhânta.*

The lay-disciple of the so celebrated Prabhâchandra-siddhânta-dêva was Bhujabala-Gaṅga Permmâḍi-Barmma-Dêva. Overthrowing powerful enemies and defeating them in great battles, did he stop ?—quickly attacking them, he captured the enemies' city, their fort and their territory, so that the earth praised Barmma-Dêva as having extended his dominion by the power of his arm,—what a form of bravery was Permmâḍi. To the proud who fell upon him, to kings who sought refuge with him, to men who came begging, he was (respectively) a mountain of the gods, a cage of adamant, and a tree of plenty,—Barmma-Dêva, a god to the brave.

To describe this Barmma-Dêva's paṭṭa-mahâdêvi :—a female bee at the lotus-feet of Jinêndra, her beautiful form adorned with good qualities, like a *kalaśa* among women, was Gaṅga-mahâdêvi. To this great consort were born the sons—Mârasiṅga, Satya-Gaṅga, Kali-Rakkasa-Gaṅga, and Bhujabala-Gaṅga.

In firmness not mount Mêru, in depth not the ocean, in bravery not the son of Surêndra, in great generosity not the tree of plenty, in skill not the conqueror of Pâñchâla,—but the most distinguished, says the world, is the great victor in war, Gaṅga. If he speaks, (it is) truth ; if he does, a śâsana ; if he gives, Râma's arrow ; if he takes in exchange, fixed with glue ; if he stops, death ; if he walks, bestowing benefits, (that is) the road ; good qualities, his body—who among the kings in the earth follows a policy like yours, king Kali-Gaṅga ?

His younger brother, a bee at the lotus-feet of Pârśva-Jinêndra enthroned, an ornament of the Gaṅga-kula, having punished his enemies, of a form like Bhâvaja (the god of love), of a fame established at the points of the compass,—who in all the earth is equal to you, king Bhujabala-Gaṅga, the only terror to the chiefs ? His paṭṭa-mahâdêvi, whose younger brother was .... , obtained the crown of her crowned lord and of Gaṅgavâḍi ....

The eldest son of Gaṅga-mahâdêvi and Bhujabala-Gaṅga-Dêva (with praises) was Nanniya-Gaṅga, (whose ? younger brother was) Satya-Gaṅga.

When Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kuvaḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, (with other titles as in No. 39 above), Nanniya-Gaṅga was in the residence of .... , ruling the kingdom in peace and wisdom :—

The governor of Kalambûru-nagara, Barmmi-Seṭṭi, erected a Jina temple (its praises). (Praises of his younger brother and his wife, very much defaced).

To provide for the ceremonies of the *basadi* he had erected, and for gifts of food to the rishis, (on the date specified), Nanniya-Gaṅga-Permmâḍi-Dêva gave, and Barmmi-Seṭṭi received and made over, washing the feet of S'ubhakîrtti-Dêva-bhaṭṭâraka of the Mêshapâshâṇa-gachchha, free of all imposts, the land (specified). Usual final verses.

61—62

Date 1287 *A.D.*

When (with usual titles) Sômêśvara-Dêvarasa's son Nârasiṅga-Dêvarasa was in the residence of Dorasamudra, ruling the kingdom in peace and wisdom :—and the great minister, a second Râvuta-râya,

[1] The *pañcha-samiti* are:—îryyâ, bhâshâ, êshaṇâ, âdâna-nikshêpaṇâ, âlôkita-pâna-bhôjana.

.... Janneya- (or Madugeya-)Daṇṇâyaka was in the residence of Kûḍale, ruling in peace and wisdom :—

(On the date specified) Bommarasa of Hosagunda,—when Kûḍali was entered, the cows captured, and Beṇṇavali-Janne-guru's village ruined,—stopped the riot, fought and slew and went to *svarga*. And that Bomme-Nâyka's wife, ... bave-Nâykitti, gave arm and hand[1] and went to *sargga*. But her son Pilleya-Nâyaka, performing the further ceremonies, set up this *bîragal* in the presence of the god Honnêśvara, and made a grant of land (specified) for the offerings to that god Honnêśvara and for carrying on the worship of the *bîragal*, washing the feet of Janneya-guru. That Janneya-guru and his successors will carry on the worship of that *bîragal* we most firmly believe.

64

Date ?1112 *A.D.* Vurade

May it prevail, the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvana-Malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars ;—

"What, has that Vikramâṅka fastened a fetter on me? Oh, oh, coming like Kînâśana (Yama) with anger, will such a warrior refrain from taking off my head? What shall I do?"—thus saying, and through terror seeing this in his dream, he wakes up in agitation, saying "This is truly astonishing," and looks about in great bewilderment here and there for his head![2]

A dweller at his lotus-feet, was Eṟeyaṅga-Hoysala's son-in-law Hemmâḍi-arasa, the greatness of whose fame was as follows;—Through him have I seen the limit of the seven seas, the peaks of the seven mountain chains, the groups of elephants at the points of the compass, thus does the Lakshmi of fame rejoice ; the breadth of his intelligence, his ability, his progress, his enjoyment, his greatness, were considered ? extraordinary—Hermma-Mândhâta-bhûpa.

Be it well.—Praise of the line of Hoysaḷa kings. In it (omitting laudations) was Vinayâditya, whose wife was Kelayabarasi. Their son was Eṟeyaṅga, who was a powerful right hand to the Châlukya king. Trampling down the Mâḷava army, he did not spare Dhâre, but burnt and scattered it ; Chôḷa he dragged out, and completely plundered his capital, this powerful one ; Kaḷiṅga he broke and ruined so that the rulers on all sides heard of the might of his arms,—thus did he gain renown, the king Eṟeyaṅga. His wife was Êchala-Dêvi, and they had three sons,—Ballâla, Vishṇu and Udayâditya. The middle one became the chief. Koyatûr, celebrated in the world, so also Taḷavana-pura and Râyarâyapura were consumed in the flames of his glory. His wife was Lakshmâ-Dêvi, and their son was Narasiṃha.

The king Hemma made a Jina temple of the Krânûr-gaṇa of the Mêshapâshâṇa-gachchha and Śrî-Mûla-saṅgha.

Be it well. When (with usual titles) the pratâpa Hoysala Nârasiṃha-Dêva, putting down the evil and upholding the good throughout all the world, was ruling the kingdom in peace and wisdom in the residence of Dôrasamudra :—

His minister (with praises) was Tippaṇa-bhûpati, whose younger brother was Nâga-chamûpati, whose wife was Châmala-Dêvi, and she made a grant of ....

1 That is, became a *sati*, by burning to death with her husband's body.

2 This extraordinary verse is quite isolated from the context and contains no explanation of what it refers to, except that Vikramâṅka, that is Tribhuvana-Malla, inspired great terror.

The descent of the Ikshvâku-vamśa was as follows: (The succeeding portion corresponds with the following passages in inscriptions above)—No. 4, from "From the time of Vṛishabha-Tîrtha," to "the circle of the Gaṅgavâḍi Ninety-six Thousand;" and from "He, hearing the expression *śatajîvi*," to "as on a rock of mount Mêru." No. 57, from "After .... Gaṅga" to "Rakkasa-Gaṅga." No. 4, from "In his own person" to "Râja-Vidyâdhara." No. 57, from "Thus among the descendants" to "Anantavîrya-siddhânti." A wild fire in consuming the forest disputant speakers, Hara's frontal eye to Kâma such speakers, the king of beasts in splitting the temples of the lusty elephants such speakers, may he prevail,—the wise S'rutakîrtti. His colleague, defeating poets, declaimers, speakers, disputants and all such, Kanakanandi, rejoicing in the *traividya*, was truly described in the courts of kings as Tribhuvana-malla Vâdirâja. His colleague, guarded in thought, word and deed, disciplined by the careful practice of the five *samiti*,[1] was the treasury of penance, Munichandra-brati, lord of the whole *siddhânta*. His disciple,—why praise him at length?—saying "Riches I have, what shall I do with them?" he became a wishing-stone this munipati, ... in Kuruḷi, a union of virtue and praise. Who was greatly devoted to penance? if we enquire,—thinking of the feet of Kanakachandra-munîndra removed all the sins of the blessed people (the Jains); in this there is no mistake, it is true,........ and constant. His colleague,—of the pure life of a muni, protector of the Jaina śâsana, patient, praised in the world as having destroyed all passion and enmity, intimate with all good qualities, was [Mâ]dhavachandra-Dêva, emperor of good living. His colleague,—a moon to the ocean the śâstras, ever a destroyer of the pride of titled disputants, thus did he shine in the world, traividya-Bâlachandra-munîndra. His colleague,—those who disregarding *dharmma*, give not where it is right, and shelter themselves between round thighs and full breasts, being yôgis only in their dark cloths, can such compare with the lover of gifts, Mâdhavachandra-Dêva?.... Satya-Gaṅga having made a grant to him in Kuruḷi, by the distribution of food and money so that no one complained that he was not fully satisfied, Bâlachandra-bratipati was honoured by all the world as *jî*, what a marvel was this .... His colleague,—even now famous in the Kopaṇa-tîrtha, which is distinguished among the millions of Jaina sacred places, was Vaḍḍâchâryya-bratipati, more honoured than even Nêmi-Dêva. All the world, moveable and immoveable, was purified when Nêmi-Dêva was born, the *jîya* of all whose feet were most honoured. His colleague,—with great eagerness satisfying the wants of the poor, his dependents, his family and the four castes, a wishing-stone to the learned, Mâdhavachandra received the praise and applause of the whole world. His colleague,—by self-constraint at the direction of his guru having gained greatness in all the six *karmmas*, a mill in grinding the grain his enemies, he put to flight the *śâkinis*, *ḍâkinis*, ..., Mâri and other devils, so that all the world was witness, and even Dêvêndra.

The lay-disciple of Prabhâchandra-siddhânta-dêva, thus celebrated, was Bhujabala-Gaṅga Hermmâḍi-Barmma-Dêva. Overthrowing powerful enemies and defeating them in great battles, did he stop?—quickly attacking them, he captured the enemies' city, their fort and their territory, so that the earth praised Barmma-Dêva as having extended his dominion by the power of his arm—what a form of bravery was Hermmâḍi.

To describe his *paṭṭa mahâdêvi*:—a female bee at the lotus-feet of Jinêndra, her beautiful form adorned with good qualities, like a *kalaśa* among women, was Gaṅga-mahâdêvi. To this great consort were born the sons—Mârasiṅga, Satya-Gaṅga, Kali-Rakkasa-Gaṅga and Bhujabala-Gaṅga.

A bee at the lotus-feet of Pârśva-Jinêndra enthroned, an ornament of the Gaṅga-kula, having punished his enemies, of a form like Bhâvaja (the god of love), of a fame established at the points of the compass,—who in all the earth is equal to you, Bhujabala-Gaṅga, the only terror to the chiefs?

[1] See note under No. 57 above.

His paṭṭa-mahâdêvi, ... assuming the crown for her king and for Gaṅgavâḍi, can others be compared with Gaṅga's paṭṭa-mahâdêvi. Who can sufficiently praise Gaṅga? (Praise of Chandala-Dêvi).

To Bhujabala-Gaṅga-Dêva and to Gaṅga-mahâdêvi was born Satya-Gaṅga, to describe whose greatness:—(his praise). His queen was Kañchala-Dêvi. (Praise of their son, Gaṅga-kumâra).

When the mahâ-maṇḍaḷêśvara Ereyaṅga-Hoysaṇa-Dêva's son-in-law, surrounded with champions, impaler of liars, his father-in-law's lusty elephant, Hermmâḍi-Dêva, was in the residence of Hariige, ruling the Ededore-[Maṇḍali] Thousand in peace:—having made a chaityâlaya in Kuntalâpura, to provide for the worship, for food to the four castes and four sects, for repairs of the temple, and for making this the chief station for all, assembling the chiefs and farmers of Yeḍadore-Maṇḍali-nâḍ and charging them to protect the work of merit, in the S'aka year 989, the year Plavaṅga, &c., washing the feet of their (? family) guru Prabhâchandra-siddhânta-dêva, he made a grant of the village with all rights pertaining, free of all imposts.

Moreover, when that omniscient king, Satya-Gaṅga-Dêva, was in the residence of Edehaḷḷi, ruling the kingdom in peace,—he made the Gaṅga-Jinâlaya in the Kuruḷi-tîrttha, and in the S'aka year 1054,[1] the year Nandana, &c., at the time of the moon's eclipse, washing the feet of his (? own) guru Mâdhavachandra-Dêva, made a grant of . . . .

And in the presence of the mahâ-maṇḍaḷêśvara Gaṅga-Hermmâḍi-Dêva, the sarvvâdhikâri, Heggaḍe of Bâgi, Lokkimayya's son Heggaḍe-Chandimayya sold his *gauḍike* land in Kuruḷi to Kaliyara-Malli-Seṭṭi, who, in the presence of the king, made a grant of it to Bâlachandra-Dêva. And Siriyama-Seṭṭi and his sons made a grant of their *gauḍike* land in Hallavûr, [? in the presence of] Nanniyarasa-Dêva, to Bâlachandra-Dêva. (Here follow boundaries and final verses).

65

Date ? 1204 *A.D.*

(On the date specified) when vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace:—in the presence of the great minister Hiriya-Heḍeya-Asavara-Mârayya, all the chiefs and farmers (many named) . . . . for Nêmichandra-bhaṭṭâraka-dêva, the excellent âchâryya in Kuntalâpura;—sâvanta-Mârayya making inquiry, defaced by force the stone śâsana which had been written . . . . and the nâḷ-prabhus, with the officer sâvanta-Mârayya, washing the feet of Nêmichandra-bhaṭṭâraka-dêva, wrote and gave a stone śâsana . . . .

66

Date ? 1227 *A.D.*

(On the date specified), the treasury of modesty, Bâlachandra, expired in the tomb and gained *svarga*. (His praises).

To daily discipline both mind and body, Nêmi-Dêva is the only one able.

68

Date 1313 *A.D.*

When the pratâpa-chakravartti Hoyisaṇa vîra-Ballâḷa-Dêvarasa was ruling a peaceful kingdom:—after the Turaka war, on the occasion of his son vîra-Ballâḷa-Râya from Diḷḷi entering the city, (on the date specified, 6th May 1313) he released the taxes old and new, and those for destruction and injustice, in Chikka-Kûḍali and Haṃsavâḍi belonging to the god Râmanâtha of Kûḍali. (Usual final verses).

[1] These figures should be 1034, as the S'aka year 1054 = Virôdhikrit: Nandana = 1034.

69

Date 1320 *A.D.*

Praise of S'ambhu. (On the date specified),—(with various titles, among which are) a fever through fright to Chôḷa, Mâḷava, Gauḷa, and Gûrjjara ; a Vishṇuvarddhana, sun of the south, emperor of the south,—vîra-Ballâḷa-Dêvarasa, and (with various epithets) the embracer of the whole kingdom, the minister Bembeya-Daṇṇâyaka .... having shown favour to Mâdhava, he thought to make a grant for the god Râma of Kûḍali. And that Mâdhava, the son of .. va-Râya, (with various epithets), being in receipt of ? six taxes from the Gaṅgana-nâḍ and the neighbouring districts—with the 60 *honnu* which he obtained from the road to the town of Kûḍali, gaining the possession of land valued at 60 *honnu*, that Mâdaṇṇa, with the sixty farmers, the hundred and twenty temple priests, and others, presented it for the decorations of that god Râma. Of old taxes or new taxes there is not one. For the perpetual lamp one *mân* of oil from the mill will be granted. (Usual imprecations)

Written by the lord of poets (*kavîsvara*) Bramma-Dêva.

70

Date 1409 *A.D.*

Praise of S'ambhu ; and of Viṭhṭhala-mantri.

(On the date specified), at the time when the mahârâjâdhirâja râja-paramêsvara vîra-pratâpa Harihara-mahârâya's perfect reflection, Dêva-Râya-mahârâya, was in Vijayanagara, in the presence of the god Virûpâksha, maintaining the observances of the various castes, and ruling the kingdom in peace and wisdom :—to Veṅkaṇṇa-bhaṭṭa (praised at length, but much defaced) was given a stone śâsana as follows :—

By order of Dêva-Râya-mahârâya, at the time when Viṭhṭhaṇṇa-Oḍeyar was ruling the Âraga kingdom,—to Veṅkaṇṇa-upâdhya, reciter of the purâṇa before the god Râmanâtha of Kûḍali, which is the southern Vâranâsi and great Prayâga at the junction of the Tuṅgâ and Bhadrâ,—was given the 15 *gadyâṇa* payable to the palace from the village of Hanasavâḍi, assigned for the offerings of that god Râmanâtha, situated in the Kûḍali-nâḍ of the Âraga kingdom, together with the right of residence there, free of all taxes. (The grant is repeated with variations,) (Usual final verses).

Written by Viṭhaṇṇa.

71

Date 1431 *A.D.*

Obeisance to Ganâdhipati. Praise of S'ambhu.

(On the date specified), at the time when the mahârâjâdhirâja râja-paramêsvara vîra-pratâpa Vijaya-Râya's son, Pratâpa-Dêva-Râya-mahârâya, seated on the throne in Vijayanagara, in the presence of the god Virûpâksha, maintaining the observances of the various castes, was protecting the kingdom in peace and wisdom, and bearing the burden of the empire :—having made the *tulâ-purusha* and other great gifts,—

By order of Pratâpa-Dêva-mahârâya, the great minister of his house,—Formerly, under Bukka-Râja, (omitting laudations) was the great minister Baichapa-daṇḍanâyaka ; whose son was Maṅgappa-daṇḍâdhipa ; his son, famous as the king of Mâhishmatî, was Baichapa-daṇḍanâyaka ; whose son was Râyaṇṇa-Râja.—at the time when that Râyaṇṇa-Oḍeyar was righteously governing, in the Âraga kingdom, the Hanagavâḍiya-Bhâgada-nâḍ of Ânavêri-nâḍ, and the Holeya-Honnûr-nâḍ,—all the farmers and subjects of those two nâḍs, agreeing among themselves, gave to that Râyaṇṇa-Oḍeyar a śasana of a gift of land as follows :—

(On the date specified), for the *chhatra* and other works of merit which Râyaṇṇa-Oḍeyar established, for the love of .. . . .. Mahêśvara and Lakshmi-Nârâyaṇa, in the presence of all the gods of Kûḍali, which is the southern Vâranâsi, the great Prayâga and the original Harihara at the junction of the Tungâ and Bhadrâ, we have given that Daṇṇâyakapura, free of all taxes. The 155 *honnu* which according to the order of the former rulers (*hiriya-maneyavaru*) was fixed as the revenue of that village of Daṇṇâyakapura, together with the 35 *honnu* which the Nâyakavâḍis formerly received from the produce, as well as all the gardens, store houses, paddy fields, dry fields, *êtas* (or *yâtas*), embankments, channels, irrigated land, forest land, areca trees, cocoanut trees, jack, mango, hog plum, tamarind, plantain, brinjal and other trees, whatever there may be ; with the petty cultivation, greens, straw and sticks, and other produce ; with also the remissions of the former rulers, (such as) forced labour for wood for camps, forced sales or purchases ; also the nâḍ dues, (such as) taxes on artisans, village *gadyâna*, the five kinds of workmen, tax on oil-mills, tax on ? tortoises, stamp on looms, inward and outward transit duties, taxes on marriages and all others, whatsoever they may be ; together with customs dues, food for watchmen, loading of sweepings, Gauḍa's claim ;—all these, within the four boundaries of that Daṇṇâyakapura, have we given. (Here follow the boundaries). And this Daṇṇâyakapura we have formed into a *śrôtriya* and dividing it into 20 shares, have given it to the Brahmans of Kûḍali ; and have further given them 8 *honnu* for the purpose of constructing a tank and planting gardens. And the income from that Daṇṇâyakapura being insufficient, for the rest we have given 7 *varaha* from the customs-dues of Beḷuguḷi, belonging to the god Narasiṃha.

Chanḍi-Dîkshita of Kûḍali and four others (named) the 20 Brahman shareholders of Daṇṇâyakapura will receive the 43 honnu, and the 7 from Beḷuguḷi, both together 50 honnu, and daily feeding 14 Brahmans at the god's chhatra, will carry on from life to life the works of merit without fail.

Râyaṇṇa-Oḍeyar's approval :—srî-Triyambaka.

72

Date 1292 *A.D.*

Praise of S'ambhu. (On the date specified), in the reign of the prauḍha-pratâpa-chakravartti, Hoysaṇa vîra-Nârasiṅga-Dêvarasa ;—a grant for the offerings of the god Râmanâtha.

75

Date ? 1296 *A.D.*

In the reign of . . . . (on the date specified), ... Nâyaka, ... of Sômeya-Nâyaka, the guard of the house of . . . . . . daṇṇâyaka, senior minister of vîra-Nârasiṅga-Dêva's house, when having gône to see some Bengal gram sown, was returning, ... attacking him in the hill, he fought, slew him and fell. On which his elder brother Hari-Dêva set up this *bîragal* for him.

78

Date 1291 *A.D.*

Praise of S'ambhu. (On the date specified), in the kingdom of the pratâpa-chakravartti, Hoysaṇa vîra-Nârasiṃha-Dêvarasa :—by order of the mahâ-manḍalêśvara (with numerous titles). . .. Dêvarasa, the great minister Madaneya-daṇṇâyaka's son, Chikka-Madaneya-daṇṇâyaka, and Madaneya-daṇṇâyaka's son, Annaya-Nâyka,—the sarvvâdhikâri Nârana-Dêva of the customs and others (named) the chief votaries, made, for a perpetual lamp for the god Narasiṃha of Kûḍali, the southern Vâraṇâsi at the junction of the Tuṅgâ and Bhadrâ, a grant from the ? petty tolls of Sûgûr in the Gaṅga-Manḍali kingdom. And Chikka-Madaneya-daṇṇâyaka granted, for the offerings, the inward and outward transit dues of Beḷaguḷi in Magataṅga-nâḍ.

79

Date ? 1154 *A.D.*

śrî-Vidyâ[1]

(Rough Nâgarî characters.)

Praise of S'ambhu. Invocation of the Boar form of Vishnu. Oh supreme guru, enriched by victory, ... without a second,—the guru sandals do I reverence. śrî-Gajapati.[1]

May there be .. ... The śâsana of śrî-S'ankara.

Auspicious and well known in the world is the S'ringêri throne ; where is the auspicious chief Sarasvatî guru, born as a part (or emanation) of S'ankara. Having established a great ruler in Vidyânagara, prosperous is Vidyâraṇya-munîśvara. May Gangâdhara protect you.

Of the earth fifty crore yôjanas in extent—the guru—there are twice seven worlds—by the people—eighteen thousand *ṛishis*, beginning with S'aunaka—S'ankara—prosperous with wide-spread fame—Rudraśakti—who, himself Sarvêśvara, is resplendent—S'ankara be to thee for victory—thus is it said in the first part of the *S'ankara-vijaya.*[2]

[3]Be it well. Entitled to the five great drums ; his life (or soul), of earth water fire air and others the twenty five elements ; abode of the sole Parabrahma and the Ôṅkâra ; skilled [? in travels] over the Mêru, Himâchala, Malaya, ... , Mahêndra, Kanya, Trikûṭa, Vindhya, Sahya, ... Varâha, Bhadrâ, Brahma, Nîlâ, Varuṇa, Kanya, S'ringa, Agastya and other mountains, in the midst of the four oceans surrounding Jambû-dvîpa, created by the other Brahma ; acquainted with the languages of the Ândhra, Drâviḍa, Haiva, Tuḷu, Malaya, Kalara, Kalâmûla, Traigartta, Kuru, Gândhâra, ... Karṇâṭa, Vihvaya, Matra, Lâṭa, Pâṇḍya, Puḷâka, .. . Kuru, Turushka, Simhaḷa, Gauḍa, Kêraḷa,.. Konkaṇa, ... Anga, Karâṭa, Ôḍhra, Pâra, Sindhu and other thousand countries ; accomplished in receiving the respect of kings ; .... âchârya of Bhâratîndra-guru's *sthâna* ; praised by the groups of munis as continuer of the temple rites of Vasishṭha, Viśvâmitra, Kâśyapa, Atri, Dêvala, Nârada and other ancient *ṛishis* ; well acquainted with the 32 great religious *âsanas* ; acquainted with the strength and power of the *svâdhishṭhâna* and other thousand bodily marks ; perfect in *gaṇa-yôga*, *mahâ-yôga* and *brahma-yôga* descended from ancient times ; knowing the proper form of the groups of *s'aktis* of gods and demons, hrî, śrî, the mothers, place, condition, and gifts ; knowing the prohibitions of the *nigama* and *âgama* ; having heard and gone to the end of vêdânta, astrology, logic, arithmetic, music, prosody, lexicography, poetry, drama, rhetoric, orthography, the preservation of bodily health, the protection of religion, palmistry, omens, ? shadows, dancing, singing, indications of the soil, examination of gems, painting, and all acknowledged sciences ; master of entering another's body, of influencing and drawing others to himself, and the 84 branches of learning ;—śrî-Vijaya-śankara-Bhârati-guru, bhaṭṭâchârya, Viśvarûpâchârya, âchârya reverenced by Vaishṇavas ; victorious over the Râmânuja doctrine, over Bhagavad-ârâdhya, Nîlakanṭh-ârâdhya, Vajranakharadêv-ârâdhya, ... Samant-ârâdhya, accepted by those of other faiths, over Maṇḍaṇamiśra, guru of Sarasvatî the partner of Brahma, resident of Kâśi, and over the arguments of Sarasvatî, proficient in all knowledge ;—*S'ankara-Bhâratîndra,* wandering at will by his own authority ; refuting with their doubts the opinions of opponent speakers ; worshipper at the Rudrâlaya and other 68 S'iva-kshêtras, 68 Vishṇu-kshêtras, 56 S'aktis, 21 Gaṇapati-sthânas, 12 Âdityas, 64 chief Yogini-sthalas, 32 Bhairavas, of the feet of Êkâmśa-Rudra, Kôṭi-Râmêśa, Lakshmaṇêśa, Rudrapâda, Vishṇupâda, Harihara, Hiraṇya-garbha, and the goddess of Learning ; acquainted with the original pure and the mixed S'aivâchâra ; promoter of the religion of *vibhûti* (ashes) and *rudrâksha* (rosary) ; devoted to the Rudra practices ;

[1] This may perhaps be meant for a signature.

[2] These seem to be quotations, only a word or two being given from each, to be filled up. They have not been found in the copies of the *S'ankara-vijaya* available to us.

[3] It is very difficult to make any connected sense or translation out of this inscription.

having the symbols of the red ochre cloth, the rod and the gourd dish ; reverenced by the resident âchâryas of the S'rî-sthâna and of a thousand maṭhas ; his sandals worshipped in all countries ; able in protecting Yâdava Sringavarya, who begged for food and water ; supporter of Kâdamba-Râya ; . . . . . . of Dêva-Râja :—

With the twofold witness of the world-protector Hari, united with the Varâha (or Boar), and the *nâga* seal,—Âraga 1, Chandraguptâratî 1,—(these) Purandara-Râya descendant of the Kâdamba-vamśa, united to (*i. e.* ? made over to) the sandals worshipped by kings (*i. e.* to the guru), as suitable for his own enjoyment, (on the date specified). (Here follow details of a number of other grants, of land and dues).[1]

(The grant is repeated). At the feet of (with a further long list of titles) Vidyâśankara-Bhâratî and his guru successors,—Purandara-Râya, ornament of the Kâdamba-kula of the Sôma (or Lunar) race, ...

Usual final verses and certain benedictions.

(*Round the margin*). The grant (specified) formerly made by ? Âditya-Sindhu, has been confirmed by the hand of Harihara. Fame and wealth be to him.

(? Signature) Srî-guru-Vidyâśankara-Sarasvatî.

80[2]

Date ? 1235 *A.D.*

(*Rough Nâgarî characters.*)

Seal,—(*obverse*) a Boar : (*reverse*) śrî-Vidyâśankara.

Srîṃ klîṃ sauḥ do I first remember. Harihara and Varâha are witness.

Tripurasundarî, mistress of the S'rîchakra, and Bhâratî do I reverence. Here follow quotations (as in No 79 above, only two or three words of each being given) said to be from the *S'aivâgama*, *Dêvî-rahasya* of the *S'ankara-vijaya*, and the *nigama*.

Be it well. To (with numerous epithets, among which are) chief of the disciples in succession of . . . . -bhaṭṭâraka, Gauḍa, Gôvinda, and S'ankara ; worshipper of the feet of Sarasvatî established by Maṇḍanamiśra, resident of Kâśi ;—the guru Vijayaśankara-Bhâratî, of the S'rîvidyârâdhaka-sampradâya, S'rîvidyârâdhaka of whom at the time when the golden rain descended the Yâdava-Nârâyaṇa Bhujabala-chakravarti was the great friend ;—was given, in the middle of the Sahyâdri country, situated to the south of the great Himavad mountains,—when the mahârâ [ja] pratâ[pa] Kadamba-Râya was in the Âraga-kampaṇa, protecting Sâmantadurga and Banavase in peace[3] ; in the twentieth Manmatha (year) of the S'âli era,[4] &c.—the S'ringapuri and other great agrahâras, described (as specified) in the *S'ankara-vijaya.*

S'ringapura, Vidyâraṇyapura and Padmanârâyaṇapura,—each containing 360 shares for Brahmans (with various praises) of the Kaśyapa, Gautama, Bharadvâja, Vasisṭha, Kauśika, Viśvâmitra, Kaundinya, Jamadagni, Jâbâli, Atri and others 112 gôtras,—were given with pouring of water to Vidyâraṇya.

Then follows a further grant of a great number of villages (named) forming an estate yielding 12000 *nishka.* Then follows a list of the insignia and symbols belonging to the guru Vidyâśankara-

[1] In one place occurs the phrase *Purandara-bhâryâ-vahâmâ* : whether the last word is meant for Purandara's wife's name it is impossible to make out.

[2] This inscription is a similar one to No. 79 above, and equally difficult to make any connected sense or translation from.

[3] Such seems to be the meaning.

[4] The date is given in a very peculiar manner.

Bhâratî-svâmi, and a list of countries from south to north of Jambû-dvîpa, in which, as stated in the *S'ankara-vijaya*, between Sêtu and Hima the S'ankarârya-guru is worshipped by 2032 great Brahmans.

Sarasvatî-Bhâratîndra travelled to the holy bathing places, hermitages, forests, mountain chains, and oceans, all over the world. Usual final verses.

(? Signed) śrî-Kadamba S'rî.

81

Date 1668 *A.D.*

Praise of S'ambhu. (On the date specified), to (with usual ascetic titles) Narasimha-Bhâratî-svâmi, consecrated by the lotus hands of Vidyâraṇya-Bhâratî-svâmi of the *sampradâya* of Âmmâji-svâmi of the Kûḍaḷi-maṭha—was given, by (with usual Keladi titles) Sômaśêkhara-Nâyak, son of S'ivappa-Nâyak, grandson of Sidapa-Nâyak, great-grandson of S'ankaṇṇa-Nâyak, born in the line of Keḷadi-Sadâśiva-Râya-Nâyak,—a grant as follows :—

Whereas formerly Hiri-Venkaṭapa-Nâyak granted to Âmmâji-svâmi for the Kûḍali-maṭha the Kerehaḷḷi and Gâvaṭûr villages,—and these having afterwards become ruined, were in the year Plavanga, &c, rebuilt and again granted (with details as specified) ;—Now you having established in our name the agrahâra of Sômaśêkharapura, and presented a list of the Brahmans belonging to it (here follows the list), we make over land of the value of 260 varaha 1 haṇa for the agrahâra, the temple, the *dharma-satra* of the Kûḍaḷi-maṭha and the Kâśi-dharma, with all rights pertaining (as usual). Usual final verses.

(Signed) śrî-Sadâśiva.

82

Date 1683 *A.D.*

May it be fortunate. Praise of S'ambhu.

(On the date specified), we (with usual ascetic titles) S'ankara-Bhâratî-svâmi, consecrated by the lotus hands of Narasimha-Bhâratî-svâmi, of the *sampradâya* of Âmmâji-svâmi of S'ṛingêri,—make a grant as follows, to provide for the services (specified) of the god Chandramaulîśvara, set up in the stone temple which Sabugisa-Krishnapa has erected in Tûdâvi, within the estate of our maṭha :—Whereas formerly in Kanasinakaṭe, belonging to Ânavêri in the Honnûr-śîme, which was an endowment of our maṭha, certain land yielding altogether 22 varaha (as specified) was granted ;—the remainder of the land we now grant in the month Ashâḍha, &c, at the time of the sun's eclipse, with all rights pertaining thereto (as usual) Usual final verses.

(Signed, in Nâgarî)—śrî-Vidyâśankara.

83

Date 1587 *A.D.*

Obeisance to Vênkaṭêśa. I take refuge at that pair of objects[1] to be worshipped by the gods, by the merit of whose touch the stone became the gem a woman. I take refuge with that Vishvaksêna, whose retinue, the Elephant-faced (Gaṇêśa) and a hundred more, remove the impediments of worshippers. May the right tusk of the Boar, the sportive form of Hari, protect you ; uplifted on which the Earth rested as a canopy, with Hêmâdri as its pinnacle. May that bright one be for fortune, the disperser of darkness, who though an elephant (*gaja*) was not-elephant (*Agajâ*) born, the delight of the five-faced (S'iva).

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[1] Rama's feet, the contact of which released Gautama's wife Ahalyâ, as foretold, from the curse which had doomed her to become a stone.

Victorious is the luminary (Chandra, the Moon), which sprang from the milk ocean,—the left eye of Hari, the support of the *chakôras*, and nourisher of the gods. His grandson was Budha's son Purûrava; whose (son) was Âyu; his son Nahusha; from whom was born Yayâti; from him Puru. In his race was born the king Bharata; in his line S'antanu; fourth from him was Vijaya; from whom was born Abhimanyu; from him Parîkshit. Nanda was the eighth from him; ninth from which king was the king Chalikka; seventh from whom, glorious as S'rîpati, was Narêndra with the fore-name Râja; from him king Bijjalêndra was the tenth; vîra-Hemmâḷi-Râya was third from him, the lord of Mâyâpuri, who prostrated himself before Murâri.

Fourth from him was Tâta-Pinnama, at sight of whom the groups of his enemies trembled; from whom was born, the capturer from the enemy of seven forts in one day, the king Sôma-Dêva; his brave son was Râghava-Dêva; from whom was king Pinnama, the lord of Araviṭi-nagarî; whose son was the king Bukka, who firmly established the kingdom of Sâḷuva-Nṛisimha.

(Omitting laudations) king Bukka married Ballâmbikâ; and that Ballamâ bore to her lord Bukka a son Râma-Râja. Though it had 70000 horse and an army of foot, he conquered in battle, did he not? the Âdavani hill-fort, and put to flight Kâsapp-uḍaya, who vied with Indra in power. The lofty Kandanavâḷi-durga, he conquered by the great might of his arm, so that his prosperity was proclaimed aloud; and the water from the feet of Hari established there, he drank—owing to his faith—as if nectar, in spite of the poison his kinsmen had put into it.

The king Râma-Râja's wife was Lakkâmbikâ; and their son was S'rîranga-Râja. His wife was Tirumalâmbikâ, who bore in succession the sons Râma-Râja, Tirumala-Râya and king Vênkaṭâdri. Râma-Râja, having destroyed all his enemies, ruled the circle of the world; and Vênkaṭâdri was to him as Lakshmaṇa to Râma.

Among the three sons of S'rîranga, Tirumala-mahârâya, having conquered all his enemies, was anointed to the throne and ruled the whole world. In Kânchî, S'rîranga, S'êshâchala, Kanakasabha, Ahôbalâdri, and other places, again and again did he bestow gifts in temples and bathing places, of gold, *tulâ-purusha* and others, besides subordinate gifts.

After him, his son S'rîranga-Râya, born from Vêgalâmbâ, was celebrated. Established in Uddagiri, he conquered Koṇḍavîḍu, Vinikoṇḍa-pura and other fortresses, and with the *makara* and other insignia took up his residence in Penugoṇḍa-puri, a jewel to the circle of the world. When in accordance with the rules he was anointed to the throne by chief Brahmans, he distributed gifts on every side. Thus, having subdued all his enemies, he was protecting the whole world, when S'rîranga-Râya attained to the feet of Murâri.

Then his younger brother Vênkaṭapati-Dêva-Râya, born from Vêgalâmbâ, the son of Tirumala-Dêva-Râya, established in Suragiri on the throne of the empire, ruled the earth in justice, having been anointed to the throne by Tâtayâryya, the guru of his own gôtra, and other chief Brahmans; immediately on which he subdued the Yavanas, and thus ruled the earth. Vênkaṭâmbâ, Râghavâmbâ, Ped-Ôbamâmba and Pin-Ôbamâmba were his wives. His troops of horse and elephants, with his weapons and umbrellas, being seized in battle by the brave soldiers of this powerful king,—the son of Maluk-Ibhurâmu (Malik Ibrâhim) went to his house in despair, and well beaten (*maha mardda*) exemplified his name Mahamadda-S'âhu [Muhammad-Shâh]. When he bore the world on his shoulder like an epaulette, the lord of the serpent world and the mountain chains, being relieved of their burden, resorted to Vṛishaśaila [Tirupati] and served [the god] Vênkaṭâdhîśvara.

When, (with various epithets), born in the Âtrêya-gôtra, daily praised with folded hands by a crowd of admirers with shouts of Victory! Long life!—served as doorkeepers by the Kâmbhôja, Bhôja,

Kâḷinga, Karahâṭa and other kings ; holding by his own authority the throne of Karṇâṭa ; having destroyed all his enemies from Sêtu even to Himâdri,—the great Vênkaṭapati-Dêva-Râya was ruling the whole world :—(on the date specified), in the presence of the feet of Vênkaṭêśa, he made, to Malla-Jyôsya, of the Rathîtara-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ, son of Mat-sômayâji, and grandson of Honnêndra of Harhe,—a grant of the two villages, Kalidêvapura belonging to Mâlnûr-sthala in the great Penugoṇḍa kingdom, and Vandaṇûr, (with all usual details), both of them otherwise named Vênkaṭa-mahârâya-samudra.

The śâsana was composed by Kṛishṇa-kavi Kâmakôṭi, grandson of Sabhâpati ; and engraved by Vîraṇâchârya, son of Gaṇapaya.

(Signed, in Kannaḍa,) śrî-Vênkaṭêśa.

84

Date 1527 *A.D.*

Corresponds with No. 1 above, down to line 58.

(On the date specified), in the presence of Viṭhalêśvara on the bank of the Tungabhadrâ, Kṛishṇa-Râya-mahârâya made, to the parama-hamsa parivrâja-mahâtma, who had seen the farthest point of grammar and logic, the chief establisher of the Vaishṇavâgama-siddhânta, in interpreting the vêdas and śâstras a Brihaspati, his feet illuminated by the jewels in the crowns of great kings, without pride an expounder of the way of righteousness, belonging to the Kûḍali Ârya-maṭha, his body untouched by sin, disciple of Raghupati-yatîndra,—Nârâyaṇa-yatîndra, a grant of 5 villages (named), in the Âraga-vênṭhe, (with all the usual details).

Celestial witnesses ;—Sun and moon, wind fire and sky, earth and water, heart and Yama, day and night, morning and evening,—these know the deeds of a man. Usual final verses.

Revenue (*rêkhâ*) of the villages (specified). Total 210.

(Signed, in Kannaḍa,) śrî-Virupâksha.

85

Date 1527 *A.D.*

Corresponds throughout with No. 84 above, except in the donees and the villages granted.

Kṛishṇa-Râya-mahârâya made, to the parama-hamsa parivrâja-mahâtma, who had seen to the farthest point of grammar and logic, his intelligence sporting like a peacock among the six systems of philosophy, chief establisher of the Vaishṇavâgama-siddhânta, in interpreting the vêdas and âgamas a Brihaspati, his feet illuminated by the jewels in the crowns of great kings, without pride expounding the path of righteousness, S'ésha in human form, having subdued the internal enemies, his hair standing on end with ecstasy at the worship of Purâṇa-purusha (Vishṇu), a sun to the lotus the Madhvâchârya creed, disciple of Brahmaṇya-tîrtha, pure in body as Brahma,—Vyâsatîrtha-yatîndra, a grant of Gaurâpura, belonging to Hânugal-sîme in the Bankâpura-vênṭhe, (with all usual details). And he, forming it into 30 shares, distributed them to the god Râma of the maṭha and other gods, and to Brahmans (as specified). The details of the village are repeated in Kannaḍa.

The śâsana was composed by Sabhâpati, and engraved by the carpenter Viraṇâchârya, son of Mallanâtha. Usual final verses.

Shares given to the manager and two other Brahmans.

(Signed, in Kannaḍa,) śrî-Virupaksha

86[1]

Date ? about 1750 *A.D.*

(*Sanskrit and Mahratti.—Seal, a peacock*).

Praise of S'ambhu.

When, the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, boon lord of Ayôdhyâ-pura, born in the Solar race (*Sûrya-kula*), having a flag bearing the crest of a golden peacock, purified by the burden of the *êkâdasi* (or eleventh day) fast, Vaishnava emperor, a spear for the heads of hostile kings, a pure Gângêya, the powerful lord of Lanka, a brother to the wives of others, a cage of adamant to refugees,—adorned with these and other names and royal titles, son of the emperor Rukumânga, who was the son of the emperor Hêma,—the emperor Dhammânga was in Ayôdhyâ-purî, ruling the kingdom in peace and wisdom :—in the year Ânanda, when making a victorious tour in the South,—(no more can be understood of what follows than that a grant of land was made). Usual final verses.

87

Date about 1245 *A.D.*

(The inscription is very much effaced). Praise of S'ambhu.

The first part relates to the Hoysalas, but apparently attributes to Vishnuvarddhana all the Ganga titles,(Satyavâkya Konguḷivarmma &c.), and represents him as descended in the line of Rakkasa-Ganga, Bhujabala-Ganga, Vîra-Ganga, and Nanniya-Ganga. Then follow references to Nârasimha and Ballâḷa.

When, (with usual titles), vîra-Sômêśvara-Dêvarasa was in Kaṇṇanûr, ruling the kingdom [in peace and wisdom] :—A dweller at his lotus feet, ...

88

Date 1203 *A.D.*

Praise of S'ambhu. When (with usual titles) Poysaṇa vîra-Ballâḷa-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—A dweller at his lotus feet, the great minister Hiriyapaḍiya . . . . ,whose descent was as follows ;—Mârasingha-vibhu's wife was Lokkiyakka or Lokkâmbike ; their sons were Malli-dêva and ? Mâri-Seṭṭi. To Mâri-Seṭṭi and . . . . were born Mâraya, Kenchave and Chikatamma. Praise of Mâra, doorkeeper to vîra-Ballâḷa. He, in the name of his younger brother Chikkatamma, erected a temple, and made a grant (specified) for the service, offerings, food of ascetics and repairs of the temple. And all the people and farmers of ? Ganganaâḍ made grants (specified) for the god Chikkêśvara from the customs-dues.

(On the date specified), Sâvanta-Mârayya, washing the feet of Mallikârjuna-paṇḍita, disciple of Sûryyâbharaṇa-dêva, âchâryya of Tripurântaka at the eastern gate of S'rîparvvata,—made over to him the Chikkêśvara temple. And of the 100 bullocks granted to the temple, 20 were allowed to the paṭṭaṇa-svâmi Gôyi-Seṭṭi. Usual final verses.

89

Date 1111 *A.D.*

Praise of the Jina śâsana.

When (with usual titles) Châlukya Tribhuvanamalla's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—Here follow particulars of the Hoysalas, very much effaced. Praise of Kêtavve, lay disciple of Munichandra-siddhânta-dêva, disciple of Kanakanandi-traividya-dêva, (? descended from) S'ubhachandra-dêva.

[1] The inscription is in perfectly preserved Nâgarî characters, and in a curious mixture of Sanskrit and Mahratti, engraved on copper plates said to have been discovered about 50 or 60 years ago when digging in the ground.

Biṭṭi-Dêva, Bhujabala-Ganga-Permmâḍi, Bamma-Gâuṇḍa (? and) the nâḷ-prabhu, in the 35th year of the Châḷukya-Vikrama-kâla, the year Vikruta, &c., made a grant of land (specified), with six houses, and one oil-mill. Usual final verses. Composed by Kanakanandi-traividya-dêva's lay disciple, the sênabôva Bôga-dêva.

96

Date about 915 *A.D.*

Celebrated in all the world, known for policy and modesty, of character as pure as the sky, of good conduct, to bad warriors the terrifying sound of the war drum, lord of Nandagiri, born in the Ganga-vamśa, a vision of excellence, by nature Kandarppa, beloved by all,—was Bûtuga.

When Ereyappa-Permmâḍi had assumed the crown;—and Butuga was governing the Maṇḍali-nâḍ,—to his queen Chikkabbe he granted a tank behind the *badari* (tree) north of the northern Gannikeṟe, for the god. While Biḷḷara Pôcharasa was governing, he granted this śâsana for S'iva.

97

Date 1113 *A.D.*

Having the honourable supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châḷukyas, Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, adorned with all wealth and virtue, his fame proclaimed throughout the ocean-girdled earth, of a form like Cupid, a full garland to the round breasts of the goddess of Victory, a tree of plenty in granting desires, studying and understanding the sciences and âgamas,—was Gangarasa, charming in the world. His further praises, styling him *jayad-uttaranga.* Thus celebrated, Nîtivâkya Konguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kuvaḷâḷa-pura, lord of Nandagiri, endowed with all good qualities, having the crest of a lusty elephant, fulfiller of the mind's desires of the learned, obtainer of a boon from the goddess Padmâvatî, scented like musk, moon to the waterlily-pond the Ganga-kula, Indra to the mountain the maṇḍalikas, elephant to the lotus-pond the hostile maṇḍalikas, punisher of the evil,—with these names and all other titles, the mahâ-maṇḍalêśvara Tribhuvanamalla Bhujabala-Ganga-Permmâḍi-Dêva's crowned queen,.. .. ? for her younger brother Paṭṭiga-Dêva, assumed the crown to Gangavâḍi, who is equal to her ? She was superior to all queens and all kings.

To them were born, ornaments of the Ganga-kula, Ganga-nṛipa, Mârasinga-nṛipa, Goggi-nṛipa, and Kaliyanga-nṛipa, the best of sons. Sons of the lord of Kôḷâla-pura, having the crest of a lusty elephant, elephants to the lotus-pond the hostile kings, they all shone as great warriors.

When that celebrated Ganga-Permmâḍi-Dêva, Ganga-mahâdêvi, and their family of sons, were in the Maṇḍali Thousand, in the residence of Edehaḷḷi, ruling the kingdom in peace and wisdom :—that mahâ-maṇḍalêsvara's other half was Bâchala-Dêvî, (her praises). The way in which she captivated her husband was like a play (*nâṭaka*), and he gave her the title of *pâtra-jaga-daḷe.*

When (with numerous epithets) Bâchala-Dêvî was happy in Bannikeṟe, confirmed in its enjoyment to the third generation ; her mother was the chamberlain's wife ...., and her senior elder brother was Bâhubali ; with whom taking counsel, she erected in Bannikeṟe a beautiful Jina temple.

Among the sanghas the best is the śrî-Mûla-sangha ; and in it the Dêsiga-gaṇa is the chief ; of which . . . . Bâchala-Dêvî was a lay disciple. And for that Dêsiga-gaṇa she made the chaityâlaya, an ornament to the Maṇḍali Thousand. In the ocean-girdled world celebrated is the Gaṅgavâḍi-nâḍ ; in it celebrated is the Maṇḍali-nâḍ, to which as the face Bannekeṟe was its nose : may Pârśvanâtha its lord grant every blessing to Bâchala-Dêvî. For that god, in the 37th Châḷukya Vikrama year, the year Nandana, &c., Bhujabala-Gaṅga-Permmâḍi-Dêva, Gaṅga-mahâdêvî, perggaḍe-Bâchala-Dêvî, and the princes Gaṅgarasa, Mârasiṅga-Dêva, Goggi-Dêva, Kaliyaṅga-Dêva, and all the ministers, in the presence of the nâḍ-prabhus, made a grant, free of all imposts, of Bûdangeṟe in the Maṇḍali Thousand, certain lands in Bannikeṟe, a garden, two oil-mills, and certain customs-dues in both those towns. Benedictions and imprecations. Grant to the stone mason Kâlôja (?for engraving the grant), and for the dancing girls. Praise of Subhachandra-dêva-munipa, son of Maladhâri-dêva-yamina of the Dêsiga-gaṇa.

The Lokkiguṇḍi prabhu Eṟakaṇṇa granted for the decorations of the god 1½ Lokki gadyâṇa, to increase by interest, and some land.

98

Date 1738 *A.D.*

(On the date specified) Keḷadi Sômaśêkhara-Nâyaka granted to Raghurâja-tîrtha-svâmi of the Kûḍali stone maṭha, in exchange for Chennagoṇḍana-koppal in the Gâjanûr-sîme, Sâvagoṇḍanahaḷḷi in Yeḍatore Haramagaṭa, as an offering to S'iva.

99

Date 1127 *A.D.*

Praise of S'ambhu. When (with usual Châḷukya titles), Bhûlôkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, Satyavâkya Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, (and other titles as in No. 97 above), with these and all other titles,—was Bhûlôkamalla Vîra-Gaṅga-Permmâḍi-Dêva, long may he live.

When (with numerous epithets) the Jina worshipper, the mahâ-vaḍḍa-vyavahâri Siddhige-Seṭṭi's and Vîra-Gaṅgarasa's friendship was permanently continuing ;—And Vîra-Gaṅgarasa having built a fort at Kannakâpura in Maṇḍali-nâḍ in the Gaṅgavâḍi Ninety-six Thousand, confirmed to the third generation, was ruling the kingdom in peace and wisdom ;—

Siddhige-Seṭṭi's special patron Ankamayya-Nâyaka and Bhâskara-Seṭṭi had a well dug in front of the Mûlasthâna temple to the east of that fort, and for the well, on the application of the several parties, Gaṅgarasa and Rudramayya, the Oḍeya of Bannikeṟe, in the 57th Châḷukya Vikrama year, the year Plavanga, &c., at the time of the moon's eclipse, made a grant of land (specified). Usual final verses.

102

Date 1215 *A.D.*

(The first part is effaced). When, (with usual titles), vîra-Ballâḷa-Dêva was ruling the kingdom in peace and wisdom :—(on the date specified) Ballâḷa-Dêva's crown groom, Ayibeya-sâhaṇi, through his sons-in-law (named), repaired the temple of Mallikârjuna ; and Baḍa-Seṭṭi and all the people of Motta made for it a grant of land.

103

Date 1211 *A.D.*

Certain Seṭṭis (named) made a grant to .. yanandi-bhaṭṭâraka-dêva, (on the date specified), when Hoysaṇa vîra-Ballâḷa-Dêva was ruling the kingdom of the world. Praise of the Jina śâsana. Usual final verses.

107[1]

Date ? 1576 *A.D.*

Obeisance to Gaṇâdhipati. Praise of S'rîjaya (substituted for S'ambhu).

(On the date specified), when Hire-Hanumappa-Nâyaka's son Rangappa-Nâyaka was protecting the *gaḍi*,—and Mayagoṇḍa-Gauḍa managing the Kodamagi *gaḍi*,—He came to their house and demanded their security. On which Mayagoṇḍa-Gauḍa gave Timmappa as security, and Kariyanna, gauḍa of Hoḷe-Honnûr, gave Mallappa as security. And asking permission, Mayagoṇḍa-Gauḍa requested a *haṇḍege*,[2] and giving a feast (as specified) to Brahmans and gauḍas, performing worship and carrying the god Hanumanta of Ânuvêri in procession behind an elephant, they set out with the *haṇḍege*,[2] when the Nâḍiga Yankappa, prostrating himself, made petition and fixed the banyan tree as the boundary, setting up a stone. And to Mayagoṇḍa-Gauḍa was given land (specified). Imprecations. Witnesses.

Composed by syânabhôga Yankaṇṇa.

108[1]

Date ? 1558 *A.D.*

Similar in character to No. 107 above.

Hiri-Venkaṭapa-Nâyaka of Anivêri .... Hire Rangappa-Nâyaka made a grant of Tammasamudra to the queen and to Hiri-Yankaṭapa-Nâyaka; and on their asking for the land he granted it. And they established a village named Nâgasamudra. And approving of that, Mallapa-Gauḍa made a grant to his daughter. Witnesses. Composed by Bhaṭa Nârapa.

114

Date ? 950 *A.D.*

Praise of the Jina śâsana .... erected Jina temples in Poḷalu and Kumbaśike, to continue as long as Pombuchcha; setting up Lokkiyabbe in the Jina temple. And [with the permission of] Jinadatta-Râya, the ruler Bommarasa and various Gauḍas (named),—(on the date specified), certain Seṭṭis made an annual grant for it. Imprecation.

Jinadatta-Râya, who granted Kumbase-pura for the anointing of Jina, was born in the Kanaka-kula, of the line of the Kalase kings. He also gave certain land.

116

Date 1173 *A.D.*

Praise of S'ambhu. Imprecation.

When, entitled to the five big drums, mahâ-maṇḍaḷêsvara, lord of the northern Madhurâ, boon lord of Paṭṭi-Pombuchcha-pura, receiver of a boon from the goddess Padmâvatî, the S'ântara sun,

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[1] The composition is very corrupt and the translation conjectural.

[2] Apparently an unburnt clay pot, carried round boundaries. If any mistake is made in tracing the boundary the pot breaks.

praised by all people, omniscient in policy, a master at games with the ball, to women Manôja, to horses Vatsa-râja, bee at the lotus feet of Jina, to mandalikas a *bhêrunda*, the sole donor in the world,—with these and all other titles, the mahâ-mandalêśvara, Vîra-Sântara-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Dwelling at his lotus feet, were the great minister Kumâra-Ereyama; adorned with all good qualities, the patta-sâhani Bammayya; and, born to Masana-Gâvunda of .. miyahalli and to Kâlabbe-Gâvunditi, Sântana-Gâvunda. All these made, for the god Brahmêśvara, a grant of land (on the date specified). Details of the land. Usual final verses.

Patta-sâni Bammayya, Masena-Gâvunda and his son Sântara-Gâvunda made a further grant, washing the feet of Maleya-Jîya.

118

Date ? 1188 *A.D.*

When [? vîra-Ballâla-] Dêva was ruling the kingdom in peace and wisdom :—.. .. -Gauda of Siriûr, a hamlet of the immemorial agrahâra Kansaûr, fought for the cows that were harried, and attained to the world of gods (on the date specified).

128

Date 1718 *A.D.*

(On the date specified) Keladi Sômaśêkhara-Nâyaka wrote and despatched to Râyappa an order as follows:—the herdsman Gaulôji of Honnâli fort, when a tiger had been committing ravages (*râûda*) for many days in the Balaûr pass of the Honnâli-śîme, cut down that tiger and died. His sons Kânôja and Masanôja having applied for an *umbali*,—as recommended by our son-in-law . . . . . , we grant them rice land in Hâranahalli as an *umbali*.

Hubali's 1. Shikarpur 1–28 2. Belandur 29–63 3. Udagani 65–86 4 Talagunda 87–282, 322–? 5 Mugalagere 283–321 (= Hosur)

SHIKÂRPUR TALUQ.

1

Date ? 1446 *A.D.*

[In the reign of] Mallikârjuna-Dêva,—Mâdi-Gavuḍa, son of Nâga-Gauḍa, son of Tâṛi-Gavuḍa, fighting with wrestlers (*palivân=pailavân*), went to the world of gods. His younger brother Channappa put up this *bîra-kallu* for him.

2

Date ? 1446 *A.D.*

At the time when Mâdi-Gavuḍa fighting with wrestlers, went to *svarga*, laying an ambush for those who fought with her father, Hariyakka ...... and went to the world of gods. Her junior uncle Chenna put up this *bîragal.*

5

Date 1061 *A.D.*

When, (with the usual Châḷukya titles), Trailokyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (and other epithets),—with these and all other titles, ... verggaḍe-daṇḍa-nâyaka, ... —(with various epithets, including) Nâki's lusty elephant,—with these and all other titles, the daṇḍanâyaka Kêsi-Râja, and, shining with all good qualities, the perggaḍe Ayvamayya, (on the date specified), made a grant for some god. Usual final verses.

6

Date about 1060 *A.D.*

In the same reign as No 5 above, ?a grant by Nani-veggaḍe, ?governing Banavâsi.

8

Date ? about 1080 *A.D.*

Praise of the Jina śâsana, a cause of joy to the lotus pond the righteous, of the highest virtue, extending a hand to pull out those who are sunk in the ocean of family cares. Praise of .... who erected a Jinâlaya to Âdi Brahma.

When, (with usual Châḷukya titles), Tribuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—And, Tribhuvanamalla ...... was ruling Banavâse,—Biṇeya Bammi-Seṭṭi built and endowed a Jinâlaya, and erected a *satra* for the thousand Brahmans of the ...... agrahâra. (Much of the inscription is effaced).

9

Date 1021 *A.D.*

When the favourite of earth and fortune, Jayaśiṅgha-Dêva's kingdom was extending on all sides :—And, entitled to the five big drums, mahâ-maṇḍalêśvara, receiver of the boon of a title

from Châvuṇḍa,—Kundaka-Râja was governing the Banavase Twelve Thousand and the Eighteen agrahâras, in peace and wisdom;—(on the date specified) on the death of Lôkayya, Bîyya Kêtayya set up this stone, that his merit might continue as long as sun moon and stars. Composed by Pega; engraved by Paduyya.

10

Date ? *about* 640 *A.D.*

In the immemorial agrahâra .... king Polekêsi's ....made the temple.

11

Date 1063 *A.D.*

When, (with usual Châḷukya titles), Trailokyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—And, a dweller at his lotus feet, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, receiver of a boon from Mahâ-Lakshmî, exalted sporting nâyakâchâryya,—with these and all other titles, the mahâ-maṇḍalêśvara Châmuṇḍa-Nâyaka was acting as king over the whole of the [Banavase] Twelve Thousand, in peace and wisdom:—And, bearing the burden of the whole kingdom, famous for his skill in government, council and effort, Sôvanâthaiya was governing.. .. (on the date specified) a grant of the *vaḍḍarâvuḷa* and *perjjunka* (or principal customs dues) was made for the god ...... of the .... agrahâra.

Kâva's quick writing.

The *asagas* (or washermen, named) and all the *kottaḷis* uniting, will give 1 *paṇa* a family to provide lamp oil and sandal for (the god) Vinâyaka.

12

Date ? 1192 *A.D.*[1]

(Nandi Nâgarî characters)

Obeisance to Gaṇêśa.[2] Victorious is the Boar, the manifested form of Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka, boon lord of Hastinâpura, to riders Bhagadatta, bestower of widowhood on the wives of hostile kings, sun to the lotus the Pâṇḍava-kula, single-handed hero, firm in the battle field, disperser of Aśvapati-Raya, destroyer of Gajapati-Râya, smiter on the head of Narapati-Râya, tanner of the deer the feudatories, terrifier of the four quarters of Konkaṇa, *chachcha-puṭa-châcha-puṭa*, player on the pure *sâranga* and the Brahma *vîna*, which issued from the lotus mouth of Iśvara, skilled in the science of music, learned in many sciences, skilled in the science of the Koranṭaka Vyâḷi Nâgârjuna and other incantations, his lotus feet reverenced by crowds, a fire of the last day in daily destroying the race of hostile kings, a son to the wives of others, having a flag with the crest of a golden boar, adorned with the glory of all dynasties, born in the Sôma-vaṁśa (or Lunar race), son of the emperor Parikshit,—the emperor Janamêjaya was in Hastinâpura, in peace and wisdom:—On the occasion of his leaving his kingdom and coming to the South on an expedition of victory, in the presence of the god Harihara, at the junction of the Tungabhadrâ and the Haridrâ,—in (? the year) reckoned as *ka-ṭa-ka-m* (1115), the third day of the dark fortnight of the month Chaitra, Monday, under the constellation Viśâkha, at the *sankrânti* and *vyatîpâta*,—performing the serpent sacrifice (*sarpa-yâga*),—to the Brahmans of the immemorial

[1] The *professed* date is 3102 B. C ! See No. 45. below

[2] Perhaps not in the original.

agrahâra Bêgûr, situated in the Badagana Yedanâd Seventy, of the Banavase Twelve Thousand,—(namely) Sômêśvara-pattavardhana of the Kannada-śâkha and S'rîvatsa-gôtra ; Mâdhava-pattavardhana of the Kannada-śâkha and Vasishta-gôtra ; Nârâyana-pattavardhana of the Kannada-śâkha and Gautama-gôtra ; Vishnu-dîkshita of the Kannada-śâkha and Viśvâmitra-gôtra ;—these four being the chief ;—to one thousand three hundred Brahmans, at the moment of beginning the *sarpa-yâga*, before the blessing, the emperor being pleased, presented five-fold gifts,—umbrella, palanquin, throne with guards, the token of a coin, a section pole,—and, together with the eight rights of full possession, receiving obeisance from all, the village of Bêgûr, on the east bank of the Kumadvatî river, with, attached to it, Gôkarnapali, Basavâpura, Aiśvaryapura, Naluvâgilu, two Mugalikeres, Kêtatti, Koppa, Champakâ-tîrtha, Kenchâpura, Dhûpâpura,—these twelve villages. Here follow details of the boundaries. Usual final verses.

13

Date 1098 *A.D.*

Obeisance to that Boar which in sport lifted up the Earth, in the middle of whose hoof Mêru rings out.

When, (with usual Châlukya titles) Tribhuvanamalla-Dêva was in Kalyâna, ruling the kingdom in peace and wisdom :—

By order of the dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachanda-dandanâyaka, Anantapâla,—the manager of the *vadda-râvula-sunka* (or customs) of the Banavâsi Twelve Thousand, the dandanâyaka Mâdi-Râja, in the 22nd Châlukya-Vikrama year, &c., remitted for the god Vishnu of Mârasinga's Bêgûr agrahara the *vadda-râvula-sunka* on three lakhs of areca nut, and from the *kirukula-sunka* which belonged to him, the *dasavanda* (? ten per cent) of the *bilkode* on the load of (betel) leaves, and the *vîsa* (one-sixteenth) on money ? changed.

And at the same time,....... heggade-dandanâyaka, by order of Mahâdêva-bhatta, remitted the *pannâya-sunka*, and Vittarasa remitted the *pannâya-sunka* of the village.

And at the same time, by order of ...... ryya and the other accountants of the Twelve Thousand, ... remitted ...... in the *perjjunka* (or heavy customs) of the various villages ; and the ...... of the .... on betel leaves and grain. Usual final verses.

14

Date 1089 *A.D.*

To the form of pure wisdom, whose eyes are the three vêdas, for the sake of prosperity, obeisance,—the bearer of the crescent moon.

When (with usual Châlukya titles) Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—possessed of all good qualities, Chattagôsi, son of Kâla-Gâmunda of Amba, worshipping the feet of—characterized by self-control, subjection, repetition of the vêdas, meditation, abstraction, silence, propriety, prayer, religious vows, and so forth ; skilled in the Mîmâmsaka, Lôkâyata, Bauddha, Sânkhya, Vaiśêshika and other *śâstras* and *âgamas* ; performers of the *agnishtôma* and all other sacrifices ; reverenced by the learned ; the foremost of the thirty-two thousand company ; obtainers of threefold fame in many (branches of) *śruti*, *smriti* and the meaning of *śruti* ;—the thousand and three hundred Brahmans of the agrahâra Bêgûr, and obtaining their consent,—in the 14th year of the Châlukya-Vikrama-kâla, &c., to provide a *satra* for distributing food to those of the country and those from other parts, made a grant of 25 *kamma* of rice-land, according to the Kachchave pole, under the Kadamba-gatta, and a site for one house. Usual final verses.

16

Date 1085 *A.D.*

The refuge of things visible, benefactor of the world, cause of preservation destruction and creation to all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva.

In the same reign as No. 14 above;—Appaṇa-bhaṭṭa, son of Nâraṇa-bhaṭṭa, son of Sôviyaṇa-bhaṭṭa, manager of Kollaga,—worshipping the feet of—shining like lotuses with the brightness in their breasts from .. . . . of the causer of the creation preservation and destruction of all worlds, Brahma, seated on the lotus in the navel of the recliner on the serpent, having Garuḍa for his banner; marked by the characteristics of the Rig-Yajus-Sâma and Atharbba vêdas, with their *angas* and *upâṅgas*; given to performing sacrifices; promoting sacrifices, study and instruction; purified by the *agnishṭôma* and other the seven *sôma* sacrifices; four-faced like the petals of the red lotus; versed in the *śâstras*, the six *aṅgas*, the eighteen *smṛitis,* the purâṇas, kâvyas, the meaning of nâṭakas, the use of *granthas*, the explanation of words, and in easy aṅgas and upâṅgas; established in the practices of Mahêsvaras, Vaishṇavas and other creeds; acquainted with the tenets of the Nyâya, Vaisêshika, Lôkâyata, Sânkhya, Bauddha, Mîmâmsa and other systems of logic; equal to the seven rishis; of single speech; the flag of their fame displayed in all points of the compass; meritorious . . . of the thirty-two thousand; obtainers of a boon from the god Mallikârjuna,—the thousand and three hundred of agrahâra Bêgûr, in the 10th Châḷukya-Vikrama year, &c—established in the usual ascetic virtues (named), celebrated in the Kapi-gôtra, settled in Koḷḷagara, Appaṇa-bhaṭṭa, son of Nâraṇa-bhaṭṭa, son of Sôviyaṇa-bhaṭṭa, performing the worship of their feet, presented 50 *matta* of rice land measured by the Kachchavi pole, under the Naṛila tank, for a *satra* for daily feeding Brahmans, both of that country and strangers; also a house for the *satra.* Usual final verses.

17

Date 1088 A.D.

A similar grant to No. 16 above, in the same reign, by S'ântana, in the 13th year of the Châḷukya-Vikrama-kâla, &c., at the time of the moon's eclipse.

18

Date 1158 *A.D.*

Praise of S'ambhu. To the form of pure wisdom, whose eyes are the three vêdas, for the sake of prosperity, obeisance,—the bearer of the crescent moon.

When, entitled to the five big drums, mahâ-maṇḍalêsvara, boon lord of Kâḷañjara-pura, having the flag of a golden bull, and the sounds of the *ḍamaruga* (drum) and *tûryya*, sun to the lotus the Kaḷachûryya-kuḷa, mount Mêru in self-reliance, a sun to good warriors, an elephant-goad to the brave, an elephant feudal chief, a cage of adamant to refugees, a valiant lord of Lanka, a brother to the wives of others, S'anivâra-siddhi, Giridurggamalla, in energetic warfare Râma, a lion to the elephant his enemies, Nissanka-malla,—with these and all other titles, the bhujabala-chakravartti Tribhuvanamalla Bijjaṇa-Dêvarasa was ruling the kingdom in peace and wisdom:—

And, entitled to the five big drums, mahâ-maṇḍalêsvara, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, obtainer of a boon from the goddess Padmâvatî, scented with musk, the Gaṅga Gâṅgêya, *jayad-uttaraṅga*, in resistance a Bhairava,—with these and

all other titles, the mahâ-maṇḍalêśvara Nanniya-Ganga-Permmâḍi-Dêvarasa was ruling the Edevatte Seventy, the Ballave Seventy, Narivelige and the immemorial agrahâra Bêgûr, in peace ;—

Here follow verses in praise of king Ganga ; the thousand and three hundred of the immemorial agrahâra Bêgûr ; its god Mallikârjjuna ; the sênabôva Mâdimayya ; his wife Kêtabbe : their son Sôma ; his guru Bhâskara-dêva ; and his elder brother Masaṇeya.

That sênabôva Sôva-Gauḍa, for the prosperity of Mâdimayya, (on the date specified), at the time of the sun's eclipse, worshipping the feet of the thousand and three hundred, and obtaining their approval, made, for the god Mallikârjjuna, to provide for ablutions, offerings and temple repairs, a grant of rice land (specified), measured by the god's pole. Usual final verses.

The śâsana was engraved by Yamiyaṇṇa of Mâravaḷi ; and composed by Nâdimayya of .. suvari.

19

Date 1066 *A.D.*

Ôm. The refuge of things visible, benefactor of the world, cause of the preservation destruction and creation of all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva.

When, (with the usual Châlukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-maṇḍalêśvara, (with various epithets), Lakshmarasa, putting down the evil and upholding the good in the Banavâse Twelve Thousand, was ruling the kingdom in peace and wisdom ;—And Jyôgayya was governing the Edeveṭṭe Seventy as its chief (*manneya*), in peace ;—dispersing the ranks of the elephants and defeating the enemy's force, he gave pleasure in the *chakri* Tailapa's war, Kontada Bîra. (Omitting laudations) Of Vaiśya descent, and the Baljiga-kula, his son was Sôma ; whose son was Biruda Sarvvanya. He, halting at Mârasinga's Bêhûr, constructed there the Birudasarvvajña-gaṭṭa and other tanks ; and to provide a *satra* for food for the students in the *maṭha* of the god Mallikârjuna there, gaining the approval of the manneya Jyôgayya and of Kêta-Gavunda the gâvunda of the Bêhûr-sthâna, (on the date specified), at the time of the moon's eclipse, washing the feet of Trilôchana-paṇḍita-dêva, disciple of Kâshmîra-paṇḍita-dêva, made a grant of land (specified). Usual final verses.

20*a*

Date 1032 *A.D.*

The refuge of things visible, benefactor of the world, cause of preservation destruction and creation to all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva. Victorious is S'ambhu, at the clapping of whose ash-covered hands, the sun and moon are shaken, Sêsha coils himself tight, and the sea is agitated.

When, the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châlukyas, an ornament of power, champion among champions, a sun in glory, in might Nârâyaṇa a skilful Chârâyaṇa, ... Sahasrabâhu, to hostile kings Râhu, in fame Vidyâdhara, in valour S'ridhara, with the bow Râma, the equal of Bhima, scented with jasmin, rejoicing in gifts, a cane in the hand for the heads of hostile kings, a glorious sun among kings, gold among champions, gallant of the Kali age, a dart to the hearts of hostile kings,—Jagadêkamalla Jayasimha-Dêva, together with his own victorious army, was enjoying himself in sports in the residence of Etagiri :—

(On the date specified) Mârasinga Gavuṇḍa of Bêhûr in the Eḍavaṭṭa Seventy of the Banavâsi Twelve Thousand, having obtained the name Jagadêkamalla-Gâvuṇḍa, all royal symbols, and new glory in war,—for the repairs of the S'iva temple which his younger brother Daka-Gâvuṇḍa had erected, and for establishing the worship anew,—petitioning that he might make a grant, at the *uttarâyaṇa sankramaṇa* of that year, after worship of the god, with the witness of gods Brahmans and guru, the elder brother made a grant of lands (specified) under the tank of the temple of the wife of Guṇavarmmayya, (son) of Padmanâbhayya, minister of Vijayâditya-Dêva ; and in the areca garden, one areca nut a year from each tree ; the customs on betel leaves ; the site for a house from outside the main gate on the east and the north point of the southern bridge to the temple on the east ; for the perpetual lamp 6 oil-mills.

20*b*

Date 1050 *A.D.*

And the chief of that nad, (with various epithets, including) a valiant Tuṅga, Chavva's lion,—Manniya Jôgayya, (on the date specified), at the time of the sun's eclipse, made a grant for the same god, of lands (specified). The people of his house at Dêvangere will maintain this. Usual final verses.

(The grant was made) washing the feet of ...... disciple of Kâśmîra-paṇḍita-dêva, ? supporter of the Kâḷamukhi-samaya.

25

Date 1515 *A.D.*

Obeisance to Gaṇâdhipati. Praise of S'ambhu.

(On the date specified,) Triyambakarasa, son of Tipparasa of S'ivanasamudra, son of Haṇṇi Mâdarasa, of the Âśvalâyana-sûtra and Vaśishṭa-gôtra,—made, to Hariharârâdhya, son of Mâdhavarâdhya-oḍeyar, of the Âpastamba-sûtra, Harita-gôtra and Kôṭiśânvaya,—a grant of an agrahâra as follows :—

When Krishṇa-Râya-mahârâya was ruling the kingdom in peace, that Râya granted to us for the office of Nâyak the Mâḷênahaḷḷi-sîme,—the village of Bayirâpura in which, otherwise called Harihara-pura, belonging to Mâdaravaḷḷi, at the time of the sun's eclipse, have we granted to you as an agrahâra (with all usual details). And the ground of that village being close to the river and too small for a residence, we have granted sufficient additional ground in Arisinagêri. Usual final verses.

Composed by Triyambaka-dâsa.

26

Date ? 1050 *A.D.*

When (with usual Châḷukya titles) ...... victorious kingdom was extending on all sides, &c.—(on the date specified) ....

Composed by Dêvarâsi-Jîya of Nâgavâḍi. Engraved by the lion of âchâriyas, Lôkôja.

27

Date ? 1664 *A.D.*

(On the date specified), from devotion to Keḷadi Veṅkaṭappa-Nâyaka, a grant was made for the Champakâsarasi-mahâ-mahatta's matha of Ânandapura, by Keḷadi Sômaśêkhara-Nâyaka, of the village of Mâdaravaḷḷi in the Mahadêvapura-sîme, as an *uttâra* (rent-free grant) for the *châturmâsya* S'iva worship.

29

Date about 400 *A.D.*

Confirmed.[1] In śrî-vijaya-Vaijayantî,[2] the dharmma-mahârâja—purified by meditation on Svâmi-Mahâsêna and the group of mothers,[3] of the Mânavya-gôtra, a son of Hâritî, versed in the views he had formed on the sacred writings, [4]—of the Kadambas, śrî-vijaya-śiva-Mândhâtṛivarmmâ, a collection of many great merits accumulated from a very long period, possessed of extensive supreme firmness acquired in war,—in the second year [of his reign], on the full moon day of Vaiśâkha,—in the limits of the Kodmâla village, with pouring of water and gift (of a coin),—together with a cot, clothing and food,—free from the entry of soldiers, ? safe from the inroads of thieves,—to Dêvaśarmmâ, of the Kauṇḍinya-gôtra, [his] *dattânuyôga* (or *guru*), a Taittiriya-Brahmachârî,—gave the *pâla* of land named Modekarani, by the royal measurement 20 *nivarttanas* (in extent).

Whoso through indifference or injustice takes away this, becomes guilty of sin. And it is said—Whoso takes away land given by himself or by another, cooks in hell for sixty thousand years. Whoso protects it will reap the reward. And it is said—By many kings has the earth been enjoyed, Sagara and others; whosesoever at any time is the land, his is then the profit.

This tablet (*paṭṭikâ*) was written by Dâmôdaradatta, private secretary (*rahasyâdhikrita*).

30

Date 1031 *A.D.*

When (with usual Châḷukya titles) Jayasingha-Dêva's victorious kingdom, for as long as sun moon and stars, was extending on all sides :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Châmuṇḍâ, a lion to the herd of elephants his enemies, praised by the good, a Trinêtra among riders, white as the river of joy, a royal wrestler with elephants, protector of the army, a sun to the darkness the enemies' forces, a cage of adamant to refugees, an elephant-goad to the elephant his foes,—with these and all other titles, Iṛiva-Beḍenga-Dêva's son Kundamarasa, was ruling the Banavâsi Twelve Thousand, and the Sântaḷige Thousand, by the *bilavṛitti* and enjoyment for three generations :—And his son, entitled to the five big drums, mahâ-sâmanta, lover of the Lakshmî of victory, his father's lion (*ayyana singa*), son of a lion, fierce in war, a sun among princes, son of a chieftain, shears to champions, a lion to the elephant riders, a glory to his army, destruction to opponents, a titled *bhêruṇḍa* to feudatories, feudatory to three kings, a mirror to the face of titled champions, wrestler with the elephant the evil, a dart to the heart of the wicked, husband to tall and titled wives, a Garuḍa to feudatories, his long arms embracing the goddess of victory born from the churning of the ocean the Tivuḷa forces, husband to titled wives in whatever direction the wind blows, the gallant of the Kali age, Kundama's warrior,—with these and all other titles, Satyâśraya-Dêva was ruling the Sântaḷige Thousand in peace and wisdom ;—(on the date specified), for the daily offerings and temple of the gods Pingalêśvara and Sayambhu of the Mindalli mûlasthâna at the Koḍala-tîrtha, he made a grant of land (specified), in the Sattigâla plain below the bank of the Gângeṛe, south of the tîrtha ; washing the feet of Sântaśiva-bhaṭâra, disciple of Bâlachandra-Jîya. Usual final verses.

[1] *Siddham*—The proper translation of this term is much disputed. It may mean either as above, or "accomplished" or "may it endure," or "obeisance to the Siddhas,"&c.

[2] *i. e.* Banavâsi.

[3] The six mothers of Svâmi-Mahâsêna, the god of war,—identified with the Pleiades

[4] The exact signification of this difficult phrase, which occurs in a great many Kadamba inscriptions, is matter of conjecture.

33

Date 1028 *A.D.*

A similar grant to No. 30 above, very much defaced.

35

Date 1377 *A.D.*

When Harihara-[Râya-mahârâya] was ruling the kingdom in peace and wisdom:—

At the time when the great minister Mâdarasa-Odeyar was ruling Âraga, Gutti, and the other kingdoms of the hill country (*male-dêśa*) ;—(on the date specified) all the Brahmans of the two Kannûr agrahâras in Hâraheli-nâḍ and of [E]dihaḷḷi and Gâvaḷûr, and of the Seventy villages, and all the gauḍas and chiefs of the nâḍ, made a grant of rice-land (specified) belonging to the Gautama village for the god Nârasiṃha of the hill of the Gautama village ;—and Koṇḍamani-Râmaya-Nâyaka's son Taḷa-Nâyaka and the Brahmans of Hâraheḷi-nâḍ, having made application to all the nâḍ chiefs, transferred it with pouring of water. Usual final verses.

36

Date ? 1445 *A.D.*

Praise of S'ambhu. When Immaḍi-Pratâpa-Dêva-Râya was ruling a peaceful kingdom ;—(on the date specified) Bhayirava-Gauḍa, son of Râma-Gauḍa of Hârika, went to *svargga.* On which his wife Bhayiri-Gauḍi united with him performed *sahagamana.* They obtained *mukti* in the time of Mallarasa-Oḍeyar of Gôve Chandragutti.

37

Date 1417 *A.D.*

(On the date specified), when the mahârâjâdhirâja paramêśvara vîra-pratâpa Dêva-Râya was on the throne of Vijayânagari, protecting the whole kingdom in peace and wisdom :—

And, by order of Dêva-Râya-Oḍeyar, the Gôve Gutti kingdom was under Virupa-daṇâyaka, and he was in Chandragutti,—Râma-Gauḍa having gone to his presence, was there united to the feet of the gods Irugapa-Voḍeyar having taken note of his condition, sent (? the body) from Gutti to Hârika, on which Râma-Gauḍa's wife Bomma-Gauḍi, uniting with Râma-Gauḍa, performed *sahagamana*, and Râma-Gauḍa and Bommaka took *svargga* by force ; on account of which this *śilâśâsana* was written.

38

Date 1191 *A.D.*

When, entitled to the five big drums, the mahâ-maṇḍaḷêśvara, boon lord of Paṭṭi-Pombuchchapura, obtainer of a boon from the goddess Padmâvatî, the Sântara sun, praised by all people,—Vîra-Sântara-Dêva was ruling the kingdom in peace and wisdom :—And the king's warrior, champion over slanderers, Mada ..... sâhaṇi, was ruling the kingdom ;—Annadâni-Bûvaṇa (on the date specified), when Ekkalarasa of Uddare was within the *ṭhâṇa* of Jambûr, [with] Haḍavaḷa-Mâbiyaṇṇa .... gâḷa-Gauḍa, collecting the nâḍ servants, marched and laid siege. Then Ekkalarasa escaped and fought, laying waste, but being worsted, fled,—when Biraṇa fell upon him, pierced his horse, seized his money and slaying him, went to *svargga.* His wife Biyavve, when setting up this stone, died along with him, and took *svargga* by force. Praise of the battle-field.

40

Date 1430 *A.D.*

Praise of S'ambhu. (On the date specified), when the râjâdhirâja râja-paramêsvara vîra-pratâpa Vijaya-Râya-mahârâya's son Dêva-Râya-mahârâya was in the city of Vijayanagarî, ruling the kingdom in peace and wisdom :—

And the treasurer Arasappa's son Handiya-Râya was ruling the Gôve Chandragutti kingdom ;— the priest of the Sômayi temple of Posagunda . . . . Sôvirasa, having ? secretly made application, attacked Posagunda, when Kenche-Gauḍa, son of Sâta-Gauḍa of Hannekere, the chief benefactor of Posagunda, on the prison being plundered, fought and fell. When erecting this stone a grant of land (specified) was made to Kenche-Gauḍa's guru S'ivarâtrarya-Oḍeyar. Names of those who sped him to *svargga*, set up the stone and made the grant.

The stone was engraved by Tammôja's son Kalikôja.

41

Date 1268 *A.D.*

When the Yâdava-Nârâyaṇa, the strong-armed pratâpa-chakravartti Mahâdêva-Râya's general Balige-Dêva raised a force and marched against Kâva-Dêva,—Viṭhala-daṇṇâyaka closing with him,—Tapuke-daṇṇâyaka's champion having effected the meeting,—Tapuke-daṇṇâyaka's champion, Viṭhala-daṇṇâyaka's officer, Râyaṇâya, (on the date specified), fought in the war, distinguished himself, and went to the world of gods.

42

Date 1719 *A.D.*

May it be unobstructed. Praise of S'ambhu.

(On the date specified), to Keḷadi Sômaśêkhara-Nâyaka, Honnappa-Setti's son Nirvâṇaya having made petition, and his grandson Koḷaṭûr-Seṭṭi having stated that a grant should be made for the Virakta maṭha erected by son-in-law Mali-Seṭṭi for the Brahmans of the Beluvandûr-śîme, in the village of Bilugunji,—the sum of 85 *ga* was received at his hands into the palace, and lands (specified) granted.

Koḷaṭûr-Seṭṭi's wife Chenna and his grandson Basavapa united in this work of faith.

43

Date 1524 *A.D.*

(On the date specified), there being a conjunction of eight planets, in Guttanahaḷḷi belonging to Barûr—which S'rikâraṇa-Triyambaka-arasu had granted to Sômi-Seṭṭi, son of Mali-Seṭṭi of Gadigu, as a mâgaṇi in the Koppa-śîme,—we have granted land (specified) to provide for offerings at the three seasons to (the god) Siddhe-dêva of Barûr.

44

Date 1077 *A.D.*

At all times think of S'ambhu the supreme lord, of unfading form, his feet reverenced by the chief gods and serpents, destroyer of sin, ... Kalêśvara.

When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachanda-dandanâyaka, (with various other epithets, including) the Chânakya of Mânikyâpura,—with these and all other titles, the great general, great minister and dandanâyaka, Barmma-Dêvarasa, putting down the evil and upholding the good in the Banavâse Twelve Thousand and the Sântali Thousand, was ruling the kingdom in peace and wisdom :—(on the date specified), Bidiyabe and Bidiyamayya's son, Dâyima-Gôsâsi, having built the southern tank near.... ,on the ? side of the channel,—approving of the work of merit, Bittimayya the chief of Biriyûr, and all the Brahmans, assembling together, made a grant of land (specified) to Dâyima-Gôsâsi.

And that Dâyima-Gôsâsi, at the time of the *uttarâyana sankrânti*, made a grant from the land for the offerings and lamp of the god Mûlasthâna-Siddhêsvara. Usual final verses.

45

Date ? 1192 *A.D.*[1]

(*Nandi Nâgarî characters*)

Victorious is the Boar, the manifested form of Vishnu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêsvara parama-bhattâraka, boon lord of Hastinâpura, to riders Bhagadatta, bestower of widowhood on the wives of hostile kings, sun to the lotus the Pândava-kula, fierce in fighting, a bow to Kalinga, a sun among champions, single-handed hero, firm in the battle-field, disperser of Asvapati-Râya, destroyer of Gajapati-Râya, smiter on the head of Narapati-Râya, a Rêvanta to the bold lines of horsemen, tanner of the deer the feudatories, daily terrifier of the four quarters of Konkana, a son to the wives of others, having a flag with the crest of a golden boar, adorned with the glory of all dynasties, born in the Sôma-vamśa (or Lunar race), son of the emperor Parîkshit,[2] —the emperor Janamêjaya, was in Hastinâpura, ruling the kingdom in peace and wisdom :—On making an expedition of victory to the South,—in the presence of the god Harihara, at the junction of the Tungabhadrâ and Haridrâ—in (? the year) reckoned as *ka-ta-ka-m* (1115), on . . . , the . . . . day of the dark fortnight of the month Chaitra, ... *karana*, uttarâyana sa . . . and *vyatîpâta*, at the sun's *parba*, at the moment when it was half eclipsed,—performing the serpent sacrifice (*sarpa-yâga*),—to Brahmans of the Gautama-grâma, situated in the khampana Sântalige Thousand, within the Banavâse Twelve Thousand,—(namely) Gôvinda-pattavardhana of the Kannada-śâkha and Gautama-gôtra ; Vâmana-pattavardhana of the Kannada-śâkha and Vasishta-gôtra ; Kêsavayajya-dikshita of the Kannada-śâkha and Bhâradvâja-gôtra ; Nârana-dîkshita of the Kannada-śâkha and S'rîvachchha-gôtra ;—these four being the chief, to thirty-two thousand Brahmans of various gôtras,—at the moment of the concluding portion of the rites of the *sarpa-yâga*, the benedictory prayers being offered, the emperor being pleased, presented five-fold gifts,—umbrella, palanquin, throne with guards, the token of a coin, a section pole,—and, together with forced labour from the nâd, the customs-dues there, and the eight rights of full possession,—these twelve villages situated in Gautama-grâma,—Nâdavalli, Bâdaballi, Chikka Hârika, Donandûru, Talangere, Sulligôdu, Togaru, Ganja, Alûru, Bâcheyanahalli, Champagôdu, and Kira-Sampagôdu,—free from all imposts, were given, with pouring of water. Here follow boundaries of the villages. Usual final verses.

[1] The professed date is 3102 B. C. ! Cf. No. 12 above, and No. 86 below.

[2] Looks like Parîkshit.

45(*bis*)[1]

Date ? about 890 *A.D.*

(It is difficult to understand or explain either the method or contents of this inscription, which is engraved on the front and back of a stone slab, in good Haḷa Kannaḍa characters. A number of donations similar to those in the original inscription seem to have been inserted in smaller characters between the lines or wherever there was a space).

Contents of what appears to be the original inscription.

(*Front*) Be it well. The sâmanta Râmadavanâthaka gave to (the god) Gautamêśvara-bhaṭṭâra *bali* (oblation), to continue as long as moon and stars ; *bali* for three hundred and sixty days. The lamp, to continue as long as moon and stars, the enclosure wall (*prâkâra*) and the tower (*gôpura*) were given by Maḻavantu.

To the thousand of Gautama-grâma were given three *sâle* (hall, or public room), to continue as long as moon and stars. (All the donations consist of *sâle*, "for as long as moon and stars." Only the donees therefore will be mentioned here, noting when the *sâle* given is more than one). To the three thousand of Mavaḷḷi. To the Brahmans of Brahmapura. To the Brahmans of Nirvarêru. To the thousand of Poḻalu. To the thousand of Kuppaṭûr. To the thousand of Tadamûr. To the Brahmans of Miṭṭise. To the thousand of Elese. To the thousand of Muṭṭaguppe. To the Brahmans of Tâgaratte. To the Brahmans of Veḷiyûr, two. To the Brahmans of Banniûr, two. To the Brahmans of Kesavûr. To the Brahmans of Sâṟede, two. To the thousand of Muniyûr. To the Brahmans of Vêḻuvây, two. To the Brahmans of Pettiḻa. To the Brahmans of Kâkiyad. To the Brahman Kochâl.

Be it well. Besugi of the Digaḻar gave a thousand cows and four streets : this is full standing space for the cows. The wives of Âdepa, Muddappa, Râmaga and Eḷekêsi, for their marriage, gave to Gautamêśvara a lamp and an ornamented hall (*prasiddha sâle*). Vijakêsari-amma gave a swing, and Sânte Eṟeyamma a *sâle*.

Be it well. Medagoṇḍavâra's son Kavaḍe gave a lamp .... vara's son Sirideva gave a *sâle* for the Gautuma temple.

To the Brahmans of Niyûr was given a *sâle*, for as long as moon and stars .... Eṟeyave built a temple and gave land to the Brahmans ...... a lamp, *sâle* ....

(*Back*) Be it well. Mânara-padumaḍigaḷ gave to the Gautuma temple a *sâle*, for as long as moon and stars.

Be it well. Bâṇigâra Kaṇṇamma Prithivî-Gôsâsi Kaṇṇapparasa's son—(here benediction and imprecation intervene). Arasi Makotti gave for the Gautuma temple. Ajavarmmarasa, son of the Kadambas.

Written by Kaṇṇâchâri.

Be it well. When the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara, Kannarasa was ruling the kingdom of the world :—Bâṇigara's son, Kaṇapori Dhamma-Nâyiga gave two *sâle*, for cooking and eating, as long as moon and stars. Benediction and imprecation.

Be it well. When Goṇḍarasa was ruling the kingdom of the world :—Koḻavara Kovaya gave for the Gautuma temple a lamp and a *sâle*, for as long as moon and stars. Benediction and imprecation.

Be it well. Âtreya-bâsâdigaḷ Mâgaṭṭira Kavagetiga (gave the same)

[1] This inscription has no connection with the preceding one. A mistake was made in numbering when the original was printed.

Be it well. Koḍala Jakkara Poleyamma, a *sâle* and seventeen *dharaṇa*, ... for as long as moon and stars. Benediction and imprecation.

Contents of intermediate lines.

(Gifts of *sâle* as in the other part. The only important ones are)—

Be it well. When Sântarasar was ruling the kingdom ;—Ungilan gave to the Brahmans of Gavûda a *sâle*, for as long as moon and stars.

The Kadamba Ajammarasa gave for the Gautuma temple a lamp.

46

Date 1068 *A.D.*

In the reign of Trailôkyamalla-Dêva, (on the date specified).

Praise of S'ambhu. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, lord of the northern Madhurâ, boon lord of Paṭṭi Pombuchcha-pura, obtainer of a boon from the goddess Padmâvatî,.... ...having the crest of a lion, born in a glorious race, (with many other epithets, mostly effaced), the Sântara sun,...... —adorned with these and all other titles, [? Vîra-S'ântarâditya] was ruling the kingdom of the world :—apparently a grant for the god Gautamêśvara of the Gauj agrahâra, whose Brahmans are praised for their ascetic virtues and learning. Usual final verses.

This śâsana was composed by Yadevoḷalaṟe, son of ? Masaka ; and engraved by Mârôja's grandson Mâjavôja.

47

Date 1027 *D.A.*

Praise of S'ambhu. With all titles, the mahâ-maṇḍalêśvara Vikrama-S'ântara S'rîvallabha-Dêva made, to (possessed of the usual ascetic virtues) all the thirty-two thousand Brahmans of the immemorial agrahâra of Gauda, (on the date specified), a grant of land (specified), washing their feet.

48

Date about 1076 *A.D.*

(The beginning, which apparently contained a date, is gone). Having bathed in the *tîrtha* of the god Gautêśvara, Gauda was granted a work of merit, to be valid as long as the Solar, Lunar and other races (continue). Praise of the Brahmans (who caused the grant to be made)—the perggaḍe .. .. deyya and the treasurer (*pottha-grâhaka*) Janârddanayya.

Gautamêśvara is Sômêśvara with all his constituent parts (specified), is he not ! Adorned with thirty-two thousand ornaments, worshipping the feet of twelve thousand agnihôtris walking in the path of Manu,—was the agrahâra Gauda. To the seven sons born from the lotus,—Âdi Marîchi, Atri, Ângirasa, Pulastya, Pulaha, Kratu and Vasishṭa,—they may be described as equal, like, alike, similar, the same, uniform,—the world-renowned Brahmans, the meritorious ones of Gauda.

When Bharata in former times was bearing the burden of the kingdom and fixing the customs-dues, out of regard for the god Gautêśvara of Gauda, he granted the two customs taxes. The ancient tax the *vaḍḍa râvuḷa*, and the *perjjunka* which the king's feudatories enjoyed, had thus continued to the god, free of all imposts, from the time of Bharata.

On hearing the detailed description of this grant, he (? Janârddanayya) and Bhâskarayya gave for the god of gods the *vaḍḍa-râvuḷa sunka* and the *perjjunka* on four lakhs of areca-nut. Usual final verses.

The painter Jakka's *unbaḷi* was a *matta* of rice-land, and exemption from house and cattle tax And other gifts not mentioned were made by these thirty-two thousand, the.. .. of many ages. Usua final verse.

49

Date 1159 *A.D.*

(On the date specified),—praises of the ascetic virtues and learning of the Brahmans of Gauda, and of Kumâra-Bîrarasa. Kâla-Sankaṇṇa having harried the cows of.. .. .. ? Hayya fought, recovered the cows and died, whereupon the celestial nymphs came down and bore him away to the world of gods.

Pleased at his bravery, all the thirty-two thousand Brahmans of Gauda and Kumâra-Bîrarasa [made a grant for him]

50

Date 1076 *A.D.*

(Very much defaced). When (with usual Châḷukya titles) .. .. Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars ;—And .. .. was ruling the .. .. Three Thousand in peace and wisdom ;—(with the usual ascetic virtues) the thirty-two thousand Brahmans of the great Gauda agrahâra, (on the date specified),—? Kaḷi-Sântara-Dêva having laid siege to.. .. .. , [the son of] Lokkabbe of Gauda having fought and slain,—they granted an *unbali* for him, with exemption from taxes on house and garden, land rent and ? migration (*gûḷe*).

The painter Jakka's *unbaḷi* was a *matta*, with freedom from cattle and house tax, granted by the thirty-two thousand for as long as sun and moon.

By the victor is obtained Lakshmî (wealth, spoil) ; by the slain, also, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter ?

51

Date 1075 *A.D.*

When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as moon and stars ;—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-maṇḍalêsvara, [Satyavâ] kya Gaṅga-Permmânadi Udeyâditya-Dêva, putting down the evil and upholding all in the Banavase Twelve Thousand and the Sântaḷi Thousand, was ruling the kingdom in peace and wisdom ; Veṇṇakabbe (her praises), (on the date specified), (*rest gone*).

52

Date ? 357 *A.D.*

In an extraordinary jumble of old alphabets.—Seal, an Elephant.

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jâhnaviya (or Gaṅga)-kula, of strength and valour acquired from the great pillar of stone divided with a single stroke of his sword, adorned with the coronet of *kannikâra* petals, was śrîmân Koṅgulivarama dharama-mahârâjâdirâja.

His son was Vishṇugôpa-mahârâjâdhirâja.

His son, boon lord of Kôlaḷa-pura, a sun to the Gaṅga-kula, having the crest of a lusty elephant, obtainer of a boon from the goddess Padmâvatî,—Ṭaḍaṅgâla-Mâdhava-Râya, in Talavana-pura, in

the S'aka year *eyes, hills, ? nine* (279) the year S'âdhârana, on the new moon day of Palguṇa, Sunday,--in Dêvanûr in Kâre-nâḍ, Râma-dêva, the good son of the Yarakula Madhi-gavuḍa, having pierced Heñjara, and with great pleasure delivered over Râja-Malla's wife and guards,—pleased thereat, gave him land (its boundaries)

Of the witnesses,—He of the Edenâḍ Seventy, witness.

53

Date 1027 *A.D.*

Be it well. When—a garland to the great Ugra-vamśa which is renowned among all the people in the world, its victories praised in song, fortunate and unequalled; a royal swan in the lake the northern Madhurâ-purî; boon lord of Paṭṭi Hombuḷcha-pura, obtained through the favour of Padmâvatî; performer to the full of the *tulâ-purusha, hiraṇya-garbbha* and the three original superior gifts; having the crest of the king of beasts; born in a splendid line; Trinêtra of good warriors unwearied in many battles; a son to the wives of others; a sun to Male; a powerful champion to elephants; to horses Vatsarâja; to women Manôja; an âchâryya of the Bhṛigu-mata; firm as the king of mountains; a lion to the herd of elephants hostile princes; a fiend to hostile kings; a death-noose to his opponents the Nrisingha-kula; delighting in royal studies; Nanni-Sântara;—with these and all titles, Aṇṇala-Dêva was ruling the kingdom in peace and wisdom:—(on the date specified) he made a grant of land, free from all obstruction, in Kuḍigere in the Koḍanâḍ Thirty of the Sântalige Thousand, for the god Nârâyaṇa of the temple of the Perbbârvva Mâdhavayya, son of Arasimayya, the chief of Tâgarache. Usual final verses.

54

Date ? 1523 A.D.

Praise of S'ambhu. (On the date specified), the sons and grandsons of Tirukaṇayya, having set up the god Tiruvengaḷanâtha in the village of Tâgarate in Tora-nâḍ, made for it a grant of 70 varaha and certain land (specified).

55

Date 1556 *A.D.*

Praise of S'ambhu. (On the date specified), at the time when Sadâśiva-Nâyaka-ayya of Keladi was protecting the Âraga-śime;—in order that merit might accrue to him, Chikkadâsaiyya, grandson of Tirukanaiyya of Tirikiseṭṭiyakoppa, who was the reflection of Tiruvengaḷanâtha of Tâgarate, at the time of of the moon's eclipse, made a grant of lands (specified) to provide for a *satra* for daily feeding three Brahmans.

Witnesses,—Sun and moon, &c. Usual final verses.

56

Date 1162 *A.D.*

In the 5th year of the Kaḷachuriya emperor Bijjaṇa, the year-Chitrabhânu, &c,—When Bijjaṇa-Dêva's force marched to destroy Tâgarate, the eastern guard (*mûḍa dalâra*), the son of Jakka of Masana, attacking and slaying, turned him back and went to the world of gods. Being ordered by the emperor Bijjaṇa, the Balagâru Bamma-Pâṇḍya .... strengthened on the east the force which had come to destroy Tâgarate .... and gained the victory.

57

Date 1376 *A.D.*

Obeisance to Gaṇâdhipati. Praise of S'ambhu.

In the victorious (reign or) kingdom of (with usual titles) vira-Bukka-Râya, (on the date specified), the dear son of the Brahmans of Tâgarati in Tora-nâḍ, Bommôja's son Siriya Malôja, when Tâgarati was surprised by a force and the cows captured, slew the .. .. and pursuing the robbers, killed them and went to Kailâsa. The Brahmans erected this stone.

58

Date ? 1124 *A.D.*

(With the usual ascetic virtues and vêdic learning) the Brahmans of .. .. , when ? Basava brought an army in the day time, (on the date specified), and surrounding the agrahâra of Tâgarate, laid siege to the fort, and Gôvarâja's son slew the hidden spy and died, (? erected this stone).

Verses in praise of his bravery.

59

Date 993 *A.D.*

(On the date specified), a record of some one who fell in fight.

The victor obtains spoil; the slain, also, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter ?

Written by Hâkaiyya ; engraved by Talâra's son ......

60

Date 1115 *A.D.*

Praise of S'ambhu. When (with usual Châḷukya titles) Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—in (with the usual ascetic virtues) the agrahâra of Tâgarate, in the year Manmatha &c., the .. th Châḷukya-Vikrama year from Tribhuvanamalla-Dêvarasa's assuming the crown,— .... the guard (*dalâṟa*) Bimma of Bibba, son of.. .... , fought, died and went to the world of gods. Verses in his praise.

Imprecation. Final verse as in No. 59 above. Obeisance to Gaṇapati.

61

Date 978 *A.D.*

(On the date specified), at the time of the sun's eclipse, Datteya and Tikkayya having made her understand the great good fortune (to be obtained at such a moment), Ponnabbe gave money to the Brahmans of Tâgeratti, and saying—'Give them as much as they want', bought and gave them land. Imprecation. Bûna-Gôsâsi set up this stone.

62

Date ? *about* 1070 *A.D.*

When, entitled to the five big drums, the mahâ-maṇḍalêśvara, master of the northern Madhurâ, boon lord of Paṭṭi Pombuchcha-pura, obtainer of a boon from the goddess Padmâvatî, scented like musk, the Sântara sun, praised by all people,--Trailokya-malla Vîra-Sântara-Dêva went to *svargga* ; —by

direction of the worshipper of his feet, Biṭṭiyaṇṇa of Pura,—the servant of his lord, (with other epithets), the Gâvunda of Porapaḷe, bearing the burden on his back for three days more, released it[1]; and on account of the death of Sântara-Dêva, receiving from ? his successor, the mahâ-maṇḍalêśvara . . . . Sântara-Dêva, the money he favoured for preserving (? his memory)—the thousand of Kaṇṇavûr and Aṇṇa set up this stone for his mother Saihabbe. . . . . . . vôja engraved it.

63

Date 1063 *A.D.*

(The first part is gone). By, (with various epithets), the learned in all science, the titled omniscient,—with these and all other titles,—Trailôkya-malla Vîra-Sântara-Dêva, (on the date specified), at the time of the moon's eclipse, for (with usual ascetic virtues) the Brahmans of the Ghaṭṭada-kaṭṭige of the agrahâra Kaṇṇavûr, were remitted all the taxes and *kiṛukula* which had been imposed by those born in the Sântara family,—washing their feet, to continue as long as sun moon and stars.

Usual final verses, to which are added—As soon will the sun that rises in the east rise in the west, as he who claims to be a brave man destroy a grant, flee from battle, or seduce the wife of another.—A sin committed in another place is destroyed in a place of merit; but a sin committed in a place of merit remains as if stuck with glue.

66

Date ? about 500 *A.D.*

Be it well. S'rî-Madhuvarmmâ, ... of the Kadambas,—purified by meditation on Svâmi-Mahâsêna and the group of Mothers, of the Mânavya-gôtra, sons of Hâritî,—gave to Nârâyaṇaśarmma of the Gautama-gôtra, with pouring of water, a royal allowance in the big plain of the tank of the S'atômahila village, and one allowance of twelve . . . . in Kêtakapâda. It is said also,—Whoso seizes on land given by himself or by another, is born a worm in ordure for sixty thousand years.

At the top of the stone is an unfinished final verse, and the name of Sôma . . . . of the Kâśyapa-gôtra.

69

Date ? 1061 *A.D.*

When, with all titles, the mahâ-maṇḍalêśvara Kayavir-arasa was ruling the kingdom of the world:—(on the date specified) . . . . slew [the robbers], recovered the cows and gained the world of gods. To Ibhaṭa, son of the all virtuous sculptor Biyagôpa, was granted certain land (specified). Final verse as in No 59 above.

70

Date ? 1077 *or* 1127 *A.D.*

In the 2nd Châḷukya Vikrama year,[2] &c, Manneya having ? driven away the cows of the immemorial agrahâra Tânagundûr, the king ordered them to be guarded, on which Dâsi, the watchman of Mutagi, recovered the cows and gained the world of gods. The thirty-two thousand, taking pity on his son, will give him a *matta* of rice-land measured by the long rod in the tank area, a house, and freedom from taxes. In the presence of Malli-Seṭṭi was set up this stone, the work of Hôyôja, for Dâsaya, the son-in-law of the Dîva (fisherman) Gâḍaya.

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[1] *Munna mûṛu-devasam-ene benna-bâran ettikoṇḍu tere-du*—It is difficult to understand what is meant by this.

[2] The year given is *Pla*, which cannot be made to agree with the 2nd Châlukya Vikrama year. The only way to reconcile the two seems to be to read 52nd C. V. year, Pla [vanga]. If the 2nd year is to stand, it would be Pingala.

71

Date ? 1002 *A.D.*

Be it well. When the lord of all the world,[1] favourite of earth and fortune, the mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka, Satyâśraya, the glory of his family, ornament of the Châḷukyas,—was ruling the kingdom of the world:—And, entitled to the five great drums, the mahâ-sâmanta Bhîma-Râja was governing the Banavase Twelve Thousand;—and Ottayya was the nâḷ-gavuṇḍa;—(on the date specified), the gavuṇḍa of Uttarani, Koṇḍêsara Bûtagôsi, having set up a linga and erected a temple, made a grant for the god of one *guṇiyana matta* of rice land, and gave for the god a cow. Imprecation.

To the Uttaraṇi gavuṇḍa, Koṇḍêsara Bûtagôsi, three parts; and to Koṇḍêsara Jôgayya, one part.

72

Date ? 1051 *A.D.*

(On the date specified), the *vîra-kal* of the coppersmith.. .. Seṭṭi of Karaḍi. When he went to *svargga*, his wife Nâgamma performed *sahâgamana* (or was burnt) along with him, and this *mâsti-kal* was set up for her.

73

Date ? 1048 *A.D.*

(On the date specified), along with Vîre-Nâyaka, Bommaṇṇa, the son of Guḍḍa-Gauḍa of Chikka Jambûr, fought in the battle field in the Divigeyahaḷḷi war, and gained the world of gods.

74

Date 1010 *A.D.*

Be it well. Having acquired the usual ascetic virtues (named); of characters made all clean by (study of) the well known vêda, vêdânta, âgama, the six schools of logic, the five grammars, and so forth; their heads purified by the final ablutions of the agnishṭôma, atyagnishṭôma, ukthya, shôḍaśi, vâjapêya, atirâtra, uptôryyâma, and saptasômasamstha;—the thousand Brahmans of the agrahâra Jambûr, and Kêśavôjhar of the Âtreya-gôtra,—with obeisance,—(on the date specified), as a work of merit for the agnishṭige, granted 30 *kamma* of rice land; for the silent ascetic of their maṭha, 16 gadyâṇa for salt and oil; for cloths, 12 gadyâṇa; for cow-dung 4 gadyâṇa; for the meal on the 5th day of the dark fortnight, 2 gadyâṇa; for dishes, 2 gadyâṇa; for pickles, 2 gadyâṇa:—altogether a fund of 38 gadyâṇa. Usual final verses, among which are added,—Whoso spoils cooked food, or forgets a kindness, or seizes on land,—these three will not return from hell as long as sun and moon endure. The donor of land is happy in *svargga* for sixty thousand years: whoso takes it away or approves of its being taken away dwells in hell. To those who support the agnishṭige and the maṭha will be endless merit. Composed by Nâgadâsayya. Obeisance to Agni.

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[1] This inscription, though well engraved and quite clear, contains some peculiar features.—Instead of the usual *samasta-bhuvanâs'rayam*, we have *samasta-bhuvanîsvaraya*; instead of *Satyâsraya-kula-tilakam*, we have *Satyâs'rayam kula-tilakam*; the *name* of the king therefore is not mentioned, unless Satyâsraya is intended for it. For the date, the year is given as S'aka 934, S'ubhakrit, but S'aka 934 was Virôdhikrit, and does not fall within Satyâs'raya's reign. On the other hand, S'ubhakrit was S'aka 924, which is within his reign. There seems therefore to be a mistake in the second figure. As a rule the long vowels are omitted.

75

Date 1175 *A.D.*

In the 8th year of the Kaḷachurya emperor Râyamurâri-Sôvi-Dêva, the year Jaya &c., by order of the thousand of the immemorial agrahâra Jambûr, the fisherman Bâcheya,—when Singada Mancha-Gauḍa of Biṭṭeyûr penetrated into the town, dishonoured (*lit.* unloosed the waists of) the women and carried off the cows,—killed many and gained the world of gods. The victor obtains spoil; the slain, also, the celestial nymphs: what fear then of death in war to him who for a movement seeks the close encounter?

76

Date 1114 *A.D.*

In the 38th Châḷukya Vikrama year, the year Jaya &c, Voppa, (son) of Divabe of Jambûr, in the Badaûr forest when his assailant being frightened ran away, killed several and gained the world of gods. Hekke Râjaṇa erected the stone an account of his death. Final verse as in No. 75 above.

77

Date 1110 *A.D.*

In the 35th Châḷukya Vikrama year, the year Vikrita &c., when in the war of .... against the immemorial agrahâra Jambûr, his servants came and encamped in the plain, Ṅâgaṇṇa, son of ..., slew the servants there and gained the world of gods. Final verse as in No. 75 above. The sculptor Kêtôja, son of the lusty elephant to [titled sculptors], Chaṭṭôja, made this stone.

78

Date 1160 *A.D.*

In the .. year of the strong-armed emperor Bijjaṇa-Dêva, the year Pramâdhi &c., when the hostile Kallarasa laid siege to the immemorial agrahâra Jambûr, being ordered by the thousand, the fisherman Biṭṭeya killed many, pierced the horse and gained the world of gods. Final verse as in No. 75 above.

79

Date 1691 *A.D.*

Copy of order[1] issued (on the date specified). Keladi Channammâji,—

Kalle-Gauḍa of Chikka Jambûr in the Udagaṇi-sîme, an adherent of S'iva-Voḍêr, having presented himself, stating that in the year S'ukla (1689 A.D.), during the oppression of the Mogals, he had paid money from his own hand and erected cattle-folds, and taken great trouble in laying plans,—and requested that he might be granted an *umbali*, and that an endowment might be granted for his guru Harasûr Lingappa-dêva of the Chikka Jambûr ârâdhya station, and for the Virakta maṭha erected by his father Gange-Gauḍa,—*umbali* and *uttâr* are granted to him from this village as follows:—from the shist 12 ga and from the former fixed .... 23 ga, both together 35 ga, to the guru 9, and the maṭha 3. And to mark out the *uttâr* land from the town lots, with stones stamped with the linga, our servant Channa-Mallaṇa has been sent from the presence, who will assemble the people of the four boundary villages, mark out the land separately in the presence of all claimants, set up the boundary stones, cause this paper (*kâgada*) to be entered in the sênabôva's

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[1] *Nirûpa prati.*

kaḍitta (or account book), and return it to him (the donee), to be brought into effect from the date (first specified). The order ends. [1] The nâḍiga (is) Ranganna : the astrologer of the place, Lingâ-bhaṭṭa : the sênabhôva, S'ivarâmaṇṇa of Târaka.

80

Date ? 1260 *A.D.*

In the reign of the Yâdava-Nârâyaṇa-chakravartti Simhaṇa-Dêva, (on the date specified), apparently some cows were stolen and recovered.

81

Date 1030 *A.D.*

When, a bee at the lotus feet of—. . . . . , boon lord of . . . . pura, obtainer of a boon from Châmuṇḍâ, a lion to the herd of elephants his enemies, supporter of the good, a Trinêtra to riders, ? famous for great gifts, Iriva-Beḍanga-Deva's son Kundamarasa,—entitled to the five big drums, mahâ-sâmanta, death to his enemies, Nârâyaṇa to the camp, champion over champions, the sun in fight, promoter of the sons of chiefs, a saw for the heads of hostile chiefs, a god in giving,—Brahma-Dêvarasa was ruling the Nâgara-khaṇḍa Seventy :—And Bharatimayya was ruling the Hundred ; Nâgârjjuna was the nâr-ggâvuṇḍa ; and Âraja-Gâvuṇḍa was the ûr-ggâvuṇḍa ;—(on the date specified) a *matta* (of land) was granted under Karinele. Usual final verses.

82

Date 1681 *A.D.*

Obeisance to Gaṇâdhipati. Praise of S'ambhu.

(On the date specified), Keladi Channamâji,—Vîraya of Bilaki, an adherent of Chennavîra-dêva, having represented that the endowment for the god Vîrabhadra of Bilaki in the Uḍagaṇi-sîme was insufficient,—made grants of 7 rice fields (specified) for the offerings and perpetual lamp of the god. This grant will be maintained without obstruction. Fortune.

83

Date 1058 *A.D.*

When, (with usual Châḷukya titles), Âhavamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars :—

Be it well. When, praised by all kings, Satyavâkya Konguṇivarmma dharmma-mahârâjâdhi-râja, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, obtainer of a boon from Padmâvatî, Nanniya-Ganga, the Ganga Cupid, a head-jewel in the crown of chiefs,—Châḷukya-Ganga-Permmânaḍi Vikramâditya-Dêva, putting down the evil and upholding all in the Ganga-maṇḍala Ninety-six Thousand,—within the Vanavâsi Twelve Thousand, the Sântaḷige Thousand, and the Nolambavâḍi Thirty-two Thousand,—was in the royal city Baḷḷigâve, ruling the kingdom in peace and wisdom :—

And, appointed to the burden of the whole kingdom, distinguished with the high rank of great minister, having acquired the three powers of ruling, counsel and energy,—the Perggaḍe Nâraṇayya, chief of the *karaṇas*, was enjoying, (*anubhavisuttam ire*) the Banavâse Twelve Thousand ; Arasimayya of the Jiḍḍuḷige Seventy being the nâḷ-gâvuṇḍa ; and Mâchayya, son of Goggi-Seṭṭi of Adigatte, being the ûr-gâvuṇḍa ;—

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[1] Nirûpa bandu.

(On the date specified), hearing the outcry that a force of Bêḍas had penetrated into Muḍyangeri, seized the cows and dishonoured (*lit.* unloosed the waists of) the women,—not disregarding it, Mâcha-Gâvuṇḍa attacked and fell upon them,—and thinking that the meaning of the verse, "The victor gains spoil; the slain, too, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter?" applied to his own fate, he carried on the fight to the end, taunted the manliness of the opposing force, recovered the cows in Belagavatti, and killing many, gained the world of gods as a mighty champion.

His elder brothers Chiṭṭa-Gâvuṇḍa and Mâcha-Gâvuṇḍa, his wife Châgiyabbe, and his son Alayya, washing the feet of the Brahman Maduvayya, made a grant of 30 *kamma* of rice land and 1 *matta* of field. Usual final verses.

86

Date ? 1192 *A.D.*[1]

(Nandi Nâgarî characters)

S ankara is the refuge. May it be fortunate. (The first portion corresponds with that of No. 45 above.)—at the junction of the Tungabhadrâ and Haridrâ, in the presence of the god Harihara,—in (? the year) reckoned as *ka ṭa ka m*, on Monday in the dark fortnight of the month Chaitra, under the Bharaṇî mahâ-nakshatra, at the moment of *sankrânti* and *vyatî-pâta*,—performing the *sarpa-yâga* (or serpent sacrifice),—before the blessing, the emperor (Janamêjaya) being pleased, made five-fold gifts,—umbrella, palanquin,[2] coin, section-staff,—and for the duty of astrologer, presented, with all ceremony, (? fees) from the villages of Hire Jambûr, Masûr, Goṭevaraha and Ballûr, to Brahmans, the chief one being S'ankara-Lingaṇa Joyisa, son of Chikka Chhâtyêbha, son of Chhâya-bhaṭṭa, of the Kannaḍa-śâkha Vasishṭa-gôtra Âśvalâyana-sûtra and Rik-śâkha. Boundaries of the four places; to continue for the duty of astrologer as long as sun and moon, as a gift to Krishṇa.

(? signed) *Ari-râya-kula-vilaya-kâlânala* (fire of the last day in destroying hostile kings' families). Usual final verses.

87

Date 1131 *A.D.*

In the 55th Châḷukya Vikrama year, the year Virodhakrit &c, at the time of the sun's eclipse, the servants of the *tuppada bâgal* (or ghî gate) to the queen of Hoysaḷa Ballâḷa-Dêva, in order to provide for the offerings to the god Ballêśvara, deposited a fund of .... with the pûjâri Lôkimayya, 2 *hon* from the interest every year to be given to the god Mallêśvara. The Oḍeyars of the family of Lôkimayya in sucession will continue this payment and maintain the grant. Imprecation.

88

Date ? *about* 1200 *A.D.*

The nâḷ-prabhu, the Nandinâgara nâḍ-gauḍa, [erected this pillar] in the manṭapa of the god Kêdâra with ornamentation.

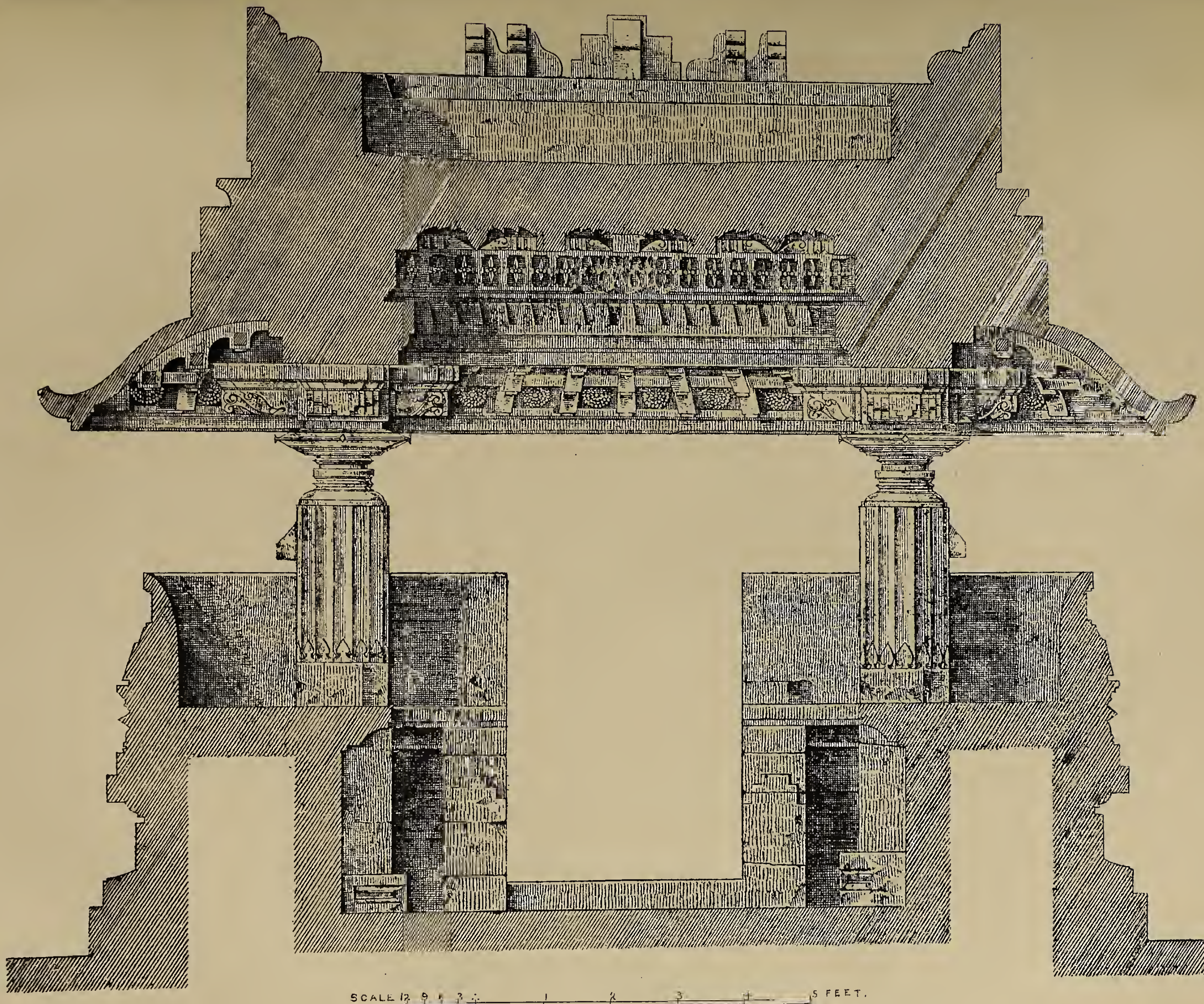
89

Date ? *about* 1200 *A.D.*

The great minister Bîrayya-daṇḍanâyaka made the southern face secure, with ornamentation.

[1] The professed date is 3102 B. C! *Cf.* Nos. 12 and 45 above. The inscription is full of mistakes.

[2] Throne with guards, is omitted.



KEDÂREŚVARA TEMPLE, BALGAMI
(SECTION)

90

Date 1093 *A.D.*

In the 15th Châḷukya Vikrama year, the year S'rîmukha &c,—Haḷeya-Nâyaka's nephew Ko.. ya-Nâyaka .... slew many and gained the world of gods.

91

Date 1885 *A.D.*

(On the date specified), the 24th of December 1885, at sunrise, the great Châma-Râja-Vaḍêr of Maisûr visited this Beḷagâvi in order to see the Kêdârêsvara and other temples, and was greatly pleased. It appears that he will make arrangements for appointing servants for the god and for repairing the temple. The Balligâvi paṭêl Kallumani Garjina Channapaiya set up this. Written by Garjina Gurupâdappa.

92

Date 1168 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu.

May it be well with the minister of king Murâri of the Kaḷachuryya-kula, the minister Kêsava, as long as moon and stars endure.

Be it well. The refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêsvara parama-bhaṭṭâraka, boon lord of Kâḷanjara-pura, having the flag of a golden bull, resounding with the *ḍamaruka* and *tûryya*, a sun to the lotus the Kaḷachuryya-kuḷa, fierce in fight, in dignity Kanakâchala, a sun of good warriors, an elephant-goad to the brave, a master of elephants, a cage of adamant to refugees, in valour the lord of Lanka, a brother to the wives of others, S'ani-vâra-siddhi, Giridurgga-malla, in energy in war Râma, a lion to the elephants his enemies, Nis-sanka-malla,—with these and other true names, the bhujabaḷa-chakravartti Tribhuvanamalla Bijjaṇa-Dêva, was daily in the enjoyment of the lady Earth ; to describe whom :—The earth, which of old, through the stupidity of Prithu had for a long time been reduced to the condition of a cow, being the chosen crowned queen of Bijjaṇa-Dêva, rejoices greatly ; like the jewel which, covered up under the lord of the sea-shore, became the *kaustubha* on Vishṇu's breast, so by the king's choice she became as renowned. Dispersing the darkness the hostile kings, causing the groups of waterlilies (otherwise, the joy of the earth) to increase, and the lotus faces of his enemies' wives to wither,—like the moon rising from the ocean, the king Sôma of wide extended fame rose from the ocean king Bijjaṇa.

When that bhujabaḷa Tribhuvanamalla's son, the râjâdhirâja, a sun among râjas, (with various other epithets)—the emperor Râyamurâri-Sôvi-Dêva, surrounded by all the ministers, was ruling the kingdom in peace and wisdom ;—sending for—entitled to the five big drums, mahâ-sâmanta, commanding an army and seventy two other appointments, skilled in rule counsel energy and the other modes of policy, the great minister, *sarvvâdhikâri* and great receiver of favours,—Byâḷike Kêsimayya-daṇḍanâyaka, he favoured him with orders to administer all the countries attached to the treasury of the south, putting down the evil and upholding the good. On which it was accepted as a great favour by the mahâ-prachaṇḍa-daṇḍanâtha ; to describe whose greatness ;—This is no other than the Vidyâ-dhara world, or the multitudes of paradise, or the host of Gandharvvas, or the groups of Kinnaras—(such was) the crowd of the cars of kings who perished at the beginning of Byâlike Kêsimmayya's victories. His practice was that of the Manus, the policy he adopted was the policy of the ancient

kings, the good of others was the wealth he accumulated, the promotion of the greatness of his ruler was his own greatness, the satisfaction of his dependents he reckoned as his own satisfaction,—thus did Kêsava-daṇḍanâyaka live and increase.

While, with so many marks of greatness, he was protecting in peace at the same time the Taddavâḍi Thousand, the Hânugal Five Hundred and the Banavase Twelve Thousand,—coming to inspect his own country, and seeing the beautifully built temple, the jewels, the worship, the golden *kalaśa*, the gifts of learning and gifts of food, and the many religious acts, of the god the southern Kêdâreśvara of the immemorial city the capital Baḷḷigâve,—he said, "This is double of Vâraṇasi, a hundred-fold of Kêdâra, a thousand-fold of S'rîparvvata,—I must therefore here perform some work of merit, that I may obtain my objects,"—and approaching the âcharyya of the temple, the *râja guru-dêva*, he noted for a long time his pre-eminence in all learning. In grammar, Pâṇini paṇḍit ; in polity and discernment, S'rîbhûshaṇâchâryya ; in drama and the science of music, Bharata-muni ; in poetry, Subandhu himself ; in siddhânta, Lakuḷiśvara ; in S'iva devotion, Skanda ;—thus in the world is he truly styled the râja-guru, the yati Vâmaśakti. In these and many other ways extolling him, he made known to him his own charitable intention ; on which he said, "Be it so ; if you make any benefaction, we will accept it."

Whereupon, in the 16th Kaḷachuryya year, the year Sarvvadhâri, &c, at the time of the moon's eclipse, he made a grant of Chikka Kaṇṇugi in the Yelambi-kampaṇa of the Hânugal-nâḍ, for the service and decorations of the god the southern Kêdâreśvara, for the repairs of the temple, for gifts of food to the Brahman ascetics, and gifts of learning,—washing the feet of the âchâryya of the temple, the râja-guru-dêva, the dear disciple of Gautama-dêva,—with enjoyment for three generations, to continue as long as sun moon and stars. And making application to Râyamurâri Sôvi-Dêva, obtained a copper śâsana and bringing it, Bolike Kêśimayya made it over with pouring of water.

Whoso maintains this grant will obtain the reward of bestowing a thousand cows, their horns and hoofs decorated with gold and many jewels, to a thousand high-born Brahmans, preservers of the sacred fire as directed in the vêdas and śâstras, in Vâranâsi, Kurukshêtra and other eminent holy places. Whoso destroys it will descend to the hell of him who at that same moment in those sacred places slays with his own hand those Brahmans and those cows. In true witness whereof is the *śruti*,—Whoso takes away land presented by himself or by another, is born a worm in ordure for sixty thousand years.

93

Date 1422 *A.D.*

Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja râja-paramêśvara vîra-Pratâpa-Dêva-Râya's son Vijaya-Râya-mahârâya was in the residence of Hastinâvati, ruling the kingdom in peace and wisdom :—

And the great minister Bayicheya-daṇṇâyaka's son . . . . . . was governing . . . .

The *âchâriya* of the gods Siddhêśvara and Panchêśvara, the principal ones of Kudigere in Koḍa-nâḍ, was Buḷḷi-dêva. His praises, stating that he was a moon to the ocean the Gautamânvaya, and son of Bommi-dêva : in the form of a *jangama*, he was ever in full devotion a master of the Parama-śiva *âgamikas*. (On the date specified), saying 'this world is not a rest for me' Buḷḷi-dêva went to the world of gods, being welcomed by the queens of Surêndra. His three wives, with dignity gave his body to this tomb, Chenna Buḷḷâya, Bâchale, and the tall Madhukâya, filled with pity for one another.

94

Date 1094 *A.D.*

Praise of S'ambhu and the Boar form of Vishṇu.

When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Be it well. Famed in all the world ; obtainers of five hundred vîra-śâsanas ; adorned with clustres of many good qualities ; true, pure, of right conduct, and modest ; maintainers of the vîra-Balanja dharmma ; distinguished by the flag with a white hill ; born entirely from Khaṇḍaḷi Mûla-bhadra ; possessors of thirty two *veḷâma*, eighteen cities, sixty four *yôga-pîṭhas*, and sixty four *ghaṭika-sthânas* ; supreme lords of Ayyâvoḷe-pura ; cages of adamant to refugees ; giving much and forgetting it ; protectors of those who come for shelter ; brothers to the wives of others ; trees of plenty to their dependents ;— with these and all other titles, the paṭṭaṇa-svâmi of the great city the capital Baḷḷi-gâve, the nâḍ-svâmi, the sênabûva and maṇigâra, and various Seṭṭis (all named), the whole of the *mummuri-daṇḍa* of the town, together with the *jagati-samûham* (? porters), the four *ôvagaḷu,* the sixty *koṭṭaḷi*, and the traders in grain (*davasi varttigaḷu*) of the town, being present :—

Reckoned as the great chief of the S'akti-parishe in the world, an ornament to the Mûvara-koṇeya-santati of the Parvvatâvaḷi, was Kêdâraśakti-munipati. His chief disciple was S'rîkaṇṭha-paṇḍita, of whom what more can be said than that he was himself Lâkuḷiśa in the world, and farther, shone as the equal of omniscience. To his disciple, (with the usual ascetic virtues), proficient in philosophy, logic, grammar, poetry, drama, music and many other branches of literature and learning, the *âchâr-yya* of the god Nakharêśvara of Tâvaregere in the southern quarter,—Sômêśvara-paṇḍita-dêva,—(on the date specified), at the time of the sun's eclipse,—for the service and decorations of the god, for repairs of the temple, for gifts of food to the students and ascetics there,—washing his feet, the whole town uniting, made grants of dues (as specified). This work of merit was approved and assisted by Châvvoṇḍa-Bôvam. Imprecation.

95

Date 1215 *A.D.*

Praise of S'ambhu. [1]Dweller in the mountain, without descent, united with the Bull,—S'iva,—destroyer of the five-arrowed, together with Umâ, do I reverence, bearer of the moon on his crest.

Be it well. Refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Dvârâvatî-pura, a sun in causing the lotus the Yâdava-kula to un-fold, a goad to the elephant Gûrjara, masher of the Mâḷava woman, plucker up by the roots of the lotus the head of the Telunga king, to hostile kings ? overwhelming,[2] Râya-Nârâyaṇa, Simhaṇa-Dêva's valour was as follows ;—To the darkness the army of the Karṇṇâṭa king, a destroying thunderbolt disappearing with a roar ; to all the troops of the Mâḷava elephants, a crushing lion ; to the ocean the multitude of the Telunga king's army, ever a roaring Agastya ; head over all kings,—Simhaṇa ever triumphs.

A dweller at his lotus feet, the great minister, *sarvvâdhikâri*, great supreme confidant, Râya-nâyaka-Nârâyaṇa, Mayidêva-paṇḍita's glory was as follows :—The king Simha having communicated with him and committed to him all business anxiety, was always engaged in the enjoyment of family pleasures, while he, fixed on the king's business and the satisfaction of the subjects, having defeated all enemies, was bearing the burden of the world.

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[1] The first part of the verse is a series of puns on the word *gôtra*.

[2] *Jagajhampam*—the long gown, extending to the feet, of Jogatis, a class of female devotees.

So also the great receiver of gifts, *sarvvâdhikâri*, supreme confidant, the *ganda-pendâra* Hemmayya-Nâyaka's glory was as follows ;—Having Lakshmî in his heart, and Sarasvatî on his tongue, Fame, distressed at these co-wives, has gone to the points of the compass. Worshipper of the feet of Vaidyanâtha, the disciple of Sômêsvara-yati ; bee at the lotus feet of Bhîma ; may he be happy, the king Hêma. His wife was Ruppabâyi (her praise). That husband and wife in the enjoyment of peace and wisdom came to Baḷigâve, the glory of whose chief god the southern Kêdârêśvara is as follows :—Whom Brahma, Vishnu and Indra praise with devotion in the middle of Baḷigrâma with words taken from the vêdas, whom the *siddhas* cherish in their hearts, that S'iva, inexpressible, in the form of wisdom, do I reverence. And praising Virûpâksha, dwelling in the Kôṭi-maṭha, is Vâmaśakti, great in penance like Upamanyu of old.

Seeing there the enjoyments of the god, and the fullness of the learning and piety of the *âchâryya*, S'rîkanṭha-dêva's disciple, the mahâbrati Vâmaśakti-dêva,—for the perpetual lamp of the god Kêdârêśvara, for sandal, sectarian marks, flowers, incense, lamps, offerings, *tâmbûla*, Chaitra purification, S'ivarâtri, the offerings at the three seasons, and the ceremonies at the pancha-parvva and eclipses,—(on the date specified), Hemmayya-Nâyaka, washing the feet of Vâmaśakti-dêva, the *âchâryya* of the temple, made from the customs dues of the Banavâse-nâḍ grants of the tax on seven families included in the *hejjimka* ; and in the petty tolls (*kirukula sunka*), and for loads of jewels silk and grains, granted a free pass for 25 local bullocks ; and 2 local oil mills in Sirivoḷal. Final benedictions and imprecations.

96

Date 1179 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu. Obeisance to the râja-guru.

The opening portion corresponds with that of No. 92 above (omitting the reference to the minister Kêśava).

To describe the valour of that râjâdhirâja's dear son :—Dispersing the darkness the hostile kings, increasing the groups of waterlilies (otherwise, the pleasures of the world), withering up the lotuses the faces of the wives of hostile kings, a moon full of rays (or wisdom), lord of the moonlight his great fame, the king Sôma arose from the ocean king Bijjaṇa. Thus born, and ruling the whole world under his single umbrella, was Râyamuyâri-Sôvi-Dêva, whose younger brother was as follows :—After him, making a festival for the earth ; in truth, purity and devotion, the equal of Bhîshma ; a new Purukutsa ;—Sankama-Dêva ruled the world. Gauḷa has sent elephants ; Turushka, horses ; the Simhala king, pearls ; Chôḷa, white cloths ; Magadha, musk ; the Malaya king, sandal ; the Lâḷa king, young girls ;—thus were announcements of the twice five heralds being continually heard in the assembly of the king Sankama-Dêva.

Along with the various ministers of that mahârâjâdhirâja chakrêśvara's kingdom, who in many ways had freed the circle of the earth from enemies,—including the great minister and senior daṇḍanâyaka Lakmi-dêva, the minister for foreign affairs Chaṇḍuñgi-dêva, the sole friend of the world Rêchaṇayya-daṇḍanâyaka, the sarvvâdhikâri Sôvaṇayya-daṇḍanâyaka, the commander-in-chief of all the army Kâvaṇayya-daṇḍanâyaka,—coming with pleasure to the south, and seeing in Balligrâme, the chief place in the Banavase Twelve Thousand, the three pinnacled temple of the god the southern Kêdârêśvara, the arbour maṇṭapa, the jewels, worship, many golden kalaśas, the gifts of learning and gifts of food, and the many religious acts,—saying "This is truly the southern Kêdâra ; here we must perform some work of merit,"—he saw the âchâryya of the temple, the râja-guru-dêva, and ob-

served for a long time with astonishment the greatness of his penance and his ability :—in grammar, Pâṇini paṇḍita ; in polity and discernment, S'ribbhûshaṇâchâryya ; in drama and the science of music, Bharata muni ; in poetry, Mâgha himself ; in siddhânta, Nakuḷiśvara ; in S'iva devotion, Skanda ; by his natural virtues that râja-guru triumphs ever,—Vâmaśakti-yati. Such were this master of many virtues, the dear son of Gautama,—and, seeking to promote the truth, king Sankama.

(On the date specified), for the decoration and service of the god Kêdârêśvara, for repairs of the temple, for gifts of food to ascetics and Brahmans,—the emperor Sankama-Dêva, washing the feet of the temple âchâryya, the râja-guru Vâmaśakti-dêva, made a grant of Kiṟu-Baḷḷigâve in the Jiḍḍuḷige-kampaṇa, to be held free of all imposts, as long as sun moon and stars endure. Usual final verses.

Be it well. The mahâ-maṇḍalêśvara Tailaha-Dêva, and the mahâ-maṇḍalêśvara Yeṟaharasa, coming and seeing the work of merit, said "This temple belongs to the family of the gurus of our line ; we must here perform some work of merit." To describe these incliners to works of merit ;—To the fierce enemy who comes to fight, he gives the world of the gods ; to him who comes with affection to visit him, fullness of wealth ; to the trembling will he give a hard fate, let us see, he will treat him kindly ;—thus is Ekkala-nripa's son king Tailapa, with pride, with affection, or with pity of heart, ever gaining approval. The glance of the eyes of the queens of kings who have fled in war is unnoticed, the flashes of Eraharasa's new sword so fill the earth with fear.

Thus entitled in so many ways to praise and fame, the mahâ-maṇḍalêśvara Tailaha-Dêva and the mahâ-maṇḍalêśvara Yeṟaharasa-Dêva, for the great offerings and perpetual lamp, at the same time as formerly written, washing the feet of the temple âchâryya, the râja-guru Vâmaśakti-dêva, made a grant of the *mmneya*, together with the *kiṟukula âya* and *dâya*, to continue as long as sun moon and stars. Final verse as in No. 92 above.

97

Date 1186 *A.D.*

(On the date specified) for their having erected the maṇṭapa of the god Kêdâra within the contract time, the râja-guru-dêva being pleased, made a grant of 150 *kamma* of rice land in Kiṟu-Baḷḷigâve, to Bisadôja, Châvôja and Singôja, these three, to contiune, free of all imposts, as long as sun and moon. Also he granted to them Siruvoḷal in the Beduge Seventy, with enjoyment for three generations.

98

Date 1103 *A.D.*

Praise of S'ambhu. Invocation of the lord of Pârvvatî.

Be it well. His broad chest embraced by the goddess of fortune, his feet placed on the heads of crowds of kings, praised by all people, of pure fame, was king Vikramâditya.

A bee at his lotus feet, was the general Anantapâḷa ; (his praises). When, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachanda-daṇḍanâyaka, (with various other epithets), a moon to the waterlily the Lâṭa-kula, a bee at the lotus feet of Hara,—Anantapâḷa-daṇḍanâyaka, having received the two Six Hundreds, and the Banavase Twelve Thousand, together with the *vaḍḍa-râvuḷa* and the *perjjunka*, was protecting them in peace and wisdom ;—

A dweller at his lotus feet was Gôvinda, the raṇa-ranga-Bhairava ; (praises of his valour). His younger brother was Mukunda To the treasury of learning, the lord Kêsirâja, and to Nilabbe, was born Dâsirâja, a sun in the sky of the Parâśara-gôtra. He was the father, and Sômâmbike the mother, of Gôvinda (His further praises, in the form of question and answer). When, (with various epithets), the raṇa-ranga-Bhairava, a tree of plenty to all good poets, Vatsa-râja to unruly horses, rejoicing in the fortune of the authority committed to him by Anantapâla, the daṇḍanâyaka Gôvindarasa, having received the *vaḍḍa râvuḷa* of Mêlvaṭṭe, with the two *bilkoḍe* and the *perjjunka*, was protecting them in peace and wisdom :—

Reckoned as the great chief of the S'akti-parshe in the earth, an ornament of the Mûvaru-koṇeya-santati of the Parvvatâvali, was Kêdâraśakti-yatipati. That munîndra's famous disciple was S'rîkaṇṭha, a peacock to the mango garden the learned. His mind in the lotus the feet of Hara, in the lotus of his face the beauty Bhâratî, in his character purity, in all patience Indra's regent elephant, thus had he established his brilliant fame,—the ornament of munîndras, S'rîkaṇṭha-dêva, glory of the learned, an ocean of logic. That great one's disciple, and his equal,—the Chaitra (or spring) season to the mango tree Akalanka, a moon to the ocean Lôkâyata, a regent elephant to the earth Sânkhya, a pearl ornament for the conch-like neck of the lady Mîmâmsa, a sun to the lotus Sugata,—such was the fame won by the logician Sômêśvara-sûri, leader of the Naiyyâyikas. Some are learned logicians, some are clever in conversation and discourse, some are skilled in the drama, some are able at good poems, some are versed in grammar, – but if it be asked who is master of all these ? who in the world is skilled in them all ?—the celebrated ocean of learning, Sômêśvara. (Having acquired the usual ascetic virtues, with other epithets), a sun in unfolding the lotus garden the *nyâya-śâstra*, an autumn moon in raising the ocean the *vaiśêshika*, a jewelled ornament in proficiency in the *Sânkhyâgama*, a bee at the lotus feet of his guru, spring to the mango garden the *s'abda-s'âstra*, with the rise of wisdom causing the *Lâkuḷa-siddhânta* to bloom, in unequalled reasoning the river of the gods in flood, having a multitude of disciples nourished by the power of the counsels given by himself, in rhetorical learning a great river in flood descending from mount Mêru, satisfying Paramêśvara by the strength of his devotion, the sole resting place of blameless pure penance, his fame moonlight rejoicing the circle of the earth,—with these and all other titles, was Sômêśvara-paṇḍita-dêva. This celebrated muninâtha having made known to him the secret of fame, Krishṇa-Râja's younger brother Gôvinda reverenced his feet, a clustre of affection, a joy to all the wise : and—

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom ;—in the 27th Châḷukya-Vikrama year, the year Chitrabhânu &c, washing the feet of Sômêśvara-paṇḍita-dêva, *âchâryya* of the temple of the southern Kêdârêśvara of the Tâvaregere of Balligâve, which appeared as an ornament of the Banavase Twelve Thousand, (a country) that resembles the waving clustres of curls (*kuntaḷa*) of the lady the Kuntaḷa land,—the daṇḍanâyaka Gôvindarasa, for the incense, lights, and offerings of the god Kêdârêśvara,—made a grant of the *perjjunka*, *vaḍḍa-râvuḷa* and the two *bilkoḍe* on two lakhs of areca-nut in whatever place they may be taken for sale. Usual final verses.

With approved sweet expressions, in order that it might give dignity to his smaller utterances and become a śâsana of fame, did he write this śâsana,—the Nitilâksha (Iśvara) among fast (or extempore) poets (*âs'u-kavi*). On examination who is equal to the lord Malli-dêva ? If two from two sides should together come writing it down from the end and reading it out, he would arrange the poem so read out, whatever it might be, as a new poem ; repeat four stories from hearing them related ; and make calculations in any given figures ;—all this was he able to do by mental effort.

a full born Sârasvata, a Brahma of speakers, an emperor of many modes of ascertainment (*avadhâraṇa*), is Mallikârjjuna-bhaṭṭa, the lotus-born among poets.

99

Date 1113 *A.D.*

Reverenced by the three worlds, the śâsana of Lakuḷîśa is supreme, the bestower of benefits seen and unseen on those who have acquired his favour. A dancing-master who with the baton of the vêdas directs the steps of the dancer the group of *dharmmas*, his śâsana is supreme, the bestower of good fortune on the three worlds. The heart of Brahma shining as a stone on which is inscribed the śâsana of the vêdas which extol the abode of Viśvanâtha, he is supreme, the unthinkable, able in protecting the three worlds, the bearer on his crest of the crescent moon.

[1] War appearing to him as tears, and a battle as filled with demons, thus did Sômêśvara-muni see them, a delight to speakers.

Be it well. The autumn full moon in the sky of the Chaḷukya line, praised by great poets, his fame like the rays of the moonlight, his lotus feet reverenced by the heads of hostile kings, gratifier of all the host of Brahmans (*bhû-dêva*) by his gifts, chief of universal emperors (*sârvvabhauma*), of exceeding might, was Vikramâditya-Dêva. To give up their titles, forsake the pleasures of the lands they ruled and dwell in thickets on the mountains, thence on coming forth again to battle to leave their wives behind and form alliance with the celestial nymphs,—such is the occupation he provides for his enemies,—Vikramâditya-Dêva.

When, having obtained such glory and fame, the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Chaḷukyas,—Tribhuvanamalla-Dêva's own victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Kalyâṇa, in the enjoyment of increasing supreme happiness (*parama-kalyâṇa*), protecting the whole earth under the shadow of his sole umbrella in peace and wisdom :—

The Chandra-vaṁśa (or Lunar race), famed of old in the world, obtained royal rank ; but greatly exalting that fame in that they were moons without spot, having thus no equal in regard to fame or name, truly renowned, the theme of eulogy to many great poets, having themselves acquired fame, were the Pâṇḍyas ;—among which worthy ones, many sons of kings (*arasu-makkaḷ*) having been born,—

In the Krita-yuga, to the accomplisher of his desires Jamadagni, the husband of Rêṇukî,[2] was born the powerful bearer of the Paraśu (or axe), the slayer of the son of Kritavîryya, who murdered the guru. And twenty-one times slaying all the kings in the world, he bestowed the circle of the earth as far as the ocean upon the Brahmans (*dharaṇî-dêvar*) ; but considering that he should not dwell in the property of the Brahmans, he turned back the sea with the tip of his bow, the son of Rêṇukî,[2] praised by the learned. Having left not even space for a drop (*kaṇa*) in the place occupied by the Western Ocean, that lord obtained from the favour of Phaṇikaṅkaṇa (S'iva) the Seven Koṅkaṇa as his abode.

To the lady the Koṅkaṇa country thus created by Paraśu-Râma, Hayve was like her (*kaṅkaṇa*) (or bracelet) ; in which, as the beautiful chief gem, shone forth Sisugali. Notorious enemies, from the courage (*kalitana*) imparted to the children (*sisu*) born there, were turned to cowards ; hence was this great royal city called Sisugali.

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[1] The meaning of this verse is obscure.

[2] The recognized form of this name is Rêṇukâ.

There many Pâṇḍya kings having continued to rule:—His fame rejoicing the hearts of all people in the world like the moonlight, from the ocean of the Chandra-vaṁśa arose the king Chandra. The jewel of women, Kammala-Dêvi, worthy of praise from all, was like the bright moonlight to that Chandra (or moon), and extended his glory by her union with him. A son was born to that husband and wife, as it from Lakshmî and Vishṇu, most beautiful, rejoicing the hearts of the coyest fair ones,—Kâma. And clever, of high qualities and beauty, Bhâgala-Dêvî, a Râjaputri jewel, like a Rati to this Kâma, became this lord's beloved wife. No light armed one,—to that Bhâgala-Dêvi, and to that great king Kâma, was born with spotless fame, surpassing Indra in the splendour of his wealth,—Chandra. To whom is any courage left after beholding this brave one; where will any strength of arm remain after opposing this strong-armed one; the proud retain their usual firmness only as long as his brows are straight on his face (*i. e.* until he frowns);—thus does the world praise Chandra. Praised by all people in the world, her fame her wealth, Sâvala-Dêvî, of firm conjugal devotion, this woman like Rôhini, became the wife to this Chandra. To that lord and to Sâvala-Dêvi was born a son, devoted to the faith of S'iva, rich in spotless glory,—Kâma-Dêva, a god among the brave. The fortune of a hero was to him as his Rati, great wars were as his spring season, with him by nature abode the power with poisoned arrows to send brave enemies to the society of the celestial nymphs,—thus does all the world, declaring him to be indeed Kâma-dêva (the god of love), praise Kâma-Dêva.

When thus, like the nose to the face of the lady the Pâṇḍya line,. seated on the Pâṇḍya throne, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Gôkarṇa-pura, head jewel of the Pâṇḍya-vaṁśa, a cattle rope to champions, to others' wives the son of the river (Bhîshma), a joy to the learned, the protector of the Kôṅkaṇa-râshṭra, a stake for impaling liars, an abode of fame, Nigalanka-malla, bearing the lotus feet of Tribhuvanamalla-Dêva as a crest on his head, a root for the plantain tree valour,—with these and other titles, Tribhuvanamalla-Kâma-Dêvarasa was ruling the kingdom in peace and wisdom:—

One day, in a discourse on S'iva-dharmma,—'Dharmma is the root of the vine of fame; dharmma is beloved by both worlds; save the man devoted to dharmma there is none worthy of reverence in the world';—being quoted as a precept of the S'iva-dharmma,—and from the divine discourse of the worshipper of spirit, the eminent Sârasvata, Sômêśvara-paṇḍita,—having conceived a desire to perform a work of S'iva-dharmma;—

On the Adhipati giving the Vanavâsi country to the protector of the grove of the vine king Tribhuvanamalla's fame, the protector of all the learned, Anantapâla,—he, accepting the same, assigned it over,—and by his order, the dweller at his lotus feet, the raṇa-ranga-Bhairava, distinguished for the courage of the lion, known for his good qualities, his elder brother's warrior, of wide spread fame, Krishṇa-Râja's beloved younger brother, without pride carrying out orders as being a great distinction,—was governing Banavase,—? gambler (*júju*) of the Malapas, of unspotted purity, of highest fame, treasury of glory,—Gôvinda.

In the royal city Balipura, which shone as an ornament to the Banavase-nâḍ, that king, in order to acquire the *urbali* land, below the lotus garden belonging to Mêchi-Seṭṭi, son of Bhuvanaika-Seṭṭi, the son of Mechi-Seṭṭi who had acquired the title of *paṭṭaṇa-sâvi* town mayor),—washing his feet,[1] made a suitable agreement, and with the knowledge of the priests of the five *maṭhas*, the townsmen, and the three *puras* belonging to the great royal city Baḷḷigâve, bought 110 *kamma*, free from all objection, with pouring of water.

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[1] This seems to be so stated in the inscription, but is opposed to the usual custom, which applies only to the feet of a Brahman guru. The author apparently has some hidden meaning in the expression *kâḷgarchchu*.

And the priests of the five mathas in that great royal city Balligâve,—the âchâryya of the *piriya* (or senior) matha, S'ântaśiva-pandita; the âchâryya of the Panchalinga, Kriyâśakti-pandita; the âchâryya of Tripurântaka, Kriyâśakti-pandita; and Mûliga Ponneya-jiya;—and of the townsmen, Barmma-Setti, son of Entheya, and others:—all these, the priests of the five mathas, the townsmen, and the three *puras*, giving the land which was to be acquired (*here follow the boundaries*),—he with devotion to S'ankara took the land, 110 *kamma*, the dandâdhîsvara-Gôvinda, praised by all people in the world, considered as the king of that nâd, publicly, with washing of the feet.[1] And that land Mêchi-Setti will continue well to cultivate, free of all charges; and the five mathas and townsmen will carry out the assignment, free of all charges. Having made this settled agreement, afterwards,—

Having acquired renown in the S'akti-parishe of the Mûvara-koneya-santâna of the Parvvatâmnâya, like the rainy season to the *châtaka* birds the disciples, were the Kâlamukhas; among whom was the faultless S'rikantha, praised by the learned, the son of Kêdâraśakti, ever cherishing S'rîkantha (S'iva) in the lotus of his heart, his holy throat (*śrî kantha*) retaining the blessed words uttered by the munipati. Understanding the *paramâtmâgama*, skilled in overpowering eloquence, like the purest gold if it had acquired perfume, having placed the lotus feet of Îśvara on his head, self-chosen husband of the wife severe penance, distinguished by all the *âchâryya* qualities, was S'rîkantha-yôgîśvara. Srîkantha's, son, reverenced by the world of yatis, was Sômêsvara, S'rîkantha (S'iva) in the form of a munîśvara, Vaikuntha (Vishnu) to the Asura sin, the throats (*kantha*) of the learned filled with the sound of his compositions.

Soliciting the thus esteemed worshipper of spirit, who was possessed of the usual ascetic virtues (named), pleasing to the learned, a Brahma in memory, quick in composing, the nectar of the lotus poetry, a mirror to the face of declaimers, pleasing in speech, a master of eloquence, strengthening the qualities of sinless penance,—the distinguished Sârasvata, Sômêśvara-pandita-dêva, to accept this work of merit, and having obtained his favour,—

For the repairs of the temple of the southern Kêdârêśvara,—lord of the three worlds, on the bank of the Tâvare-gere (or lotus tank) to the south of the royal city Balligâve, which was like the head to the Banavase Twelve Thousand,—for sandal, flowers, incense, lights, offerings and all manner of services, and for the food of the ascetics and others there, with all rites,—in the year *giri* (7), *Bhavalôchana* (3), the 37th Vikrama[2] year, the year Nandana, &c,—that land, admired in the earth,—the ornament of kings,—for the gratification of the lord whose form consists of earth sun water and the other elements,—washing the feet of that universally praised distinguished Sârasvata, radiant with ascetic virtues,—that glorious and famous one made the grant with joy, with pouring of water. Usual final verses.

So as to win the praise of poets, the poet very clever in composing (*ati-patu-kavi*), the servant (*kiṅkara*) of the Sârasvata lord, Mallikârjjunâryya, wrote this S'iva-dharmma-śâsana so as to be a new (model):—the universal emperor of mnemonics[3] (*dhâranâ-sârvvabhauma*), Mallikarjjuna-bhatta of Gobbûr, a Shanmukha among good chief poets.

May prosperity be to the S'iva śâsana.

100

Date 1129 *A.D.*

Obeisance to S'ambhu, beauteous with the châmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. Obeisance to the two S'ivas (*i. e.*, S'iva and Pârvatî), with their respective attendants.

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1 See note on p. 66. 2 That is, Châlukya-Vikrama year. | 3 See concluding statements of No 98 above.

By command of the pure muni Vidyâbharaṇârya having obtained the management of the Kêdâra maṭha, may the sight of the divine nectar of the god Kêdârêśvara's mercy ever protect Gautama, a present manifestation of the ancient Gautama muni.

From the middle of the lotus navel of the lord of the goddess of Fortune was born the lord of the goddess of Speech; from whose powerful arms, protectors of the sea-engirdled earth with the might of their own invincible arms, parts of the lord of the goddess of Fortume, were born the Chaḷukya kings.

Among them, in the might of his strong arms like Vishṇu who crushed in battle the Asura that had carried off the earth to the infernal regions, and brought it back, was the king Taila. Tailapa-Dêva's eldest son was the lord Sattiga. His son, master of the lady Fortune, was Vikrama. His younger brother, an axe to the vine the territories of his enemies, was the king Daśavarmmâ. His son, lord of the lady Earth, Jayasimha, protected the earth with affection. Of natural courage, Âhavamalla was his son. His eldest son, favourite of the earth, everywhere an unequalled wrestler was Bhuvanaikamalla.

After him, among those Châḷukya kings, of astonishing fame, the world praising him as having the character of the sixteen (great) kings, was Permmâḍi-Dêva, his younger brother. As if afraid of the reproach that ever of old forgetting his greatness he was underneath, bearing up the whole earth in the Tortoise incarnation, from that time Hari resuming his greatness had come to bear up the earth from above, such was Vikramâditya-Dêva. In the stream the sword of the Châḷukya emperor dwells the Lakshmî of Victory in order by its ablution to purify the earth from the impurity and evil which had accumulated from its long stay in the arms of the kings of the Kali age. The palace of the king was flooded with streams of the ichor of rutting elephants and the foam from the mouths of horses, brought and handed over by the groups of hostile kings he had subdued. That the Mâḷava, Chôḷa, Gauḷa, Magadha, Anga, Turushka, Kaḷinga, and Vanga kings, trembling, submit to his commands with fear, making friendship, agree with all he says, and are in the enjoyment of their kingdoms,—this I know; for were it not so, he would at once without pity have sent those great kings to enjoy the kingdom of the gods,—this lord of Kuntala.

To Permmâḍi-Râya thus famous, like a faultless gem from the Rôhaṇa mountain, like the moon from the milk ocean, like the sun from the eastern mountain, an ornament to the race of kings, bright with intelligence, of wide spread glory, was born the king Sôma. When he was born, forthwith affliction was born to the lines of hostile kings, great love for him was born throughout all the Kuntala country, to the ever celebrated Bhâratî a companion was born,—what kings could compare with this king? When he was yet a boy, he wanted the jewels in the crowns of hostile kings, and the jewels on the temples of their elephants, to bind on the string round his waist. As soon as he began to walk, the hostile kings began to walk away into the forest, through fear; as soon as he began to talk, their talk was confined to wild men of the jungles. When he wants to play at ball, he does not care to play with balls, and will not play without the heads of hostile kings,—who can measure the strength of arm and might of this king? The pure sea of the emperor Vikrama's joy was filled up, the lotuses the hands of his enemies were folded together, the waterlilies the eyes of the whole world were filled with laughter,—when the king Sôma rose above the great mountain of the east. Relieving Âdiśêsha of the weight of the earth which truly prevented his turning so that he could see his own body, and the Tortoise king whose back was scarred with bearing up the burden of the earth, saying let those living creatures be at ease, he bore up the earth in his own mighty arms, the powerful Châḷukya king Sôma. His wide chest was a beautiful palace for the lady Fortune, his sharp sword was a jewelled pleasure-house for the fortune of Valour, his lotus face was a dancing-stage for the fortune of Wisdom,—these various fortunes did he support in his mighty arms, this

Bhûlôkamalla. The jewels in the crowns of prostrate hostile kings the constellations, his own fame the moonlight, his rise causing the flocks of *chakôra* birds all the people in the world to escape the heat,—this king was rightly named Sôma (the moon), and thus did he shine—the king Sômêśvara. Though the brightness of his rays (or gifts) gratifies the gods (or the learned), though an ornament to S'rîkaṇtha (or, the throat of S'rî), rejoicing the waterlilies (or the circle of the earth),—thus greatly praised he may be, but being without faults and so without spots can this Sôma be compared with the Sôma (or moon) in the sky ? The flames of the fury of hostile kings are quenched at once at mere mention of the water the terrible sword of Sômêśvara. Kuntaḷa being like the tresses (*kuntaḷa*) of his loved one, Kânchî like her glittering zone (*kânchi*), and the stream of fair women in his female apartments like the copious streams accompanying his gifts, he rose to conquer all around him, and ensuring peace with the glory of his mighty arms, he was the only one who ruled the world,—the king Sôma. That he had not get punished Yama for unceremoniously carrying off those whom he protected, that he had not yet secured Mahâ Mêru to bestow in gift, that he had not yet been a refuge to Mainâka and other great mountains,—these causes daily plunged him into a sea of anxiety,—the king Sômêśvara-Dêva.

When this celebrated Chaḷukya emperor, the king Sômêsvara Bhûlôkamalla, with the intention of making a victorious expedition to all parts, came to the South, and had fixed his camp in peace and wisdom in the Hulluṇi tîrtha,—on his making a speech on the subject of dharmma, seizing the opportunity,—

The head jewel of the Kadamba-vamśa, crest jewel in the crown of chieftains, a wishing-stone to the learned, a famous mountain of courage, Taila,—Virâṭa-nagarî his abode, boon lord of Vanavâsa-pura, a pearl garland to the goddess of Victory, Taila, a great favourite of his lord,—rising, stood with his lotus hands folded, and said ; 'Dêva a petition',—

'Among the myriads of countries the famous Kuntaḷa country is the best ; in it the Banavasenâḍ is the best ; in which, if well considered, Baḷḷigâve, the treasury of good people, the mother of cities (*paṭṭaṇangaḷa tavarmmane*) is the best, its fame being spread throughout the whole world bounded by the ocean. Being the sole abode of the learned (otherwise, the gods), it is like Amarâvati ; being filled with happiness (otherwise, serpents), it is like the splendid Bhôgavati-pura ; and in wealth may be compared with Aḷakâpura ;—thus celebrated throughout the sea-engirdled earth, what city can compare with Baḷḷigâve ?

'To describe the qualities of its citizens :—Hospitable to strangers, of one speech, the birthplace of prudence, the dwelling place of dharmma, a theatre for the performance of excellent poets, a simple mine of honour, performers of the pure worship of Hari, Hara, Pankajâsana (Brahma), Jina and other gods,—who in the sea-encircled earth are equal to the great citizens of Baḷḷigâve ? As by the bestowal of perishable articles they can obtain neither this world nor the next, they from time to time stock their shops with the imperishable, the citizens (or merchants) of that famous town. Like Surapati in being the resort of the learned (or gods) ; like Indra's great elephant in shining with moisture (or wealth) ; like the Moon in beaming with rays (or, wisdom) ; like the Serpent king in maintaining the earth (or, patience) ;—who in this world are equal to the great citizens of Baḷḷigâve ?

'And to the people of that town,—like the tusks to the elephant, like the dreadful canine teeth to the lion, like the great wings to the śarabha, are the chiefs or lords (*prabhugaḷ*) of the city.

'And there the temples of Hari, Hara, Kamalâsana, Vîtarâga and Bauddha, like the five arrows in the world, shine as the five maṭhas in that city.

'And there are three puras, like three eyes of Samagra Lakshmî, or like three pearl neckets round the throat of that fair one.

'And to the south of this Baḷḷigâve, the native home of all beauty and all dharmma, is situated a lotus pond, close to which, as if all the immeasurable merit acquired by its citizens had combined into one abode of S'iva, is a beautiful temple to the god called Nagarêśvara.

'The southern Kêdâra is the means of the absolution of sin, the very presence of S'iva manifested to all the citizens, visibly displaying all the glory of the Krita-yuga. Moreover the course of the sacred bathing streams there is like that of the Ganges at Kêdâra, the lofty tower of the S'iva temple piercing the sky rises up like the peak of Kêdâra, and the holy ascetics performing penance there are like the holy ascetics at Kêdâra whose minds are bent on the performance of the most difficult penances,—thus this is a new Kêdâra, the standing crops of its fertile fields resembling the horripilation arising from the S'ivalinga worship, its temple the abode of Paramêśvara.

'The god Kêdâra therein, who, thinking with supreme benevolence on his faithful worshippers,—afraid of the cold and unable to make the distant pilgrimage (to Kêdâra)—frees them from all sins (here), the brightness of whose lotus feet is an ornament on the heads of the gods prostrated before him,—may he protect you, the wearer of the crescent moon.

'As if proclaiming that here is firmly fixed the lord of the Krita-yuga, dreading the guilt of the wicked of the Kali age, like a strong fortress, well built, is its encircling wall.

'And its maṭha shines like the Kamaṭha (or tortoise), as a support of all people; like Purushasimha, as distinguished for the slaying of Hiranyakaśipu (otherwise, for gifts of money and food); like Kurukshêtra, as the abode of Sarasvatî (otherwise, learning); like the Khachara-lôka, as surrounded with Vidyâdhara chiefs (otherwise, great men of learning); like the Mandara mountain, as the most excellent on all sides; like Vâsudêva, as rejoicing in the sound of the words of Akrûra (otherwise, gentle words); like the abode of Bhavâni, as filled with the rites of Brahmacbâris; like a prudent man, as beautified with the ornament of learning; like the banks of the Gôdâvari, in ministering to the service of Gautamâryya.

'To describe the descent of the line of gurus of that maṭha:—In the Mûvarakoṇeya-santati of the devout Parvvatâvali was he born, the lord of unblemished fame, Kêdâraśakti-paṇḍita-dêva. S'rîkanṭha, like a pearl necklace to the throat of Sarasvatî, a touchstone for testing the gold of learning, reverenced by the world, was his disciple. After him, that munipa's disciple, a moon in raising the tide of the great ocean of learning, was Sômêśvarâryya, a sun to the blue waterlily Kâma (or desire). After that, the equal of the celebrated Bhârabhûti,[1] was celebrated that fortunate munipa's younger brother, Vidyâbharaṇa, a faultless ornament of learning, an ornament of the lady fame. A thunderbolt in splitting the great boulders the Bauddhas, a lion in tearing open the frontal globes of the elephant the Mîmâmsa creed, a sun to the clustre of waterlilies the Syâdvâda,—shines Vidyâbharaṇa, a true ornament and muni of the Naiyyâyikas. When having no desire to pass his time in any other business but the cultivation of learning, he made over the business of the maṭha to his own senior disciple, with ability to promote the guru-kula, Vâmaśaktimunîśvara. The moon with great difficulty sheds its rays of nectar over the ocean-girdled earth, but what is that?—like a sun of a thousand rays the unspotted wise Vâmaśakti illuminates the maṭha and remains for its protection'.—

On his thus making petition, hearing of the greatness of the virtue of the maṭha, and of the devotion to virtue, learning and penance of the âchâryyas of the maṭha, the hair of his body standing erect with pleasure, he gazed with brightened eyes on the face of the Kâdamba lion, and saying, "We must perform some work of merit in that temple,"—inquired "What towns are there

[1] It is not clear who is meant by this.

near to it?" On which he replied—"Let not the Dêva perform a different work of merit. I have already performed a certain work of merit there for the increase of the Dêva's victorious kingdom. Let it by pouring of water from the Dêva's own hands be confirmed, to endure as long as sun and moon."

Accepting that proposal,—for the repairs of the temple, for gifts of food to the ascetics, for gifts of learning, and the worship of the god,—in the 3rd Châḷukya-Bhûlôka year, the year Kîlaka, &c.,—sending for Vidyâdharaṇa-dêva, and washing his feet, he presented, with pouring of water, Tadavaṇale in Jiḍḍuḷige-nâḍ, together with the Hakkaḷe field as a *sthaḷa-vritti* in that nâḍ, with enjoyment for three generations; and on betel leaves, areca-nut, grain and all other articles required for sale, purchase or consumption, he remitted the *vaḍḍa-râvuḷa*, *hejjunka* and all other customs duties, and made the gift with all ceremonies.

Then that Vidyâbharaṇa, despising it as being a cause for the destruction of the various pleasures of learning and the happy state of *yôga*, made it over to his own world-renowned senior disciple Gautama-muni, with the headship of the maṭha.

Like bright lamps, many munîndras, abodes of the highest good qualities, had illumined that maṭha; after whom the muni Gautama, a pure jewel lamp, like a young bud, ever shone in it with world-wide fame, while all the world folding their hands addressed him as Jîya. The fortune of the Kêdâra temple was planted, as if a tree of plenty for the world, through Sômêsvarâryya, firm in penance. After him, through Vâmaśakti it threw out branches, was filled with sprouts, blossomed, and spread into all the world. Then through the great Gautamâchâryya it bore fruit.

Usual final verses.

101

Date ? 1181 *A.D.*

The râja-guru Vâmaśakti-dêva, and his disciple Jnânaśakti-dêva, will maintain the land (specified), the 10 *ga* in money, and three houses in the town, granted (on the date specified) to the dancing girl .... Mallave and the drummer Mâdiga as a temple endowment.

102

Date 1162 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu.

The vêda its root, its firm fence the nyâya and other śâstras, the smṛiti and others its branches, the virtues and desires of the good its sprouts, their deeds its blossoms, the commandments of the S'iva śâsana in the heart's meditations its fruit,—may the tree of plenty the virtue of Vâmaśakti-muni, grant your desires. His long arms its branches, his hands its sprouts, its blossoms his gentle smiles, his locks falling as far as his auspicious feet its descending roots, embraced by various fruits the siddhis and by the celestial vine the mountain-daughter,—may the pârijâta tree S'iva, grant to the king Bijjala daily his desires.

Be it well. Entitled to the five big drums, mahâ-mandalêsvara, a clustre of rubies to the crown great feudatories, his feet the seat of the vanquished, boon lord of Kâlañjapura, having the flag of a golden bull, and the sounds of the *ḍamaruga* (drum) and *túryya*, a sun to the lotus the Kaḷachuryya-kula, fierce in war, in dignity the Kanaka mountain, a sun to good warriors, an elephant goad to the brave, a cage of adamant to refugee elephant chiefs, in valour the lord of Lanka, to others' wives a brother, S'anivâra-siddhi, Giridurggamalla, in active war Râma, a lion to the elephant the enemy, Niśsanka-malla,—with these and other titles, the bhujabala chakravartti Tribhnvanamalla Bijjala-Dêvarasa's glory was as follows:—

The fierce flames of the courage of his enemies being quenched by the streams of glory from the dazzling sword in his powerful arms, this great king Bijjala having gained a name so that there was no other king besides, now rules the world as its sole monarch. The black serpent his terrible sword enters the ant-hills the faces of mighty hostile kings, is nourished by their blood as if milk, swallows up their breath as if wind, and is ever excited by the flames of hunger. The jewels from the crowns of fierce opposing kings lying scattered on all sides like hailstones, the flashing of weapons like lightning, the streams of blood falling in all parts like a deluge of rain,—the battle field in front of Bijjala-Dêva resembles the rainy season. Entrails being poured out in rolls, warriors sinking covered with wounds and lying side by side with their horses, while headless trunks dance around, and the abandoned female râkshasas assemble and enter the field for a feast of blood,—wonderful is the war of this Giridurggamalla. If he speaks, it is like letters cut in the rock on Mêru or Mandara; if he gives, it is the destruction of the poverty of the supplicant; if he protects, there follows neither old age nor death to the race of refugee kings;—say not, brother, that he can be compared with other kings, the king Bijjala, terrible in war.

A dweller at the lotus feet of this foundation abode of honour and glory, the king Bijjala-Dêva, was Kasapayya-Nâyaka. To extoll his qualities:—what is reckoned as rubbish (*kasa*), at a single glance of his that moment appeared as shining gold (*kasavara*) to all his friends and from house to house of all those of good birth; so that the name of Kasapayya-Nâyaka became famous throughout the sea-engirdled earth. His heart at the lotus feet of S'ankara, distributing the gold he had justly acquired to his friends, displaying the terror of his mighty arms in the war against the enemies of his lord;—was he a common man in the world, the jewel in the crown of the people, Kasapaya? A bee at the lotus feet of Hara, surrounded with men famous for every branch of learning, sole ornament of good warriors;—was he an ordinary man, Kasapaya, in the world? In taking sole charge of a country ruined by the administration of others and bringing it into prosperity, in conferring benefits on others, who can compare with Kasapaya?

With the permission of that great one, Bammarasa was the ruler of the Banavâse-nâḍ. To describe the greatness of his qualities,—By his government nourishing as with showers of milk the crops the learned among the Brahmans and his friends, ever was he praised, possessed of all the various learning in the world, and reverenced with folded hands as Barmma, the bestower of blessings (*śarmma-karmmanam*) on his dependents. Certain governors who were learned have gained a name as governors, but what governor was also learned like him, Barmma, the delight of all the learned?

Inspectors to see that the Lakshmî of that Bommarasa's government was free from adultery, and also royal inspectors, were the five *karuṇams*,—S'rîdhara-Nâyaka, Achaṇa-Nâyaka, Chaṭṭimayya-Nâyaka, Malliyana-Nâyaka, and Tikkamayya-Nâyaka,—these shone like the five senses to king Bijjala-Dêva. To describe the greatness of their qualities:—Benevolent to others, powerful as the ocean, in ministerial skill unmatched, bold as fierce lions, able in detecting frauds, superior to all opposition, their great fame like the sound of the *tûryya*, strengthened with all manner of self acquired merit, devoted to the faith of the feet of Îśvara,—how great were these *karṇams*?

And moreover, a sun (*ravi*) in causing to unfold the lotus the face of that Bammarasa's great fortune, was the great minister Ravi-Dêva; the greatness of whose qualities was as follows:—While the lotuses the faces of the chief ministers expand under the pure rays of the counsel of Ravi-Dêva, why do the lotuses their hands become folded together? and why do the waterlilies the eyes of the goddess the fortune of Bammara's growing kingdom become wide open?—this is a wonder in the world.

While all these, united in the enjoyment of peace and wisdom, were one day discoursing on *dharmma,*—(saying), There is the Kôḍiya-maṭha, the place of the southern Kêdâra, being like a field (*kêdâra*) the crops standing on which resemble the hair of the body standing erect from joy at the worship of the S'ivalinga ; the place appointed for the performance of the rites of devotee Brahmâchâri S'iva munis ; the place for the recital of the four vêdas, the Rig Yajus Sâma and Atharvva vêdas, with their *angas* ; the place for commentaries on the Kaumâra, Pâṇinîya, S'âkaṭâyana, S'abdânuśâsana and other grammars ; the place for commentaries on the Nyâya, Vaiśêshika, Mîmâmsâ, Sânkhya, Bauddha and others the six *darśana* ; the place for commentaries on the Lâkuḷa-siddhânta, the Pâtanjala and other yôga-śâstras ; the place for the eighteen purâṇas, the dharmma-śâstra, all poems, dramas, comedies, and every branch of learning ; the place where food is freely distributed to the poor, the destitute, the lame, the blind, the deaf, story tellers, singers, drummers, flute players, dancers, eulogists, the naked, the wounded, *kshapanakas* (Jaina sannyâsis), *êkadaṇḍi*, *tridaṇḍi*, *hamsa*, *parama-hamsa* and other beggars from all countries ; the place for the treatment of the diseases of destitute sick persons ; a place of security from fear for all living things ;—in this place we must perform some work of merit, for the purification of our property, our livelihood and thrice seven generations of our families .—While they were thinking in this manner,—

Bijjala-mahârâja, having come there in order to subdue the Southern region, and encamped in Baḷḷigâve, was in the enjoyment of peace and wisdom ;—

They all united coming, seated themselves and were discoursing on the *dharmma* of the Kôḍiya-maṭha, when Kasapayya-Nâyaka rising, and standing in front of his mahârâja, folding his lotus hands said "Dêva, a petition" and spoke as follows : —

'The southern Kêdâra is the means of the absolution of sin, the very presence of S'iva manifested to all the citizens, visibly displaying all the glory of the Kṛita-yuga. Besides this, its maṭha is like the ancient Kamaṭha (or tortoise), a support of all the world ; like Purushasimha, distinguished for the slaying (*dâna*) of Hiraṇyakaśipu (otherwise, for gifts of money and food) ; like Kurukshêtra, the abode of Sarasvatî ; like the Khachara-lôka, surrounded with Vidyâdhara chiefs (otherwise, great men of learning) ; like the great Mandara mountain, most excellent on all sides ; like Vâsudêva, rejoicing in the sound of Akrûra's words (otherwise, gentle words) ; like the abode of Bhavâni, filled with the holy rites of Brahmâchâris.

' Descended in the line of the gurus of that maṭha, the disciple of Gautamâchâryya, is Vâmaśakti-muniśvarâchâryya. To describe the greatness of that munîśvara :—As lights of the line of gurus, many munîśvaras, abodes of the highest qualities, have illuminated that maṭha ; after whom the muni Vâmaśakti, a pure jewel lamp like a young bud, brilliant as the moon or the rays of the sun, filled with light the whole world, which with folded hands addressed him as Jîya. His face a dancing stage for Vâṇî, his true heart a jewelled abode for the destroyer of Madana, celebrated throughout the world is Vâmaśakti-paṇḍita-dêva. Though in the vines the arched eyebrows of the fair he has placed his sugar cane bow, in their glancing eyes his flowery arrows, and thus become famous,—from fear of the severity of Vâmaśakti-muni's penance, the god of love confines himself in the earth to the thoughts of the mind.

'Therefore were the Dêva to perform in that maṭha some work of merit, it will endure as long as sun and moon.'

On his saying thus, the king Bijjala taking it to mind,—for the decoration of the god Dakshiṇa Kêdârêśvara, for gifts of food to the ascetics, for gifts of learning, for repairs of the temple, and for satisfying the good and the beloved,—in his 6th year, &c., at the time of the sun's eclipse, washing

the feet of Gautamâchâryya's disciple Vâmaśakti-paṇḍita-dêva, made a grant of Kirugêri in the Hundred-*bâḍa*, with enjoyment for three generations.

Usual final verses, including—Those who seize on the property of gods or Brahmans, will be born as black serpents dwelling in the hollows of dried up trees in the thirsty forests of the Vindhya mountains.

Also he granted Chiṭṭûru in the Pâṇḍya kingdom, Ayiraṇe in the Gutoḷala-kampaṇa, Kôṇeya-Nêralige in the Kâlaḍi Ninety, and Sidiyanûrudivige in Sattaḷige-kampaṇa with enjoyment for three generations. Also Changûru Mattihaḷḷi in Bâsûr-kampaṇa, Jâvali in Nâgarikhaṇḍe, with enjoyment for three generations, washing the feet of the râja-guru Vâmaśakti-dêva.

And on that occasion, on the application of Sôyi-Dêvarasa of Bandaṇike, Chanḍugi-Dêva and Lakumi-Dêva-daṇṇâyaka, he granted for the decorations of the gods Dakshiṇa-Kêdârêśvara of the Kôḍiya-maṭha, Sômanâtha, and Brahmêśvara of Abbalûr,—Karinele, Maruvase, Mutinahaḷḷi and Kundangi in Nâgarakhaṇḍe-kampaṇa, and Chikka Kaṇṇuge in Hânungal-kampaṇa. Be it well. Fortune.

103

Date 1149 *A.D.*

Ôm. Obeisance to S'iva and S'ivâ, with their respective attendants.

The vêda its root, the Nyâya and other śâstras its secure fence, the smṛiti and others its branches, the virtues and aspirations of the good its sprouts, their deeds its blossoms, the observance of the S'iva śâsana its fruit,—the tree of plenty thy *dharmma*, śrî-Gautamâchâryya, gratifies all desires.

From the lotus navel of the lord of S'rî sprang Brahma ; from his arms came forth and shone in the world many S'ântara kings. Being free (*s'ânta*) from the quality of darkness (*tamas*), completely free (*s'ânta*) from hosts of powerful enemies by the might of their arms, free (*śânta*) from fear or avarice,—they acquired the name of S'ântara in the world.

Among them,—able in forcing by his power unyielding hostile kings to say the same that he did,—was a rare one in the earth, Ammaṇa by name. His brother (*sahajâta*), who established his power in the world, an ornament of the royal line, of great fame, was Singi-Dêva by name. The celebrated Ammaṇa-Dêva's son, a spear for the heads of hostile kings, a treasury of fortune to many subject kings, in firmness the famous mountain,—was Taila. That king Taila's son, king Kâma, dear to the Lakshmî of the great empire of the S'ântara maṇḍalêśvaras, destroyer of S'ambara fierce enemies, of universal command acquired by the use of the Santâpana (otherwise, his terrible) arrow, became famous. (Omitting laudations), That lord's wife was Bijjala-Dêvi. To those two was born the S'ântara king Jagadêva (His praises, stating that) he was a moon to the ocean the Jina dharmma.

That Jagadêvarasa's mother Bijjala-Dêvi's sister was Chaṭṭala-Dêvi ; to whom and to Vijayâditya-Dêva was born a pure Kshatra son Jayakêśi, who was reckoned as Jagaddêva's elder brother. (His praise, saying that) He sub-dued all his enemies and ruled the Seven Koṅkaṇa. That Jagadêva's younger brother was Singi-Dêva.

Thus reckoned as the younger brother to Jayakêśi-Dêva, and the elder brother to Singi-Dêva,—when, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Paṭṭi-Pombuchcha-pura, obtainer of a boon from the goddess Padmâvatî, scented with musk, acquainted with the science of politics, omniscient in literature, fighter with kings, a stake to the titled,—Tribhuvanamalla Jagadêvarasa was in the residence of Sêtu, ruling the kingdom in peace and wisdom :—one day surrounded by skilful learned men and his attendants, he was discoursing on *dharmma*, and said :—" As water though of one substance is used under many names ; so one is the Divine essence but it is served under many modes of life (or ? systems).[1]

[1] Êkam êva payas-tatvaṃ nânâ-nâma-nishêvitaṃ | tathaikaṃ devatâ-tatvaṃ nânâs'rama-nishêvitaṃ ||

On his thus saying, at that opportunity,—a bee at the lotus feet of Hara, (with various praises) Bammarasa, folding his lotus hands, made a petition as follows:—'The southern Kêdâra is the means of the absolution of sin, the very presence of S'iva manifested to all the citizens, visibly displaying all the glory of the Krita-yuga. To describe the qualites of the great âchâryya of that Kêdâra-sthâna,—Gautamâryya :—Like bright lamps many munîndras, abodes of the highest good qualities, illumined that matha; after whom the muni Gautama, a pure jewel lamp like a young bud, ever shone in it with world-wide fame, while all the world, folding their hands, addressed him as Jîya. Therefore any work of merit performed there will be unfading and the means of absolution from all sin.'

On his thus making petition, taking that to mind, coming to Balligâve,—in the Châlukya pratâpa-chakravartti Jagadêkamalla's 13th year, the year S'ukla, &c., at the time of the moon's eclipse,—in the presence of the lotus feet of the god Dakshina Kêdârêsvara,—Jagadêvarasa and his son (*tanna kumâra*) Bammarasa united, washing the feet of Vâdi-Vidyâbharana-pandita-dêva's disciple Gautama-pandita-dêva, and with pouring of water, made, for the offerings to the god, for repairs of the temple, for gifts of food to the ascetics and for gifts of learning, a grant of Kundûr in the Kodanâd Thirty of the S'ântalige Thousand, with enjoyment for three generations. Also certain rice land (specified). Usual final verses.

Also, on that occasion, he granted Abbase and Hosavalli in the Kodanâd-kampana, and Gôvindanahalli in Muduvalala-kampana (with usual details).

May it be well with the S'iva śâsana.

104

Date 1156 *A.D.*

S'rî. Ôm. Obeisance to S'iva. Praise of S'ambhu.

Be it well. When, (with usual Châlukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

At that time,—Be it well. When, (with titles as in No. 102 above), the mahâ-mandalêsvara Bijjana-Dêvarasa was ruling all the countries, putting down the evil and upholding the good :—

And, his mahâ-prachanda-dandanâyaka, a terror to his enemies, without any motive a friend to the people in the world, purifier of his gôtra, spirited among clever people,—Mahadêvarasa was ruling the Banavase Twelve Thousand in peace, associated with the embodiments of the mind of Bijjana-Dêva, wishing-stones in granting the desires of their dependents, suns in dispersing the darkness the poverty of the needy,—Pôtarasa, Chattimarasa, Padmarasa and Sôvarasa, these four *karanams* :—

His great minister, a jewelled ornament of ministers, in form a Kâma, a bee at the lotus feet of Hara, the sole protector of the learned, the beloved son of Ânanda-bhattôpâdhyâya, who was an honoured resident of Râyanârâyana-pura, of the Vrisha-gana, purifier of his gôtra, the dear son of Gaurala-Dêvi,—with these and other names, was Mâyi-Dêvarasa. And besides this,—(his further praises).

This great minister, Heggade-Dandanâyaka of the *vadda-râvula-hejjunka* of the Banavase Twelve Thousand,—Mâyi-Dêvarasa, being at peace in the residence of the royal city Balligrâme, one day, surrounded by all the learned men and attendants, delivered a discourse on *dharmma* : which they, taking to mind, spoke as follows :—

'The southern Kêdâra is the means of the absolution of sin, the very presence of S'iva manifested to all the citizens, visibly displaying all the glory of the Krita-yuga. And the matha there is

like the ancient Kamaṭha (or tortoise), a support for all the world; like the milk ocean in giving birth to Lakshmî (or fortune); the delight of Purâṇapurusha (or men of puranic lore); like the grove of Bhavâni in being ever pervaded with the pure life of Brahmâchâris; like Kurukshêtra in shining with the Sarasvatî (otherwise, learning); like the Khachara-lôka in being surrounded with Vidyâdhara kings (otherwise, chiefs of learning); like Kailâsa in being protected by beautiful gods and goddesses (otherwise, Vâmaśakti-dêva).

'And to describe the descent of the gurus of that maṭha:—in the Mûvarakoṇeya-santati of the devout Parvvatâvaḷi was born, praised for his pure fame and glory, Gautama-munipa. That Gautama's son, an intoxicated bee at the lotus feet of Girijâ's lord, his face free from passion, of worthy life, was Vâmaśakti-paṇḍita-dêva. The fortune of the Kêdâra-sthâna was as a kalpa vine born in the earth, raised on the soil of his unshaken penance by Sômêsvarâryya, afterwards well nourished and covered with branches and blossoms through Gautamâryya, till its fame has spread over all the world through Vâmaśakti-munîndra. His face a pleasure-house for Vâṇî, his true heart a pure jewelled house for the destroyer of Madana, of world-wide fame was Vâmaśakti-paṇḍita-dêva. Through him let some work of merit be performed here.'

On their thus speaking, taking that to mind,—Be it well. In Châḷukya Trailokyamalla's 6th year, the year Yuva, &c.,—washing the feet of—Be it well.—having acquired all the ascetic virtues (named), the delight of the learned, âchâryya of the temple of the god Dakshiṇa Kêdârêśvara of the royal city Balipura, Vâmaśakti-pandita-dêva, and with pouring of water,—for gifts of food to the ascetics, for the offerings to the god, and for repairs of the temple, remitted both the *vaḍḍa râvuḷa* and *hejjunka*, and the *bilkoḍe-sunka* on the hard areca-nut, the produce of the god Kêdârêśvara's garden, and all the *pannâya-sunka* on the betel-leaves from that garden, to be continued free of all imposts. Usual final verse (not completed).

105

Date 1193 *A.D.*

Obeisance to S'iva. His shining pure body composed of the earth and other elements, able in creating in sport the three worlds which grow with his nourishment, the object of the love he creates in the Mountain daughter, dwelling in security in the happy abode of the golden mountain, living in unending glory along with Umâ, bearer of the crescent moon,—may the lord of the Bhûtas ever be for your prosperity. Ever supporting Lakshmî on his breast, with his hand the chief of mountains Gôvarddhana, in his navel the Lotus-born (Brahma), the firm earth on his back, in his eyes the sun and moon, enduring glory in his body,—may he be for the happiness of all worlds, Vishṇu, the lord of the Yâdavas.

Be it well. Refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Yâdava-kula, ornament of the Hoysaḷas, the pratâpa chakravartti vîra-Ballâḷa-Dêva's descent was as follows:—First of that (line) was vîra-Ballâḷa; whose brother was Vishṇuvarddhana; whose son, of world-wide fame, was king Nṛisimha.

By whom the whole earth acquired a glory worthy of kings, by whom all the elephants hostile kings were destroyed without remedy, by whom the lamp of his fame was hung up in the world, was the valiant king vîra-Nṛisimha. Destroying fierce enemies with his claws, of deep terrific roar, his rolling eyes red with fury, adorned with a mane of glory, bringer of happiness to all three worlds, himself the Chakri (Vishṇu) of the circle (*chakri*) of the world, Narasimha shines, the glory of kings the Yadu chief in the world. An ocean that had not been swallowed by the muni in anger,

a kalpa-kuja that was not a tree, a Mandara mountain that had not suffered disgrace by being lifted up by Surâri, a lion not born in the form of an animal,—such in profundity, in ability, in celebrated dignity, in courage, was the king Narasimha. Grinding the backbones of unyielding hostile kings and marking its forehead with the powder, splitting the heads as they rolled off on every side and hanging the brains round its neck, drinking its fill of blood from their skulls,—the Kâḷi, the sword of this king Narasimha, dances with joy on the battle field.

To him was born, an ornament to all the world, enriched with great fame, a son, the king Ballâḷa, who ruled over the whole earth. To describe the glory of that king's valour :—Chôḷa was driven out of his mind ; Pâṇḍya, giving up his desire to stay longer, escaped by night to the summit of a mountain, trembling, together with his army ; besides these, Vanga, Kaḷinga and Magadha, kings over mighty hosts, fled in terror on hearing the terrible sound of the Hoysaḷa emperor's twanging bow. In the might of his arm, Bhîma ; in raising the tides of the ocean of fame, Sôma ; in victory in battle, Râma ; in beauty of form, Kâma ; like a ruby among all the kings of his line ;—he is victorious, a light to the world, the king vîra-Ballâḷa. Lâḷa stood bewildered (*bâḷa*), Magadha trembled (*agida*), so [Ândhra] went blind (*andha*), Gauḷa was split in two (*sauḷa*), that Konkaṇa king was terror-stricken, that Nêpâḷa dropped his bow, Mâḷava gave up hope, entered the desert plain (*mâḷa*) and fell, Chôḷa took to howling (*gôḷa*),—on vîra-Ballâḷa-Dêva flashing his sword. Forsaking their own kingdoms, saying 'Let us save our lives,' the enemies trembling climbed into trees, fled and took ship, while some mounted (*i. e*, took sanctuary) on ant-hills, and crowds of kings ascended to hill forts ;—thus did the good warrior, king vîra-Ballâḷa mount up and ride forth like the sun, dispersing the darkness his enemies.

Without a second, a moon in raising the tide in the ocean his ministers, there shone in the earth as a minister, Eṛaga-daṇḍarâṭ. Whose ability was set up in the temple of the world for the creation of merit, whose generosity was devoted to satisfying the desires of suppliants throughout the world, whose courage was exercised in the destruction of enemies throughout the world,—may he live, Ereyaṇa chamûnâyaka, as long as the earth endures. The face of the waterlily *dharmma*, the moonlight the efforts of dependents to increase his merit, the deep ocean learning, the chakôra birds the learned,—causing (respectively) to unfold, to increase, to rise, to be filled with joy,—Eṛeyaṇa shone with astonishing fame, like a moon in the earth.

When that chamûnâtha, having united in one government the Banavase Twelve Thousand and the Sântaḷige Thousand, was ruling ; owing to a discourse one day on *dharmma*, observing for a long time the temple of Kêdâra, and the glory of the penance of the priest of that temple, the râja-guru Vâmaśakti-dêva,—that great one's possession of all the ascetic virtues (named) ; his being surrounded with disciples devoted to the *ashṭânga-yôga* which he expounded to them ; his lotus feet covered with clustres of bees the large sapphires set in the crowns of friendly kings bowing before him, the swords in whose right hands were able in protecting the whole earth girdled with the ocean, which is the treasury of all precious things ; a portable tree of plenty for giving joy to poets, declaimers, orators, conversationalists and other manner of learned men ; able in giving decisions on the meaning of the vêdânta, siddhânta, âgama, the six systems of logic, all branches of grammar, pure dharmma-śâstra, and all other sciences ; skilled in splitting as with a thunderbolt the *pêṭana* of the mountains opponent speakers ; a *chakôra* to the moonlight from the moon the rays from the toe-nails of the moon-crested (S'iva) which are irradiated with the large and brilliant constellations in the crowns of the ever adoring deities ; a supporter of all the companies of poets ; devoted to gifts of food, gold, virgins, cows, lands, and gifts of freedom from fear, of medicine, and all other benefactions ; a bee at the lotus feet of Hara ; the ten points of the compass tinted with his fame as white as the autumn cloud, quicksilver, the starry mountain (Kailâsa), the milk ocean, the autumn moon, the light of the moon, rock

crystal, pure sandal, beautiful cow's milk, snow, a conch shell, or S'ankara's body ; a pleasant abode for the lady penance ; a rain cloud showering gold to gratify those of his eulogists who are consumed by the fire of dreadful poverty ; putting far from him the sinful ; impenetrable by untruthfulness ; beloved by his dependants ; worshipper of the holy lotus feet of the god Dakshiṇa Kêdârêśvara of the immemorial city, the royal city (*râjadhâni*) Balipura ; master of all kinds of spells ; was Vâmaśakti-dêva ; whose paternal descent was as follows :—Of the Parvvatâvaḷi, although a companion to the lady the fame of merit, although having as children the company of the learned, and although the beloved one of morality, yet having the designation of *yati*, was there a wonderful muni in the world, Gautama. As of old the gods and deities by churning the ocean obtained Indra's elephant, the jewel of women Lakshmî, the ornamental *kaustubha*, and Sarasvatî,—so this good son, virtuous, righteous, generous, did the world-renowned Gautama obtain, the excellent Vâmaśakti-yati. His commands on the heads of kings, his fame in the dwellings of the learned, his mind at the feet of the lord of the life of Pârvvatî, his occupation distinguished in ability to protect the world,—long may he live, the world-renowned bhratîndra Vâmaśakti. A mountain for the rising sun of logic, an ocean for the jewels good poems, clever in investigating the principles of grammar, foremost in formulating prosody, an only treasure to those who desire instruction in such learning, an expounder of principles,—thus do all the learned extol the wonderful Vâmaśakti-yamina. With those who with cheeks puffed out play all manner of tunes on the flute, with singing women who give forth enchanting songs with clear modulation of the seven notes,[1] and with those who play sweet sounds on drums ? bound to their waists,—is he the most skilled in the world in daily performing pleasant dances,—Vâmaśakti-bhratîndra. One man composes the aphorisms of a science, another analyses the words, and yet another makes the commentary ; but the marvel here is that Vâmaśakti occupies himself alone in both composing, analysing, commenting, and even instructing those who do not understand.

When that emperor, having made an expedition of victory to the north, was in the residence of Lokkiguṇḍi, ruling the kingdom of the world in peace and wisdom :—

A dweller at his lotus feet, was the great minister, *sarvvâdhikâri*, great master of the robes, protector in safety of the Yâdava camp (or capital), hunter of hostile kings, plunderer of foreign territories, worshipper of the lotus feet of the god Vis'vanâtha, subduer of foreign armies, a mill-stone to enemies, *raṇa-ranga-Bhairava*, *mahâ-prachaṇḍa-daṇḍanâyaka*, terrifier of his enemies,—Eṟeyaṇṇa ; to describe whose pure descent :—Praised by all the people in the world was Mâramayya, whose wife (with praises) was Nâgala-Dêvi. Their son was Barmma, worthily so called, whose younger brother was Eṟaga, born to purify the Bâli race.

That chamûnâtha, for the worship of the god Dakshiṇa Kêdarêśvara of Balipura, the royal city of the Banavase Twelve Thousand, for the offerings, perpetual lamp, Chaitra purification, and many other festivals, for gifts of food to the ascetics, and temple repairs, for all these purposes, made a grant of Chiyana-Sâḷiyûr in the Muddha-Kundâni-vritti in the Sântaḷige-nâd of his government, with freedom from all imposts, for the first 18 gadyâṇa payable to the treasury, and freedom from *kaṭṭu-guttige* and *piṇḍâ-dâna*, to continue as long as sun and moon, (on the date specified), washing the feet of the râja-guru Vâmaśakti-dêva, and with pouring of water by his Mahârâja. Usual final verses.

The poetry is Mâleya's, paṇḍita of kavirâjas : the writing (or engraving) is the stone-mason Chaṭṭaya's.

[1] The seven notes (the Hindu octave) are *sa*, *shadja* ; *ri*, *rishabha* ; *ga*, *gândhâra* ; *ma*, *madhyama* ; *pa*, *panchama*; *dha*, *dhaivata* ; *ni*, *nishadha*.

106

Date 1098 *A D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet,—Be it well. Entitled to the five great drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, chief over the palace property, a moon to the waterlily Brahmans, an ocean of truthfulness, a Yôgandhara in business, a leader in the game of war, worshipper of the feet of Tribhuvanamalla-Dêva, subduer of foreign armies,—with these and all other titles, was the great minister, superintendent of the female apartments, regulator of the companions, the senior Lâḷa Kannaḍa minister for peace and war, the *mane-vergyaḍe*, the great minister daṇḍanâyaka-Bhivanayya ;—through whom,—Be it well. When with all titles, the great minister, daṇḍanâyaka Padmanâbhayya was protecting the Banavase Twelve Thousand in peace ;—to describe the greatness of its royal city :—

With clustres of lotus, with swarms of bees, with mango groves filled with beautiful swans, parrots and cuckoos, surrounded with climbing betel vines, areca palms, bignonias, and *muchukunda*,—Baḷḷigâve was like the twining curls (*kuntala*) of the lady the Kuntala country

As from the womb of Konti were born the five Pâṇḍavas, so, obtaining fame in the world, equal in beauty to king Kantu (the god of love), were born five from the womb of Chikakabbe. They were Bammadevarasa, next younger to him Nâgadêvayya-Nâyaka, next to him Tikarasa, next to him Lôkarasa and Jôgarasa, which two had minds ever devoted to works of merit, government, bravery, and doing good to others. These two, considered as rare human oceans of glory and wealth, to the north of the Tâvaregeṛe (or lotus tank) south of the royal city Balligrâme, set up the gods Lôkêśvara and Jôgêśvara, and for the decorations of these gods, the Chaitra purification, the offerings, and the food of the pûjâri, bought certain land (specified),—and in the presence of the *paṭṭaṇa-sâvi* (or town mayor) and all the townsmen ; Gammaṇḍa-sâvi Sankarayya ; sênabhôva Sankarayya ; Sandhore Chiṭṭimayya ; the âchâryya of the senior maṭha Bhêrundêśvara, Gauḷa-paṇḍita-dêva ; the âchâryya of Pancha Linga, S'rikanṭha-paṇḍita-dêva ; the âchâryya of Tripurântaka, Chaturânana-paṇḍita ; the âryya of the Mûlasthâna and the five maṭhas, Mûliga-Honneya-jîya ; the school students ; the sâvâsi of the Bauddha temple, Nâgiyakka ; all the Brahmans of the Brahmapuris of the city, ; the *maṇigâṛa* Nâgi-Seṭṭi ; the *togara* Mâchi-Seṭṭi ; *minda-guddali* Nâmi-Seṭṭi ; and all the *mummuri-daṇḍa* ;—thus in the presence of the whole city, (on the date specified), Bammi-Seṭṭi gave to Lôkarasa for the god 50 *kamma* from his *umbaḷi* (land). Usual final verses.

107

Date about 1078 *A.D.*

May he—the master of the Bhûtas, lord of the gods,—be to you—he ornamented with serpents, who with the flame of the central eye in his forehead consumed Manmatha, S'ambhu, having *aṇima* and the other *bhûtis*,[1] without birth, Bhîma, the self-existent, lord of the Mountain daughter, remover of the fears of his faithful ones, Bharga,—for great happiness.

Be it well. Among the Chaḷukya kings praised in all the world, &c., Trailôkyamalla's beloved son (omitting laudations) Vikramâditya-Dêva was seated on the throne. What other kings in the world could withstand Tribhuvanamalla. His younger brother was Jayasimha. Praise of Noḷamba, to whom all kings bowed down and who so shot his arrows that they went through the body and

[1] The *ashṭa-vibhûti* are eight supernatural faculties,—*aṇimâ, mahima, laghima, garima, prâpti, prakâmya, is'itva, vas'itva.*

came out at the back. (The inscription is defaced all down the middle). Through his aid the Seven Konkaṇas became like bracelets (*kankaṇa*) to the emperor.

? When Tamba-chamûpa was governing the Sântaḷige Thousand :—

In the world-renowned S'akti-parshe, in the Mûvara-koṇeya-santati [? of the Parvvatâvaḷi], shone Kêdâraśakti-munipati. His disciple, an ornament to the Lâkula-samaya was Rudrâbharaṇa. His disciple was Vâlmîki-muni (his praise, including) ? a hand to Lâkula.

Some grant was made for a temple, on the date specified, the year of which (according to the Vikrama-kâla) is gone. Usual final verses.

108

Date about 1164 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu. Obeisance to Hara. May Hari and Hara, ed with S'rî and Girijâ, ever grant all your desires, chamûpati Mahâdêva. May Îśvara ever protect Mahâdêva-chamûpa.

From the lotus navel of the lord of S'rî was born the lord of the goddess of speech ; from whose powerful arms were born, celebrated in the world, all the Chaḷukya kings. Among them, (omitting laudations) the cause of trembling to the Lâṭa king, the Mâḷava king, Chêramma and the Gûrjjara king, was Taila. His son was Satyâśraya. His son was Vikrama. His younger brother was Daśavarmmâ. His son was Jayasimha. His son was Âhavamalla. His son was Bhuvanaikamalla. His younger brother was vîra-Permmâḍi-Râya. By his valour having subdued the circle of the earth as far as the points of the compass, Vikramâditya ruled so that all hostile kings bowed to his commands. His son was Bhûlôkamalla, who as Sômêśvara bore up the burden of the world. After him was Jagadêkamalla, who by churning with the Mandara mountain his arm the ocean the armies of the hostile Chôla and Gûrjjara kings obtained herds of elephants, wealth, and troops of horses. After him was his younger brother, double of Daśakaṇṭha (Râvaṇa), tenfold of Daśaśatabhuja (Kârttavîryârjjuna), a hundred fold of Râma, a hundred fold of Mahêśa,—the king Tailapa, also called Trailôkyamalla.

Thus,—Be it well. When Trailokyamalla-Dêva of unparalleled glory was ruling the kingdom :—at that time,—Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kâlañjara-pura, having the flag of a golden bull, having the sounds of the *ḍamaruga* and *tûryya*, sun to the lotus the Kaḷachuryya-kuḷa, fierce in fight, in honour the golden mountain, a sun to good warriors, . . . a cage of adamant to refugees, in valour the lord of Lanka, a brother to the wives of others, S'anivâra-siddhi, Giridurgga-malla, in energy in war Râma, lion to the elephant his enemies, Nissankamalla,—with these names and all other titles, was the mahâ-maṇḍalêśvara [Bijjaṇa]. To describe his greatness :—(from here the inscription is much defaced).

One day, when he was ruling the kingdom,—Mahâdêva-daṇḍanâyaka,—whose father was Mâḷa . . . . , his mother Padmâmbike, his gôtra Agastya. Then follow praises of Kâḷidâsa-chamûpati. Also Mahâdêva is said to have slain with his sword S'rîvatsa-daṇḍêśa.

Thus, when seated on the chariot of Bijjaṇêśvara's mind, he was ruling the Banavâse country (its praise) ; an ornament to which was the great city Balipura (its praise). One day, when Mahâdêvarasa was in this beautiful Balipura, ruling the kingdom in peace and wisdom :—(very much defaced here) the famous muni Kêdâraśaktîśvara delivered a discourse on *dharmma*. His text was this,—" Whoso sets up but one linga, obtains a myriad-fold all the merit described in the *âgamas*." Inquiring into the meaning of this saying, and feeling inclined to set up a god, ? he came and saw Vâmaśakti. To describe the spiritual descent of that munîśvara:—In the Mûvara-koṇeya-santati,

reverenced by Dêvavrata-muni, ... were Kêdâraśakti and S'rîkantha. S'rîkantha's disciple was Sômêśvara, whose disciple was. . . . . . , whose disciple was Vâmaśaktîśvara. . . .

Be it well. Mahâdêva-daṇḍanâyaka, washing the feet of Vâmaśakti-paṇḍita-dêva, priest of the Kôḍiya-maṭha, set up in the name of his father the god [? Ma]lapêśvara, and (on the date specified, the year is gone), at the time of an eclipse of the sun, made grants for it in the usual manner.

Other grants follow for three gods. Usual final verses.

109

Date about 1070 *A.D.*

Praise of S'ambhu. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, praised by all the world, of Brahma-Kshatra heroic descent, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, obtainer of a boon from Sômêśvara, the Ganga god of love, Vikrama-Ganga, *jayad-uttaranga*, a wishing stone for all people, a head-jewel in the crowns of chiefs, —Châḷukya-Ganga-Permmâḍi Bhuvanaika-vîra Udeyâditya-Dêva governing first Gangavâḍi, and also the Banavase Twelve Thousand and the Sântaḷige Thousand, was ruling the kingdom in peace and wisdom :—

The beloved of his heart and eyes, constant sharer in a thousand supreme delights and pleasures, equal to a second Lakshmî, by nature formed for good fortune, in gifts the *vidyâdhari* (or fairy) of the world, skilled in all accomplishments, with eyes of the wild partridge (*chakôra*), with graceful languid gait, devoted to singing and dancing, a head-jewel of intelligence, a protecting jewel to dependents, to beggars a moving treasure-urn, obtainer of a boon from the goddess S'âradâ, Udayâditya-Dêva's other half,—was Lachchala-Dêvi. Mistress of astonishing feeling and sentiment in bright and new modes of charming, (her farther praises). (*The rest effaced*).

110

Date about 1070 *A.D.*

Fanned by breezes from the waving châmaras in the hands, their arms jangling with bracelets, of the celestial nymphs ; his top-knot moistened with the water of the celestial river ; the god of gods ; praised by the three worlds ; may he grant all desires, the beloved of Gauri's heart. Two more verses invoking Mahêśa.

The Châḷukya emperor of surpassing power, Tailapa ; the abode of brilliant fame, Satyâśraya ; the dwelling place of the quality of valour (*vikrama*), Vikramâditya ; the gainer of great glory, Ayyaṇa ; the mine of energy, Jayasinga ; the home of the fortune of the empire of the world, Trailôkya-malla ;—when these appeared, the great Châḷukya kingdom gained renown. That celebrated master of victory won in war (*âhava*), Âhavamalla-Dêva, dear to the heart of the beautiful lady Earth whose zone is the girdle of the ocean, a moon filled with the nectar of pleasant speech, the resting place of the fortune of the beautiful Châḷukya kingdom, acquired renown by the valour of his own powerful arm. Unless saying 'you are my refuge,' he remained with hands folded in fear, that Trailôkya-malla--Ammamma ![1] —with anger marched against his enemy, plundered him, besieged him, trampled on him, uprooted him,—such was the report. His son was Bhuvanaikamalla, an ornament to the kingdom, his head at the lotus feet of S'iva, his fame as white as moonlight. The destruction caused by his elephant among the elephants of the enemy described.

[1] An exclamation.

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Devoted to the service of that king's lotus feet, destroyer of the pride of valour of his enemies, his lotus feet reverenced by foreign kings, invested with foreign power placed on the heads of hostile kings, distinguished as Bhuvanaika-vîra, was the Ganga *chakrâyudha*. An ocean of greatness, emperor of all the Brahmans, distinguished for victory with his own strong arm, a Brahma-Kshatra crest-jewel, râjâdhirâja,—was Udayâditya. Ordinary chieftains .. .. are they champions over you ?—say, Bhuvanaika-vîra. (*The rest of the stone is broken off*).

111

Date about 1080 *A.D.*

Praise of S'ambhu. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, the great minister and daṇḍanâyaka, the mane-verggaḍe-daṇḍanâyaka Guṇḍamarasa was ruling the *kampaṇa*, the *agrahâra*, both the *vaḍḍa-râvuḷa* and the *hejjunka*, and the *bilkoḍe*, in the Banavâse-nâḍ :—

Considered a later born Krishṇa in his family, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, liberal to the learned, Vatsa-râja to horses, in form Manôja, in interest in others Jîmûtavâhana, a Bhairava in beating down enemies, ready for war, able in ruling territory,—with these and all other titles, Jakkamarasa, having made obeisance to the god Sarvvêśvara of Bârahakôḍi, and having seen the divine Linga, being filled with devotion, reflecting that he must provide for the bathing and worship of the god,—made grants as follows :—in the market for each *peremânya* of betel leaf, 1 *paṇa* a month ; in all the customs offices 2 *kaṇṭhe-vaṇa* ; and for areca-nut passing both ways, 2 areca-nuts per load. And the paṭṭaṇa-sâvi of the royal city Balligrâme and all the townsmen gave for the purification festival ½ *paṇa* ; and in the shops 1 *ba* of paddy for the offerings at the *parvva*. And the Jiddulige Seventy gave 1 kanṭhe-vana. And Bala-dêva, the ? *manṭra* of Hebe and all the betel sellers there, according to their families, gave 25 .. Other grants by various trades. All this he assigned to Kamalâsana-paṇḍita, the *chintâyaka* of the god.

112

Date 1139 *A.D.*

Obeisance to S'iva. Praise of S'ambhu. I am obedient to the words of Dhruvêśvara-guru, the disciple of Vâdirudra, which are like a bunch of sprouts from the tree of plenty on the ears of the wise.

When, (with usual Châḷukya titles), Bhûlôkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

The sculptors, possessed of unblemished virtues, Bâvaṇa and the distinguished Râvaṇa, good workmen, not a little attentive to *dharmma* (or moral duties), brothers, of high unblemished character. Their father was Râghava, their mother Ballavve, their friends and relations Gauriśa Dâsas (or servants of Gauriśa), Gautamâryya, reverenced by a multitude of munis, and the others who were *âchâryyas* of the Kôḍi-maṭha were their religious teachers ;—how great then was their fame in the world ?



SCALE 12 9 6 3 . . . 1 FOOT

DOORWAY AT SITA-HOṆḌA

These two, Bâvaṇa and Râvaṇa, in order to clear an aspersion on their own race of the sculptors, set up an image of the god Kusuvêśvara, and calling together Mêchi-Seṭṭi, Kîrtti-Seṭṭi, with all the chief people of the town, and the five maṭhas, along with them presented that temple of the god Kusuvêśvara to Gautama-dêva as attached to the god Kêdârêśvara. Whereupon Gautama-dêva (on the date specified), in presence of all the townspeople and the five maṭhas, made for the decorations and offerings of the god, a grant of 60 *kamma* of rice land (as specified). And Mêchi-Seṭṭi, Kîrtti-Seṭṭi and the other chief townsmen, on account of their having been spectators of such a pure work of merit, for the repairs of the temple remitted for ever the land rent of the house which Bâvaṇa occupied. And the fifty families of oilmen granted for the perpetual lamp one *sonṭige* of oil from their mills. And Khêvale-Gâvuṇḍa and all the headmen of the tailors, for the god's Chaitra purification festival, granted one *paṇa* a year from each family; and in case of a marriage, one *paṇa* from the bridegroom's party and one *paṇa* from the bride's party, and the money for *kusumbe* (red safflower). Usual final verses. Obeisance to S'iva.

113

Date 1203 *A.D.*

In the Yâdava emperor vîra-Ballâḷa-Dêva's 13th year, the year Rudirôdgâri &c.,—Amṛitachandra-bhaṭṭâraka's lay-disciple Kêsava-Seṭṭi's (son) Mâdaiyya, expired with *samâdhi* rites, and gained the world of gods.

114

Date 1096 *A.D.*

Praise of S'ambhu. When, (with usual Chaḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

The senior among the Châḷukyas was king Tailapa; after him, a touchstone for valour, was king Trailôkya-malla; after him, surpassing all the other kings in abilility, in courage, in perfect enjoyment, in generosity, in his form of god-like glory, in fame, was Vikramâditya-Dêva. When Tribhuvanamalla Permmâḍi of mighty arm was ruling the whole earth:—

A head-ornament of good warriors, a terror to the enemy, was the general Kâlidâsa. The hostile Lâḷa king, Magadha, Nêpâḷa, Pâñchâḷa, Chôḷa and others, he plucked up and slew, bringing in and handing over their treasury, their numerous big elephants, their wives and their horses, and brought the ...... lands into subjection to the Châḷukya emperor famed for his valour,— this terrifier of his enemies, Kâlidâsa. That lord's junior uncle (*kiṟiy-ayya*) was Sarvva-Dêva-daṇḍâdhipa; (his praise). To describe his descent:—(omitting landations) Born a Brahman of the Vatsa-gôtra and the Kamme-kula was .. ...To Châvuṇḍa-chamûpati and to his wife Keleyakabbe was born Nâgavarmmâ-daṇḍâdhîśa. His wife was Nâgiyakka. To them were born Sarvadêva-vibhu and Châvuṇḍa-daṇḍâdhîśa; may they live as long as sun and moon. The brothers Sarvva-Dêva and Râya were like Râma and Lakshmaṇa; may they continue for a lakh of Dîpâvaḷi festivals. May Mahêśa grant to Sarvva-Dêva and Châvuṇḍa-Râya great wealth. May S'arvva, the lord of all, protect with affection Sarvva-Dêva and Râya. The Mandara mountain was discredited through Hari, the ocean through the churning of Mandara, the earth through the ocean,—can either of these compare with Châvuṇḍa-Râya. Younger than Râya was Bidda. Praise of Sârvva-Dêva, whose word was like letters engraved on mount Mêru, his courage that of the lion. His wife was Sântala-Dêvi. Their son was Sôvi-Dêva, born by the favour of the god Sômêśvara of Pulikara-nagara. His favourite god Îśa, his protecting king the Châḷukya emperor, his father Nâgavarmmâ, his mother Nâgiyakka, his guru Vâmadêva-brati, his younger brothers Râya and Bidda, his son Sôvidêva,—how fortunate was Sarvva-Dêva.

The spiritual descent of his gurus will I relate. In the line of the emperor of Kalâmukha munis, the heavenly seer Kâśmîra-dêva, was Trilôchana-munîndra; whose senior disciple was Varêśvara-dêva. Through the teaching of that Varêśvara-munîndra, the pure minded Sarvva-Dêva caused to be made as an ornament to the famous Tripurântaka in Valligrâma, a temple of Sarvvêśvara with a golden kalaśa (as the pinnacle). As if Indra had come to see this Bali royal city, the most beautiful to the eyes in all the earth, and had caused his *vimâna* to stop there, so wonderful was the Sarvvêśvara temple.

Entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, bestower of benefits on the good and his friends, a moon to the ocean the Brahman race, a Rôhaṇa mountain of the gems good qualities, an ornament of the good, promoter of his master's affairs, a pleasure to the mind of his lord, breaker of the pride of his enemies, a follower of the rules of justice, of unshaken valour,—with these and all other titles, the daṇḍanâyaka Sarvva-Dêvarasa, (on the date specified), for the god Sarvvêśvara which he had set up in the royal city Baḷḷigrâme, along with the minister making application to the emperor, as a gift to Paramêśvara made a grant of land (specified), washing the feet of Varêśvara-paṇḍita-dêva, possessed of all the usual ascetic virtues. Usual final verses.

115

Date 1103 *A.D.*

Praise of S'ambhu. Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kôḷâla-pura, obtainer of a boon from Padmâvatî, râjâdhirâja Permmâḍi-Dêva,—in the 27th Châḷukya-Vikrama year, the year Chitrabhânu &c., when Vaḍêra Êcharasa attacked the camp (*bîḍu*) and Iragarasa's warrior .... the Âlamgôṇṭe Thousand;—There was born Mallayya Kariyaya-Nâyaka. His son-in-law, obtainer of a boon from Padmâvatî, warrior with the bow, Bîbaya-Nâyaka, champion beloved by the army, champion in cutting to pieces, begging for a marriage gift, leaving Hâruvanahaḷḷi, besieged Kêdâra, and fighting with the Bêḍar Aybarasa, slew him and gained the world of gods. The victor gains spoil; the slain, too, the celestial nymphs: what fear then of death in war to him for a moment seeks the close encounter?

117

Date 1118 *A.D.*

(*Nâgarî characters*)

Praise of S'ambhu. Triumphant is the Earth, fixed on the tip of the tusk of the original Boar, resembling Vishnu's foot at the source of the Mandâkini (or Ganges).

From a drop of sweat from the broad forehead of Hara, in the ground under a *kadamba tree*, sprang Kadamba, with four long arms and an eye in his forehead, like another Purâri (S'iva), cultured with pure and high learning. From him was born one, subduer of the earth by the power of his sword, his own arm an invincible armour, the king Mayûravarmâ. From him, like the sun from the eastern mountain, arose the king Ravivarmâ. His offspring was Nrigavarmâ; from whom sprang Kîrtivarmâ. In his line was the king Vikrama-Tailapa, as watchful with the sword in his hand as a black serpent with hood expanded, destroyer of all his enemies: rejoicing in the waters of the final ablutions of whose sacrifices performed from his birth, and in the shade of the rows of whose sacrificial posts, the four-footed bull (*dharma*) even now wanders about at will. In his line was born the heroic king Tailama, winner of the hand of the ocean-girdled lady Earth, captivated by his courteous manners. A hero was born from him, the sole incarnation of the fortune of the worlds,

chief in the three worlds in liberality, the king Kâma-Dêva, whose bounty is ever proclaimed by the heralds from road to road, from city to city, from village to village, in all directions. From that king Kâma was born the king Malla, in the milk ocean of whose fame the mundane egg floats like a tortoise. That king Malla's crowned queen was Padmâvatî, to the Nîlakaṇṭha of whose fame the sky is like the blue spot on the throat. Basavala-Dêvi became that king's favourite queen, and from her was born, a new Madana (or god of love), the king Sôma. Selecting certain essential particles from the sun, the moon, Mêru and the tree of plenty, Brahma with eagerness created from them the king Sôma, else how are their best qualities found in him ? On whose setting out on an expedition of victory, the people are amazed to see his enemies swooning away as his kettle-drums are sounded.

Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from the god Jayanti Madhukêśvara, the discus-bearer to all the mountains the race of kings, having moonstone pillars of victory set up in the great Himavat mountains proclaiming his high fame, a sun to the lotus the Kâdamba-kula, his two lotus feet covered with the crowns of foreign kings, having the sounds of the *permatti* and *tûrya*, distinguished by the monkey flag and the lion crest, rich in the possession of his own ministers established in eighty-four towns, his body purified by the final ablutions after many horse-sacrifices, obtainer of a boon from the goddess Ajjâ, an ocean of truthfulness, breaker of the pride of his enemies, a cage of adamant to refugees, an elephant goad to the brave,—adorned with these and other names, vîra-Sôma-bhûmîpati was protecting the Banavâsi country and all other parts of the world without enemies,—listening to stories of merit from the ministers of *dharma*, and desiring by the establishment of an agrahâra to make his own birth bear fruit,—(on the date specified), at the time of an eclipse of the sun, made a grant of the three villages Sênavaḷḷi, Kachhavi Mâvinahaḷḷi, and Itipaḷḷi, in Hannihaḷḷi-kampaṇa, (their situation), to 67 Brahmans of various gôtras, with all rights, and freedom from all imposts. (Here follow details of the donees). With one share for Siddhêśvara, and one share for the vêdas and śâstras, altogether 69 shares. And to the manager of the village, Râghava, certain land (specified) was given by the Brahmans for his own use. Boundaries. Usual final verses.

118

Date 1054 *A.D.*

The lords of S'rî, Vâṇî and Girijâ ; seated on Garuḍa, the swan and the ox ; dwelling on the ocean, the lotus and the lord of mountains ; having the colour of the bee, the red lotus and the moon ; possessed of the qualities of *satva*, *rajas* and *tamas* ; having two, eight and three eyes ;—Gôvinda (Vishṇu), Abjaja (Brahma), and S'ankara (S'iva), these three males, may they ever protect us. Praise of S'ambhu

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Verses in praise of Âhavamalla, describing him as—A lion to the lusty elephant Chôḷa, a mighty gale to the heavy cloud Kaḷinga, a sun to the darkness Pânchâla, a wild-fire to the forest Magadha, a thunderbolt to the mountain-chain Mâḷava, a Garuḍa to the serpent Kêraḷa, a submarine fire to the ocean the Nêpâla army. Also, as king who can equal him ? can Yayâti, or Bhagîratha, or Purukutsa, or Purûrava, or Dilîpa, or Bharata, or Nala, or Nahusha ? In a moment he sent the Seven Mâḷava, which came against him, to destruction ; the Seven Konkaṇa and Seven Male, which united together, he terrified and forced to obey him ; in the middle of battle the Chôḷa king

exhausted his valour and died ; the chief kings of all the islands brought tribute,—how great a warrior was Trailôkyamalla.

Be it well. With all titles, in the middle of the immemorial city, the royal city Balligrâme, the *vadda-byavahâri* (or senior merchant), Hâlikabbe's (son) Sôvi-S'etti, (on the date specified), being moved to perform a work of merit, set up a linga, and giving it the name of Abhinava-Sômêśvara-dêva,—for the bathing of the god, offerings, perpetual lamp, and the food of the *âchâryya* there, granted as a *talu-vritti* certain land (specified). Its boundaries. Also a flower garden and shops (specified). These, washing the feet of the *ârâdhya*, the *pattanada-mûliga*, Jnânaśiva-dêva, he made over with all ceremonies, freed from all imposts.

Date about 1150 *A.D.*[1]

That temple in course of time falling to ruin,—in the presence of the *pattana-sâvi* Mêchi-Setti, Kîrtti-Setti, all the *nagaras* and the five *mathas* ; of Mûliga-Madhukêśvara-pandita-dêva, priest of the *hiriya-matha* Bhêrundêśvara ; Sarbbêśvara-pandita-dêva, priest of the Pancha Linga ; and Jnâna-śakti-dêva, priest of Tripurântaka ;—all the *mummuri-danda*, and all the Dêśi merchants, with the *manigâra* Mahâdêva-Setti, taking this in hand as a work of merit belonging to them, gave to that god the name of Gavarêśvara and repaired the temple.

Titles of the Five hundred (who took part) :—Be it well. Famed throughout the world ; having acquired five hundred *vîra-śâsanas* ; adorned with many good qualities, truth, purity, good conduct, policy, condescension, and prudence ; protectors of the *vîra-Bananju-dharmma* ; conspicuous with the flag of the holy hill ; their breasts embraced by the Lakshmî of unfailing energy ; great in the earth through bravery ; born in the race of Vâsudêva, Khandali and Mûlabhadra ; obtainers of a boon from the goddess Bhagavatî ; having thirty-two *vêlâpura*, eighteen cities, sixty-four *yôga-pîthas*, and *âśramas* at the four points of the compass ; born to wanderers over many countries ; beginning from the Krita-yuga, the Trêta, Dvâpara and Kali-yugas, of the sect of Brahma, Vishnu and Mahêśvara. The earth as their sack ; the eight regents at the points of the compass as the corner tassels ; Vâsuki as the girth ; the serpent race as the cords ; the betel pouch as a secret pocket ; the horizon as their light ; a sharp sword as their wood knife ; the invaluable articles in their bags as their wealth ;[2] visiting the Chêra, Chôla, Pândya, Maleya, Magadha, Kauśala, Saurâshtra, Dhanushtra, Kurumbha, Kâmbhôja, Gaulla, Lâla, Barvvara, Pârasa, Nêpâla, Ekapâda, Lambakarnna, Strî-râjya, Ghôlâmukha,[3] and many other countries ; and the *grâmas*, *nagaras*, *khêdas*, *kharvvadas*, *madambas*, *pattanas*, *drônâmukhas*, and *samvâhanas*,—the cities of the elephants at the cardinal points ; and by land routes and water routes penetrating into the regions of the six continents ; with superior elephants, well bred horses, large sapphires, moonstones, pearls, rubies, diamonds, lapis lazuli, onyx, topaz, carbuncles, coral, emeralds, *karkkêtana* and various such articles ; cardamoms, cloves, bdellium, sandal, camphor, musk, saffron, *malegaja*, and other perfumes and drugs ; by selling which wholesale, or hawking about on their shoulders, preventing the loss by customs duties, they fill up the emperor's treasury of gold, his treasury of jewels, and his armoury of weapons ; and from the rest they daily bestow gifts on pandits and munis fully versed in the *chatus-samaya shad-darśana* ; and the hundred thousand benedictions they invoke, accepting and placing on their heads, counting them as Mahâdêva and their *ishta-dêva* ; enjoying in great comfort, merit, wealth, pleasure and property (the four objects of human desire) ; carriers with asses and buffaloes, adorned with red trappings ;

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1 This inscription follows the first without any break, being in fact connected with it by a suffix to the last letter, in the middle of the 23rd line.

2 Some of the forgoing descriptions are of the nature of puns.

3 The last four names indicate countries whose inhabitants are respectively one-footed, long-eared, amazons, and butter-milk faced.

the sixteen of the eight nâḍs, *gavaregas*, *gâtrigas*, *seṭṭis*, *seṭṭiguttas*, *ankakâras*, *bîras*, *bîra-vaṇigas*, *gandigas*, *gâvuṇḍas*, *gâvuṇḍa-svâmis*,—thus with ? spear-headed rods in their hands, with an elephant as their *bhêri* (kettle-drum), the Bhêri (a sect) as their *maddaḷe* (tabor), white umbrellas as their canopy, the mighty ocean as their moat, Indra as the hand-guard, Varuṇa as the standard-bearer, Kubêra as the treasurer, the nine planets as a belt, Râhu as a tassel, Kêtu as a dagger, Kuḷika as the fight, the sun and moon as the backers, the thirty-three gods as the spectators; they draw forth the sword *kshame* (patience), and with it piercing the enemy named *krôdha* (anger), having the *ḍavaruga* and *para-nirghghôshaṇa* of the sons of warriors who have fought and won. Five hundred svâmis of the auspicious Aiyyâvoḷe, the best among their people, of unsullied fame, of lofty and brilliant glory, in truthfulness like Gângêya, in firmness like Duryyôdhana, in might like Bhîmasêna; like the elephant, they attack and kill; like the cow, they stand and kill; like the serpent, they kill with poison; like the lion, they spring and kill; wise as Brihaspati; fertile in expedients as Nârâyaṇa; perfect in disputes as Nârada-rishi; raising a fire, they seize like death; the gone Mâri (or epidemic) they make fun of; the coming Mâri they face; the tiger with a collar on they irritate; on the moving cart they place their feet; clay they set fire to: of sand they make ropes; the thunderbolt they catch and exhibit; the sun and moon they draw down to earth: knowing the contents of the *Guḍḍa-śâstra*, which directs the conversation of the three worlds, they converse about the frontal eye and four arms of Îsvara-bhaṭṭâraka, the loud laughter of Brahma, and the madness of Bhagavati. In the case of a sack which bursts from the contents collected from the points of the compass, an ass which runs away (laden) with grain, a wounded and fallen body, a cart that has been robbed, a blood load that has been lifted, a bar of gold that has been seized, a tax that has been evaded, a cry of looting, an assembly connected with caste customs, a bargain that has been made,—they are not ones to fail; taking the head of an intruder as the tassel, they bind the enemy's hand as a badge (on a pole), and parade about; gambling they will not allow; to a dead body they are good.[1]

Be it well. To the Five hundred svâmis of Ayyâvoḷe, possessed of all titles, having made prostration with the six members, salute with joined hands raised to the head, pull out that sack, and present offerings of food, O Seṭṭi! To the Five hundred svâmis of Ayyâvoḷe present the *tâmbûla* in a tray, wishing them all good fortune.

Be it well. The ever supremely happy Five hundred, with the *paṭṭaṇa-sâvi* Mêchi-Seṭṭi, Kîrtti-Seṭṭi and all the townspeople, for the decorations of the god Gavarêśvara, and repairs of the temple, granted the following dues:—The stops of the *nagaras*, 10 *vîsa* a year for each; the gold merchants, 10 *vîsa* a year for each; the local *gavares*, 1 *paṇa* a year per sack; the *gavares* of other countries, 1 *hâga* a year per sack; for camphor, musk, saffron, sandal, pearls and all such commodities sold by weight, 2 *kâṇi* per *pon*; local cloth merchants and foreign cloth merchants, 2 *kâṇi* per *pon*; for black pepper, cummin seed, mustard, *sada* flower, bishop's weed and coriander, 1 *vîsa* per *pon*; for sugar, asafœtida, dry ginger, long pepper, cardamoms, green ginger, turmeric, and all drugs and roots sold by weight, 1 *vîsa* per *pon*.

The daṇḍanâyaka managing the *hejjunka* and *vaḍḍa-râvuḷa* granted the customs dues on one load in ten; the merchants who load from the place and all merchants from abroad, 1 *mâna* per load; the forty families of flower-sellers, 1 garland for each basket; the thousand *tâmbûligas*, 1000 leaves for each family for the Chaitra and *pavitra* festivals; the fifty families of oilmen, 1 *soṭige* for each mill, for the lights of the god.

The *manneya* of the Jidduḷige Seventy, Ekkalarasa and other chief men (named), gave for the god 5 *paṇa* a year for each village. The *manneya* of the Nâgarakhaṇḍa Seventy, Sôvi-dêva and chief

[1] Many of the above phrases are difficult to translate, and the meaning is often far from clear.

men (named), 5 *paṇa* a year for each village. The *manneya* of the Edenâḍ Seventy, Sôvarasa Praṇamarasa and chief men (named), 5 *paṇa* a year for each village.

Farther grants. Usual final verses.

The priest of the Hiriya-maṭha, Mûliga-Madhukêśvara-paṇḍita-dêva and his son Dharmmaśiva-dêva presented two houses in the streets of their Mûlasthâna god to two Seṭṭis (named). And the mahâ maṇḍalêśvara Ekkalarasa's daṇḍanâyaka Kâmarasa granted for the god Gavarêśvara the *koḍa-vîsa* on ten bullocks.

119

Date 1181 *A.D.*

Ôm. Obeisance to S'iva and S'ivâ and their attendants. Adored be S'ambhu, beauteous with the châmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds. Adored be S'ambhu, of a form of eternal wisdom and glory, by the accomplishment of his designs the origin of the Brahma pillar. Obeisance to Gaṇêśa.

May Mahêśa, whose lotus feet are tinted with the radiance of the rubies in the crowns of the hosts of gods prostrate before him, which feet rest on the heaven of the hearts of the lords of the Trimûrti, of exalted qualities, the creator of the three worlds, sovereign of all below the sky,—daily grant to Kêsirâja his desires.

In that universe the world of mortals is the most beautiful, and in it the most glorious is the Bharata region, in which the Kuntala country is the most brilliant, which country, in the same manner as Vishṇu who brought back the earth carried off by Maya, the glorious emperor lord Bijjaṇa-Dêva ruled with desire.

That protector of the dwellings of all lands, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, sun to the lotus the Kaḷachuryya-kula, fierce in war, in dignity the golden mountain, a sun among good warriors, an elephant goad to the brave, master of elephants, a cage of adamant to refugees, in valour the lord of Lanka, to others' wives a brother, S'ani-vâra-siddhi, Giridurgga-malla, in energy in war Râma, a lion to the elephant his enemies, Niśśanka-malla,—having these and all other descriptive names, which with him were real,—Bijjaṇa-Dêva ruled the circle of the earth as follows :—the Earth, which through Pṛithu was of old by ignorance for long turned into a cow, having in the present age become the crowned queen of Bijjaṇa-Dêva, greatly rejoices ; shining with the brilliance of the precious stone, which, lying first in the ocean, then cast on the shore, then on a rock, at last became the *kaustubha* on Vishṇu's breast,—thus is it extolled, being exalted by this king's favour.

When that mighty emperor's son, a Manôja among men, râjâdhirâja, a sun among kings, fierce in war, fragrant as musk, lover of bounty, Râyamurâri-Sôvi-Dêva had ruled the whole world in peace :—Afterwards, his equal, as if celebrating a festival for the earth, in truth and purity the equal of the son of Gangâ, a new Purukatsa,—Sânkama-Dêva ruled the earth. After that, Âhava-malla, his younger brother, of exceeding bravery, glorious as the sun, Apratimalla, was in peace as the lord of the earth. An enraged lion to the lusty elephant Gauḷa, a net cast upon the shoal of fish the Chauḷika army, a south wind to the rain-cloud the Ândhra king, a constant thunder-clap to the royal swan the Mâḷava king,—the king Âhamalla protected the earth with affection.

That imperial king's powers of government became his chief ministers, whose natural ability was as follows :—At the mere sight of your Kuntala (or curly locks) her Kânchî (or zone) slips off with agitation, O Lakshmaṇa-daṇḍêśa, so much is the earth in love with you. Having burnt the

territory of the brave Vijayâditya, having taken the Chôḷa and Hoysaḷa kingdoms, the remaining hostile kings he troubles,—the daṇḍanâtha Chaṇḍugi-dêva. The lustre of the beautiful pale cheeks of the crowned queens of thy hostile kings, the *châtaka* birds losing patience take for the moon, bees for white waterlilies, swans for the stalk of the lotus, and wander about causing the world to laugh,—lord Rêchana-daṇḍanâtha. In doing favours to others S'ibi, in giving charity Karṇa, in benevolence to mankind the son of Dharmma,—besides being more than equal to these in benefaction, generosity and true bountiful words,—who was equal to Sôvaṇa-chamû-pati throughout the world? Among the regent elephants Airâvata, among animals the lion, in gold mount Mêru, among the gods Indra, among the oceans the shining milk-ocean, such great fame did he obtain and increase his glory in the world,—the lord Kavana-daṇḍanâyaka.

Surrounded by the great ministers adorned with so many exalted qualities, the king Âhavamalla, calling for the great minister, a repository of all good qualities, purifier of the Bhâradvâja-gôtra, grandson of Kêśava-dêva and Pampâmbika, son of Hoḷalamarasa and Durggâmbika, beloved of the heart and eyes of Lakhmâ-dêvi, unassailable by fear or avarice, in war Trinêtra, friend of the learned, his life that of the ministers of old, a combination of all good qualities, entitled to the five big drums, the *mahâ-samanta sênâpati*, superintendent over seventy-two officials, master of all wealth, terrifier of his enemies, possessor of these true titles and epithets,—Kêśimayya-daṇḍanâyaka, and saying, 'Govern the country which is the treasury of the southern region like a father, putting down the evil and upholding the good'—gave him the Banavase-nâḍ, which was accepted as a distinguished favour by that great minister: to describe whose qualities:—

The honourable life of the Manus was his life, the policy of the ancient kings was the policy he adopted, wealth for others was the wealth he had acquired by his arms, the promotion of his ruler's greatness he counted as his own promotion, the happiness of his dependants he reckoned as his own happiness,—thus during his life-time did he increase his glory, Kêśava-daṇḍanâyaka. None were conceited, none conspicuous in splendour, none in opposition, none calling out for influence, none creating a disturbance, none who were in suffering, no enemies filled with anger, none who in addition to their titles had their heads turned by the songs of poets,—in the kingdom of the lord Kṛishṇa-Kêśava-dêva-chamûpa. Double of Châṇakya, tenfold of S'akaluka, a hundred-fold of Bhrigu, a thousand-fold of Hari, thus much did he exceed them in glory, the minister Kêśava-dêva.

And that great minister Kṛishṇa-Kêśava-dêva-daṇḍanâtha's principal councillors were as follows:—His life that of Manu, in conversation not uttering vain words, by his faith having gained the position of a S'aiva,—being of such glory, who was equal to Narasinga-nâyaka. In affection and speech free from the sins of the Kali age, except to Tikka-râja, to apply to these men of straw the name 'king' was like calling a stone a jewel: this is true. What I wish for God will cause to come at my wish, what I do not want he will prevent from coming, thus used to say Bâchayya. The treasurer Sôvi-dêva was a treasury to his dependents, why praise him? for others called treasurers, what respect have they from the learned, what sort of kings are they? A reflection of the affairs in the mind of his lord, to those who try to stop him like the messengers of death, to supplicants like the cow of plenty, thus did Châmayya appear. His devotion at the feet of S'iva, gentle in speech, eager to do deeds of benevolence, possessed of such qualities, Bìchirâja's fame shone to all the points of the compass. Only for the purpose of gratifying the desires of supplicants did he take the trouble of acquiring wealth and for no others, the S'iva-tîrtha, Dâsirâja of exalted glory.

Moreover, to describe the greatness of the *karaṇams* who were like embodiments of the benevolent wishes of that râjâdhirâja's minister:—Of qualities praised by skilful great poets, born from the face of Brahma, able in doing good to others, excelling in the pleasure of agreeable conversation,

beloved by the assembly of the Brahmans, profound as the ocean, devoted to the faith of the feet of S'iva, with what esteem should those karaṇams be regarded.

Besides these were, the embodiment of the regal glory of Lakshmi-dêva-daṇḍanâtha, Hiriya-Viṭṭharasa; Chaṇḍugi-dêva-daṇḍanâyaka, an embodiment of fierce might; an ornament of the Vâji-kula, purifier of the Bhâradvâja-gôtra, the dear son of Duggi-Seṭṭi of Iṭṭige, the Dêsiya-daṇḍanâyaka Chikka-Viṭṭharasa; the follower of the life of the chief friend of the world Rêchanaya-daṇḍanâyaka, master of the art of war, Kêśava-dêva; like a son to the Lakshmî of Sôvaṇayya-daṇḍanâyaka's kingdom, Kâvaṇayya-nâyaka; like a bow discharging the arrows in Kâvaṇayya-daṇḍanâyaka's powerful hand, Rêchaṇayya-nâyaka.

While, surrounded by these royal inspectors and all the ministers, the Indra of the glory of the three worlds, a cooling moon, was ruling the Banavase Twelve Thousand, including Hayve, Sântaḷige, Yeḍadoṛe and other countries, in the enjoyment of peace and wisdom:—on the occasion of his holding a great court, a discourse on *dharmma* was started, describing his skilful policy and the glory of the city, in this wise, by,—his life that of a muni, of the exalted Kâpila-kula, himself the embodiment of beauty, equal to Kêśava, the son of Nachchi, his head marked by the hands of the S'iva seer the excellent muni Vâmaśaktîśa: name him so clever,—Svâmi-dêva,—to truthfully state whose glory, as exalted as the energetic warrior Râma, minister of the three puras:—

"In firmness, of Mêru; in holy life, of Manu; in providing a theme for the first chief poets, of Sarasvatî;—the equal, the peer, the facsimile; to good qualities a quarry; of that firmness the abiding place, of that character the abode, of that sweet theme the home:—so is this lord truly celebrated in the world,"—thus did the councillor Sâvi-dêva with joy state the truth.

The glory of the city:—"The râkshasa Bali having in his time dwelt in this kshêtra, made gifts, and in the course of *manvantaras* been considered as Indra himself,—I literally know not how to praise (the greatness of) Balipura. Therefore here perform some other work of merit."—

Immediately saying "Be it so,"—the mahâ-maṇḍalêśvara, with Tailaha-Dêva, their brother-in-law Eraharasa; the paṭṭaṇa-svâmi of the royal city Balipura, Mâḷi-Seṭṭi, and the paṭṭaṇa-svâmi Mêchi-Seṭṭi; the priest of the Pancha-maṭha Hiriya-maṭha, Mûliga Dharmmaśiva-dêva: the priest of the Pancha-Linga, Rudraśakti-dêva; the priest of Tripurântaka, Jnânaśakti-dêva; and the other chief men,—the Saudare-herggaḍe of the town, the five maṭhas, and the three puras, Sâvi-dêva; his deputy, Chaṭiṇa Tippaṇa; the celebrated champions who lifted him up as if into Kannara's upper storey; the suns among champions who subdued Konkaṇa and took tribute from Vijayâditya; those who having given pleasure to the champion over the Malapas, Hoysaḷa-vîra-Ballâḷa-Dêva, had gained honour and were reverenced by all: And besides these,—firm, of great prudence, granters of their desires to dependents, of one word, devoted to the feet of Îśvara, followers of the policy which raises the prosperity of countries at the right seasons, of good character, of unshaken truth, of exalted merit, beloved by all, which is no flattery, members of the Bananju-dharmma;—thus entitled in many ways to honour, residents of Ayyâvoḷe, Challunki and many other chief *grâmas*, *nagaras*, *khêḍas*, *kharvvaḍas*, *maḍambas*, *drôṇamukhas*, *puras*, *and paṭṭanas*, of Lâḷa, Gauḷa, Karṇṇâṭa, Bangâḷa, Kâśmîra, and other countries at the points of the compass; the two sects of Nânâ Dêśis, the Manevarate and Jôrûpa local men; the *maṇigâra* Mâṇika-Seṭṭi and other seṭṭis (named), all of the merchants,—forming an immense [assembly]:—

Be it well. In the 3rd year of the Kaḷachuryya bhujabala-chakravartti Vîra-Nârâyaṇa Âhava-malla-Dêva, the year Plava &c,—all the property of Bananjigas of Baḷḷigâve dying without sons, for the festivals and sacred rites of the god Gavarêśvara; the property of those who die without sons in

the *nagara*, to the god Nagarêśvara ; and in all the five maṭhas, the three puras, and the seven Brahmapuris, in whichever unclaimed property accrues, to the god of that quarter ;—these at the holy feet of the god Gavarêśvara did Kêsimayya-daṇḍanâyaka, with his karaṇams, pradhânas and talâras, pouring water, bestow, free from all imposts, to endure as long as sun moon stars and sky. Usual final verses.

120

Date 1048 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with the usual Châlukya titles), Trailokyamalla-Dêva's victorious kingdom was continuing :—And with head shining under the leaves of his feet,—entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Mahâlakshmî, delighting in giving, superintendent of the revenue (*âyad-âchâryya*), of unassisted valour, champion over champions, *gaṇḍa-bhêruṇḍa*, a brave at the courts of three kings, S'ankara to the Vṛishabha titled chieftains, a hand on the face of the brave, a sun among the titled, a manifest Vikramâditya, *Jagadêkadâni*,—with these and all other titles, the mahâ-maṇḍalêśvara Châ[mu]ṇḍa-Râyarasa was ruling the Banavâsi Twelve Thousand ;—in the royal city Baḷḷigâve, (on the date specified), to provide for the worship at the basadi of Kêśavanandi-ashṭôpavâsi-bhaḷâra, disciple of Mêghanandi-bhaṭṭâraka, of the Baḷagâra-gaṇa connected with Jajâhuti S'ântinâtha,—he made a grant of 5 *matta* of rice land, according to the *bhêruṇḍa* pole, in the deer plain of the royal city Baḷḷigâve, in the Jiḍḍuḷige Seventy, (Boundaries of the land).

By *dharmma*, by courage, by truth, and by generosity, the equal of the *gaṇḍa-bhêruṇḍa* in the earth, there has not been and will not be. Usual final verses.

In the Banavâse country, Jina habitation, Vishṇu habitation, Iśvara habitation, and habitation for the *muni gaṇa*, these, by order of Râya, did the lord Nâgavarmmâ cause to be made.

122

Date 1284 *A.D.*

In the 14th year of the Yâdava-Nârâyaṇa bhuja-bala prauḍha-pratâpa-chakravartti Râmachandra-Raya's victorious reign,—the year Târaṇa &c., when the *mahâ-prabhu* Dâyiga-Chen .... laid siege to the energetic warrior Mâdi-Seṭṭi's [ku]ppe and fought, ... in Âlamêle making his elephant fall down, slew him and gained the world of gods.

123

Date 1159 *A.D.*

Ôm. Obeisance to Nârâyaṇa. Supreme is the Boar form of the resplendent Vishṇu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk. May the gods who are lords of the three worlds, the origin of all things, grant us the fulfilment of our desires,—Brahma, Îśâna and Janârddana.

May Kêśava the lord of S'rî, who by his steps acquired the empire of Bali, united with the ten incarnations praised as one by all worlds, holding in his hands the śankha and chakra, with the sign of the lotus,—looking upon him as himself, grant to Kêśava-chamûpa to live till the destruction of the world. On the summit of the waves of the milk sea does he repose on his extensive couch the serpent Âdiśêsha. While thus the destroyer of sins was reposing in the sleep of yôga, his mind being

directed to the creation of the world, as if his power had assumed a separate bodily form, from the lotus of his navel sprang in submission Brahma.

On surveying the circle of all the worlds created in order by Brahma, the most beautiful is the central one (the earth); in that world the most pleasing region is the delightful Jambû-dvîpa; and is that *dvîpa* the most excellent is the Bhârata land; and in that land the Kuntala country the most worthy.

These who obtained the sovereignty of that Kuntala country, were born from the full water-jar in the shining left hand of Brahma, who sprung from the lotus-navel of the resplendent Vishnu, were they not?—the Châḷukya-kula.

Of that family the progenitor, who, dispersing his enemies, secured the sovereignty, and his power being double that which his enemies obtained from the infernal regions, rescued from the Raṭṭas the whole world which they had seized, was king Tailapa, who exalted beyond belief the Châḷukya line. After him, his son ruled the earth, the ever prosperous king Satyâśraya; and following after him, his younger brother's son obtained it, the mighty Vikramânka. After him, his younger brother obtained it, with wide-spread fame as bright as the pleasant moon, emperor of the world surrounded by the seven oceans, Ayyaṇayya. That king's younger brother, plucker up of the lines of hostile kings, a thunderbolt to the mountain the anxieties of the learned, remover of the affictions of the earth, was Jayasimha. His son Âhavamalla then ruled the earth, whose tresses are the groves of *tamâla* trees, whose throat is ornamented with the stems of young areca palms, whose breasts are the swelling mountains. The next ruler was that king's son Sômêśvara, whose younger brother was the king Permmâḍi, whose son, praised in all the world, was Bhûlôkamalla. His son, left Mâlava without possession, forced the Pallavas to hold the sprouts, made Lâṭa place his hands together on his forehead, and filled up the troubles of Kaḷinga,—thus does the world describe the unequalled valour of Jagadêkamalla. That king's younger brother, of great liberality, a lion in the destruction of the elephants the groups of his enemies, ... was Nûrmmaḍi Taila.

At that time was Bijjala king, who bore up the earth with the strength of his might, whose sharp sword was as a serpent swallowing up the air of the breath of his boasting enemies, from whom all the learned obtained great joy, whose fame filled the ears of the elephants at the points of the compass. The saying that heroes should possess the earth was then not in vain, for he brought into subjection the earth from the ocean on the south to his northern boundary the Châḷukya capital (or encampment), like an infuriated elephant to the hostile, and showing friendship to those who came to war, how wonderful was his exercise of valour, Bijjala-Dêva.

Be it well. When, entitled to the five big drums, the mahârâjâdhirâja, boon lord of Kâḷânjara-pura, having the flag of a golden bull, with the sounds of the *ḍamaruga* and *tûryya*, a sun to the lotus the Kaḷachuryya-kuḷa, fierce in war, in dignity the golden mountain, a sun to good warriors, an elephant-goad to the braves, master of elephants, a cage of adamant to refugees, a brother to the wives of others, Sanivâra-siddhi, Giridurggamalla, in energy in war Râma, a lion to the elephant his enemies, Niśśanka-malla,—with these and other titles, the bhujabala-chakravartti, Tribhuvanamalla Bijjala-Dêvarasa's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

Resting like a bee at the lotus feet of that king, with the thunderbolt of his Brahman virtue splitting the mountain the evils of the Kali age, an ever productive treasury, was Kêśirâja-daṇḍâdhîśa. The descent of this head-jewel of commanders was as follows:—In Brahma's family, having a perfect knowledge of Parama Brahma, a joy to all the munis, was born the celebrated Brahmarshi, an ocean of virtuous conduct, Bharadvâja. Among the many great Brahmans descended in his line, there

arose, a treasury of all Brahman virtues, a procurer of immeasurable merit, of a fame which reached the tusks of the elephants at the points of the compass, of high qualities praised by the learned, Châmuṇḍa-Râya, of exalted glory. His wife, in all accomplishments a new Bhâratî, a permanent treasury of generous qualities, known through all the world, was Mudiyakka, a jewel of women. To those two were born the sons (with praises) Mârapayya, Vâma-dêva, Êcha-daṇḍâdhipa, Bichirâja, Kêśava, Gôvinda and Vishṇu-dêva. On examination, the junior of four yet their equal, and the senior of two, a mine of every good quality, of unspotted fame, was Kêśava-Râja. Rati, Pârvvatî, Arundhati and Bhâratî, in beauty, glory, conjugal affection, and intelligence, his wife Pampâ-dêvi completely put to shame. Their son, for whose daily distribution of charity the entire number of wise men was not sufficient, for whose devotion and pilgrimages all the holy bathing places did not suffice, for whose circumambulations and penances all the temples of Vishnu and the other great gods were too few, for whose erection of *śatras* and water-sheds the world was too small, for whose fame the space between the points of the compass was too confined, Hoḷalamarasa, obtained the worship of the good, and was a moon to the ocean his race. To the Earth goddess in glory, to Sîtâ-dêvi in devotion to her husband, in fortune to the goddess S'rî, his wife Durggâ-dêvi was in every way equal and similar. To those two was born, a mine of glory, Kêśava-Dêva, whose virtuous life the Kṛita-yuga made its excuse and came to an end, whose pointed speech the arrow of Râma made its excuse and turned aside, the daylight of whose splendid fame moonlight made its excuse and vanished. Farther verses in the same strain.

On his becoming angry there were brought under the orders of this ruler Kêśirâja,—Sankana-male, the famous Sântaḷige, the powerful and fierce Tâgarachche-malla's territory, Gâvaṭûr, Mogala-nâḍ, Sirivûr, the Vanavâsi hill-fort, Koṇḍaraṭe, Hayve, the celebrated Gutti, and Hettiḷa. (Farther verses in his praise) As the destroyer of Mura had the daughter of the sea and Satyabhâmâ, and S'ambhu had Pârvvati and Gange as wives, so to Kêśava, the admired Lakshmî-dêvi and the fortunate beauty Siri-dêvi became the wives, praised in all the world. His minister (with praises) was ? Dôṇarâja. Also Narasinga-Nâyaka. And among his great men were (with praises) the chief councillor Tikkarasa ; his other hand Mammarasa ; and Rechcharasa. And the royal inspection accountants,—Chaṭṭirâja, Maiḷâra, Pôtarasa, Mahadêva-Nâyaka, Nâchi, Sôma, Gôvinda, and Mârttaṇḍa.

When, surrounded with all these judges, and chief officers of the royal presence, the jewel of protection to refugees, the head-jewel of his race, the daṇḍanâyaka Kêśava-Dêva, protecting the Banavase Twelve Thousand, was in the royal city Balipura,—one day, when seated in the centre of the circle of the court, surrounded by all the ministers, royal attendants and people of the city,—one who knew the most auspicious moments, and was acquainted with all works of merit,—

Sprung from the mind of the lotus-born (Brahma) was the lord Marîchi, whose son was Kaśyapa. In his family was born the general Rêvaṇa, whose son was the lord Sômanâtha, whose son was Chaṭṭi-râja. His wife was Mâdiyakka, and their son was Rêchaṇa—

Rêcharasa commenced a discourse on merit, which was a defeater of evil designs, a stage for the highest Lakshmî to dance upon, a mighty wave from the boundless ocean of heavenly joy. His speech was as follows :—

" This (city) indeed has been progressing for many ages ; and has become known in all the world for the *śatras*, pleasure gardens, temples, large tanks, and lines of water-sheds established by the former early daṇḍâdhipas. This Balipura is a place for the birth of merit. If, then, the god Kêśava were permanently established here, it would be a work of the greatest merit. If well considered, merit which all burnt-offerings, sacrifices, incantations and appointed acts of devotion could not procure,

would be obtained from the ceremony of suitably establishing the image of the supreme lord Kêśava. Moreover,—if the distinction of a gift of land be secured, what can be said of its continually increasing fruit (or reward), equal to the crops and vegetation grown thereon. For this reason, were a Kêśavapura founded here, named after your lordship, and in it a temple erected to the god vîra-Kêśava,—you will obtain in the present world unspotted fame, in the next state of existence the fullness of all merit, and in the end supreme felicity."

When he thus spoke, expressing the very thoughts of the jewel of daṇḍanâthas,—taking the words to mind, that crowning ornament of daṇḍanâthas acquired in the southern quarter of Balipura a tract of land fertile to produce all manner of fruit, very extensive and level as a mirror, from Sarvvêśvara-paṇḍita, priest of the Five Lingas established by the Pâṇḍavas, from its herggaḍe Sâyiyaṇa and sênabôva Kannaṇa, and all their connections, in the presence of the seṭṭis, the chief townsmen, the five maṭhas and the three puras,—with pouring of water,—and in that pleasant tract, arranging and transforming to the utmost timber and stone, as if striving to add to all the variety of forms in which Brahma had created wood and stone, the daṇḍâdhipa Kêśirâja with exceeding devotion built for the god Kêśava an abode filled with beauty and a joy to the sight.

And on a large piece of land in front of that temple, this treasury of the benefits derived from charity, in the fullness of his heart's pleasure, built a town and named it Vîrakêśavapura. Then that jewel of daṇḍanâthas gave that town, filled with commodious houses, having cots in each chamber containing the softest beds, and all manner of vessels, to a band of Brahmans. This done, that Vîrakêśavapura was everywhere praised as the indigenous place of growth for kalpa-vṛikshas, a place for the continual cultivation of all the vêdas, a mine of purity and virtue, a place in which to acquire the most exalted merit,—and was as an anklet for the Earth goddess, set with the nine gems.

Then, for the purpose of granting shares (*vṛitti*) for that puri,—obtaining the consent of (with various praises), the moon to raise the tide in the ocean the Ganga-vamśa, Ekkalarasa ; his minister Kâmayya ; his minister for peace and war, Mahadêva ; and of all the chiefs and farmers of Jiḍḍuḷige-nâḍ,—he acquired at their hands the village of Belvaṇi, together with the (taxes) *manneya*, *âya*, *dâya* and *kiṛukuḷa* ;—in the presence of the *pattaṇa-sâvis* of the royal city Balipura, Kîrtti-Seṭṭi and Mêchi-Seṭṭi ; and all the chief townspeople ; of Dharmmaśiva-dêva, priest of the five maṭhas ; of Mûliga-Madhukêśvara-paṇḍita-dêva, priest of Jagadêkamallêśvara of the Hiriya-maṭha ; of Sarvvêśvara-paṇḍita-dêva, priest of the Pancha Linga ; of its herggaḍe Sâyimarasa ; of Jnânaśakti-paṇḍita-dêva, priest of Tripurântaka ; and its herggaḍe Veṇṇamarasa ; of Vâmaśakti-paṇḍita-dêva, priest of the Kôḍiya-maṭha ; and of the seven Brahmapuris,—with the assent of the great minister Kasapayya-Nâyaka,—the great minister, the Banavase-nâḍ herggaḍe, the daṇḍanâyaka Kêsimayya, together with his accountants, (on the date specified), at the time of the moon's eclipse, for the worship, ceremonies and offerings of the god Vîrakêśava of Kêśavapura, for the perpetual lamp, the *Chaitra*, *pavitra*, decorative buildings and any new ceremonies,—gave, in the manner approved by all,—for (with praises of their ascetic virtues and learning) those occupying the Brahmapuri Kêśavapura,—to the god Jagadêkamallêśvara, 2 shares ; to the Pancha Linga god, 2 shares ; to the god Kêdâra, 2 shares ; to the Brahmans, 38 shares ; to the *pûjâri*, 1 share ; to the garland maker, 1 share :—altogether 46 shares, in the village of Belvaṇi.

And, with all titles, the maṇḍalêśvara, a moon in raising the ocean the Ganga-vamśa, promoter of all works of merit, a basis of all good qualities, Tailaha-Dêvarasa,—his sister's husband Eraharasa, and the *haḍavaḷa* Gangaṇa being present,—in order to renew the gift of his father Ekkalarasa, gave up the *mannêya*, *âya*, *dâya*, *kâṇike*, and *kiṛukuḷa* for three generations, pouring water on the feet of the god Kêśava.

And the great minister Kêsimayya-dandanâyaka, washing the feet of his *ârâdhya*,—possessed of the usual ascetic virtues (named), kind to the learned, patron of the assemblies of good poets, delighting in gifts of food, gold, virgins, cows, lands, shelter, medicine and many other gifts, an ornament of the Lâkulâgama, skilful in his investigation of all the śâstras and âgamas, son of Gautama-muni, worshipper of the lotus feet of the god Dakshina-Kêdârêśvara of Balipura,—the râja-guru Vâmaśakti-dêva, gave to him that place and the superintendence of the Brahmapuris. And for that the herggade Sâvimarasa, as *âya*, made a grant of an *umbali* of one *matta* of rice-land in Belvani according to the *maragundi* pole; and one *matta* for the god Kêśava. What remains of the *gaudike*, the guru-dêva and herggade will divide among the Brahmans.

In this (pura) the shares (*vritti*) belong to the occupants of the houses (to which they are attached), but the shares of unoccupied houses belong to the god. And among those shares, the bhatta-vritti one, the khandika-vritti one, the agnishtike-vritti one, together with the pûjâri and garland-maker's vrittis, altogether five shares, will be in continuous enjoyment.

Here follow the boundaries of the pura.

As a *tala-vritti* for the god, he obtained in Kiru-Balligâve, the village of the god Kêdâra, performing worship to the feet to that god, and presented for the offerings, the Chaitra and pavitra, for food for the god, and for feeding five Brahmans from other parts, one *matta* of rice land by the *kachchavi* pole under the Narapati-gola; and for the god's perpetual lamp, one oil-mill in the town.

Date 1179 *A.D.*

Moreover for that god,—Be it well. In the Kalachuryya-chakravartti Nissanka-malla Sankama-Dêva's 3rd year, the year Vikâri &c, at the time of the moon's eclipse,—Karinele in the Nâgarakhanda Seventy, which had been granted for the god Kêśava that the great minister and general, the Banavase-nâd herggade, dandanâyaka Kêsirâjayya (his praises) had set up, together with Edeyalkara, a village formerly granted for the god Sômanâtha of Bandanike, having been swallowed up (*tiruttirddudu*),—the mahâ-mandalêśvara, a moon in raising the ocean the Gupta-vamśa, worshipper of the lotus feet of the god Galagêśvara, subduer of foreign armies, Jôgi-Dêvarasa, with his minister Vâsudêva-Nâyaka, Kûchayya, Dâsimarasa, and Susanga-dêva,—and the mahâ-mandalêśvara, a sun to the lotus the Kadamba-kula, obtainer of a boon from the god Jayanti Madhukêśvara, an impaling stake for liars, Nigalanka-malla, with these and other names, Boppa-Dêvarasa, with his minister Tikkayya, and all his other chief attendants,—the great sâmanta Sanka-Gauda, and all the chiefs and farmers of the Nâgarakhanda Seventy, presented at the feet of the god Kêśava the *lailâlike*, *manneya*, *âya*, *dâya*, *kirukula*, and *kânike*, and granted them for the gods Kêśava and Sômanâtha, the funds derived therefrom to be divided between the two. Usual final verses.

In Belvani the 2 *matta* previously belonging to Narapati-Setti's basadi are excluded from Kêśavapura.

124

Date 1077 *A.D.*

Be it well. His feet bathed in streams of radiance from all the crowns of gods and demons, may Jinêndra's śâsana be ever for the prosperity of the Bhavyas (or faithful, the Jains). Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina śâsana.

Be it well. Refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhattâraka, glory of the Satyâśraya-kula, ornament of the Châlukyas, was Tribhu-

vanamalla-Dêva. To use his sword on the Chôḷa king he thought not much of; to the Lâḷa king he showed the might of his arm, overcoming him; and the feudatory kings of both emperors who fell upon him, mounting his furious elephant he chased them away, and became the lord of the shining Lakshmî of the Châḷukya kingdom,—praised by the three worlds, Vikramâditya-Dêva. To the lord of Dhârâ the source of a great fever of terror, to Chôḷa a fierce Yama of the last day, his feet reverenced by the crowns of the lines of Saurâshṭra, Anga, Kaḷinga, Vanga, Magadha, Āndhra, Avanti and Pânchâla kings,—the Châḷukya regent elephant sports in the forests and mountains on the shores of the eastern and western oceans. The valour of him who in the form of Narasimha tore open the breast of the Dânava lord, the strength of him who united with Rudra lifted up Kailâsa, the daring of him who not retaining his skin gave it up to Indra, the resoluteness of him who in order to destroy all the Kshatriyas in the earth slew the kings twenty one times,—Vikramâditya, are yours. Why share it with others? I am able alone to bear it,—thus saying, from the back of the great tortoise, from the heads of the lord of serpents, from the shoulders of the regent elephants, from the cavities and roots of the mountains, boldly lifting off the burden of the world, he brought and placed it securely in his own arms,—Vikramâditya-Dêva.

When thus having freed the world from every enemy, he was in the residence of Etagiri, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with various epithets), was the daṇḍanâyaka Barmma-Dêva. (Verses in his praise). Thus the abode of praise and fame, when the great general and great minister, the daṇḍanâyaka Barmma-Dêvarasa, protecting and enjoying the Banavase Twelve Thousand, the Sântaḷige Thousand and the Eighteen agrahâras, was in the royal city Baḷḷigâve:—

Jinanâtha-svâmi his god, his own guru Gunabhadra-bratîndra, his mother Jakkabbe, Sôma his father, his younger brother Mêchi, Bhâgabbe his wife, his father-in-law Kali-dêva,—was Singa an ordinary man?—great as a benefactor, in union with dharmma. (Verses in his praise, calling him Pratikaṇṭha-Singa).

All these good qualities being natural to him, Pratikaṇṭha-Singayya, having commenced a discourse relating stories of works of merit,—made petition to his ruler, saying,—"Obtain from Ballavarasa a village (*bâḍa*) and give it to the Permmâḍi basadi."—Whereupon the daṇḍanâyaka Barmma-Dêva having represented the whole of the circumstances to his own lord,—Tribhuvanamalla-Dêva, in the 2nd Châḷukya-Vikrama year, the year Pingala, &c., for the services of the god of the Châḷukya-Ganga-Permmânaḍi Jinâlaya which he had made in the royal city Baḷḷigâve when he was a prince (or boy, *kumâra*), for the worship and anointing, for the offerings, and food of the ṛishis, as well as for repairs of the basadi and new works,—Praise of Guṇabhadra-dêva, whose colleague was Mahâsêna-brati. His disciple, by all the people in the world said to be in grammar Pûjyapâda, in logic Akalanka-dêva, in poetry Samantabhadra, was Râmasêna—to him, who had thus reached the farthest shore of the ocean of all sciences, ever devoted to the performance of penance, to Râmasêna-paṇḍita of the śrî-Mûḷa-sangha, Sêna-gaṇa and Pogari-gachchha, with pouring of water and all the ceremonies, he gave the village of Manevane in the Jidduḷige Seventy of the Banavase Twelve Thousand kampaṇa. Usual final verses.

Guṇabhadra-dêva's lay-disciple Châvuṇḍamayya wrote it.

125

Date 1019 *A.D.*

The husband of S'rî, bearer of the discus, whose seat is on Garuḍa, having eyes like the lotus; the husband of the Mountain daughter, bearer of the trident, whose seat is on the bull, having an

extra eye; the husband of the Speech goddess, bearer of the noose, who rides on the swan, having just eight eyes;—may these three, worshipped by the three worlds, grant us our desires.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahârâjâdirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kuḷa, ornament of the Châḷukyas, perfumed with jasmin, a Bhîma to hostile forces, a lion to the elephant rival kings, champion among champions, golden champion, a fierce fire of the last day to Chôḷa, eager for war with Chôḷa, a purifying head-jewel to clever kings, a saw for the heads of hostile kings, a rod for hostile kings, a brilliant sun among kings, a sun in glory, in valour Nârâyaṇa, a submarine fire to the ocean of kings, to the four-arrowed a thousand-armed, the monkey to the world of kings, in fame a Vidyâdhara, in skill with the bow Râma, born in the Chaḷukya-vaṁśa,—Tailapa-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

Of the kings of the Châḷukya dynasty who ruled the earth, one less than sixty having sat upon the throne in Ayôdhyâ-pura with great glory;—Born of that race, the lord of the goddess of victory, Satyâśraya-Dêva ruled the whole world so that of the families descended from Brahma the Satyâśraya-kula was reckoned the most excellent, until he obtained the name of a *sârbba-bhauma* (or universal emperor). In that Satyâśraya-kula, lord of the lady earth, the glorious Nûrmmaḍi Taila, an Indra in power, a terror to his enemies, of brilliant fame, ruled the whole earth. The earth and the crown having fallen into the hands of the Raṭṭas, he drove the kings of the Raṭṭa kingdom before him, put them down and overhelmed them, this millstone to the Raṭṭas, and took possession of the crown of the Châḷukya kingdom. That king Jayasingha, a brilliant sun the king of lotuses (*ambhôja*) to king Bhôja, the king of beasts to the elephant Râjêndra-Chôḷa,—is it much to call him râjâdhirâja? Dispersing the overspreading darkness, and causing his greatness to shine forth into all the world, as the morning sun mounts up above the mountain of the east, so, subduing the growing power of the Kali-yuga, leaving it no place, and revealing to the world the delicate virtues of the Kṛita Lakshmi, he mounted up on his throne of splendour, the king Jayasingha. The Seven Mâḷavas he made to tie up their bundles; chasing after Chêra and Chôḷa, he made them plunge into the sea; thus the splendour of his fame passed over the seven oceans and filled the regions beyond, his conquests in all quarters put to shame the regents at the points of the compass;—who can stand against Jayasingha-Dêva?

A dweller at his lotus feet,—Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Châmuṇḍâ, (with various other epithets), *Sattigana chaṭṭam* (? Sattiga's chief man), Iṛiva-bedanga-Dêva's son, the mahâ-maṇḍalêśvara Kundamarasa, [protecting] the Banavâse Twelve Thousand, the Sântaḷige Thousand and the Hayve Five Hundred, ?with both rights (*ubaya sâmyadi*), as far as to the Western Ocean, was in the residence of Balipura, ruling the kingdom in peace and wisdom:—(on the date specified), he repaired the temple of Mûlasthâna Nandikêśvara, and for the offerings to the god, and temple repairs, made grants of land (specified), washing the feet of (with the usual ascetic virtues) Mûliga-S'ivaśakti-paṇḍita.

126

Date 1036 *A.D.*

To him who manifests himself clearly in all things, benefactor of the world, the creator preserver and destroyer of the world, victor over the angry Manmatha,—obeisance to thee, lord of the three worlds, S'iva.

That they might perform the world-astounding Râjasûya sacrifice, in order to obtain the great wealth (needed for it) .. .. going and reproaching Vibhîshaṇa, taking from there articles and tribute, the Pâṇḍavas having returned, came to Baḷḷigâve, and the five set up five Lingas.

Be it well. When, (with titles as in No. 125 above), Jayasimha-Dêva was in the residence of Poṭṭalakere, ruling the kingdom in peace and wisdom :—(on the date specified), to—Be it well. Having crossed over to the farthest shore of the ocean of logic and other sciences, to speakers a Rudra, a young lion in splitting the skull of the elephant speakers, a wild-fire to the great forest speakers, a fierce and powerful tiger to evil speakers, a submarine fire to the Bauddha ocean, a thunderbolt to the Mîmâmsaka mountain, a saw for cutting down the Lôkâyata great tree, a great kite to the Sânkhya serpent, an axe to the tree Advaita speakers, a Trinêtra in burning the Tripura Akalanka, displacer of Vâdi-gharaṭṭa, a millstone to Mâdhava-bhaṭṭa, breaker of the pride of Jñânânanda, a fierce fire of dissolution to Viśvânaḷa, a fire of the last day to Abhayachandra, a śarabha to the lion Vâdîbha (or to Vâdîbha-simha), sealer up of the mouth of Vâdirâja, displacer of Ayavâdi, the sole able supporter of the Naiyâyikas, in maintaining his own side and in disgracing the other side an able Virinchi (Brahma), an ornament to the Speech goddess, at court a Padmâsana, in intelligence Nârâyaṇa, among declaimers Mahêśvara, in disputation like the river of the gods, in the sport of making commentaries a bee to the lotuses the minds of those who love it, his white fame his banner, of pure character, a noose of Yama to hostile proud pandits, to Digambara speakers a falling star, having the name Vâdi-Rudraguṇa,—Lakuḷîśvara-paṇḍita,—for the repairs of the temple of the Pancha Linga set up by the Pâṇḍavas, the Kâḷâmukhi Brahmachâri-sthâna of Baḷḷigâve the royal city of the Banavase Twelve Thousand,—for sandal, incense and offerings for the god, for food and cloths for the students and ascetics, freed from all taxes, with all ceremonies and pouring of water, made grants of land (specified). Usual final verses.

Mahâdêva is god, his feet worthy of worship by all the world. The rule enjoined in the three Vêdas for the order of castes and âśramas is *dharmma.* Whoso casts aspersion on these two (statements), on his head will I place my foot in the king's assembly.[1]

This work of merit the town will maintain ; let the irreligious leave it entirely alone.

127[2]

Date ? 1118 *A.D.*

Be it well. Praised by all kings and people, Satya[vâky- . . . . paramêśvara, boon lord of Kuvaḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant,. . . . Nanniya-Ganga, Ganga-Gângêya, the Ganga-Sarbba, ... head-jewel in the crest of . . . . . in the . . . . Châḷukya-Vikrama year, the year ? Vilambi, &c., made a grant of a garden for the god Umâ-Mahêśvara of the Pancha Linga. Also for another god one *matta* of land.

128

Date 1075 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva was in the residence of Bankâpura, ruling the kingdom in peace and wisdom :—

And, a dweller at his lotus feet,[3] . . . . was governing . . . . . . in peace and wisdom ;—(on the date specified) a grant of ? Gobbaḷḷi in the Jidduḷige-nâḍ was made, washing the feet of . . . . Usual final verses.

129

Date 1071 *A.D.*[4]

Invocation of the Boar form of Vishnu.

When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, in the residence of Bankâpura :—

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[1] This verse is said to be taken from Kumâila-bhaṭṭa.

[2] This inscription follows the preceding one on the same stone. But if the first Vilambi after that be taken as the date, it would be too early for the Châlukya-Vikrama era.

[3] Very much of the inscription is effaced.

[4] Among the sculptures at the top of the stone is an image of Guṇagaḷḷa, with an inscription over him as follows:—*s'rîmad Guṇagaḷḷa-dêvara dibya-mûrtti.*

On the application of—a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, chief over the property of the court, in business a Yôgandha-Râya, perfect in skill, in intelligence a Vidyâdhara, possessor of all arts, his mind bowed in meditation on the feet of Hara, raiser of the Châḷukya kingdom, pre-eminent in valour, unassisted lion, bee at the lotus feet of Bhuvanaikamalla-Dêva, adorned with the clustre of all good qualities, the great minister, senior minister for peace and war, mane-verggade-daṇḍanâyaka, Udayâditya,—Bhuvanaikamalla-Dêva, (on the date specified), for the bathing and offerings of the god Hariharâditya of the royal city Baḷḷigâve, for the work of the temple and expenses of the maṭha, washing the feet of the Advaita luminary delighting in true wisdom, rejoicing in the sound of the *praṇava* (the syllable *ôm*), Guṇagaḷḷa-yôgi,—with all ceremonies, made a grant, free of all imposts, of Bidaringeri in the Jidduḷige Seventy of the Banavase Twelve Thousand kampaṇa. Usual final verses.

As an ornamental (sectarian) mark on the brow of the lady *mukti*, without a second in greatness, complete, an embodiment of learning, having conquered his spirit, undecaying, was Guṇagaḷḷa. Farther verses praising him as an exponent of the Advaita doctrine, and calling him in one place Guṇagaḷḷa Nâgavarmmâchâryya. In Koṇḍali-nâḍ, to the east of Tumbigeṟe and west of Mosale-maḍu, he erected the temples of Nâgêśvara and Svayambhu, and in Balipura the temples of Yôgêśvara, Hariharâditya, and Vâssayana. On the southern bank of the Kiṟu-doṟe (little river), at Muttûr belonging to Kuṟuvatti, he created the Siddha-tîrttha. More verses in his praise.

Pratikaṇṭha Kâmarâja wrote it.

130

Date 1075 *A.D.*

Obeisance to the lion-souled, who, taking the form of the man-lion, destroyed Hiraṇyakaśipu, the terrifier of all the worlds.

The Châḷûkya emperor of great power, Tailapa ; of brilliant fame, Satyâśraya ; an abode of valour, Vikramâditya ; greatly exalted, Ayyaṇa ; a treasury of energy, Jayasimha ; an abode for the Lakshmî of the dominion of the world, Trailôkyamalla : from these did the great Châḷukya empire gain renown. The son of that king, worthy of reverence from all in the world, was Bhuvanaykamalla-Dêva, the chief ornament of the wife his father's kingdom, his head purified by the dust from the lotus feet of S'iva, the brightness of the nectar of his fame illumined all the regions.

Be it well. When, (with usual Châḷukya titles) Bhuvanaykamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—A servant of the lotus feet of that king, (with various epithets), was the Bhuvanaykavîra, the Ganga Chakrâyudha (Vishdu), the Brahma-Kshatra head-jewel, the râjâdhirâja Udeyâditya.

Be it well. When, praised in all the world, of the heroic Brahma-Kshatra line, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, boon lord of Kôḷâḷa-pura,lord of Nandagiri, having the crest of a lusty elephant, receiver of a boon from Sômêśvara, the Ganga god of love, *nanniya-Ganga*, *ayad-uttaranga*, a wishing-stone for all people, a head-jewel for the crest of chieftains, śrîmad Ganga-Permmânaḍi Bhuvanaykavîra Udeyâditya-Dêva was ruling the Banavase Twelve Thousand, the Sâṇtaḷige Thousand, the Maṇḍali Thousand and the Eighteen agrahâras,—having shaken and moved away the neighbouring Chêra, Chôḷa, Pâṇḍya, Pallava and other kings, and taken tribute from them ; having extended his territory as far as the four oceans and accomplished the desire to be a great conqueror ;—was in the royal city Baḷḷigâve in the enjoyment of peace and wisdom :—being desirous of performing a work of merit, making application to his own lord Bhuvanaykamalla-Dêva,—as a gift to Paramêśvara, he made a grant (specified) for the god Nârasimha of the temple above the bank of the Pergaṭṭa of the royal city Baḷḷigâve, (on the date specified), washing the feet of Pûrṇṇânanda-bhaṭṭâraka, the chief man there. Usual final verses.

131

Date 1104 *A.D.*

Supreme is the Boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Be it well. His broad chest occupied by the goddess of fortune, his feet placed on the heads of his enemies, his fame extolled by all people, was the king Vikramâditya. Chainer up of hostile kings, his fame spread to the tusks of the elephants at the points of the compass, a Manmatha in bodily form, having brought all the world under one umbrella, a head-jewel of the Sôma-vamsa. Displaying the power of his army, the power of his arms, and the power of his sword, what can I say of the hostile kings reduced to the state of servants of this terrifier of brave enemies.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

A bee at his lotus feet, (with praises) was Anantapâḷa-chamûpa. Be it well. When, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with other epithets), his father's lion,—with these and all other titles, the great minister, the bâṇasa-verggaḍe-daṇḍanâyaka Anantapâḷarasa, having received the Beḷvala Three Hundred, the Puligeṛe Three Hundred, the Banavase Twelve Thousand, and the *pannâya* of the Seven-and-a-half-Lakh (country), was protecting them in peace and wisdom :—

Through his favour having obtained the government of the Vanavâsi Twelve Thousand, brilliant with all good qualities, was Gôvinda-Râja : (his praises, styling him) the raṇa-raṅga-Bhairava. To the lord Kêśirâja and to Nîlabbe was born Dâśirâja, of the Parâśara-gôtra. He was the father and Sômâmbike the mother of Gôvinda.

When, (with praises), the mahâ-prachaṇḍa-daṇḍanâyaka Gôvinda-Râja, having received the Banavase Twelve Thousand, the *vaḍḍa-râvuḷa*, and the *achchu-pannâya* of the fifty-six under the shadow of his umbrella, was protecting them in peace and wisdom :—his minister for peace and war was Îśvarayya-Nâyaka ; whose descent was as follows :—A head-jewel of all munîndras, the sole object of praise in the world, of spotless fame, a garland of good qualities, the best of the Brahman race, was Vasishṭa. In his gôtra, in the Siriguppe-goḷa, was born Chaṭṭa. To him and to Bhôgâmbike were born Bâchirâja and Basavaṇa. To these elder brothers the younger brother was Îśvara. He was head of the Brahmans of Aṛugunda, and all the world praised as the joy of his family, our vîra-Gôvinda's minister for peace and war, Îśvara. (Some farther details of his relatives, much effaced).

(With various epithets), Iśvarayya-Nâyaka, (on the date specified), being inclined to perform a work of merit, and believing in the saying—"There is no friend like merit",—for the god Nârasimha above the tank of the Perggaṭṭa to the north of Baḷḷigâve, which was an ornament to the Banavase Twelve Thousand that shone like the wavy curls (*kuntaḷa*) of the Kuntaḷa country,—with the knowledge of the townsmen of the great royal city Baḷḷigâve, of the five maṭha sthânas, and of daṇḍanâyaka Gôvindarasa,—having purchased certain land (specified), granted it ; (its boundaries).

And the ministers for peace and war of the Vanavâsi Twelve Thousand will give 1 gadyâṇa a year ; the *bhaṭṭa guttas* 1 pa ; the king's servants 10 vi. Usual final verses.

132

Date 1072 *A.D.*

The inscription is much defaced.

Praise of Udayâditya-daṇḍâdhinâtha. On the application of Udayâditya, in the reign of Bhuvanaikamalla-Dêva, (on the date specified), a grant (specified) was made for the same god as above, washing the feet of Pûrṇnânanda-bhaṭṭâraka. Usual final verses.

133

Date 1131 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Bhûlôkamalla-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, was—with all titles, the mahâ-maṇḍalêśvara, Tailapa-Dêva of Banavâse,—by whose order, the dweller at his lotus feet, the maṇḍalika-Masaṇeyya, (with praises) the two seṭṭis of the royal city Balipura, the chiefs of the workers in the five metals in the five maṭhas, and the guardian of the customs-duties in the Kaṭakada-mahânagara (or capital town), Guṇavarmma-Seṭṭi, coming, for the goddess Kâḷikâ, (on the date specified), made a grant of land (specified). Usual final verses.

134

Date ? about 1075 *A.D.*

(Nâgarî characters).

Be it well. Of the Chitrakûṭâmnâyad-âvali, connected with S'ântinâtha-dêva of Mâlava, of the Balôtkâra-gaṇa, was Manichandra-siddhânta-dêva, whose disciple Anantakîrtti-dêva made a grant to heggaḍe Kêsava-dêva (*here follow the details*).

135

Date 1078 *A.D.*

Praise of S'ambhu. Genealogy of the Châḷukya kings (as in No. 130 above).

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Êtagiri, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—Be it well. Entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prabaḷa-daṇḍanâyaka, (with other epithets),—the great general, great minister and daṇḍanâyaka, Barmmadêvarasa, (on the date specified) at the eclipse of the moon, for the god Mallikârjjuna which pûjâri Singaṇa of the royal city Baḷḷigâve had established, made grants (as specified). Usual final verses.

136

Date 1068 *A.D.*

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla Âhavamalla-Dêva was ruling the kingdom in peace and wisdom :—(mutilated verse to the effect that) no evil persons or enemies were left in the country by Trailôkyamalla, the glory of the Kuntala land. The worthless kings of Lâṭa Kaḷinga Ganga Karahâṭa Turushka Varâḷa Chôḷa Karṇṇâṭa Surâshṭra Mâḷava Dasarṇṇa Kôśaḷa Kêraḷa and other countries did not remain insolent, but gave tribute and stopped within their appointed boundaries,—how great was the power of Âhavamalla-Dêva. Thus uniting to himself the lady earth in the four quarters, and gaining the Lakshmi of empire, for a long time Âhavamalla was happy, the master of undiminished wealth Slaying Magadha Ândhra Avanti Vanga Draviḷa Kuru Khasa Âbhîra Pânchâla Lâḷa and others so that a stench arose, plundering them, and taking tribute together with their forces, and reducing them to servitude, the muscles of his arm and the energy of

his mind not being exhausted, he fought against Indra, defeated him, and on his giving tribute, made friends with him, and returned alone, a universal emperor. In the year reckoned by *sky, nine* and *number* (990) of the S'aka-kâla, the year Kîlaka, on the 8th day of Chaitra bahuḷa, Sunday (29th March 1068 A.D.), thereby increasing his fame, he performed in Kuṟuvartti the rites of supreme yôga, and in the Tungabhadrâ the master of the world king Âhavamalla ascended to heaven.

The eldest son of that great emperor and ornament of the Châḷukyas, mighty to rule the earth surrounded with chains of mountains and oceans, so as to continue as long as the moon: in the year reckoned as above by *sky, nine* and *number* of the S'aka-kâla, the year Kîlaka, on the 7th day of Vaiśâkha śuddha, under the star Ijya (Pushya), on Friday, (the sun being) fully in the sign of Cancer, (11th April 1068 A.D.), Somêśvara assumed, with the troops of elephants and horses, the jewels, umbrella, and throne, the honours of the kingdom. Victory being brought to dharmma, religious associations to the good, the three objects of human desire to his mind, the earth being made happy with distribution of honours and gifts, the time was like that of the Krita-yuga, and the beginning of his reign raised the desire of the world towards him, how fortunate was he as universal emperor. At that juncture,—saying "A new reign; (a kingdom) fit for a hero; this is the time to invade it; I will surround Gutti and besiege it";—in this pride, Chôḷika, with an immense army, laid siege and was doing damage. On hearing which, he said "March," and when the cavalry force which was sent came into contact, in a fierce battle which gave him no rest, Vîra-Chôḷa showed his back to king Sômêśvara's army and fled. So that the circle of foreign kings learning his name were impotent and feared, enemies giving up their pride took service as servants, friends submitted with pleasure to the orders of one who did not forget clemency,—so great was his glory, when the king Sômêśvara was protecting the circle of the earth. When, putting down the wicked within his territories, uprooting the chiefs of hill forts, evil treacherous feudatories and obstinate wrong-doers, and removing powerful enemies,—having thus rid the earth of troubles, the king Bhuvanaikamalla was ruling the kingdom:—

A dweller at his lotus feet, entitled to the five big drums, the mahâ-maṇḍalêśvara, (with numerous other epithets), a tiger to the deers the hill chiefs, a bee at the lotus feet of Trailôkyamalla-Dêva, promoter of the kingdom of the king Bhuvanaikamalla,—adorned with these and many other true titles, among those reckoned as servants of king Trailôkyamalla the chief master of robes, the chief servant, the chief able-bodied brave, was Lakshmaṇa,—are there any who know not this? In Bhuvanaikamalla-Dêva's palace he was the chief man, he was the great manager, he was the promoter of victory, he was the master of robes, Lakshma-nṛipa. A beloved servant, an active and brave servant, a victorious servant, a servant who was indispensable to the Châḷukya kingdom, in military service an accomplished servant, a strict revenue servant, a greatly honoured servant, a servant of rank, a servant who had acquired fame, a courageous servant, a sporting servant, a servant in war, an intimate and trusted servant of his ruler in all circumstances,—was Lakshmaṇa. While in two reigns the subjects and foreigners alike praised him, two emperors in one (and the same) affectionate manner wrote a śâsana and gave him the Vanavâsi country, together with horse elephant crown and army, and sustained him with their favour,—thus Lakshmaṇa shone throughout the world as the maṇḍalika-Trinêtra. Junior is king Vikrama-Ganga to me; to that Permmâḍi-Dêva the next junior is Vîra-Nolamba-Dêva; to me, to Permmâḍi and to Singi you are the junior; but to you all (the rest) are juniors; thus with favour exalting him, Sômêśvara gave to Lakshma full and dignified rank. Lakshmaṇa becoming the lord of the great Banavâse-nâḍ, Vikrama-Noḷamba becoming the lord of Noḷamba-Sindavâḍi, Ganga-maṇḍalika becoming the lord of the territory beginning from Aḷampura,—Bhuvanaikamalla, in view of their being as a long bar (or bolt) to the south, gave them those countries. (Verses in praise of Lakshmaṇa). Assaulting Konkaṇa, he is treading it down like his stirrup; driving back the seven Kombu, he pursues and catches them; the seven Male he makes to bend

down, breaks and uproots them; thus saying, the hill chiefs, without showing (or lifting) their heads, agree to what the king Râyadaṇḍa-Gôpâla says before he speaks, how great was he. (Farther verses in his praise). Satrughna (or the destroyer of his enemies), the valour of Hari, Angada's arm (or an arm with a bracelet), Sugrîva (or with a beautiful throat), his lord's Saumitra (or good friend), Râma in being without ignorance (or a joy to the ignorant), among men Duryyôdhana, Bhîma in body, Bhîshma Yudhishṭhira (or firm in fierce warfare), Guru Kṛipa (or of great mercy), the good Karṇṇa (or having good ears),—this being king Lakshma's description, it is wonderful to find in it (both) *Râmâyaṇa* and *Bhârata*.

When thus celebrated, the king Lakshma, his feet crowded with the crowns of prostrate hostile kings, was ruling the Banavase Twelve Thousand, and governing in peace:—The minister who was the chief treasury officer of the Banavase Twelve Thousand, the bearer of the burden of its affairs, and the promoter of that kingdom, a kôkile bird to the mango grove poetry, a full moon to the milk ocean of poems, a bee in giving pleasure to the clustres of blossoms of the vine great poems in one or in various metres, was the world-renowned daṇḍanâtha S'ântinâtha, a royal swan to the lotus the supreme Jina creed. Many impurities having corrupted the nectar of the Jaina-mârgga, like water and milk, with the bill of good doctrine he separated the water of evil creeds, and made the good creed which issued from the mouth of Jina fit to be imbibed by the Bhavyas with joy,—hence was he called the royal swan to the lotus the supreme Jina creed. Jinapati was his supreme lord, his guru Varddhamâna-bratipati, his father Gôvinda-Râja, his elder brother Kannapâryya, his ruler the king Lakshma, his younger brother Vâgbhûshaṇa Rêvaṇa. A born poet, a skilful poet, an unassisted poet, a good poet, a beautiful poet, a poet banishing falsehood, a fortunate poet, a praised lord of poets, was Sarasvatî-mukha-mukura. Filled with beautiful taste, with imagination, and with truthful description, did he compose the *Sukumâra-charita*, the chief of great poets, Sarasvatî-mukha-mukura. Like Hara's smile, the water of the celestial Ganges, the lotus, frost, snowy mountains, the moon, the Kailâsa mountain, the autumn cloud, the milk ocean, the stars, Bhâratî, the tusks of the regent elephants, nectar, foam, pearl oysters, jasmine buds, Indra's elephant, or a swan,—white was the unspotted fame of S'ântinâtha. (He accumulated jewels, but instead of hiding them in a corner, used them for the relief of the distressed).

Thus celebrated, S'ântinâtha, a swan to the lotus the Jina śâsana, with modesty made petition to his own master, king Lakshma, regarding a work of merit, (saying)—"With lines of temples of Jina, Rudra, Buddha, and Hari, decorated with gold and jewels, Bali-nagara is well-known as the place of five maṭhas. To describe the glory of the Jina-dharmma in this royal city, purified by the dwellings of all the gods:—Among the many countries in Jambû-dvîpa the .... is the Bhârata land; in it is the Kuntala country, in which like perpetual spring is Banavase, and in the Vanavâsi country is Bali-grâma, frequented by the Bhavyas, and in it the S'ânti-tîrthêśa temple, praised by the gods. It is now built of wood; to build it of stone would be a source of merit to you." Taking that to mind, and desirous of performing a work of merit, the king Lakshma built of stone that abode of Jina, as if erected by Indra to endure in permanence, and afterwards set up a stone pillar at the great gateway of the temple, on which was inscribed a śâsana containing all his names and titles, to continue as long as sun moon and stars.

Moreover in the Mûla-sangha, the Dêśiga-gaṇa, and Koṇḍakundânvaya, ... was celebrated Vardhamâna-munîndra, his praises. (The rest of the inscription is very greatly defaced). Praise of Munichandra-dêva-siddhânta. He wrote a *yantra* which scared away the serpents, piśâchas, bhûtas, vihagas, the fierce nine planets, the S'âkinis, niśâcharas, ... Praise of Mâghanandi-dêva, who erected Jina temples ....

The mahâ-maṇḍalêśvara Lakshmarasa, for the Mallikâmôda S'ântinâtha temple, (on the date specified) granted to Mâghanandi-bhaṭṭâra, of . . . . Dêśiga-gaṇa and Tâlakôlânvaya, certain land (specified), which formerly Jagadêkamalla-Dêva . . . . of Balligâve. And . . . . which Châḷukya-Ganga-Permmânaḍi-Vikramâditya-Dêva . . . . to Golapayya's basadi, and . . . . which from of old belonged to the Nandana-vana basadi, ... making an humble petition at a suitable opportunity. . . . . Usual final verses.

. . . . Dâsôja engraved it. Great good fortune.

137

Date 1114 *A.D.*

Ôm. Praise of S'ambhu and of the Boar.

Gôvinda-Râja, head-jewel of Vaishṇavas, a champion as good as his word.

The lord of S'rî, the lord of eternal salvation, having in his womb all worlds, worshipped by the dwellers in heaven, reposed on his couch the body of the serpent, the eternal one. From the blossom of the golden lotus in the navel of the lord of S'rî sprang, as if a garden of lotuses, the wonderful one whose face was bright as their reflection. To gratify the longing which that god had formerly in his mind, were born the promoters of fortune, their fame illuminating all the points of the compass, repositories of all good qualities. From those mind-born ones sprang the glorious ones the many kings who ruled the earth, pure gems of the Chalukya-kula, of unequalled forms.

After them, as the original Boar raised up in peace the earth which had been carried down to Pâtâla, so did he deliver as if in sport the land which had fallen into the hands of foreign kings,—the universal emperor Taila. As if the ocean itself was the boundary of the land he acquired by the might of his arm, the points of the compass were the boundary to his fame which outshone the moon, taking it into the protection of his powerful arms, the promoter of the Châḷukya kingdom ruled over it, offering up the full-blown lotuses the heads of his enemies at the feet of Chaṇḍikâ. His praise. Then his son Satyâsraya ruled the earth surrounded with the ocean. His son Vikrama then ruled. His younger brother Daśavarmmâ, stooping down like the tortoise, took up the burden of the earth with a hundred-fold the power of his predecessors. Then, slaying the herd on herd of elephants his enemies with the lion talon his sword, his son Jayasimha ruled the earth, causing it ever to rejoice. His son Âhavamalla ruled the earth, whose swelling breasts are the mountains, whose throat is adorned with the soft stems of areca palms, whose lips are the tender leaves of sprouts. Praised by all the world, Âhavamalla's elder brother Bhuvanaikamalla then ruled the earth, and then that king's younger brother Vikramânka, who knew not fear. As Indra had all the regents at the points of the compass under his sway, so he brought all kings into subjection. When he was ruling this middle world, who like the terrific Mârîcha did not tremble? who did not with fear put themselves under his protection? who did not with humility prostrate themselves near his lotus feet,—the Sauvîra, Âbhîra, Ândhra, Golla and other kings,—when he with anger knit his brows in a frown, the king Vikramânka. Chôḷa lost his boundaries, Pallava held his hands full of sprouts, Ândhra hunted for caves in the mountains, Singhaḷa's burnt heart was turned to a desert, Mâḷava was jumped over, Gurjjara's arm was shattered,—thus did he treat them with his continually increasing power, Vikramâditya-Dêva. There being no one there to make a stand or fight against him, Kanchi was overwhelmed in the stream of the rut of his elephants; and that if he went south from Kanchi there was no brave king to make war against, this alone was the regret of this terror to hostile kings. Farther verses in his praise. Lâla fled, Chôḷa held his ears and shook, Kalinga, his kingdom ruined, begged for alms,—who would be without fear before this disturber of the kings?

When he was in the residence of Kalyâṇa-pura, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, (with praises of his liberality), was Anantapâla. His faith only in the lord of Girijâ, the praise of the world and extension of his fame his one desire, in the pomp of war like a myriad Râvaṇas, to such a victor what is the use of a sword, thus was it said of the qualities of Anantapâla. In time of necessity, whispering in the ear; when they see war, escaping; confusing the business of their master; with such daṇḍanâyakas can he be compared, who draws out the entrails of the enemy, brings their wealth to his ruler, and extends his territory as far as to the ocean,—Anantapâla.

A royal swan dwelling in the lotus garden of his feet, his beloved brother-in-law,[1] a chief Brahman, and exalted in the earth, Vanavâsi being but a forest dwelling (*vana-vâsa*) when other daṇḍâdhîśas ruled it, a friend to the good without any motive, the supporter of those of blameless conduct, praised by all the world,—during his government, through the full growth of royal fortune it became a youthful dwelling (*yauvana-vâsa*) for the learned,—such was Gôvinda-daṇḍâdhipa. Among all those born of the Brahman race, his valour, his greatness, his wisdom, the power of his command and his fame illuminated the whole circle of the world,—this jewel of daṇḍâdhîśas, the sword in the hand of the Châḷukya king,—Gôvinda-daṇḍâdhipa. Farther verses in his praise. Like a jewel lamp he dispersed the darkness the faults of the other generals in king Vikramânka's palace,—Gôvinda-Râja-daṇḍâdhîśa. His father was Dâsi-Râja, his mother Sôvala-dêvi, his god Vishnu, his gôtra Parâśara.

Be it well. When, entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with other epithets), an auspicious forehead-ornament of the Lâṭanvaya, pleased to horripilation on listening to *dharmma*, raṇa-ranga-Bhairava, a rod in Tribhuvanamalla-Dêva's victorious right hand,—with these and all other titles, the mahâ-pradhâna, the mane-verggaḍe-daṇḍanâyaka Gôvindamayya was ruling the Banavase Twelve Thousand, the Sântaḷige Thousand, the two Six Hundreds, with the *vaḍḍa-râvuḷa* and *pannâya*, in the royal city Balipura ;—

He caused to be made an image of Vishnu reclining on the serpent, whose head was resplendent with jewels, while Brahma shone in the lotus of his navel like its ovary, and Lakshmî sat gently smiling, the spray from the waves of the sea enfolding her like a garment of *kêtaki* blossoms. He also made images of his twice twelve varied forms.

Having so done, he granted to—(with the usual ascetic virtues), performers like S'atamakha (Indra) of a hundred sacrifices, the four-faced (Brahma) to the four vêdas, lights of the Brahman race potent in their curses, wicks to the lamp of good fortune,—25 Brahmans, (on the date specified), at the time of the eclipse,—having received it with a copper śâsana,—the Savati-khaṇḍa plain in the taḷa-vṛitti of the royal city Balipura, washing their feet, and with all ceremonies, with enjoyment to three generations, free of all imposts. Its boundaries. Also for the god's daily offerings and repeated offerings, Chaitra, pavitra, and temple repairs, he granted other land (specified), with 4 gardens, 4 oil-mills, 4 shops, betel leaf .... and certain dues (specified). Usual final verses.

138

Date 1194 *A.D.*

Adored be S'ambhu, beauteous with the châmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds. Triumphant is the Boar form of Vishnu, victor over the enemy of the gods, on whose strong right tusk is supported the earth, a residence for all people, the sole market for all pleasant fruits, the mother of wealth, in disposition devoted

[1] *Dêvara*,—properly a husband's brother, which is out of the question here.

to her husband. May the original Boar, which raised up the earth from the ocean, protect you . . . . May S'iva and S'ivâ be ever for your good fortune, whose union is the cause of the birth of the world.

May the moon to the ocean king vîra-Ballâḷa's kingdom, Kumâra-Padmi-Dêva, live as long as sun and moon endure. There is the family of the Yâdava kings, subduers of their enemies, the protection of the earth and of increasing wealth. S'aḷa slew the tiger at the bidding of the muni and from his exclamation in the Karṇṇâṭa language acquired the name of Hoysaḷa for his line. In that line was born Vishnu, whose son was Narasimha, who thinking nothing of the spoils of his conquests gave them away to supplicants. His son was vîra-Ballâḷa, on hearing of whose valour the hearts of his enemies were broken. When he was ruling this world, his feet illumined by the jewels in the crowns of prostrate kings, the rut from his elephants drove away the elephants at the points of the compass, so that as it had been placed on the head of S'êsha, Brahma now placed it on him ; —

A dweller at that king vîra-Ballâḷa's lotus feet, lord of all wealth, was Châvaṇa-sênâpati, an ocean of good qualities. To reckon up the sum of his good qualities what poet is able ; his valour and bounty caused the lion and Karṇa to be forgotten. To him, the purifier of the Viśvâmitra-gôtra, Châvaṇa-daṇḍâdhipati, and to Chandaḷa-Dêvi was born, like the sun in the east, the famous râya-daṇḍanâtha, having the *gaṇḍa-peṇḍâra* decoration, skilled in seventy-two modes of yôga, Padmi-Dêva, whom the singers extol as the foremost of the brave : his praises.

Being favoured by that king vîra-Ballâḷa with the Vanavâse Twelve Thousand country,—the ornament of the Kuntala region, situated in the Bhârata-varsha, the most excellent in Jambû-dvîpa, the glory of the seven islands which form the earth,—with enjoyment for three generations,—having established his camp in Balipura,—which was like a mother's house to that country, famous for a thousand lingas set up by gods and asuras, resounding with the recitation of the *śruti*, and the sounds of musical instruments at the three daily seasons of worship,—Padmi-Dêva-daṇḍâdhipa was daily engaged in the worship of the god Agnîśvara set up by Agni.

To describe the line of its âchâryyas :—a moon to the ocean the S'rautriya-siddhânta, was Kumâraśiva dêva, a mirror to the rules of his own âgama. His disciple was Vâmaśiva, devoted to the path of the good. His son was Dêvaśiva, engaged in rites to secure happiness (here) and salvation (hereafter).

Summoning that Dêvaśiva, that Padma-daṇḍâdhipati, (on the date specified), for the decorations and all other affairs of the Agnîśvara temple, washing the feet of Dêvaśiva-paṇḍita, made a grant of the formerly well-known *sthala-vritti* of the city, with all rights, and with the finger exhibited (forbidding entry) to the two forces, those of the king and those of the king's agents,[1] —freed from all imposts.

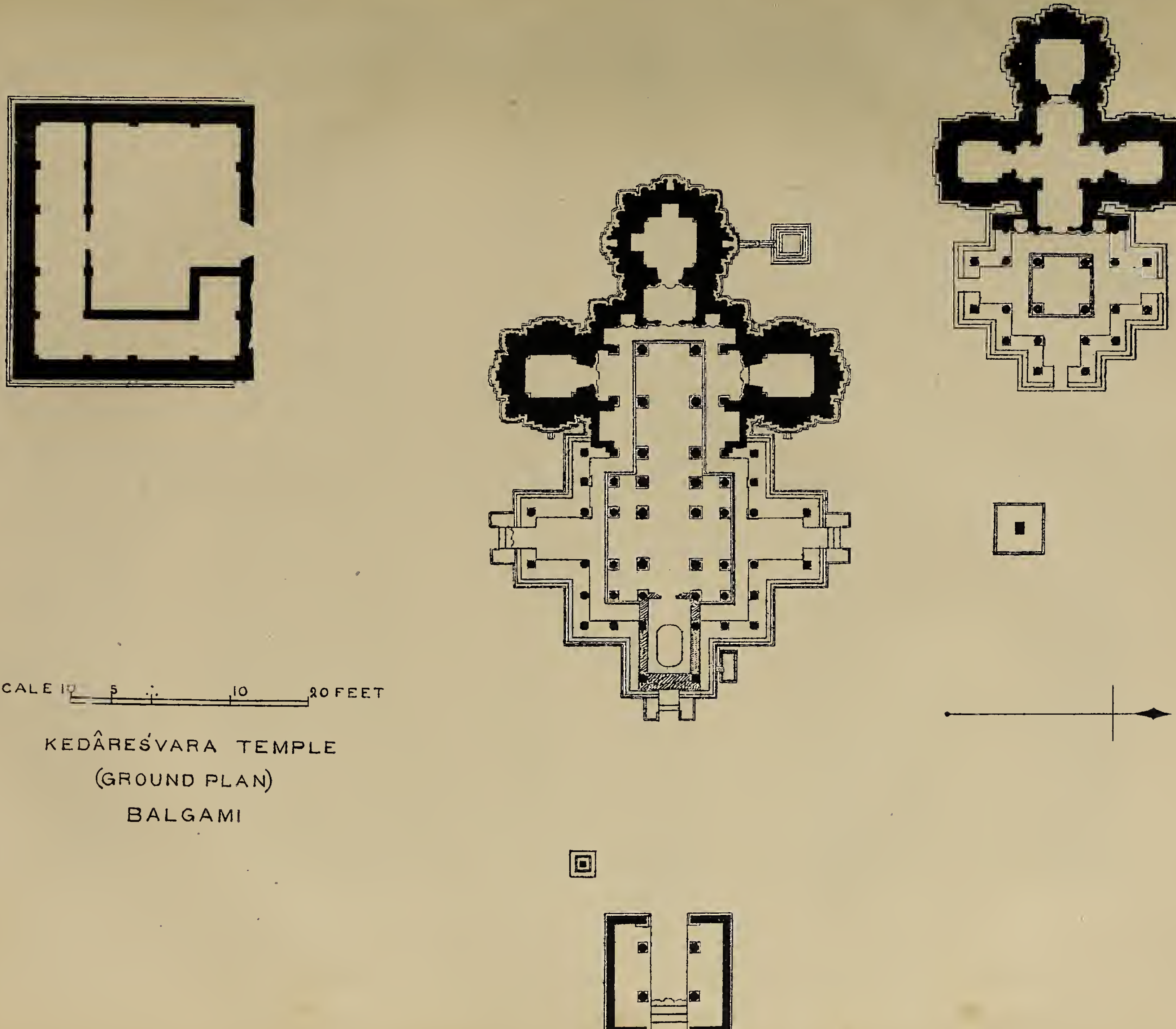
And seeing this work of merit, (its praises), the king Ekala at the same auspicious time made a grant. Boundaries. Usual final verses.

139

Date about 1160 *A.D.*

Be it well. When the bhujabala-chakravartti Bijjaṇa-Dêvarasa was ruling the kingdom in peace and wisdom :—by order of the Banavase-nâḍ-daṇḍanâyaka Padmarasa, on the ? captive (*bandi*) of Vâmaśakti-dêva, worshipper of the god Dakshina-Kêdâra, being seized, the Toṇavatti meregâṛa, Bâbeya-nâyaka, fought and attained to *svargga*. His-son-in law set up this stone for him.

[1] *Râja-râjapursha-yir-rva'an anguli-prêkshaṇîyîm.*



KEDÂREŚVARA TEMPLE
(GROUND PLAN)
BALGAMI

140

Date 1281 *A.D.*

Be it well. In the 14th year of the victorious reign of the Yâdava-chakravartti vîra-Râma-chandra-Râya,—when, celebrated among both Nânâ-Dêsis of the vîra-Bananja, Mâdi-Seṭṭi of Baḷḷi-grâme besieged Kuppe and fought,—the heroic Meyi-dêva, when men were fighting one on the top of another, piercing through them, striking off heads with his sword, attained to the world of gods.

141

Date 1286 *A.D.*

An ocean of good qualities, lord of the goddess of great fame, in giving away the chain (of the cradle) on which he carried his son, Nênapâlaka and his wife Yellâmbika,.. .. their son Gaṇêśvara.

In the 16th year of the Yâdava-Nârâyaṇa bhujabala-praudha-pratâpa-chakravartti vîra-Râma-chandra-Râya,—the chain (of the cradle).. .. at the feet of the god Simha,.. .... Nênapâla-dêva and his wife Yellu-bâi's son Gaṇêśvara and his wife Bommâyi, together in conjugal affection, entered the fire on the field of battle and gained *svargga.*

142

Date about 1220 *A.D.*

Be it well. When, with all titles, the great minister Ereyaṇa-dâṇaka marching against Singi-Dêva, fought,—Tippu-bôva of the Tripurântaka doorway, killed many and gained the world of gods. His *bîragal.*

143

Date ? 1186 *A.D.*

Be it well. In the 17th year of vîra-Ballâḷa-Dêva,—Nâgi-seṭṭi who was in Baḷḷigâme .... fighting with the raiders in Kêtanahaḷḷi, and killing many, gained the world of gods.

144

Date 1181 *A.D.*

Ôm. Obeisance to S'iva. Be it well. In the time of the Kaḷachuryya-chakravartti Âhavamalla-Dêva,—when the great minister, verggade of the female apartments (*antaḥpura*), great master of robes, Kêśimayya-daṇḍanâyaka, protecting the Banavase Twelve Thousand, was in the great royal city Baḷḷigrâme, ruling the kingdom in peace and wisdom :—one day, on his ordering (with various epithets) the talâra Kêtamalla-nâyaka and others to the battle of Mâyile, marching on before all the others, and killing many who opposed him, he did his duty to his lord and gained the world of gods. His brother-in-law, with his son and daughter set up this *vîra-s'âsana* for him.

145

Date 1184 *AD*

Be it well. In the time of the Yâdava-chakravartti vîra-Ballâḷa-Dêva,—when, with all titles, the great minister, (with other epithets), *gaṇḍa-peṇḍâra*, Gôparasa-daṇḍanâyaka, protecting Baḷḷigrâme, the royal city (or capital) of the Banavase Twelve Thousand, and the nâḍ, was ruling the kingdom in peace and wisdom :—in the fixed rent of the immemorial agrahâra Jambûr, kolas that are tied to the roof with a rope.....

146

Date about 1160 *A.D.*

Be it well. In the time of the Kaḷachuriya bhujabala-chakravartti Tribhuvanamalla Bijjana-Dêva,—at the time of the sun's eclipse,—for the worship of the god Guṇḍêśvara which Hîrapeya-nâyaka's son Gajjeya-sâhaṇi, had set up, and for the temple which the Banavase-nâḍ-heggaḍe, daṇ-ḍanâyaka-Kêsimayya had built,—the talâṛa Sôveya-nâyaka of Baḷḷigâve, in presence of the.... ... and townspeople, made a grant (specified) from the customs-duties payable to him for the office of *taḷâṛa*. Usual final verses.

The writing of Rôcharasa, whose sole refuge is S'iva.

148

Date ? 1186 *A.D.*

Praise of the Jina śâsana. Praise of Padmiyakka, who through the rite of *samâdhi* (or the tomb) obtained the happiness of the other world. Be it well. In the 16th year of the Yâdava-chakravartti vîra-Ballâḷa-Dêva, the *paṭṭaṇa-svâmi* Mâḷi-Seṭṭi's wife Padmauve, of her own will entering the tomb, gained *svargga*. Great good fortune. Obeisance to Vîtarâga.

149

Date 1110 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars ;—

And a dweller at his lotus feet,—Be it well. (On the date specified), when, by order of the senior daṇḍanâyaka Anantapâḷayya, the daṇḍanâyaka Gôvindarasa was ruling the Banavase Twelve Thousand ;—by his order, when the cows of Baḷḷigrâme were harried, Kaṇiya-Rêvayya-nâyaka fought, slew many, recovered the cows and gained the world of gods.

By the victor is gained spoil ; by the slain, too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter.

150

Date 1171 *A.D.*

Ôm. Obeisance to S'iva. In the 4th year of the Kaḷachuryya bhujabala-chakravartti Râya-murâri-Sôvi-Dêva,—(on the date specified), when the râja-guru Vâmaśakti-dêva's grandson was coming from ...., at the Sáliyûr junction some robbers attacked him, when .... Nâyaka fighting them, slew them and gained the world of gods. Verses in praise of Helliga's bravery.

Sômôja Barmmôja's work. Great good fortune.

151

Date 1047 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet,—entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Mahâlakshmî, rejoicing in gifts, âchâryya of the revenue, (with other epithets), a brave at the courts of three kings, S'ankara to the bull titled chiefs, terrifier of hostile kings, a hand on the face of braves, a sun of the titled, a manifest Vikramâditya,

making sport of Konkana, Âhavamalla-Dêva's Hanuvam, a wild-fire to Kanagile-vâda, thruster aside of Kannama,--the mahâ-mandalêsvara Châvunda-Râyarasa was ruling the Banavâse Twelve Thousand, the Sântalige Thousand, and the Hayve Five Hundred, as far as the Western Ocean ;—Verses in his praise, styling him *jagadêka-dâni* (the sole donor in the world), and describing the glory of his elephants and horses. The Gurjjara, Chêra, Chôla and other kings were moved at the grandeur of Râya.

Be it well. The mahâ-mandalêsvara Châmunda-Râyarasa (on the date specified) erected a *ganda-bhêrunda* pillar in front of the god Jagadêkamallêsvara, and giving away freely, washing the feet of Anantasivâchâryya, made a grant of land (specified) for the god Bhêrundêsvara. Usual final verses.

A grant to Bîchabarasi, younger sister of Kunda-Râja, who was attached to this temple. Benediction.

152

Date 1060 *A.D.*

Be it well. When, (with usual Châlukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And his son, Châlukya-ganda-Permmânadi Vikramâditya-Dêva was ruling the Gangavâdi Ninety-six Thousand ;—on Ballavarasa paying a visit to the Pânungal fort,—Kadamba Satyâsraya-Dêva ruling Kânanûr,—Tuluva Chandiga saying "I will not let (the nail) grow to my finger,"—Ballavarasa and Satyâsraya-Dêva making a grant of the Banavâse fort and a temple endowment in the Twelve Thousand,—cutting off the finger which he had given, (on the date specified), at the Permmâlu temple, Tuluva-Chandiga, climbing to Bhêrundêsvara (see No. 151 above), leaped upon the point of a spear, and gained the world of gods.

153

Date 1039 *A.D.*

Praise of S'ambhu. Ôm. Obeisance to S'iva and to Ganapati.

Be it well. When, (with usual Châlukya and other titles, including) *ganda-pendâra*, a great fire of the last day to Chôla, Jakadêkamalla-Dêva,—with these and all other titles, ...singa-Dêva was in the residence of Ghattadakere, ruling the kingdom in peace and wisdom :—(on the date specified), washing the feet of (with numerous praises) Kriyâsakti-pandita-dêva, making the temple of Siddêsvara of Benakanakola, made for the god grants of land (specified). Usual final verses.

154

Date about 685 *A.D.*

Be it well. When Vinayâditya Râjâsraya, favourite of earth and fortune, mahârâjâdhirâja paramêsvara parama-bhattâraka, was ruling the kingdom of the world :—

And Pogilli-Sêndraka-mahârâja was ruling the Nâyar-khanda and the Jelugûr government ;—Kândarbo, being an official, granted the festival (dues) at ? new moon, the *olavana*, and ? the property of those who die without heirs. In the presence of a number of persons (named), and so that the kings of both nâds should hear, he made the grant. Usual final verses.

156

Date ? 1202 *A.D.*

Be it well. In the ? 28th year of the Yâdava-chakravartti vîra-Ballâla-Dêva, on the 8th day of the *dîpâli*,—Âgiya-Bommayya's son Sirinnâra, when the burning was reduced, joining the dannâyaka,

on his giving battle at Baniyûr, piercing through, gained the world of gods. His younger brother set up this stone.

157

Date 1113 *A.D.*

Be it well. (On the date specified), when the great minister Kôvaiya-daṇḍanâyaka [?was ruling], and Gôvindarasa, marching upon the southern Goggi, burnt Kallûr,—in the war Bopeya-sâhani, son-in-law of . . . . . . slew many and gained the world of gods.

158

Date ? 1180 *A.D.*

Be it well. In the 3rd year of the Kaḷachuryya-chakravartti Âhavamalla-Dêva,—when Sôvarsamaiyya-daṇḍanâyaka of Mâgundi besieged Tantrapâla Heḷale-Nâyaka, Heḷaya-Nâyaka's son Kêtama-Nâyaka being stationed behind him, slew many and gained the world of gods. The *kuḷa-karaṇi* of the city [? wrote this].

159

Date 1153 *A.D.*

Be it well. In the ? 8th year of the Kaḷachuryya-chakravartti Âhavamalla-Dêva,—Vîraṇa's younger brother Poḍaleya having gone to a boar hunt, showed great bravery, pierced it and gained the world of gods.

160

Date 1046 *A.D.*

Be it well. When the mahâ-maṇḍalêsvara Châmuṇḍa-Râyarasa was ruling the Banavâse Twelve Thousand in peace :—(on the date specified), the son-in-law of the Seṭṭi of the royal city Baḷḷigâve, Sôvulera-Nâgadêva and Nâgiyabbe-seṭṭiti, for their family . . . . . .

161

Date about 1160 *A.D.*

Be it well. In the victorious reign (or kingdom) of the nija-bhuja-chakravartti, Sanivâra-siddhi, Giridurggamalla, (with other epithets), Bijjaṇa-Dêva,—when the Banavase-nâḍ was under the government of Kariya-Kêsimayya,—at that time, when he marched aginst Bandaḷike, Âgarakka-Nâgaṇṇa, doing him service, gained the world of gods.

162

Date 1158 *A.D.*

Ôm. Obeisance to S'iva.—Be it well. In the 3rd year of the Kaḷachuryya bhujabala-chakravartti Bijjaṇa-Dêva,—Dâsimaya's son Kêtaṇa recovered the cows of Baḷḷigrâme, gained the world of gods, and was united to the god of gods.

By the victor ... gained spoil ; by the slain, too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter.

164

Date 1149 *A.D.*

Be it well. In the 11th year of the pratâpa-chakravartti Jagadêkamalla-Dêva,—Tihuṇa-Nâyaka, sonof Bhukshi-Nâyaka of the Brahma-Kshatri race and Bihila-gôtra, gave to the hands of th

25 Brahmachâris of the god of Gôvindapura for the *agnishṭage*, 1 gadyâṇa, from the interest of which those Brahmans will perform it as long as sun and moon endure. A number of others (named) made similar grants for the same purpose. Usual final phrases.

165

Date 1149 *A.D.*

Be it well. In the 12th year of the Châḷukya pratâpa-chakravartti Jagadêkamalla-Dêva,—the great minister and general, son of the heggaḍe-daṇḍanâyaka of Banavase-nâḍ, Bhûlôkamalla-Dêvarasa's minister for peace and war, Âcharasa gave to the hands of the 25 Brahmachâris of the god Nârâyaṇa of Gôvindapura for a *tâmbûla* of young leaves at the *parvvas*, 1 gadyâṇa, from the interest of which those Brahmans will provide it as long as sun and moon endure.

166

Date ? 1092 *A.D.*

Be it well. In the ? 13th year of the Châḷukya-Vikrama-chakravartti Tribhuvanamalla-Dêva,—the great minister Bivaṇayya-daṇḍanâyaka's grandson, the great minister and general, superintendent of the guards over the female apartments, heggaḍe-daṇḍanâyaka of the Banavase-nâḍ, Mallidêvarasa's father-in-law, great minister of the *madhya-dêśa*, minister for peace and war, Dêvappaya-Nâyaka of Chavuṇḍahaḷḷi in the Kâḷaḍi Ninety-six, his grandson, the mahâprabhu of Kiṟugêri, Chaveṇḍarasa, for the purpose of feeding 2 Brahmans at both *êkâdasis* from the 24 of the god Jalaśayana, gave 1 gadyâṇa, from the interest of which those Brahmans will carry it out as long as sun and moon endure.

And his son Mailugi-Dêva, to provide jasmin flowers twice a day for the head of the god Jalaśayana, gave the same.

167

Date 1731 *A.D.*

Be it well. (On the date specified), grant of Garaji S'ânta-Oḍeyar's mango grove and house, to continue as long as sun and moon endure.

168

Date ? 1182 *A.D.*

Praise of S'ambhu. Be it well. In the ? 11th year of the Yâdava-chakravartti vîra-Ballâḷa-Dêva,—Chandi-Seṭṭi of the royal city Baḷḷigrâme made a grant of land (specified) for the god Ammêśvara, washing the feet of the âchâryya of Bhêruṇḍêśvara, Mûliga-Pâdaśiva-dêva. Usual final verses.

169

Date 1067 *A.D.*

Be it well. Praise of Trailôkyamalla. With a life like that of the first kings, ruling the kingdom in peace in the residence of [Kâḍa]ravaḷḷi, was the universal emperor (*sârvvabhauma*) Âhavamalla. When he thought to cross over into the territory of kings who had not submitted, in order to subdue their pride, they fell at his feet, saying, Long life, Sir! (*jîy-ayya*); Father (*bâpu*)! When, thus freed from all enemies as far as the elephants at the points of the compass, Trailôkyamalla was ruling the whole world in peace :—

A bee at his lotus feet, was the Sahavâsi Hampa-Chaṭṭi, whose wife was Nâgiyakka; her praises. (Her husband) held the office of nâḍ-perggaḍe, and gave satisfaction to the mind of Âhavamalla,—who was equal to Bâppura Nâgiyakka?

In the celebrated Balligâve, Nâgiyakka caused to be made Târâ Bhagavatî ; and for its worship, and temple repairs, making petition to the emperor, as a gift to Paramêśvara, (on the date specified), washing the feet of Bauddha-bhaḷâra, made a grant of land (specified). Usual final verses.

The sênabôva Châvuṇḍamayya wrote this. The observer of the śâstras, Châvuṇḍôja, engraved it.

170

Date 1065 *A.D.*

The first part corresponds with that of No. 169 above.

A dweller at his lotus feet, with all titles, the great minister, superintendent of the guards of the female apartments, treasurer of Bedarigupe, the general superintendent and daṇḍanâyaka Rûpa-bhaṭṭayya, when he was protecting the *vaḍḍa-râvuḷa,* and the Eighteen agrahâras,—in the celebrated Baḷḷigâve he caused to be made the Jayanti chief Bauddha vihâra,—and to provide for that and for the worship of the Târâ Bhagavatî which he (or ? his younger brother) had made, and of the gods Kêśava, Lôkêśvara, and Bauddha, and all their attendant gods, for temple repairs and new work, for gifts of food to the *yôginis*, the *kusaḷis* (or ? clever women) and the *sannyâsis*,—(on the date specified), making petition to the emperor, as a gift to Paramêśvara, with all ceremonies, made a grant of land (specified). Usual final verses.

171

Date about 1170 *A.D.*

Ôm. Obeisance to S'iva. The only god, victorious is S'iva, with his form of all wisdom, the.. .. of the three worlds, who reduces the universe to ashes. The original, through whose union with Ambâ the elements are mingled together, that seed from which all the world is born, do I reverence.

Be it well. When, entitled to the five big drums, the mahârâjâdhirâja, boon lord of Kâlânjara-pura, having the flag of a golden bull, having the sound of the *ḍamaruga* and *tûryya*, sun to the lotus the Kalachuriya-kula, (with many other epithets), Sanivâra-siddhi, Giridurggamalla,—with these and all other names, the bhujabaḷa-chakravartti Râyamurâri-Sôvi-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

Hearing the sounds made by the elephants, the horses and the bows in the van of his march, all the hostile kings, filled with fear at the advance of king Sôma, hide themselves .. ..

When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Jayanti Madhu .. .. , scented with musk, born from the eye of the three-eyed and Umâ,.. .. of 84 towns, having an eye in his forehead, having four arms, friend of the world, performer of 18 horse sacrifices, having bound his lusty elephant to a crystal pillar set up on the highest peak of the Himavat mountain, splendid with great glory, an ornament of the Kâdamba-chakri [Mayû]ravarunvâ's family, having the sounds of the *perminaṭṭi* and *tûryya*, (with other epithets),—adorned with these and all other names, the mahâ-maṇḍalêśvara .. .. .. was ruling the [Banavase] Twelve Thousand in peace and wisdom ;—

A dweller at his lotus feet,—(the inscription is much defaced here). A grant was made for the god Sômanâtha.

172

Date 1269 *A.D.*

Be it well. In the 3rd year of the Yâdava-Nârâyaṇa, the bhujabaḷa-pratâpa-chakravartti Râmachandra-Dêva,—When certain gauḍas in.. leyahaḷḷi killed the *mummuriḍaṇḍa* and went away, Mâcheya-Nâyaka stopping them, slew many and gained the world of gods. The farmers and all the subjects made a grant of land for him.

173

Date ? 1198 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu.

Be it well. In the ? 12th year of the Yâdava-chakravartti Ballâḷa-Dêva, when the mahâ-maṇḍalêśvara Chaṭṭarasa-Dêva, entering the village of Malleyanâyakanahaḷḷi, belonging to the all-worshipful agrahâra Keṟeyûr, took the cows and departed, Hôcha-gavuṇḍa of that village, fought, slew many, recovered the cows, and gained the world of gods. Verses in his praise. By the victor is gained spoil; by the slain, too, the celestial nymphs; what fear then of death in war to him who for a moment seeks the close encounter?

175

Date 1223 *A.D.*

Be it well. In the 16th year of the pratâpa-bhujabaḷa-chakravartti Singhaṇa-Dêva,—Mâdara-Masaṇiga of Malleyanâykanahalli attached to the immemorial agrahâra Chikka-Kereyûr,—when the southern Nâyakas crossing over the black rock, carried off the cows,—attacked and pierced them, slew many, recovered the cows, and gained the world of gods. All the Brahmans and subjects made a grant of land for him.

176

Date about 450 *A.D.*

Siddham. Obeisance to S'iva. Victorious is the one form filled with all the combination of vêdas, the eternal, Sthânu,[1] adorned with shining matted hair intermingled with the light of the moon. After him the Brahmans, the most excellent of the twice-born, reciters of the Sâma, Ṛig and Yajur vêdas; whose favour daily preserves the three worlds from the fear of sin.

By degrees the equal of Surêndra in wealth, was the king Kâkusthavarmmâ, of great intellect, the Kadamba Sênâni (or god of war), the moon in the sky of a great race (*bṛihad-anvaya*).

Now there was a family of the twice-born, the circle of the moonlight of whose virtues was widely extended, born in the gôtra of the Hâritiputra, the chief ṛishi Mânavya, of the path of three ṛishis. Their hair was wet with constant bathing in the holy water of the final ablutions after many kinds of sacrifices, perfect (masters of learning) in having performed the *avagâha* (or bath on completion of vedic study), maintaining the (sacred) fire according to precept, and drinking *sôma* juice. The interior of their house resounded with the six modes of reading (the sacred books), preceded by the syllable *ôm,* and they grew fat on full *châturmmâsya hômas,* sacrificial animals and the funeral offerings at the *parvvas.* Their house was the daily resort of guests, and they performed the bathing and daily rites at the three times. They had one *kadamba* tree, sprung up and blossoming in the space near their house; from tending which they acquired the name and qualities of that tree, and it was the general designation of that group of Brahmans.

In the Kadamba family thus descended, was an illustrious one, an eminent twice-born, named Mayûraśarmmâ, adorned with sacred learning, good disposition, purity and other such (virtues). He set out for the city of the Pallava kings, together with his guru Vîraśarmmâ, and desiring to be proficient in *pravachana*, entered into all religious centres (*ghaṭikâ*) and (so) became a quick (or ready) debater (or disputant).

There, being enraged by a sharp quarrel connected with the Pallava horse (or stables), he said—In this Kali-yuga, Oh! shame; through the Kshatras Brahmanhood is (reduced to mere)

[1] Written in the original with the dental *n*

grass, if, even though with perfect devotion to the race of gurus he strive to study the *s'âkhâ* (or branch of the vêda to which he belongs), the fruition of the vêdas (*brahma-siddhi*) be dependent on kings. What can be more painful than this ?

Therefore, with the hand accustomed to handle *kus'a* grass, (sacrificial) fuel, stone, ladle, ghî, and oblations of grain, he seized flashing weapons, resolved to conquer the world. Quickly overcoming in fight the frontier guards of the Pallava kings, he to ok up his abode in an inaccessible forest situated in the middle of S'rîparvvata. He levied many taxes from the great Bâṇa and other kings, from which causes the Pallava kings were made to frown. But they (those causes) also helped him to make good his resolution and carry out his designs; and he shone surrounded by them as with ornaments, and with the preparations for a vigorous campaign.

The kings of Kânchî, his enemies, coming (against him) eagerly bent upon war, he journeyed under difficult disguises and penetrating to their camping grounds by night, came upon their ocean of an army and smote them down like a powerful falcon. Eating the food of disaster and being helpless, he made them bear (after him) the sword in his hand. The Pallava kings having experienced his power, saying (to themselves)—Even (our) valour and ancestry are not (found) worthy of salvation,—quickly accepted friendship with him. By his brave deeds in battle he brought honour to the kings who followed him, and he (himself) obtained from the Pallavas the honour of a crown borne in the sprouts (*pallava*) of their hands ; as well as a territory bounded by the water of the dancing waves, retiring and advancing, of the Amarârṇṇava, as far as to the limit of Premâra, with an undertaking that it should not be entered (or invaded) by others. And having meditated on Sênâpati, together with the Mothers, he was anointed by Shaḍânana, whose feet are illumined by the crowns of the host of gods.

His son was Kanguvarmmâ, surrounded on high by the sacrifices of great wars, all kings bowing before him, his head fanned by beautiful white châmaras.

His son, made the sole lord of the lady the Kadamba land, was Bhagîratha, the great Sagara himself secretly born in the Kadamba-kula.

Then the son of that honoured king, of wide-spread fame, the king Raghu, of great good fortune, like Pṛithu having defeated his enemies by his valour, caused the earth (*pṛithuvî*) to be enjoyed by his own race. His face marked with the weapons of his ememies in combat with opposing warriors, smiter of enemies who withstood him, versed in the path of the *s'ruti*, a poet, liberal, skilled in many arts, and beloved by his subjects.

His brother, of handsome form, his voice like the sound from the clouds, diligent in (striving for) *môksha* and the three objects of human desire, affectionate to his family, the king Bhâgîrathi, in sport the king of beasts, his fame proclaimed him throughout the world as Kâkustha. Whose war, with the best (*iyâya*), kindness to the needy, just protection of his subjects, lifting up of the humble, honouring the chief twice-born with the best of his wealth,—his intelligence being the greatest ornament to this king who was an ornament to his family,—caused the kings to consider him as Kâkustha, the friend of the gods, come here. As herds of deer tormented by the heat, entering into groups of trees, take refuge in their shade and obtain relief for their panting minds, so relatives and dependents exposed to injury from superiors (*iyâya*) obtained comfort to their troubled minds by entering his country. With their accumulation of all manner of the essence of wealth, with gateways scented with the ichor from lordly lusty elephants, with the sweet sounds of songs,—the goddess of Fortune contentedly (or steadily) enjoys herself in his houses for a long time. This sun among kings, by the rays his daughters, roused up the beds of lotus the families of the Gupta and other kings, whose filaments are affection, regard, love and respect, served like bees by many princes. He had the help of the gods, was surrounded by the prosperous, possessed the three energies, and was seated on a throne, reverenced by head-jewels of feudatories not to be subdued by the other five qualities.

He, here,—in the *siddhi*-giving temple of the divine Bhava, the original god, served by the hosts of siddhas, gândharvvas and râkshasas, ever praised by Brahmans devoted to the various modes of *niyama*, *hôma* and *diksha*, and by those who have completed study, with auspicious repetition of mantras; worshipped with devotion by Sâtakarṇi and other fortunate kings seeking to obtain *môksha* for themselves,—in order that it might with great ease be provided with water,—king Kâkusthavarmmâ—made this auspicious tank.

Being ordered by his son, the king S'ântivarmmâ,—of wide fame from new-found happiness, of a beautiful form adorned with the acquisition of three crowns,—Kubja (the hunchback) had this his own poem inscribed on the surface of this stone.

Obeisance to the divine Mahâdêva, dweller in Sthânakundûr. Prosperity to this place to which all from all sides come. Be it well with its people.

177

Date ? 1029 *A.D.*

Be it well. When, (with usual Châḷukya titles), Jagadêkamalla Jayasimha-Dêva's victorious kingdom was extending on all sides, to continue as long as sun and moon:—(on the date specified) all the thirty-two thousand of the immemorial agrahâra Sthânakundûr being present, they made a grant of land (specified) for the god Praṇamêśvara. Usual final verses.

178

Date 1092 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—the chiefs of all the agrahâra which is the residence of the lord of the three worlds, Praṇamêśvara, set up by the praised of all worlds, the only grandfather of all the worlds, the golden-wombed Brahma; having come from Ahichchhatra; 32,000 in number, having gained 12,000 *agni-hôtras* (or sacred fires); possessed of the qualities *yama* and *niyama*; their bodies purified by bathing in the holy *tîrtha* near the five great lingas set up by Brahma, Indra, Chandra, Yama and Agni; among Brahmans, truly worthy; residents of 144 villages acquired as donations for the 18 horse-sacrifices of king Mayûravarmmâ; deciders of disputed points in all *dharmma*; the hair of their heads wet with bathing in the holy water of the final ablutions after many sacrifices; their symbol the altar of sacrificial fire[1]; receivers of the first reverence in Brahman and royal assemblies; giving joy to the minds of their dependents by fulfilling their desires; suns to the lotuses, subjects of the vêda, vêdânga, upânga, mîmâmsa and other śâstras, the six systems of logic, smṛiti, purâṇa, poems and dramas; moons in causing the buds to unfold in the garden of waterlilies, the mind of the wise; keeping afar from deceit, pride, anger, avarice, lust, envy, evil things and wicked qualities; supporters of their friends and relatives; a multitude of pure fame white as the bright cloud of the autumn season, the milk ocean, Kailâsa or snow; a clustre of jewels of learned men; Himâlayas of gentleness, humility, kindness, truthfulness, purity, courage, good manners and other virtues; jewels set in the frontal ornament of the lady the Kuntala-vishaya, a garden of the lotuses, the twice-born race; diligent in performing the six rites; devoted to śrauta, smârtta and dharmma practices; to enemies, Nârâyaṇas; regent elephants to the unfriendly; cages of adamant to refugees; potent to curse or to bless; having acquired the habits of the repetition of the vêdas, study, contemplation, restraint, silence, performance of duty, prayer,

[1] *mahâvîra-vêdi-dhvajar.*

and meditation ; of the 32,000 of the great chief village of Tânagundûr some being present,—(on the date specified), on the application of Tivuḷa-Vâsudêva, they made a grant of land (specified) for the offerings to the god Yamêśvara. Usual final verses.

179

Date 997 *A.D.*

Be it well. When, (with usual Châḷukya titles), Âhavamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a bee at his lotus feet,—Be it well. Entitled to the five big drums, mahâ . . . . . . , Tailapa's warrior, (with other epithets), Bhîmarasa was ruling the [Banavâ]si Twelve Thousand, the Sântaḷige Thousand, the Ki . . . . Seventy, the agrahâra, and Savasiguḍigere . . . . ;—a dweller at his lotus feet, holding the rank of great minister, ... of the Male-râjas, the perggaḍe-Kâḷimayya, (on the date specified), made a grant from the *manneya* of the Nariyaḷige Forty to ? Kâyimma . . . . Usual final verses

181

Date ? 1170 *A.D.*

Be it well. In the time of the Kalachuryya- chakravartti Râyamurâri-Sôvi-Dêva,—when the great minister, the Banavase-nâḍ-heggaḍe-daṇḍanâyaka Chôḷikya-Kêsimayya penetrated into Alahûr belonging to Sântaḷige-nâḍ, and unloosing the waists of the women, departed,—the ornament of the nâḍ family, Mukkaḍa-Sôvi-Seṭṭi's son Kâḷeya-Nâyaka, pierced through the local horse, slew many, recovered the cows and gained the world of gods. His son Sômeya Bammaya erected this stone as a memorial for him.

These two (classes of) men in the world (are those who) burst through the orb of the sun,—the sannyâsi absorbed in yôga, and the (man) slain in battle in the face of heroes.

183

Date ? about 950 *A.D.*

Be it well. When Akâḷavarsha, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Khandara-Ballaha was ruling the kingdom :—and Sankaragaṇḍa was ruling the Banavâsi-nâḍ ;—(on the date specified), seeing [the enemy] run, and bearing in mind the saying,—By the victor is gained spoil ; by the slain, too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter :— . . . .

184

Date ? about 980 A.D.

The inscription is much defaced. When, (with usual Châḷukya titles), Âhavamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—And, entitled to the five big drums, the mahâ-maṇḍaḷêśvara, boon lord of . . . . , obtainer of a boon from Châmuṇḍa,—with these and all other titles, Iriva-bedanga-Dêva's son . . . . rasa was ruling the Banavâsi Twelve Thousand in peace and wisdom :—A dweller at his lotus feet,. . . . . . .

185

Date 1158 A.D.

Ôm. Obeisance to S'ambhu, in the enjoyment of the moonlight from the moon on his lofty topknot, tightly embraced by the long vine-like arms of Bhavânî. At the beginning of all undertakings, may the three gods who are lords of the three worlds grant us their fulfilment,—Brahmâ, Îśâna and

Janârddana. May all the world be ever happy in every form; may cows and Brahmans be ever happy. Happy in the beginning, happy in the middle, and happy at the end and for ever; thus happy may all S'ivabhaktas and mankind be.

The great god of gods, master of the syllable *ôm*, his body a union formed of earth, moon, sun, spirit, air, sky, fire and water, [the lord of] Bhavânî,.. .. exhibiting in his eyes the tokens of his love and his great kindness,—grant to the chief of daṇḍanâthas Kêsirâja and to all his other faithful ones .....

The supreme mind, the first, the master of the syllable *ôm*, the obtainer of the great vêda, conceiving a desire for the boundless work of the creation of the three worlds,..... Through the female principle of the germ of the protoplast was born, from the left side of Sarvva, of great splendour, the original of matter, self-conscious, Mu[râri]. From the lotus navel of that Padmâksha was born, his mouth uttering the vêda, the lord of Vâṇî, able for the task of creating all things, the golden-wombed Brahma. By desire of him who is reverenced by the three worlds, he produced the three worlds, with the hosts of gods, animals and men therein, and good and evil deeds,—the invincible in wisdom, the immeasurable in majesty.

Jambû-dvîpa, surrounded by many vast oceans, as its pedestal, Mêru shone to the eyes like a linga set up on it; south of that mount Mêru was the Bharata continent; and in that beautiful land most delightful was Kuntala, like curls (*kuntala*) to the lady earth. That being a land of merit, the seed of deeds done there yields fruit a hundred-crore-fold, like the produce of seed sown.

In the sovereignty of that country, after the many Kshatriyas born from the arms of Paramêśvara,—in the celebrated Châḷukya-vaṁśa—the son of king Taila was the king Sattiga; his son was Vikramânka; from whom was born the celebrated Ayyaṇa; to whom Jayasimha was the younger brother; his son was Âhavamalla; his son was Permmâḍi; his son was Sôma; his son was Jagadêka; whose younger brother was king Taila. In this manner the Kshatriyas of the Châḷukya-vaṁśa having ruled in succession,—at that time,—

Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kâḷâñjara-pura, having the flag of a golden bull, and the sounds of the *ḍamaruga* and *tûryya*, a sun to the lotus the Kaḷachuryya-kuḷa, fierce in war, in dignity the golden mountain, a sun to good warriors, an elephant goad to the brave, master of elephants, a cage of adamant to refugees, in valour the lord of Lanka, to others' wives a brother, Sanivâra-siddhi, Giridurgga-malla, in energy in war Râma, a lion to the elephant his enemies, Niśśanka-malla,—with these and all other titles, was the bhuja-bala chakravartti Bijjaṇa-Dêvarasa: to describe whose glory and valour:—(praise of these).

A dweller at his lotus feet, the great minister, daṇḍanâyaka of the Banavase-nâḍ, Kêśimayya's descent was as follows;—His family god Girijêśa, the glorious king Bijja his ruler, Hoḷala-râja his father, his mother Dugganabbe, like a sun to the eastern mountain the Bhâradvâja-gôtra,—was Kêśava an ordinary man? In beauty of form, the son of Indra; in charm, the flower-arrowed (god of love); in policy, Manu; in skill, Abjaja; in friendly dealing with others, Khêchara; in great and exalted bravery, the celebrated Raghu Râma,—thus do the people of the world with affection describe Kêśava-daṇḍanâtha.

His great distinguished ministers were (with praises) Nârasimha-dêva, Dôṇamarasa, and Tikkarasa. The royal inspection karaṇams were (with praises) Chaṭṭi-râja, Mailâra-daṇḍâdhinâtha, Pôtarasa, and Sôma. Of one mind with both those heggaḍes and karaṇams, and neutral between them, were (with praises) Rebba-râja, Varmma-râja, Rêvaṇa, Sarbba-dêva, Sôma, Mârttaṇḍa, Goyda-râja, and Mallapâryya.

When, surrounded with all these ministers and royal inspectors, together with his retinue and the townspeople, the great minister Kêsava-daṇḍanâyaka, putting down the evil and upholding the good in the Banavase Twelve Thousand, was in the royal city Balipura,—one day, seated in the middle of his court, surrounded by all his attendants,—there, one who knew the most suitable occasions, and was acquainted with all *dharmma*,—From the mind of the lotus-born (Brahma) was born the lord Marîchi, whose son was Kaśyapa: in his line arose Rêvarasa, whose son was Sôma, whose son was Chaṭṭi-râja, whose wife was Mâdiyakka, and their son was Rêchaṇa,—as the sun brings joy to the lotuses, so causing pleasure to the people's minds, Rêcharasa, with eloquent and well-chosen words commenced a discourse on dharmma; in which he described the glory of gifts of land and gifts of villages, the distinction of gifts of food, and the greatness of gifts of learning; as follows :—

"Of all gifts a gift of land is the best, it is said; this frees from all sin, this obtains *svargga*, so say the learned. Ascetics, sacrificers, the virtuous, deep students, those who reverence gurus and gods, will not dispute this, O king.[1] No gift is equal to gifts of land, no treasure is equal to land, no other gift is so allied to truth, as than untruth no sin is greater.—The merit and reward of the gift to S'iva of villages, together with all their crops and streams, and freed from all burdens,—listen. In crores of varied cars, shining with the splendour of crores of suns, surrounded with crores of celestial nymphs, filled with all he may desire, and accompanied by twenty-one generations of his line, shall the donor of villages come to the Îsvara-lôka, there to live for time without end in the enjoyment of all delights.—Than food there is nothing better in the world, neither has there been nor will there be: food is at the root of everything; all depend on food; a gift of food is declared to be a gift of life; a gift of life is a gift of all: therefore a gift of food procures the merit of all gifts.—The three worlds, the four castes, each of the four âsramas, Brahmans and gods are all comprised in gifts of learning: whoso gives a *vritti* to a teacher and thus provides instruction for the people, what gift has he not made, for procuring merit, pleasure and wealth (the three objects of human desire). Whoso supplies students with food, unguents, and clothes, or else gives them alms, that man will have all his desires fulfilled, of this there is no doubt. Whatsoever merit arises from pilgrimages to holy bathing places, whatever merit from performing sacrifices, a crore-fold greater merit shall the man obtain who makes gifts of learning."

Listening to the manifold glory of the reward of so many different kinds of gifts, his mind being greatly filled with joy, he inquired in what place such gifts might be worthily made,—on which Rêcharasa spoke as follows :—"The gift of the golden-wombed (Brahma) who is the skilful creator of all worlds, adorned with a collection of 32000 Brahmans, shining with the god Praṇavêśvara set up by him born from the lotus womb (Brahma) and other temples, purified by the Brahma-tîrttha created by that four-faced (Brahma), surrounded by gardens yielding all manner of fruit,—is the beautiful village named Sthâṇugûḍha. It is a place fitted for every work of merit. Any good work, done there will yield an undying reward."

Whereupon, saying, together with his karaṇas, "Be it so,"—rising up from that court assembly, and coming and performing special worship to the god Praṇamêśvara of the Sthâṇugûḍha village,—in the presence of the 32000 Brahmans,—who had acquired the habits of *yama*, *niyama*, *svâdhyâya*, *dhyâna*, *dhâraṇa*, *mauna*, *anushṭhâna*, *japa* and *samâdhi*;[2] who performed *aupâsana agnihôtra* and the worship of Brahmans, gurus and gods; versed in the six systems of logic, the mîmâmsa and many śâstras; diligent in performing the six rites; engaged in the *agnishṭôma* and other the seven kinds of sacrifice; of fame brilliant as the sun; their bodies purified by the final ablutions after many sacri-

[1] This seems to be a quotation, as well as several other passages in this discourse.

[2] For meaning of these terms see No. 178 above.

fices;—of the immemorial all-worshipful agrahâra Sthânugûḍha-grâma; the vêdântis and svayampâkis; the ? master of ceremonies; the herggaḍes and karaṇas, Manneya of Nâgara-khaṇḍa, Sôvarasa of Bandaṇike, Nâkaṇa, Goydaṇa, Kêta-gâvuṇḍa of Bêgûr, Sanka-gâvuṇḍa of Mâguṇḍi, Kêta-gâvuṇḍa of Maḷavaḷḷi, Pṛithivî-seṭṭi of Koṇavaṭṭi, Masaṇe-seṭṭi of Kiruvaḍe, these and other chief persons, all the prabhu-gâvuṇḍas of Nâgara-khaṇḍa, and the heggaḍes and karaṇams of that kampaṇa,—in the presence of all these,—for the decorations and illuminations of the god, the daily worship *gaḍḍuge*, the offerings and oblations, Chaitra and pavitra (festivals), decorative buildings and new works, four vêda-khaṇḍika, two bhaṭṭa-vṛitti, and for skilful teachers (*ghaḷiyâr*) of Kannaḍa letters six khaṇḍikas, for the food, clothing and ṡatra for the teachers and students,—with the approval of Kasapayya-Nâyaka and Vâvaṇa-Dêva,—Kêṡava-daṇḍanâyaka and the karaṇams, (on the date specified), made a grant of Hiriya-Tagulaṭṭi in the Nâgara-khaṇḍa Seventy of the Banavase Twelve Thousand, and to the south-west of Tâṇagundûr the Konavane plain, within the four ancient customary boundaries, with enjoyment for three generations.

And the settlement there made was as follows:—for the Mûlasthâna god of Tagulaṭṭi, one matta; the gauḍa's umbaḷi of that place, 2 matta; and in the Konavane plain, the Rig-vêda khaṇḍika 1; for the Yajur-vêda, the pada-khaṇḍika 1; the kalpa-khaṇḍika 1; the Sâma-vêda khaṇḍika 1; for the science of language, putting down forms and derivations, khaṇḍika 1; the Prâbhâkara-vêdânta khaṇḍika 1; total for these 6 at ½ matta each, 3 matta. For the vêdânta svayampâki svâmis, 1 matta; for the preparers of grain, 1 matta; for the gardener of the flower garden, 20 kammа: total 5 matta 20 kamma. Deducting this, from the remaining land and from a quarter of the rice produced after deducting the rice for the daily and special offerings to the god for one year, from the remaining rice and from half the money raised in Tagulaṭṭi, provision will be made for feeding 30 Brahmans daily in the god's *satra*, and for 48 students of the 6 khaṇḍika; the god's pûjâri and mâṇiyari 2; total 80: for the cooking of which there will be 3 female cooks, for whose livelihood 6 ga, for cloths 6 paṇa, and for cloths for 50 students at 2 for each 10 ga; for oil baths for them on Saturdays and for the livelihood of a barber for paring the nails of 30 Brahman men on Mondays, 4 gadyâna; for a chafing dish, 5 gadyâna; for the teacher of Kannaḍa, 5 gadyâna. The ṡâstris who teach boys and the reciters of purâṇas will give good grain, *darbbha* (grass), and sandal to the Brahmans round the chafing dish, and *tâmbûla* to the Brahmans who eat in the *satra* khaṇḍika. And from half the money from Tagulaṭṭi, and from the money from the gardens given by Rêcharasa and others (named), and from the money offerings of devotees for the seven *divya*, there shall be performed daily the throne worship, worship with incense, with offerings, perpetual lamp, and daily a thousand burnt offerings of sesamum seed.

And from month to month, on the two 8th and two 14th days, new moon and full moon, and the vyatîpâta and saṅkramaṇa conjunctions, after performing the daily and the special worship, the teachers of ṡâstras, reciting the *S'ânty-âdhyâya*, the 6th of the *S'iva-dharmma*, in the manner there prescribed making circles on the eight sides of the god, and with the mantras from that work placing offerings of food in them, will pronounce a blessing on the king who rules the country, on cows and Brahmans, and on the director of the ceremonies.

And whenever they happen in the year, on the mahâ-parvvas, the two equinoxes and the two solstices, on the eclipse of sun or moon, on the full moon days in Ashâḍha, Kârttika, Mâgha, and Vaiṡâkha,[1] on which occasions the service performed brings as much merit as worship for six months,—at these conjunctions they will begin the performance of a thousand *gaḍḍuge*,[2] performing the *puṇyâha-vâchane*. The sâstra-khaṇḍikas will draw three circles,—the vidyâ-maṇḍala, guru-maṇḍala and S'iva-maṇḍala,—and worshipping them, will recite the *S'ânty-âdhyâya*; then

[1] The reason for naming them in this order is said to be a memorial verse beginning *â-kâ-mâ-vai*.

[2] From the description this was evidently an *abhishêka* ceremony.

the four vêda-khaṇḍikas, filling four large *kalaśas* with water, putting therein all manner of perfume drugs, gall of kine, white mustard, the five kinds of sprouts (mango, wild fig, banyan, sacred fig and waved leaf fig), the five kinds of bark, the five products of the cow (milk, curds, ghî, urine and dung), cardamoms and other such, sandal and other such, all auspicious things,—will stand at the four points of the compass, and recite the *Rudra-sûktas* from the four vêdas. The *gaḍḍuge* being thus ended; they will present to the god eight kinds of libations, and preparing the five products of the cow (see above), and the five nectars (cocoa-nut milk, curds or plantain, ghî, honey and sugar), will anoint him with this, and mixing the flour of barley, wheat and rice with warm water, and with (powdered) myrobalan and turmeric, will bathe him with kuśa-water, sandal-water, flower-water, fruit-water, gold-water and jewel-water.

After that, holding those four kalaśas, and chanting the three *riches* of the Rig-vêda, with the appropriate signs (*mudra*), they will perform the auspicious bath and apply (to the god) the five sweet perfumes (two kinds of civet, scented vermilion powder, superfine camphor and musk.) Then adorning him with cloths, and tying on the sacred thread, they will make offerings of *madhu-parkka* (a dish of plaintains, honey and curds), and *âchamaniya* (water for rinsing out the mouth), and worshipping him with flowers, fruits and a mantapa of cooked food, will offer incense and waving of lights fed with ghî. And in four metal trays making lamps of flour decorated with the five kinds of coloured rice, together with curds and *panicum* grass, will wave the lights, raising the while the sound of auspicious songs, musical instruments, kettle-drums, trumpets, conchs and horns; and making offering with *pâyasa* (food prepared with milk, rice and sugar), ghî, eatables, dainties, gifts of food, water and other things, will give *âchamanîya* (see above), *kaighaṭṭi* (a ball of perfume for applying to the body) and *tâmbûla* (areca-nut and betel-leaf).

And at those *parvvas* will be offered ten thousand *hômas* (burnt offerings made by casting clarified butter into the fire with recitation of mantras), and *bali* (offerings of food), and worship performed to all the gods in the village. And at the *uttarâyana*, bathing the god with 100 tolas of ghî, they will worship him with 1008 waterlilies made into one garland. And on the Mâgha full moon a ball of ghî will be made; and at Chaitra, performing the *mahâ-pûje* (or high mass), they will place the god either on a high car or on a *râjâdhiraja* (some vehicle or *vâhana*) and with umbrellas, châmaras, banners, flags. kalaśas, mirrors, kettle-drums, festival trumpets, conchs, horns, hand lights, songs, musical instruments and dances, making a procession through the streets of the village, will return and put him in his place.

This work of merit, the king who rules the nâḍ, the heggaḍes and karaṇams, and the 32000, each considering it as their own work of merit, will maintain by remitting all the taxes on it in their several places. Thus will they gain all the reward of the merit of all tîrtthas, gifts, vêdas and sacrifices, and receiving honour especially in the Rudra-lôka and in the other lôkas, will be happy for time without end. Those who destroy this work of merit incur the unending guilt of the five great sins, and for time without end will roast in a thousand hells. Usual final verse. Ôm, Obeisance to S'iva.

186

Date ?1200 *A.D.*

Obeisance to Mâdhava. His strong tusk a pedestal for the enjoyment of the lady Earth, his chest marked by the tints of the saffron on the breasts of the lady Fortune, in washing away the sins of the world a Ganges stream,.. .. may he who took the form of the original Boar grant you your desires.

To the famous Hoysaṇa king, the ornament of the Yâdava-kula, was born the king Nrisimha; to whom was born Ballâḷa.

Be it well. When, (with usual titles), the pratâpa-chakravartti vîra-Ballâḷa-Dêvarasa was ruling the kingdom in peace and wisdom :—At that time,—

Be it well. In the earth, renowned as being widely filled with all good things, encircled by the waves of the waters of the full ocean, the most beautiful region is Jambu-dvîpa ; to which lady as her curls (*kuntala*) is the Kuntaḷa country ; to which as ornaments, filled with groves pleasing to the eyes and minds of all people, containing vegetables, fruit, flowers and gardens, shining with ponds full of lotus and waterlilies, and with large tanks having rice fields on their banks, were many fertile countries ;—

The king of which, the lord of Banavase and the many other countries, Mukkaṇṇa Kadamba, an embodiment of kindness to the world, delighting in gifts,—seeking with desire in the region of the South (*dakshiṇâ-patha*) for the tribe of Brahmans (*vipra-kula*), and not finding any,—without delay went forth, and doing worship to the Ahichchatra agrahâra, succeeded in obtaining thirty two Brahman families purified by 12000 agnihôtras, whom sending before him, he brought and established in the outskirts of the city, in the great agrahâra of Sthâṇugûḍha which he founded in the tract he had noted, where were the god Praṇamêśvara, famous throughout the four yugas as set up by the pure and dexterous (*chatura*) Chaturmmukha (Brahma), and the *tírttha* encircled by the five Lingas set up by that and other gods.

Verses in praise of Tâṇagundûr, with a list of the trees that grew there. And the various kinds of birds there imitated the sounds of reading, disputing, discussions of logic, tantras and mantras, recital or narration of poetry, as well as the secret signs of sacrificers, which they had learnt. The four vêdas, their six angas, the three kâṇḍas of mîmâmsa, the six systems of logic studied for discussions, the eighteen chief purâṇas and smṛitis, skill in (estimating) apparent elevations, in various kinds of buildings, music and other elegant arts,—by the decree of Mâdêva were possessed by the Brahmans of Tâṇagundûr. Oblations of rice, ghî, curds, boiled and coagulated milk, sacrificial animals, oblations of milk rice and sugar, milk, cakes of ground rice, abound in this village,—thus does each pair of gods praise it throughout the night.[1]

In that village, like Chakradhara (the discus-bearer, Vishṇu) to the learned, from their averting evils that threatened the village and doing good with the *chakra* (or discus) of wisdom, was a race (*vams'a*) which had acquired the cognomen of Chakras. To the 32000 a glory or an ornament, the attraction of all eyes, (with other praises), in that famous race arose the Brahman lord Mâkimayya, of the Viśvâmitra-gôtra. His son was Gôvinda, whose son was Mâkimayya. He had five sons—Vâmana, Trilôchana, Îśvara, Gôpa, and Nṛisimha. Among them, praises of Trilôchana. As the lotus-born (Brahma) had (formerly) set up Praṇamêśvara, so, like a new Virinchi (or Brahma), this celebrated Trilôchana set up the god Mâdhava, not allowing Kamalâ (Lakshmî, or his—the founder's—wealth) and Bhâratî (his wisdom) to be jealous of one another. His mother was of the Bommukara-vamśa. A benefactor to the world was Kêśava, whose son was Êcha, whose son was Vâmana, whose daughter was Mâchikave, the mother like Kunti of five sons, the wife of Mâkimayya.

It was once when Trilôchana-dêva was full of anxiety to perform a work of merit which should be permanent, that in a dream the glorious supreme lord of Prayâga, Mâdhava, appeared to him, and saying—'As to the boy Prahlâda I was in the pillar, so will I be in the stone',—vanished. For this god Mâdhava set up in consequence, (on the date specified), the five brothers (above named), worshipping the feet of all the 32000 Brahmans, made grants of land (specified), for the decorations and illuminations of the god. Usual final verses.

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1 These being all articles for sacrificial offerings to the gods.

And Daṇḍeya Sôvi-Seṭṭi made a grant to Trilôchana-dêva for the perpetual lamp of the god. To describe his greatness :—He was well acquainted with all learning. but to a learned man he knew not (that is pretended not to know) how to read ; to say to beggars the two letters *i-lla* (no) he had not learnt ;—Daṇḍeya Sôma.

190

Date 1158 *A.D.*

Be it well. The bhujabala-chakravartti Bijjaṇa-Dêvarasa,—a dweller at his lotus feet, Mâyi-dêvarasa, daṇḍanâyaka of the *hejjunka* and *vaḍḍa-râvuḷa* of the Banavâse Twelve Thousand, for the temple worship and perpetual lamp of the god Praṇamêśvara, granted the customs-dues on the areca-nut, betel-leaf and paddy of the god's garden, free of all imposts. And on the areca-nut of the country, 1 pa per lakh. Thus much, (on the date specified), did he grant with pouring of water to the thirty-two thousand. Usual final verses.

191

Date ? 1075 *A.D.*

The whole of one side is effaced.

When, with all titles, the mahâ-maṇḍalêśvara vîra-Gadamba, . . . rjjuna-Dêva, protecting Hola . . . . , Beḷvala, the Banavâse Twelve Thousand and the Sântalige Thousand, was ruling the kingdom in peace ;—Dêva . . . . (on the date specified), to provide one perpetual lamp for the god Praṇamêśvara, gave to the Brahmans . . . . from the interest on which they will carry this out as long as sun and moon endure. Usual final phrases.

192

Date 1107 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending an all sides, to continue as long as sun moon and stars :—

And, the worshipper of his lotus feet, subduer of the enemies' forces, chief over the property of the court, a sun to the lotus the Brahman race, the mahâ-prachaṇḍa-daṇḍanâyaka Anantapâla was ruling the two Six Hundreds and the Banavâsi Twelve Thousand in peace :—the abode of the Lakshmî of the favour he had acquired of that great minister, the *bânasa-mane-veggaḍe* Anantapâla, and a dweller at his lotus feet,—To . . râja-vibhu and to Nilabbe was born Dâsirâja. He was the father and Sômambike the mother of (with various epithets) the raṇa-ranga-Bhairava, the mahâ-prachaṇḍa-daṇḍanâyaka Gôvinda-Râja, who was protecting the *vaḍḍa-râvuḷa*, the *perjjunka* and the two *bilkoḍe* of the Banavâse Twelve Thousand in peace and wisdom :

A dweller at his lotus feet,—the eight-thousand village of Gavêhu in the Antarvêdi, granted by Râma, being his birth-place ; Mâdhava-bhaṭṭa his father ; his mother Jânaki ; of the Vatsa-gôtra ; Gaurabbe his mother-in-law ; Soḍḍala his younger brother ; the brother-in-law of daṇḍanâyaka Goyd-arasa ;—Prithivîdhara Trivaḷi-bhaṭṭa, when acting as perggaḍe in the great chief village Tâṇagun-ḍûr ;—in consequence of a discourse on merit, made petition to the 32000, saying—Give me land in which to have a well (*kere*)[1] dug.—And they agreeing, granted him land (specified), whereupon (on the date specified) having a well dug, obtaining water, and making a temple,—to provide for a gruel man

[1] *Kere* generally means a tank in which the water is collected by means of an embankment on sloping ground ; but here it is evidently used for an open well which is descended by a flight of steps.

at the water-shed and a boy to give water, and for the maintenence of the well, he made a grant of land (specified) under the well, and land for a grove, doing worship to the feet of the 32000. Usual final verses.

Details of his birthplace and family repeated. The house tax in the street of the god Praṇamêśvara .... Jakkôja wrote (or engraved) it.

193

Date 1813 *A.D.*

The guru is the only refuge. (On the date specified), the gauḍa of Dadihaḷḷi, Puṭṭaṇṇa, of his faith had images engraved on the two posts.

194

Date 935 *A.D.*

Be it well. (On the date specified), the perggaḍe of the Sânta[lige] Thousand, who had attained the rank of great minister, (with various epithets), the perggaḍe-Puḷiyyamma, causing the Tâṇagundûr tank to be built, granted under it land (specified) for the offerings to the god and the perpetual lamp. Also for ? guarding the tank, and for (reading) granthas.

195

Date 1007 *A.D.*

Be it well. (On the date specified), when the king of the Sântalige Thousand, Oḍḍammana carried off the good looking women and the ? temple cows, the barber Gòsasi-Guluga stopped him, died and went to the world of gods. For his wife Hukkabbe, the son she bore, Jîya Sanutannu set up this stone. Written by Salugayya.

196

Date ? 1212 *A.D.*

Be it well. In the 23rd year[1] of the pratâpa-chakravartti, the Yâdava-Nârâyaṇa Hoysaḷa vîra-Ballâḷa-Dêva,—(at the time specified in full detail, but much defaced), through imbibing the nectar of Jina teaching, having given up the false impressions of the mind, and being filled with desire to attain to the purity set forth in the doctrine,—having given up all, saying, 'not so much as a grain is mine', Jakkavve, thinking on her god, came to a decision. Thus placing herself at the lotus feet of Jina, fixing her eyes on the tip of her nose, and listening to the words of the *âgama*,—with ears and eyes having completed *sannyasana*, by the rite of *samâdhi* (or the tomb) Jakkale attained to the company of heaven.

(The entire inscription is filled with the praise of her devotion and penance, some parts in Sanskrit and some in Kannaḍa).

Her mother was Lachchavve, her father Maṇḍama-Muddi, her husband the renowned Bharata, her instructor in penance Anantakîrtti-munipa.

She had her life, character and titles composed in poetry such as to gain the approval of the learned, and having it inscribed beforehand so as to reach all points of the compass,—saying 'I will now take it to heaven and have it inscribed among the gods', the mahâsati Jakkale ascended to *svargga*.

1 The date is given as Ballâla's 23rd year, the year Âṅgirasa, but these do not agree.

197

Date ? 1182 *A.D.*

(Much of the first part is defaced).

Praise of the Jina śâsana. May Dharmma. S'ânti and Kunthu, the Ratnatraya god, grant long life and prosperity. Description of the *adhô*, *madhya*, and *ûrdhva lôkas*,.... .... surrounded by the three winds and containing the six substances. In the ....lôka, surrounded by groups of islands and seas, and containing wide expanses of land .... In the salt ocean was sand of jewels, a kalpa-vriksha with blossoms for Lakshmî .... Enclosed by a hedge of waters, having the sign of the *jambu*, whose fruit gratifies all desires, the abode of sunlight, is Jambu-dvîpa. This Jambu-dvîpa in various qualities (named) was of ripened greatness like Rêcharasa. (In it), south of Mêru, is the Bharata-kshêtra ; description of its beauties. Filled with prosperous people, abundance of flowers, and the brightness of bees, the Karṇṇâṭa-sîme was an ornament to Bharata ; in which was the beautiful Kuntala-dêśa. With myriads of people, practices of virtue, agreeable occupations, streams of the (nine) sentiments, pleasure gardens, separated lovers, splendid tanks, full lotus beds, gilded boats for spring festivals, *ghaṭika-sthânas* the supports of dharmma and mines of enjoyment, moats which were as if the sea being overcome had returned here on account of the collection of gems, groups of the lotus faces of beautiful women fair as the moon, *grâmas nagaras khêḍas karvvaṇas maḍambas drôṇâmukhas puras paṭṭanas* and *râjadhânis*, on whatever side one looked, in these nine forms did the Kuntala-dêśa shine.

In succession, by valour, generosity and agreeable manners the great Châḷukya kings became the beloved of the lady earth, to whom their fame was as an ornament of pearls. When the Châḷokya kings were engaged in the pleasures of heaven, after them the Raṭṭas came into full view of the lady earth ; but driving them off, Taila ruled the whole world. To the charming Taila, Satyâśraya was the son ; his son was Vikrama ; to whom Ayyaṇa was the younger (brother) ; whose younger brother was Jayasimha ; his son was Âhavamalla ; his son was Sômêśvara ; that king's son was Permmâḍi-Dêva ; whose son was Bhûlôkamalla ; his son was Jagadêkamalla ; whose younger brother, in form and splendour a glory to the earth, was Nûrmmaḍi Taila.

After that, the Lakshmî of the Châḷukya kingdom with pleasure associated with king Bijjaḷa, the Kaḷachuri ornament ; what? is the disposition of women to seek after something new, a new thing ? Verses in praise of his bravery. How Bijjala's greatness increased, say :—the king of Simhala carried his tray, the Nêpâla king was his perfumer, Kêrala was his betel-bearer, Gurjjara was his artificer, Turushka did horse work, Lâḷa was his attendant servant, Pâṇḍya was his ?cripple, Kaḷinga was the attendant on his elephant,—thus did they daily do the work of servants. The king Bijjala's younger brother Mailugi-Dêva protected the earth with affection and with the might of his arm ; after him that king Bijjala's grandson, the king Kandira bore up the earth with threefold valour ; that king's junior uncle (*anutâta*), Sôyi-Dêva, afterwards bore up the earth. In succession drawing to himself Karṇṇâṭa and Kuntaḷa and embracing them, and seeing his goodness reflected in those beautiful bodies, he set his mind upon the broad Lâṭa[1] and the Kânchî district,[2] and stretching out his loving lotus hands to them, that king Râyamurâri brought so much of the world under one possession. His younger brother, of lofty qualities, Mailugi-Dêva ruled the earth ; after him his younger brother, but in fame the elder of all, the king S'ankama protected the earth with affection. His praise. Who was equal to (this) Niśśankamalla ? After him Âhavamalla, Râya-Nârâyaṇa, the younger brother of king S'anka, bore up the earth with great might, causing it to shine forth with universal splendour under his sole umbrella.

1 *Prithula-Lâṭa* ; otherwise *prithu-lalâṭa*, the brow or forehead of the earth.

2 *Kânchî-pradês'a*, the Kânchî district : otherwise, the region of the zone or waistband.

In succession, having obtained the seven-fold wealth of empire for that king Bijjala, and caused the same seven-fold wealth to be visibly enjoyed by the line of kings who succeeded that emperor,—delighting in council, policy, bravery, fortune, and good character, shone Rêcha-daṇḍâdhinâtha. His arm like its branch on which the vine the kingdom of the Kalachuryya kings might spread, whose root was on the slopes of the shining Mandara mountain, tended by the wise, of wide-spread shade, distinguished by the fruits of unceasing liberality, a mind perfect in goodness, and exalted fame,—Rêchaṇa-daṇḍanâtha shone as the only *kalpa-druma* in the world. Farther verses in his praise, styling him *vasudhaika-bândhavam* (the only friend in the world). A S'rîvatsa, of abundant wealth, the son of Nâgâmbikâ, an abode of pleasure, the only friend in the world, generous, the admired Gaurî his wife, having the flag of a bull (*vrishabha*), born the son of Nârâyaṇa,—how glorious was Rêchi-daṇḍâdhipa.

Having received in succession (various) countries from the emperors of the Kaḷachuri-kuḷa, on his desiring this Nâgara-khaṇḍa, he received it from those kings, that Rêcharasa, and ruled it with exceeding glory,—how can I describe its prosperity under him?—I will say that it was like a lotus, in which Banavase was like the S'rî. Its attractions (described) were like those of the spring season.

In the lotus of the line of the Kadambas, reverenced by kings, who ruled that Nâgara-khanda, was born, an abode of all learned arts, the king Brahma. To him and to Chaṭṭala-Dêvi was born, by his skill in all policy and his bravery agreeable (*oppa*) to the lady royal government, Boppa. Through Boppa-Dêva the earth was freed from all enmity as a means of gaining livelihood; his wife was S'rî-Dêvi and they had a son the king Sôma. When learning to talk, for his charming words he was called Satya-patâka; when he began to toddle about, he was called Nigalanka-malla; when his strength began to appear, he was called Kaḍamba-Rudra; when he acquired dominion, he was called Gaṇḍara-dâvaṇi (a cattle-rope to champions);—how great was the list of the king Sôma's valiant qualities. That Kâma is now your friend is evident from his discharging his arrows continually at us to make us fall at your feet—thus saying, women dropped down before him, and the vermilion on their faces falling on the feet of this *nigaḷada-changâḷva* (? ruler of ankletted dancers) was the token of the passion with which they daily did service at the feet of king Sôma. If the king Sôma be angry with us, the whole of that Banavâse will become twisted like a vine round the sword in his hand; it is not well for us to be caught in this trouble;—thus thinking, his enemies fled till they saw the sea-shore, and there passed their time in peace:—how great was his valour. Another verse praising his liberality. His wife was Lachchala-Dêvi. To that couple was born (with praises) Boppa. His praises, comparing him with Krishṇa and stating that he had an army of eighteen *akshôhini*.

His royal city (*râjadhâni*) was the wealthy Bândhava-pura, in which shone S'ântinâtha, his feet illuminated by the rays from the jewelled crowns of gods, *khacharas*, and serpents. With however much milk he is bathed, it disappears; though garlanded with flowers down to his feet, they vanish; though bathed with hot water, he on the contrary becomes cold;—is this not sufficient to describe the greatness of S'ântinâtha.

The *âchâryya* of that temple was Bhânukîrtti-siddhânti, praised by munis, causing the lotus the family of his own guru to unfold by his penance. That guru-kula was descended from the gaṇadhara Gautama, after whom were many yatipatis of the Mûla-sangha, in the Koṇḍakundânvaya. An ornament to the lake the words of Râvaṇandi-siddhânti was his disciple Padmaṇandi, like a lotus (*padma*) in the hand of the lady penance. His disciple was Munichandra. He ever enlightened the world, an abode of unusual Jaina yôga,—published commentaries, made the science of grammar his own, adopted the rules of logic, explained poems and dramas, and despised the assaults of the fish-bannered (the god of love). His disciple, who displayed the umbrella of fame, was Bhânukîrtti, of the

Krâṇôr-gaṇa, Tintrinika-gachchha, and Nunna-vamśa. His body wet with *śânta-rasa* (the spirit of patience), his fame on the heads of the elephants at the points of the compass, a saiddhântika-chakravartti, a lamp to reveal the hidden treasures at the feet of Jina, follower of the ancient Jaina yôgis, was the muni Bhânukîrtti. His disciple (with praises) was Nayakîrtti-brati.

Having learned the *âgamas* from this line of gurus, the *chintâmaṇi* of the Jina-samaya, S'ankara-sâmanta, made S'ânti and was a benefactor (*śaṅkara*). For the increase of the kingdom of the Kadamba king Boppa-Dêva, S'ankara was justly considered the first person. In the Naṇḍu vamśa which was exalted by sâmanta-S'anka, was born an ornament to the line, Siṅgam. His wife was Mâliyakka, and their son was Ekka-gauḍa, whose younger brother was Keṛeyama. Keṛeyama's wife was . resavve, and their son was Boppa-gâvuṇḍa His wife was Châki-gauḍi, and they had a son S'anka or sâmanta-S'anka. Several verses in his praise. His wife was Jakkaṇavve. Her eldest son was Sôma, whose younger brother was Muddayya.

Thus esteemed, S'ankara-sâmanta caused to be made for S'ântinâtha, on account of his connection with the place, a splendid Jina temple in Mâguḍi. The image removes the impurity of the feet, reflects in the hall and pillars the thoughts of the heart, gives life to the lines of figures, and makes the walls appear as if moving,—such were the comments of the people on the Jinêndra temple which sâmanta-S'ankara caused to be made in Mâguṇḍi. Beholding with approval that Jinâlaya, the sole ornament to the world,—the Tripurântaka-sûri of Balipura, named Sûryyâbharaṇa, having praised it, so that this basadi was a joy (both) to the Tîrtthakar and to the devout followers of S'iva, from affection (*bhâva*) to Bhava (S'iva), that eminent muni granted for it an excellent *sthaḷa-vṛitti*, consisting of a garden of 500 areca trees, a flower garden, good rice-land and an oil-mill.

Thus providing for that work of merit to continue, and distributing his justly acquired wealth so as to supply the wants of his dependents,—that S'ankama-Dêva-chakri marched away and joined the king Ballâḷa, and by service at his lotus feet was causing the ocean of his valour to roar aloud. Marching out, taking him by his fortunate hand, and bringing him along with him, together with all the other daṇḍanâthas, he (? the king) was for some days in the residence of Tâṇagunda. While there, Rêchaṇa-daṇḍâdhîśvara came to Mâguḍi for the purpose of worshipping the feet of Jinêśvara, together with the king Boppa and S'ankara. Having come, he worshipped the feet of Jinêśvara, did obeisance to the lotus feet of the Jina muni, inspected the Jina temple, and being greatly pleased, the sole friend in the world praised it. Thus praising it, he granted for it Taḷave, with enjoyment for three generations, and all rights, for the Jina worship.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja, boon lord of Kâlânjana-pura, in valour the lord of Lanka, in courage a lion, a Brahma in song, a sun to good warriors, the son of king Bijja, master of elephants, beloved of the goddess of victory, having the flag of a golden bull, having with his long arm established the Lakshmî of the Kaḷachuryya kingdom, Râya-Nârâyaṇa, having crossed over the ocean of the Bharatâgama (or science of music), Giridurgga-malla,—śrîmad Âhavamalla, was in the residence of Modeganûr, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, the great minister, master over seventy-two officials, the mahâ-prachaṇḍ a-daṇḍanâyaka, Rêchi-Dêvarasa, sending for Bhânukirtti-siddhânta-dêva, priest of the basadi of the Ratnatraya god of Mâguṇḍi,—(on the date specified)[1] made over to that Bhânukîrtti-siddhânta-dêva, of the Mûla-sangha, Krâṇur-gaṇa, Tintrika-gachchha, and Nunna-vamśa,—for the bathing of the Ratnatraya god, the decorations, illuminations, food of the rishis and students, and temple repairs,—

[1] All that appears of the year is *Saka-varsha nûra-nalkane* (the Saka year 104), the name of the year having gone, but there is no doubt that 1104 is meant, the thousand being dropped.

Taḷave in .... beleya-bâḍa which before, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from the goddess Padmâvatî, scented with musk, a Bhairava to opponents, the Kâdamba lion, the delight of the goddess ..., a stake to ...., Nigalanka-malla, a cattle-rope to champions, head-jewel of good warriors,—adorned with all these names, Boppa-Dêva, had settled on it for three generations, freed from all imposts.

And he committed to the great minister,—skilled in securing to himself the fruits of victory, a Dhananjaya in the science of archery, listener with pleasure to the sound of war, ... Vidyâdhara, proficient in poetry and the arts,—Murâri-Kêśava-Dêva, the maintenance of the work of merit. To describe his greatness :—verses in his praise.

And in that basadi, at one time the Bananju of the four places (or stations) and the *mummuridaṇḍa* granted certain dues (specified) on the value of the treasure brought by all merchants of various countries. Usual final verses.

198

Date 1256 *A.D.*

Be it well. In the 11th year of the Yâdava-Nârâyaṇa bhujabala-pratâpa-chakravartti Kandâra-Dêva,—Sâ .... vanta of Muḍi, performing (the rite of) the *sannyasana* tomb, attained to the happy state. His farther praises. (The inscription is much effaced).

199

A similar record for the goldsmith Bammôja.

200

Date about 1190 *A.D.*

Memorial of the death of Sântiyakka or Sântale, whose father was Sankaya-Nâyaka, her mother Muddavve, her favourite god S'ântîśvara Jinanâtha, her priest Nayakîrtti-dêva-muni.

201

Memorial of the death of Bîrôja and Bommavve.

202

Date? 1211 *A.D.*

Be it well. In the ? 21st year of the Yâdava-Nârâyaṇa, the bhujabala-pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêva,—Malle-gavuṇḍi obtained *mukti.* Her guru was Sakalachandra munipa, her god Jinêndra.

203

Date 1283 *A.D.*

In the 14th year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti Râma-[chandra]-Râya,— .... ja-Nâyaka of Chikka-Mâgaḍi, in .... slew (many), distinguished himself and gained the world of gods.

204

Date 1090 *A.D.*

Be it well. (On the date specified), when Boppa-Dêva was holding the office of *nâr-ggâvuṇḍa* of the Nâgari-khaṇḍa Seventy,—the cows of Kiri-Mâguṇḍi, which were in the service of the god Tripurântaka, being harried, ... stabbed with a dagger, distinguished himself and gained the world of gods.

205

Date 1092 *A.D.*

(On the date specified), when Boppa-Dêva was holding the office of *nâr-ggâvuṇḍa* of the Nagara-khaṇḍa Seventy,—the hill chiefs having laid siege to Kiriya-Mâguṇḍi, which was in the service of the god Tripurântaka, captured the cows, unloosed the waists of the women, and departed,—Kâchi-Seṭṭi's son Tailama recovered the cows, stabbed with the dagger and gained the world of gods.

206

Date 1176 *A.D.*

In the 10th year of the Kaḷachuryya bhujabala-chakravartti Râyamurâri-Sôvi-Dêva,—when the mahâ-maṇḍalêśvara.... was ruling the Nâgara-khaṇḍa Seventy,—and the mahâ-maṇḍalêśvara Vikramâditya-Dêva was ruling the Banavase Twelve Thousand kingdom in peace,—and the *nâl-prabhu-gâvuṇḍa* was in peace in Chikka-Mâguṇḍi,—when Boppa-gâvuṇḍa was coming from Chauroḍe, being ordered by Kâḷeya of Kâraḍi, he slew many, distinguished himself and gained the world of gods.

207

Date 1090 *A.D.*

(On the date specified), when Boppa-Dêva was holding the office of *nâr-ggâvuṇḍa* of the Nâgari-khaṇḍa Seventy,—Eka-gâvuṇḍa of Kiriya-Mâguṇḍi, which was in the service of the god Tripurântaka, when the cows were harried, stabbed with the dagger and gained the world of gods.

208

Date ? 1391 *A.D.*

(On the date specified), Kapaṇṇa, son of Marava Bomme-gauḍa of Kôḍihaḷḷi, was killed by robbers and went to *svargga.*

209

Date about 1757 *A.D.*

Siddapa-Nâyaka to Bhairappa (sends) blessing.[1]

In the matter of Kôḍihaḷḷi Basavappa, who cut off the head of Mancha Barama when he was committing lawlessness behind the presence, and suffered much trouble,—he certifies that for the *uttâr-umbaḷi* belonging to him in the Kôḍihaḷḷi village of the S'ivapura-śîme, rated, together with *nashṭa*, at ga 14 . 1, the *pagadi* money for the time the land was put out of season should come to him: prays for protection, and requests that orders may be passed. On this petition, an order was given to this Basavappa in the year ..... Jêshṭa suddha 2, that the *pagadi* (for the time as above, repeated) should not be given to him. That order is now confirmed. Petitions of this kind from the country for payment of money are not to be made. This *vâle* will be entered in the sênabava's *kaḍata* and returned. 1 *vâle.*

210

Date 1758 *A.D.*

Having entered the guard-house of the Tavanidi fort in the year Yuva, S'râvaṇa śu 15,—orders were sent in the year Îśvara, Jêshṭa śu 1, to arrest Mancho Baramana, and he was arrested this śu 14 in the Udri fair.

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[1] The epistolary style for an elder or superior to a junior or inferior.

Praise of S'ambhu. Be it well. (On the date specified), Keḷadi Sômaśêkhara-Nâyaka wrote to Bhaira the following matter:—Kôḍihaḷḷi Basava, who cut off the head of Manche Barama who was committing lawlessness, and suffered much trouble, states that his *umbaḷi* should be protected, and S'ivaliṅgappa having stated that orders should be passed to that effect,—the following *uttâr* is granted. (Here follow the details). And this Basavappa having applied that the boundary stones of the *uttâr-umbaḷi* formerly granted to him may be set up for the land now granted, in accordance with his petition we have sent from the presence our servant (*blank*) who will carry this out in the presence of those of the four boundary villages, and will report to that effect to the presence. This *vâle* will be entered in the sênabôva's *kaḍita* and returned. *vâle* 1.

211

Date about 1294 *A.D.*

Praise of S'ambhu. Be it well. In the 25th year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râmachandra-Râya,—Sôma-gauḍa of Harige and his son Bomma-gauḍa, when in the destruction of Indûr the cows were carried off, recovered them, fought like heroes of war, distinguished themselves, and gained the world of gods, close to Mallikârjjuna. By the victor is gained spoil; by the slain too, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter. Usual final verse. Obeisance to the god Nîlakaṇṭha.

For the gauḍas who recovered the cows, Changadêva-Nâyaka, approving of their bravery, made a grant of land as a *nettara-goḍagi*. . . . . . ôja's grandson Māṟaga-vôja engraved this *bîragal*.

212

Date 1181 *A.D.*

(On the date specified), the pratâpa-chakravartti Hoysaṇa bhujabala vîra-Ballâḷa-Râya's great minister Toya-Singeya-daṇṇâyaka, when Basavaiya-Nâyaka of Hâṇungal was inside the guard-house in the Udare fort,—on the mahâ-maṇḍalêsvara Banka-Nâyaka's son-in-law Gangeya-sâhaṇi, Beyama-sâhaṇi and Javaneya-Nâyaka, these three, coming with all appliances and laying siege,—he fought, slew, distinguished himself and gained the world of gods. By the victor is gained &c. (as above). Praise of S'ambhu.

His younger brother Pârisaya put up this stone.

213

Date 1672 *A.D.*

Praise of S'ambhu. Be it well. (On the date specified), Keḷadi S'ivappa-Nâyaka's son Sômaśêkhara-Nâyaka's wife Chennamâji, gave to Koṭṭige, son of the Harige *taḷavâra* Nâga, a grant of land (specified) as *umbaḷi*, to be enjoyed by his posterity in regular succession.

214

Date ? 1186 *A.D.*

Be it well. In the ? 20th year of (with usual titles) Hoysaṇa vîra-Ballâḷa-Dêva, when the great minister Pratipanna-Sârasûryya-Dêva-daṇṇâyaka was guarding Taladi,—the *nâḷ-prabhu* Kanasôge Yaṟakâvi-gauḍa's younger brother Êcha-gauḍa, on the Panchâla-Bûta killing the (herdsmen) and carrying off the cows, recovered the cows in the . . . . . . rêsvari wood, and slaying, gained the world of gods.

215

Date ? 1158 *A.D.*

Be it well. In the .. .. year of .. .. simha-Dêva, Kanasôge Malli-Seṭṭi's son Dêvaṇṇa when coming to the double line of Ghats was attacked by robbers, and killing many, stabbing with the dagger and distinguishing himself, he gained the world of gods. By the victor is gained &c. (as above).

216

Date ? *about* 1240 *A.D.*

Praise of S'ambhu. Be it well. When, entitled to the five big drums, ... was governing the Jiḍuvaḷige Seventy in peace :— . .. of Bandaḷike coming to plunder the .. .. of Tâṇagundûr, Sigi-Seṭṭi's son Râma-Seṭṭi being on guard at . .. , pierced and killed many and was borne away by the celestial nymphs. By the victor is gained &c. (as above).

217

Date 1248 *A.D.*

Be it well. In the 2nd year of the Yâdava-Nârâyaṇa, the bhujabaḷa-pratâpa-chakravartti Khandhâra-Dêva,—Paṇama-gauḍa, son of Maḷḷiya Homma-gauḍa, cowherd of the worshippers of the lotus feet of the immemorial divine linga the god Praṇamanâtha, the thirty-two thousand Brahmans of Tâṇagundûr, fighting among the trees of the village in Kalaseyaheri, killed many, pierced much, distinguished himself and gained the world of gods. Seeing his bravery, the Brahmans were pleased and granted for him land (specified) as a *nettara-goḍege.* By the victor is gained &c. (as above).

Mallôja made this *vîragal.*

218

Date about 1080 *A.D.*

Usual final verses. Be it well. When Vikramâditya was ruling the kingdom of the world :— and Indarasa was ruling the Jôdûr government ; and Pesalkonda was ruling .. .. , he gave land (specified) for the god. Imprecation.

219

Date 918 *A.D.*

Be it well. When Akâlavarisha, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Kannara-Dêva's kingdom was extending on all sides ;—in the S'aka year 834, the year Prajâpati, &c.,—When, entitled to the five big drums, the mahâ-sâmanta Kaliviṭṭarasa, of the Kâḷki-dêvaysar-anvaya, was ruling the Banavâsi Twelve Thousand,—on Sattarasa Nâgârjjuna, who was holding the office of *nâḷ-gâvuṇḍa* of the Nâgarakhaṇḍa Seventy, dying under the orders of Kaliviṭṭarasa, the king having given to his wife the grade of *nâḷ-gâvuṇḍa*, and Jakkiyabbe was holding the office of *nâḷ-gâvuṇḍa*,—and Nanduvara Kaliga was holding the office of *perggaḍe*,—and ? the survivor of the Sundiga tribe was holding the office of *perggaḍe* to Koḍangeyûr,—the Seventy and the Three Hundred granted Avutavûr to Jakkiyabbe as promised. And Jakkiyabbe, in giving away the dues of the *nâḷ-gâvuṇḍa* in Avatavûr on account of the Nâgarakhaṇḍa Seventy, granted 4 *mattal* of rice-land in Jakkili for the temple.

Skilled in ability for good government, faithful to the Jinêndra śâsana, rejoicing in her beauty, Jakkiyabbe, when having received the Nâgara-khaṇḍa Seventy, she was protecting it well, though a

woman, in the pride of her own heroic bravery,—at that time, bodily disease having made inroads deciding that worldly enjoyments were insipid, she sent for her daughter and making over to her her posterity, freed herself from the entanglement of the chain of desire, ... came and in the *tîrttha* of Bandaṇike, O wonder, forsook (the body) of Jakkiyabbe. In the S'aka year reckoned by *vasu*, *jalarâsi*, and *vârida-patha* (840), the year Bahudhânya &c., she came to the basadi in full faith and performed the vow, ... Jakkiyabbe.

The writer was Nâgavarmmâ. Imprecation. Usual final verse.

This stone was set up by Mudda of the Sandiga tribe, ... son of Beleyamma.

220

Date 1015 *A.D.*

Be it well. (On the date specified), when the favourite of earth and fortune, the mahârâjâdhirâja, born in the Châḷukya-vamśa, Jayasimha-Dêva was ruling the kingdom:—and.. ndayya was ruling the . of the Banavâsi Twelve Thousand,—and Sattarara Nâgârjjunayya was holding the office of *nâḷ-gâvuṇḍa* of the Nâgara-khaṇḍa Seventy,—on Mûkarasa making an attack upon .. ddammana Sântara, the .. . of the king of Sântaḷige-nâḍ, Nâgârjjunayya's son Manneya Nâgavarmma, on joining in the attack, died and gained the world of gods. His praises. For Eḷeya Basava who died with him, Nâgârjjunayya and Nijabbe will maintain one *matta* of rice-land.

221

Date 1075 *A.D.*

Prosperity be to the śâsana of Samantabhadra, of the learned Pûjyapâda, of Akalanka-guru, (the śâsana) of the lord Jina. Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. His broad chest the cause of joy to the goddess of Fortune, his long arms a Yama into whose mouth hostile kings are plunged, he whose beloved is the earth encircled by the four oceans,—long life to the king Bhuvanaikamalla, a joy to those who reverence him.

By him, his feet illumined by the jewels in the crowns of prostrate kings, the son of śrîmad Malla, was this śâsana given, the destroyer of his enemies, delighting in donations to munis of food and the four kinds of gifts,—and (it was) received by Kulachandra-dêva-muni, of fame white as the pure cloud.

Be it well. When (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Bankâpura, ruling the kingdom in peace and wisdom;—a dweller at his lotus feet,—Be it well. When, praised by all the world, of the heroic Brahma-Kshatra race, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, boon lord of Kôḷâḷa-pura, lord of Nandagiri, having the crest of a lusty elephant, obtainer of a boon from Padmâvati, the Ganga god of love, Vikrama-Ganga, *jayad-uttaranga*, head jewel of chieftains, Cha[ḷukya] Permmâḍi Bhuvanêka-vîra Udayâditya, ... was ruling;—Bhuvanaikamalla-Dêva, for the S'ântmâtha temple which Bhara ... chakravartti had newly erected in the *tîrtha* of Bandaṇike, made a grant of land in Nâgarakhaṇḍa, (on the date specified), washing the feet of Kuḷa .... dêva, disciple of Paramânanda-siddhânta-dêva of the śri-Mûla-sanghânvaya and Krânûr-ggaṇa, who had gone to the farthest shore of the ocean of both *siddhântas*,—giving him both a copper śâsana and a stone śâsana. Usual final verses.

222 to 224

Date ? about 1100 *A.D.*

S'lôkas arranged in *chakra-bandhas*, or the lines of a wheel-like circle, with axle-box and spokes.

225

Date 1204 *A.D.*

Praised by the company of poets, the celebrated Rêcha-chamûpati; after him, half a Rêcha in promoting the Jina-dharmma in the world, Kavaḍe Boppa, ornament of the Yadu king's kingdom, promoted the *tîrtha* of S'ânti-Jina,—the lord of Bāndhava-pura. Why keep wealth; it should be accumulated in order to be given away in the four kinds of gifts,—thus said the most wise among Bhavyas (or the Jains),—Kavaḍe Boppa.[1]

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

The Kuntaḷa country, which is like curls (*kuntaḷa*) to the lady Earth, was ruled by the renowned nine Nandas, the Gupta-kula Mauryya kings; (then) the lords of brilliant fame, the brave Raṭṭas ruled; after them the Châḷukyas ruled; after them king Bijjala of the celebrated Kaḷachuryya-vamśa. After that, subduing the powerful, a hero with the sword in his own hand, the king Ballâḷa ruled the earth with grace, while all lands applauded. To describe his descent:—Usual account of the rise and genealogy of the Hoysaḷas, to Ballâla.

Putting down those who withstood him, and gladly sparing those who fell at his feet, that Ballâla was protecting the earth in peace, in Vijayasamudra.

Like the face to the lady Earth shone the Banavase-nâḍ, on which Nâgarakhaṇḍa at all times was conspicuous like the *tiḷaka*, a sign of good fortune. Here follows a description of its groves, gardens, tanks &c. In Nâgara-khaṇḍa,—among gems the *parusa* (or philosopher's stone), among cows the celestial cow, among gardens the tree of the gods,—shone the splendid Bândhava-nagara. Description of its attractions. Its ruler, born in the Kadamba-vamśa, Sôma nripa's son Boppa-Dêva, had a son Brahma-bhûpâlaka. Kavedeya Boppa-Seṭṭi erected a maṇṭapa for the god S'ântinâtha of that Bandaṇike and dedicated it with all ceremonies.

In Nâgara-khanda, like the mouths of Hara, were five agrahâras, from which proceeded the sounds of all the Brahmans reading and teaching the reading of all the vêdas, purâṇas, moral precepts, śâstras, logic, âgamas, poems, dramas, stories, smṛiti, and rules for sacrifices. Praise of the Brahmans there. Keṟeyûr S'ambhu-dêva was so versed in all learning that Aja and Bhâratî cannot compare with him. Verses in praise of Seṭṭikavve's son Sankara-seṭṭi of the Bananju-dharmma; of sâmanta-Mudda, whose father was S'ankara, his mother Jakkavve, his friend Jina, his guru Bhânu-kîrtti-bratipati, his ruler Ballâḷa, his wife Lachchâmbike, his daughters Jakkavve and Mallavve, his son Ballâḷa-dêva: of Biṭṭiyarasa, owner of Kachhchhaviyûr: of Mâḷa-gauḍa, prabhu of Bêgûr: of Eṟakâṭi-gauḍa of Kaṇṇasôge: of Eṟaha-gauḍa of Maḷavaḷḷi: and Sôma-gauḍa of Abbalûr.

Munichandra-siddhânta-dêva's favourite disciple was Lalitakîrtti-siddhânti. His son, a moon to the ocean the Kâṇûr-ggaṇa, was S'ubhachandra-paṇḍita-dêva. He raised up the *tîrttha* of Bandaṇike as its favourite *âchâryya*. He obtained the *pâripatya* (or management) of the S'ântinâtha-tîrttha.

The king Ballâḷa's celebrated minister,—a sun to the lotus the Brahman race, a bee at the two lotus feet of Nârâyaṇa, a fortunate abode of fame, in literature a Vidyâdhara, adorned with all good qualities, exalted in honour,—Malla, protected this Bandaṇike with affection. Praise of the valour of Kammaṭa Malla-daṇḍâdhinâtha. His minister was Sûryyya-chamûpati.

The thus celebrated official Malli-Seṭṭi; a sun to the lotus the Brahman race, Sûryya-dêva; all

[1] All the foregoing seems to be added after the completion of the śâsana.

the Brahmans, possessed of the usual ascetic virtues (named), of the five agrahâras of Nâgara-khaṇḍa; the lover of all learning, S'ambhu-dêva, the master of Kereyûr; of fame pure as the water of the Ganges, Biṭṭimarasa, master of Kachchhaviyûr; a ray of moonlight in raising the waters of the ocean the Bananju-dharmma, Tribhuvanamalla-Seṭṭikavve and her son S'ankara-Seṭṭi; a tree of plenty in gratifying the wishes of supplicants, S'ankara-sâmanta's son, the friend of the Bhavyas (or Jains), the nâḷ-prabhu Muddayya; adorned with the ornament of the three jewels, Bêgûr Mâla-gauḍa; devoted to gods Brahmans and guru, Kaṇṇasôge Erakâṭi-gauḍa; adorned with all good qualities, Maḷavaḷḷi Eraha-gauḍa; a treasury of modesty, Abbalûr Sôma-gauḍa:—these chief persons, and all the subjects and farmers of the Nâgara-khaṇḍa Seventy, uniting together, (on the date specified), for the bathing and eight manner of ceremonies of the god S'ântinâtha of Bandaṇike, for expenses connected with the worship according to ritual, for vessels and cloths, for temple repairs, and for distribution of food to the four castes,—washing the feet of the priest of the *tîrttha*, S'ubhachandra-paṇḍita-dêva,—made grants (specified). Usual final verses.

226

Date 1213 *A.D.*

Born in the ocean of the śrî-Mûla-sangha, of the Krâṇûr-ggaṇa and Tintriṇîka-gachchha, obedient to Lalitakîrtti-muni, S'ubhachandra-dêva shines in the sky as far as the points of the compass. (On the date specified) he went to *svargga*. Having renounced all in *sannyasana*, repeating the five words, with firm mind, he departed. From Bharatêśvara .... for the maṭhâdhipati of Bandaṇike was erected a maṇṭapa in front of the S'ânti-Jina basadi ....

227

Date ? about 1200 *A.D.*

Be it well. Abhayachandra-siddhânti-dêva's disciple, born in the family of the protectors of .. .. Murâri-Dêva's gifts, Chârukîrtti-paṇḍita-dêva, repaired the Pancha-basti of Hiriya-Mahalige. For that temple, the grant from the king and from the nâḍ originally made for the basti of Tâḷaguppe may be applied, namely, Baleyagâru, Bâḷeyahaḷḷi and Tagaḍuvattiga,—these three villages, free of all imposts. Also certain lands (specified).

The eighteen castes are agents for this work of merit.

228 to 231

Date ? about 1100 *A.D.*

These are metrical puzzles, *s'lôkas* arranged in *chakra-bandhas,* or the divisions of a wheel-like circle with spokes, (similar to No. 222 to 224 above). The author of 228 describes his composition as containing *anulôma* and *pratilôma s'lôkas* in one; that is, they may be read forwards or backwards.[1] In 229, directions are given as to what letters to begin with. The last verse of this is said to be a *gata pratyâgata s'lôka*, that is, it may be read forwards or backwards.[1] The author's name of the whole appears to be Sûri, and he calls his composition a *prabandha* named *Jina-stuti.*

232

Date about 1200 *A.D.*

The inscription is much defaced. It records the death of Sômala-dêvi or Sômavve with the performance of Jaina rites at the Sântîśvara basadi. Her guru was S'ubhachandra, and the inscription praises her liberality and Jaina devotion.

[1] The difference between *anulôma pratilôma* and *gata pratyâgata* verses seems to be that in the former each or every alternate line may be read separately, in the latter the whole verse must be read together.

233

Date? 1396 *A.D.*

(On the date specified), for the offerings to Bana-dêvi, certain land (specified) was granted, free of all imposts, by Chauchali-Oḍeyar. Imprecation. Some other land granted to Lachâya-dêvi.

234

Date about 1510 *A.D.*

Praise of S'ambhu. (On the date specified), when the mahâ-râjâdhirâja râja-parameśvara .. .. Kṛishṇa-Râya-mahârâya was in Vidyânagara, ruling the whole kingdom .. .. :—Having received the Chandragupti village in the Chandragupti mâgaṇi of the Banavase [Twelve Thousand] for the office of *amara-*[*nâyaka*], Nanjyap-Oḍeyar, by order of .. .. and that merit might accrue to .. .. dhya-Nâyaka, for the purpose of clearing out the tank every year, granted land for a garden of 1000 (areca trees). Imprecation.

This śâsana was written by ... son of Gaurôja, former goldsmith of Bandaḷike.

235

Date 1207 *A.D.*

Obeisance to the Boar, who lifted up the earth in sport, Mêru being like an atom in the middle of his hoof. May the Boar who bore up the earth on the tip of his tusk, which resembled a newly budding *kêtaki* blossom, grant you great prosperity. May Gôvinda, worshipped by the hosts of the gods, ... dark coloured like the blue waterlily, his body marked red with the dye from the breasts of the *gôpis* of whom he is the lover, grant you .. .. , Kêśava.

Dweller in the milk ocean, the birthplace of Kamalâsana, with eyes like the lotus, the lover of S'rî, Kêśava directed his thoughts to the creation of the world. At that juncture, from the navel of the lord of S'rî was born Abjaja ; his son was Atri, whose son was the lord of the stars (Chandra) .. In the Lunar race arose Yadu, from whom was the family of Yâdava kings. In that .. .. Sala, king of the region in which the Tungabhadra is born, in order to obtain the accomplishment of his mind's desire, was as always doing worship to the goddess Vâsantike of Soseyûr, when a tiger .. .. which the muninâtha engaged in penance seeing, said—'This is always giving trouble ; without fear hit it with the cane (*poy seḷeyindam*).' On which, by virtue of the munipa's command, the king Saḷa smote it and became Poysaḷa. And his descendants thus through the favour of the goddess of S'aśapura acquired the name Hoysaḷa and the tiger crest.

Usual genealogy of the Hoysaḷas. Of Ballâḷa, after mentioning his defeat of Pâṇḍya and capture of Uchchangi, it is said that—to the great herd of lusty elephants Chôḷa he was a lion, to the ocean the Lâḷa king a submarine fire, to the lotus Magadha moonlight, ... to the god of love Kaḷinga a Mahêśvara. His fame, eclipsing that of Chôḷa, Varâḷa, Lâḷa, Khacha, ... Turushka, Chêra, Maru, Mâḷava, Magadha, Gûrjjara, Ândhra, and Nêpâla, spread to all the points of the compass.

When, (with usual titles), the niśśanka-pratâpa-chakravartti Hoysaḷa vîra-Ballâḷa-Dêva was ruling the kingdom in peace and wisdom under his sole umbrella :—

A dweller at his lotus feet, (with praises), was Malla. To describe his descent :—An ornament to Eṛal-naḍ was the agrahâra Nâgive, in which was the famous Hrishikêśa. His son was Malli-dêva, whose son was Bhâskarâryya. His wife was.. .. .. .. and their son was Malli-dêva or Kammaṭa-Malla, of the Kaśyapa-gôtra, the elder brother of Bhâgyavati. His wife was Jakkale, and their son

was Bhâskara, whose younger brother was Vâsudêva. Praise of Sûryya-daṇḍâdhinâtha, whose son was Bâchayya. To them Malli-dêva having made known his desire to perform a work of merit, they approved.

In the world beautiful is the Kuntala land, in which is the charming Vanavâse country ; in it is the Nâgara-khaṇḍa, in which was the agreeable Bândhavapura. The list of its trees and other attractions. In that royal city (*râjadhâni*), was formerly a king of that country famed for his liberality, Sôvi-dêva. He gave to thirty-three Brahmans, who on earth corresponded to the thirty-three gods in heaven, a grant of vrittis in Bândhavapura ; and his son Boppa maintained the work of merit with affection. Afterwards, it was confirmed in the Yadu kingdom, and maintained by Malyaṇa-daṇḍanâyaka. After that, Malli-dêva, on obtaining the government of that country, renewed the grant originally made by the king Sôma.

And having in mind to promote that work of merit to Brahmans, and the beauty of the city, Malli-dêva had this temple made, and having set up the god and the Brahmans,—the nâḍ-adhikâri's son Sûryya-dêva-daṇṇâyaka said, " Land is wanted to provide for repairs to the god's temple, for the god's offerings, perpetual lamp, the livelihood of the......, and the special services of Chaitra, pavitra, sankramaṇa and such others"—on which Malli dêva said "Be it so." Thereupon, making application to,—Be it well. Sharer in a thousand pleasures of perpetual good fortune, considered a second Lakshmî, (with other praises), the senior queen Abhinava-Kêtala-mahâdêvi,—that queen and himself made petition to the pratâpa-chakravartti vîra-Ballâḷa-Dêva, and (on the date specified), at the time of the moon's eclipse, made grants of land (specified). Boundaries, and list of Brahmans who received shares.

Date 1209 *A.D.*

Be it well. With the approval of the Hoysaḷa-chakrvartti vîra-Ballâḷa-Dêva's crowned queen Abhinava-Kêtaḷa-mahâdêvi, of the chiefs and farmers of the Nâgara-khaṇḍa-nâḍ, and of the *mummuridaṇḍas* of the town,—that queen's younger brother Mâdhava-daṇṇâyaka, (on the date specified), at the time of the moon's eclipse, made a grant of land in Bandaḷike to the Brahmans, as follows ; (here follows the list).

236

Date 1174 *A.D.*

Obeisance to S'ambhu, beauteous with his lofty head kissed by the châmara-like crescent moon, the original foundation-pillar of the city of the three worlds. May the lord of Gauri, Sômanâtha, in the mirror of whose toe-nails the lord of S'rî seeing ten reflections of his body was led to assume the fish, tortoise and other incarnations, grant to Mâcha the fulfilment of his desires as long as moon and stars endure.

Having begotten the fourteen worlds, and by virtue of his eight forms having proclaimed his name Bhava, possessing the love of Girijâ and bearing up Gangâ, having as his lotus eyes the friend of the wind (fire) the sun and moon, the sky his hair, the form Sadâsiva, he shone of old as the original male, the eternal Îsvara. To that Paramêsvara, through the pervading influence of the *satva*, *rajas* and *tamas* qualities of S'iva's energy, were born the three worlds ; in which, a collection of merit, was the middle world, which shone in beauty as the perfect earth. The seven islands, the seven oceans, the seven mountain chains, the seven days, the seven planets, the seven horses of the sun, the infernal regions and others the three worlds, surrounding it ; standing in the middle of the world, broad and

lofty ; shone Mêru, like Mâcha, with glory. Mêru producing *namêru* (trees), raised itself surrounded by Kimpurushas, and bounded by continents (*varsha*). Among them, so called from its weight of happiness (*harsha-bhara*), is the Hari-varsha, in which on the south side of the Himâchala, was situated the Bharata-varsha, the beloved of Gangâ. The beating hearts of lovers sounding like the *ḍakke* (drum) ; the hum of swarms of bees, like the songs ; the gentle breezes causing the leaves to clap together, like the cymbals (or castanets) :—truly it seemed as if Manmatha (the god of love) was secretly making Rati dance, and hence was the Bharata land named from Bharata (the art of music and dancing), To the prosperous people of the country, being like the curls (*kuntala*) of the lady earth, the Kuntala country obtained its self-expressive name (*guṇa-nâma*).

Like clustres of flowers for earrings, so were the royal line of the Lunar race who formerly ruled Kuntala with glory and might. Of the Sômânvaya (or Lunar race) was a king who learned the use of weapons from Aśvatthâma, and became proficient,—and that king Sôma by the power of his knowledge ruled the whole world, His guru Aśvatthâma causing with affection the mustaches and beard of that Sôma to grow thick, as if for ornament, when Parasurâma with a raging fire of fury came to swallow up the kings, with great affection preserved him, and together with a sign (or crest), the name of Kaḷachuri to that family,—this Îsvarâmśa.

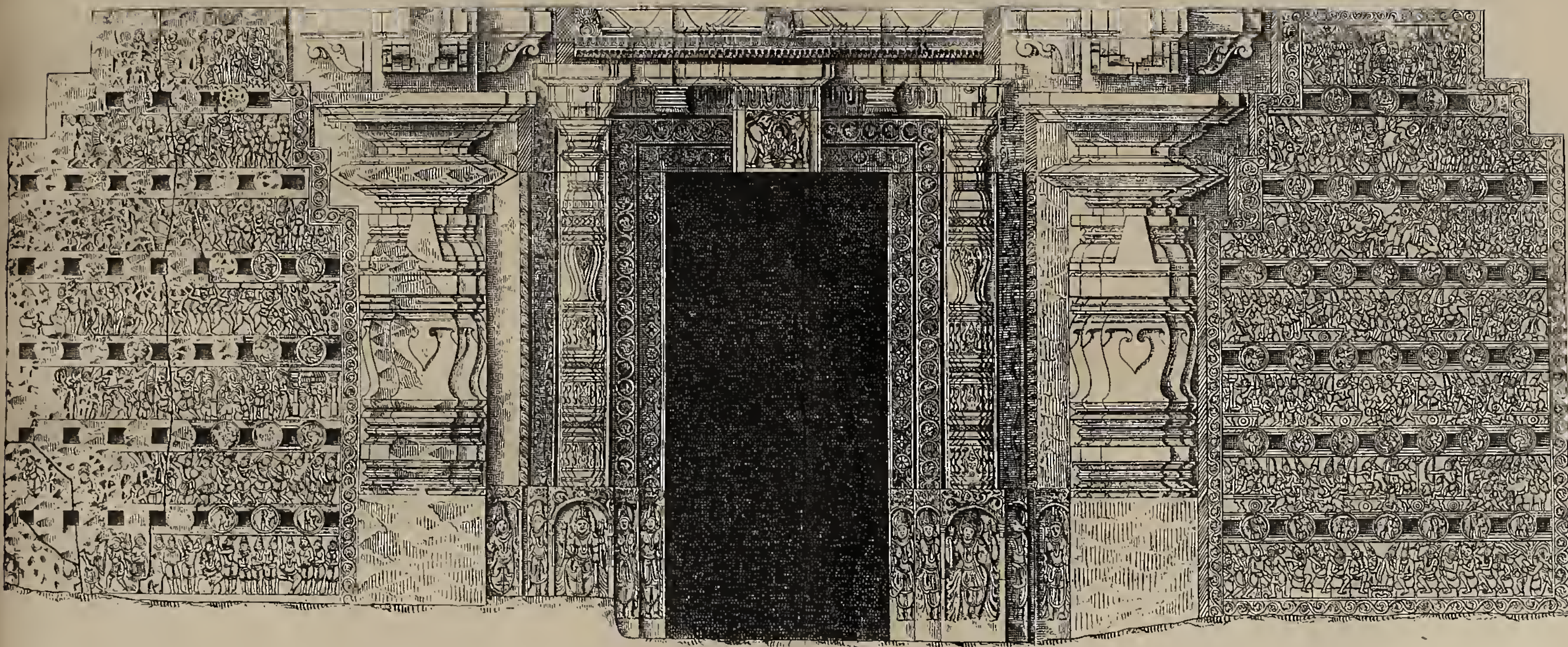
While it was so, one day when in the joy of their hearts Aśvatthâma and the king Sôma went to the shining Kailâsa mountain in order to worship the lord of Pârvvatî,—the esteemed king Nanda with a peaceful mind was worshipping the feet of S'iva with various flowers. He had previously for many days worshipped S'iva with the desire of obtaining a son, and when he was filled with distress, saying "S'ankara has not in the least favoured me with my heart's desire," as if saying "Do not be distressed," some *kadamba* flowers fell down as if plucked. Seeing which, that king worshipped Bhava with those flowers. On his so doing, Bhava granted him the boon. And saying "Two brilliant sons under the name of the Kadamba-kula will be born to this king ; you join them and instruct them in the use of weapons," S'ambhu brought that king and Îsvarâmśa together,—by which that family became illustrious. Born in that Kâdamba-kula, Kîrttivarmmâ and Maytavarmmâ, having acquired the glory of all learning from Drôṇi, that Kâdamba-vamśa obtained fame together with all royal wealth.

The rule of the Kaḷachuryya line gave light to the world through Sôma ; through Pemma it became spotless ; through Gorvvapa it was distinguished for enjoyments ; through Vajra it acquired might of arm ; king Yôga obtained it with stability ; through Permmâḍi it tasted happiness and approved of it ; and acquired power through king Bijjana.

To the Kâdamba Maytavarmmâ was born Tayta ; to that king Tayta was (the son) S'ânta ; to that king S'ânta was born Maila. After he and many other celebrated kings had ruled the earth, Boppa, the husband of S'rî-Dêvi, protected the earth with affection.

Verily through king Bijja's splendour,—Gûrjjara was seized with a great fever (*perjjara*) and lost his glory ; Kaḷinga came to his end (*kalida*) ; Mâḷava contented himself with but a little wealth (*mâ-lava*) ; Anga fainted through his terrified limbs (*bhît-ânga*) ; Turushka, shrivelled up (*s'ushka*) by the flame of fear, rolled on the ground ; Chôḷa, forsaking all, fled together with his people (*âḷ-ôli*) ; Andhra became full of holes (*randhra*). The king Bijjaṇa was given by Sômanâtha a son of hundred-fold valour, Sôma, who received the name Râya-Murâri. Splitting Khasa, cleaving Kaḷinga, devouring Kimmîra, swallowing Turushka, eating up the Chêra king and belching, bringing to the ground the Surâshṭra chief and pounding him,—thus, like a female fiend (*rakkasi*), did the great sword (*mikk-asi*) of Sôma-râjêndra act.

Since the Kâdamba Taila there has been no one worthy to protect the whole world, thus thinking, and distressed on this account, the husband of S'rî-Dêvi, Bopparasa, with great devotion



SCALE 12 9 6 3 0 1 2 FEET.

DOORWAY OF SOMESVARA TEMPLE, BANDALIKE.

worshipped the lotus feet of Sômanâtha to obtain the joy of a son. And when with eagerness Siriyâ-dêvi also with devotion worshipped the feet of the Dakshiṇa Sômanâtha with the desire for a son, Îśvara with pleasure granted a son equal in bodily might to that Râyamurâri-Sôma, who should transfer the glory of the Kaḷachuryya-vamśa to the Kâdamba-vamśa. Having given him, in order that he might be recognized as the Kadamba Rudra, Dakshiṇa Sômanâtha appeared to that wife in a dream, clad in white garments, mounted on Nandi,—and marking the (child's) forehead with *vibhûti* (or ashes), gave him the name Sôma. The son thus obtained, dandling in the name of Sôma,—as he grew he appeared like a ball of curds, and like the moon of the first day of the waxing fortnight daily increased until the light of his fame spread throughout the six continents of the world as an incarnation of the god of love himself. When he was learning to talk he received the name of Satyapatâka (flag of truth), and when he was learning to walk he received the name Nigalanka-malla,—thus did all the world praise Sôma's truthfulness, his ability and courage. His name *husivara-sûla* (a stake for liars) was the *tisula* (trident), his *Satyapatâka* was the lady Gangâs, his name *gaṇḍara-dâvaṇi* (a cattle-rope to champions) was the garland of skulls, while his appropriate name of Sôma proclaims him as Sôma himself, thus does all the world praise Nigalanka-malla. Farther verses in the same strain, and saying that hostile kings trembled before him.

A dweller at the feet of the victorious Sôma, his hero spirit delighting in king Sôma's sword, like a great wave (*vichi*) of the ocean Sôma's subjects, did Mâchi appear. Verses praising him in highly hyperbolic style. His âchâryya was the celebrated Dêvaśakti-yatipati, through whose favour he obtained wealth and his heart's desire.

In the lake Banavase, Nâgari-khâṇḍa was like a lotus, for unfolding whose beauty Sôma was like a sun. Description of its vegetation and fruit trees. The jewel of Nâyakas, decended from Guṇa-bhûshaṇa, the Nâyaka Mâchi erected there in Bandaṇike a S'iva temple, around which the town shone like a jewelled anklet. (With various epithets), the Nâyaka Mâchi erected in Bandaṇike belonging to Nâgari-khaṇḍa, by direction of the king Boppa, the Boppêśvara temple ;—and explaining to his own lord king Sôma the extent of that work of merit,—for the eight kinds of ceremonies of the god, the Chaitra, pavitra, and other parvvas, made a grant of land (specified). And Lachchala-dêvi made a grant of land (specified) for the same. Also the Five hundred remitted certain customs duties (specified), and for the perpetual lamp granted an oil-mill. And the fifty families of oilmen granted 1 *sorige* (of oil).

Moreover, in the 7th year of the Kalachuryya-bhujabala-chakravartti Râyamurâri-Sôvi-Dêva, the year Vijaya,&c., the mahâ-maṇḍalêśvara Sôvi-Dêvarasa's minister, Haṭṭabôva Nâcharasa, managing the *hejjunka* and *vaḍḍa-râvuḷa* of Jiḍḍulige in Ede-nâḍ of Nâgari-khaṇḍa, granted for the perpetual lamp, in Muchchuṇḍiyûr, in the presence of the chief men (named) and subjects, the family tax for 20 bullocks, and the customs duties on whatever loads they might carry. Also the family tax on one oil-mill.

This much,(on the date specified),[1] Chikka-Mâcheya-Nâyaka. washing the feet of the Mûlasthâna âchâryya, the Kâlâmukha, possessed of the usual ascetic virtues (named), Kalyâṇaśakti-paṇḍita, made over.........

237

Date 1180 *A.D.*

Be it well. In the 4th year of the Kaḷachuryya-chakravartti Niśsankamalla Sankama-Dêva,—the mahâ-maṇḍalêśvara Boppa-Dêvarasa, for the offerings of the god Sankara-Nârâyaṇa of agrahâra Biṇṇegêri, made a grant of land in Sîreyahaḷḷi belonging to Bandaṇike-sthaḷa. Imprecation.

[1] This is one year earlier than the date previously given just above.

238

Date ? 1128 *A.D.*

By the victor is gained spoil &c., (as above). Praise of S'ambhu.

Be it well. (On the date specified), when sâmanta-Bopparasa of Bandaṇike was making a tour in the nâḍ, the people of Kaḷḷamanne captured the cows of Karinele and were going off,—when, by order of his ruler, Bammana, brother- in-law of Bîreya- nâyaka's son Heggade-Bammabeya, recovering the cows, stabbed with the dagger, distinguished himself and gained the world of gods.

239

Date 1447 *A.D.*

Be it well. In the reign of the râjâdhirâja paramêśvara vîra-pratâpa Mallikârjjuna-mahârâya, (on the date specified), when Kaṭhâriryya-Nâriyappa-Nâyaka's son Maduvarasa-Nâyaka went to *svargga*, his wives Buḷḷarasi and Kannâyi cast themselves into their husband's victorious fortune and gained the world of gods. Great good fortune.

240

Date 1442 *A.D.*

Be it well. In the reign of the râjâdhirâja râja-paramêsvara vîra-pratâpa Immaḍi-Dêva-Râya-mahârâya, (on the date specified), when Madukaṇṇa-Nâyaka, son of the Kadamba Sôyi-Dêvarasa of Bandaḷike, the famous royal city of the Nâgarakhaṇḍe Seventy, his son Baicharasa and his son-in-law Sûrappa-Nâyaka had blocked up Kappegeṛe, a hamlet of Banavase,—and the people of the *tîrtha* coming, laid siege to it,—like brave men, killing many, and being cut to pieces, gained the world of gods. By the victor is gained spoil &c., (as above)

241

Date ? 1396 *A.D.*

Praise of S'ambhu. (On the date specified), when the râjâdhirâja râja-paramêsvara vîra-Harihara-Râya's kingdom was extending on all sides in peace and wisdom:—To the lady the ocean-girdled earth like curls (*kuntaḷa*) shone the Kuntaḷa country, to which like the face was the Banavase nâḍ, an ornament on which, admired by all the people in the world, was Bandaṇike, beautiful as Amarâvati. (On the date specified), when Bâchappa-Vaḍeyar was on the throne of Sôve, extending the kingdom on all sides ;—Within the four boundaries of Khêmalapura in front of the (temple of the) goddess Banna of Bandaṇike in the Nâgarakhaṇḍa-nâḍ, for the repair of the (temple of the goddess, will be assigned customs duties from the former priest of the goddsss and other subjects), the tax from the five classes of artisans, the *talavâṛa âya*, hidden treasure, underground stores, ..
A number of other grants for the goddess.

In the Pâṇḍya-maṇḍala wandering in the forest, and (coming) from Kôḍ also to Brahmâṇi .... as she came through the forest to bear witness, those who come to the *jâtre* (or car festival) of the Bandaḷike goddess[1] .....

242

Date 1163 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu. May it be unobstructed. The refuge of things visible, benefactor of the world, cause of the preservation destruction and creation of all existence,

[1] This seems to be a fragment of some *sthaḷa-mahâtmya*.

soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva. The only god, victorious is S'iva, the form of all wisdom, and also Dêvi : whose possession are the three worlds, unchangeable in the universe, ever united, through whose union the essence of all things is mingled, the seed from which the world is born do I reverence. Honourable birth, knowledge of the śruti, performance of good deeds, ability in science, gentleness in speech, increase of wealth, soundness of body,—are the reward of serving you, Moon-crested one ; without this all else is straw.

To the ocean-girdled lady earth like curls (*kuntaḷa*) was the Kuntaḷa country, to which like the face was the Banavase-nâḍ, an ornament to which, admired by all the people in the world, was Bandaṇike, which was like Amarâvati. May the lord of Gauri, who descending from the Kailâsa mountain was incarnate for the perpetual good of the world and manifests himself in Bandaṇike, his lotus feet worshipped by the three worlds, grant to Mâchiga daily prosperity and the fortune of victory to the end of the age.

Be it well. When, (with usual Kaḷachuryya titles), the Kaḷachuryya-bhujabaḷa-chakravartti Tribhuvanamalla-Dêva was ruling the kingdom in peace and wisdom :—The bhujabaḷa-chakravartti, a sun in the sky of the Kaḷachuryya-kula, by his valour forcing hostile kings to hide themselves and retreat, removing the poverty of multitudes of people in the earth, extended his territory as far as the shore of the ocean, the delighter in victory, the king Bijjala.

During the increase of his kingdom, of exalted fame, his son-in-law Barmma-daṇḍâdhîśa ruled the famous Banavâsi country with glory. Putter down of the evil-disposed who trespass over the ocean of dharmma, and an asylum of the good, Barmmarasa of Bandaṇike gained fame in the world. His son (with praises) was Bopparasa. To him and to Siriyâ-Dêvi, daughter of the Kâdamba king S'ânta, was born the king Sôma, or Sôyi-Dêva. Verses praising his valour. His wife was Mâlala-Dêvi ; her praise.

A dweller at his lotus feet, Mâcheya-Nâyaka's descent was as follows : His father was Masaṇayya, whose wife was Malliyakka, and their son was Mâchi. His wife, the daughter of Tantrapâḷa Mallayya and Mâḷeyakka, was Suggiyakka ; her praise. Their son was Sôma. Mâchayya was the manager of the customs duties of Taḷaṛike, and his son Sôma gained a name as sarvvâdhikâri. Verses in praise of Mâchiga. His guru, considered to be a *jagad-guru*, proficient in the eight branches of yôga, having crossed over the milk ocean of all the vêdânta, siddhânta and Saivâgama, possessing the essence of the knowledge of all pure arts, chief of the most celebrated yogîndras, adorned with unequalled greatness, famous and addicted to method, an ornament to the face (*mukha*) of the celebrated Kâlâmukhas, was Dêvaśakti-bratîndra.

Be it well. Possessed of the usual ascetic virtues (named), obtainer of a boon from Aghôra, âchâryya of the celebrated Hiriya-maṭha of Bammakûru, was Dêvaśakti-dêva, through whose favour to Mâchayya-Nâyaka and kindness he became devoted to dharmma. Causing a tower (*prâsâda*), decorated with carvings and figures, to be erected of stone, and a golden *kalas'a* to be made for the pinnacle of the temple, he in many ways increased his fame in the world. He also set up a linga, with the associated gods, in Bandaṇike.

Having thus done, after that, Mâcheya-Nâyaka having in the name of his ruler the mahâ-maṇḍalêśvara Sôvi-Dêvarasa given it the name of the god Sômêśvara,—the king, for the decorations of the god, for the ornamental work and tower of the temple, and for the food of the ascetics there, made grants of land (specified), and in Aṛalûr a tribute of one *honnu*, with the *koḍavîsa biravaṇa* of 50 bullocks, and two vîsa of the customs duties on grain. And the senior queen Mâḷala-Dêvi granted for the perpetual lamp one oil-mill. Also his minister Nâkarasa made a grant of land (specified)

for the offerings to the god. And the nâl-prabhu and the Five hundred granted certain dues (specified). And the great minister, the daṇḍanâyaka of the *hejjunka* and *vaḍḍa-râvuḷa* of the Banavase Twelve Thousand, Bîcharasa remitted for the perpetual lamp a *bêḷe* on a load ? going to the *ṭhâṇa*. And the vaḍḍa-vyavahâri of Mirinje, Ballaya-sâhaṇi, and others (named) all the people of the *pêṭe* (or market) being present, granted for a horse, 2 hâga ; for cowherds, 2 hâga.

Thus much, (on the date specified], Mâcheya-Nâyaka made over, free of all imposts, for the god Sômêsvara This temple is a Brahmâchâri maṭha. Usual final verses.

Sômêsvara-paṇḍita and Bîreya-jîya are the priests here. The priests will grant to the stone-mason Kêtôja an *umbaḷi* of 20 kamma of rice-land.

243

Date 1214 *A.D.*

Praise of S'ambhu. Be it well. In, with all titles, the sun to the sky the Sêvaṇa line, the Yâdava-chakravartti Simhaṇa-Dêva's (reign), the year Bhâva, &c., when with a large force of the four arms,—elephants, horses, chariots and good warriors,—joining with Drôṇapâḷa, the mahâ-maṇḍalêsvara Bammi-Dêvarasa of Bandaṇike besieged Uddare,—did he (simply) seize and bring in (a prisoner) and take away his life with his head ?—he taunted (the enemy), laid siege, and while his master was looking on, causing the warriors to cry out with his sword, roaring like a lion, he chopped them in pieces, and danced about so that all said there was no other like perggaḍe-Mâcha in the field of battle. The foreign army praising him, his own army applauding, and the gandharvvas singing, he was victorious on the battle-field so that his fame was spread abroad, and by his valour he gained the happiness of enjoying the celestial nymphs, and by his wisdom and devotion to his lord Mâcha became ever celebrated. Unshaken, remembering that he was a *perggaḍe*, he guarded his lord ; a brave servant, he shone so as to acquire greatness ; a bound servant, he shed his blood, trod down blame and sin like fire, winning the affection of his ruler,—the herggaḍe Soma's son Mâcha, and gained the great *svargga*.

244

Date ? 1203 *A.D.*

Be it well. In the Yâdava-chakravartti vîra-Ballâḷa-Dêva's 13th year,[1] the year Dundubhi, &c., on S'ivarâtri, when Ballâḷa-Dêva attacked the fort of Udare, ... at the bidding of the great minister Malleya-daṇṇâyaka, his intimate servant, the Bandaṇike guard Nemma-Maḍeyaṇa's son Hariyaṇa, taking a shield, and climbing the steep of the Udare fort, dropped down in front, and killing many, discharging his duty in an astonishing manner so as to win the applause of his master and his attendants, bringing glory to his family, he gained the world of gods.

245

Date 1183 *A.D.*

Be it well. In the Kaḷachuryya-chakravartti, Râya-Nârâyaṇa, Âhavamalla-Dêva's 4th year, the year S'ubhakrit, &c,—Be it well. When the mahâ-maṇḍalêśvara Boppa-Dêvarasa himself paid a visit to Esaleyahaḷḷi for Saṇṇa-Mahadêva-daṇṇâyaka's tribute, the musketeers of Maluge-Dêva's army being on the march to Baḷigâve, through ? misunderstanding a fight arose, in which Murâri-Sôma's son Daḍeya Kaṭiga-Nâga being ordered to destroy them, took a shield and spear, and killing many, distinguished himself and gained the world of gods. The king being pleased with his service, Murâri-Sôma erected this stone.

[1] So in the original, but should be 30th to correspond with Dundubhi.

246

Date 1123 *A.D.*

When (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, by order of—with all titles, the great minister .... the mane-verggaḍe-daṇḍanâyaka, Sâlipayya,—the great minister ...... Râmayya was ruling the Banavâsi Twelve Thousand;—a dweller at his lotus feet, with all titles, when the mahâ-sâmanta Bopparasa and his wife Siriyâ-Dêvi, surrounded by all the subjects, were in the temple at the rice-fields, (on the date specified), the cow-herd Mârana's son Dêkaya-Nâyaka made a vow, saying—"If the king obtains a son, I will give my head to swing on the pole[1] for the god Brahma of Koṇḍasabâvi" .... gave rice-land to provide for a line of 810 lights .... and for ? expenses of the basadi. Imprecation.

247

Date ? 1215 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, pratâpa-chakravartti vîra-Ballâḷa-Dêva's ? 2nd year,[2] the year Bhâva, &c.—Be it well. Lord of all wealth, master over seventy-two officials, the *mahâ-vaḍḍa-behâri* (or great senior merchant), Kamaṭa-Malla-S'eṭṭi, with Sûryya-daṇṇâyaka, sending for Gavamaleya-Nâyaka and engaging his service,—when he penetrated to Bâḷeyahaḷḷi and having captured the cows was returning,—the watchman of the Kavaḍa forest, by order of ..... Sâniyabe's sâhani, fighting, slew many, distinguished himself and gained the world of gods. Verses in praise of his bravery.

248

Date 1224 *A.D.*

Be it well. In the 14th year of—renowned in the three worlds, the râjâdhirâja râja-paramêśvara, the Yâdava-Nârâyaṇa, pratâpa-chakravartti bhujabala vîra-Siṅgaṇa-Dêva's own victorious reign, the year Svabhânu, &c., in protecting Muḷugunda, in the fight with Jâyya-râhuta, Bôkeya-Boppe-Nâyaka slaying and distinguishing himself, gained the world of gods. Verses in his praise.

249

Date 1185 *A.D.*

Be it well. In (with usual Châlukya titles) Tribhuvanamalla vîra-Sômêśvara-Dêva's 5th year, the year Viśvâvasu, &c.,—when the dweller on the broad chest of the mahâ-maṇḍalêśvara Sôvi-Dêvarasa, the senior queen Lachchala-Dêvi went to *svargga*,—fulfilling the vow he had previously uttered, saying 'I will die with the Dêvi'—he died. To describe the greatness of the pride and heroism of Bôka who (thus) went to the other world:—On his master calling him, saying, "You are the brave man who with resolution have spoken of taking off your head,"—with no light courage Bôka gave his head, while the world applauded saying "He did so at the very instant". The word spoken with full resolve is not to be broken, ... (praise of his bravery). A grant was made for his wife and children.

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[1] The *siḍi* or iron hook by which a S'ûdra is suspended and swung round at the hook-swinging festival, the hook being passed through the sinews of the back.

[2] To correspond with Bhâva, should be 42nd.

251

Datd ? 1171 *A.D.*

Be it well. In the .. year of the Kaḷachuryya bhujabala-chakravartti Bijjana-Dêva, ... the year Khara &c.,—when Sô[vi-Dêva] and other chiefs .. ..the heggaḍe-daṇḍanâyaka joining fight with .. ..daṇḍanâyaka, he was defeated and fled,—Sôvi-Dêvarasa's Nâyaka, Kêśa-Boppa's son-in-law Mâcharasa-Nâyaka, ... when three thousand cavalry were put in line, stopped them with one bow, and...... capturing eleven horses, brought them in .. .. fighting in the battle, gained the world of gods. The seventy families and .... Seṭṭi being pleased made a grant of rice-land for him.

252

Date 1416 *A.D.*

Be it well. (On the date specified), when Pratâpa-Dêva-Râya was ruling the kingdom in peace and wisdom :—the Sirahaḷḷi gauḍa, Bomma-gauḍa and his wife Harimâyi gained the world of gods.

255

Date ? 1544 *A.D.*

(On the date specified), Keḷadi Sadâśiva-Râya-Nâyaka made a grant (specified) for the worship with lights of the god Mallikârjuna of Togarashe. Imprecation. Those who caused this grant to be made are .. nahaḷḷi Gaṇâchâri and Parvata-voḍeyar.

263

Date ? *about* 150 *A.D.*

(Cave characters and Prâkrit language)

Siddham. Victorious is the adorable Maṭṭapaṭṭi god.

The râjâ of Vaijayantî-pura, of the Mânavya-gôtra, a Hâritîputra, joy of the Vinhukaḍḍachuṭu-kula, Sâtakarṇṇi, commands the *mahâvalabham rajjukam*[1] :—

May life and wealth increase. Suited to please the Divine, a source of continued happiness, the grant of the village Sahalâṭavî,—for the enjoyment of the Maṭṭapaṭṭi god, a place for great sages,—for our own safety,—with freedom from all taxes, free from disturbance, not to be entered by soldiers, fully prepared,—thus well- suited, with freedom from all taxes,—to the son of Takiñchi, is given as a Brahman endowment,—to Koṇḍamâṇa, of the Kauṇḍinya-gôtra, a Hâritîputra.

Thus is current the second fortnight of the hot season, the first day of the first year, ... when this is given.

264[2]

Date ? *about* 250 *A.D.*

(Cave characters and Prâkrit language)

Siddham. Victorious is the adorable Maṭṭapaṭṭi god.

By the dharmma-mahârâjâdhirâja of Vaijayantî, versed in the views he has adopted on the sacred writings,[3] râjâ of the Kadambas, Siva[skanda]varmmâ, of the Mânavya-gôtra, a Hâritîputra, master

[1] The *rajjukas* were officials appointed by As'ôka in the 3rd century B. C., as he says "for the instruction of the faithful." From the name they were apparently revenue officers.

[2] This follows the preceding on the same pillar.

[3] This difficult phrase, which occurs in so many Kadamba grants, has been translated by Dr. Kielhorn,—"studying the equital (of good or evil) as his sacred text."*(Ep. Ind.,* VI, 15).

of Vaijayantî:—ownership of the estate formerly said to be given having been abandoned,—with full mind, to the maternal uncle of . pi, [1] the grant is made a second time,—to Siri-Nâgadatta, of the Kauṇḍinya-gôtra, a Kauśikî-putra, ornament of the Koṇḍamâṇa family,—of villages well-suited as before,—Sômapaṭṭi, Konginagaram, Mariyasâ, Karipendûlâ, Para-Machchuṇḍî, Kunda-Machchuṇḍî, Kappennalâ, Kundatapukam, Veṭṭakki, Vêgûram, Koṇatapukam, Ekkaddhâhâram, Sahalâ,—these villages, not to be entered by soldiers, fully prepared, free from all taxes, are given.

May life and strength increase. In the 4th year, the first fortnight of the autumn season, the second day, (under) the first asterism Rôhiṇi, moreover, was the grant made. This is for the enjoyment of the god, for the great refuge the Maṭṭapaṭṭi god.

As told, Viśvakarmmâ engraved the Brahman endowment.

This Kadamba and the good senior minister, may they have trust. Confirmed by the four vêdas, and prescribed in the nigamas. Thus does the râjâ command.

By Nâgadatta was it caused to be written on a pillar of unburnt suitable stone.

Victorious is Lôkanâtha (the lord of the world). May cows and Brahmans be happy. May it be confirmed. May it be fortunate.

266

Date 1139 *A.D.*

Be it well. In Bhûlôkamalla-Dêva's 13th year, the year Kâlayukti, &c, the *prabhu* of Mâvaḷḷi in the Nâgara-khaṇḍa Seventy, Gâḍa-gauḍa's younger brother Mâriyamma, had (an image of) the sun with rays made, and set it up.

267

Date 1147 *A.D.*

Praise of S'ambhu. When, (with usual Châḷukya titles), the pratâpa-chakravartti Jagadêka-malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—Be it well. When, with all titles, the great minister, inspector of the female apartments, ... sâhaṇa-verggaḍe, śrîkaraṇa, senior Kannaḍa minister for peace and war, master of robes, mane-verggaḍe-sênâdhipati, the betel-bearer daṇḍanâyaka, Bamma-Dêv-arasa was ruling the Banavase-nâḍ ;—

Be it well. Entitled to the five big drums, the mahâ-maṇḍalika, beloved of the goddess of victory, a sun to fiery hostile kings, a good champion for war, watching the face of those who are preparing to attack, obtainer of a boon from the four-armed goddess, Bhagavati's warrior, obtainer of a boon from the god Praṇamêśvara, boon lord of Bandaṇike-pura,—with these and other titles, the mahâ-maṇḍalika Sôvi-Dêvarasa,—in the pratâpa-chakravartti Jagadêkamalla's 10th year, the year Prabhava, &c.,—the *prabhu* of Maḷavaḷḷi in the Nâgara-khaṇḍa Seventy, Gâḍa-gavuṇḍa, causing the temple of Kali-dêva to be made, mounted a *kalaśa* upon it. And his elder brother Eraha-gâvuḍa had the goddess Bhagavatî made.. And, a worshipper of the feet of Kali-dêva, a tree of plenty to Mahêśvara's people, in truth Râdheya, in purity Gângeya, Râma in the science of archery, the soul of warriors, a champion as good as his word, his father's lion, his elder brother's warrior, Mudda-Gâvuḍa had the Seven Mothers made. And his younger brother, obtainer of a boon from the god Râmêśvara, a bee at the lotus feet of S'iva, ... Jîmûtavâhana, to others' wives a child, Gâḍa-

[1] All that appears is . *pisa* and the first letter cannot be identified from the trace left.

gavuḍa's lusty elephant, Kêta-gavuṇḍa had the god Vṛishabhêśvara made. His elder brother Mâṇiyamma had (an image of) the sun with rays made.

Thus, (with various epithets), Kancha-Gauṇḍa's sons, these five, having made these, for the offerings to the gods, the Chaitra and pavitra, (at the time specified), made a grant of land (specified). Also for the food of the god's priest Gangarâsi-paṇḍita. Some other grants for the gods. Usual final verses.

268

Date 1223 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhaṇa-Dêva's 11th year, the year Subhânu, &c.—When Lenkaṇa-Nâyaka of Karimale captured the cows here and departed,—Mava-bôva of Maḷavaḷḷi opposed him, and slaying many, recovered the cows, and gained the world of gods.

Be it well. The mahâ-maṇḍlêśvara Nigalûr Bommi-Dêvarasa, with the farmers and subjects of Maḷavaḷḷi, approving of Chikka-bôva's elder brother Mava-bôva's service, granted land (specified) for him as a *neltaru-goḍage.*

By the victor is obtained spoil ; by the slain, too, the celestial nymphs ; what fear then of death in war to him who for a moment seeks the close encounter. Imprecation.

269

Date ? 1172 *A.D.*

Be it well. In the Kaḷachuryya-bhujabala-chakravartti Râyamurâri-Sôvi-Dêva's ? 9th year, the year Khara, &c.,—by order of Kacha-gauḍa of Maḷavaḷḷi, the cowherd Jaka-bôva's son Hikarâya .. .. .. and gained the world of gods.

270

Date 1222 *A.D.*

Be it well. In the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhaṇa-Dêva's 10th year, the year Chitrabhânu, &c.,—opening .... Midakara of Maḷavaḷḷi, fighting, gained the world of gods. By the victor is obtained, &c., (as above, in No. 268).

271

Date 1256 *A.D.*

Be it well. When the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Kandhâra-Dêva was ruling the kingdom :—(on the date specified), when the mahâ-maṇḍalêśvara Bommi-Dêvarasa was within the grass land of Banavûr and ? sprang upon Santaśâgabe,—Vidisa-Gêtaya slaying many, gained the world of gods. His heggaḍe's girl (*bâḷike*), Bommi-Dêva gave to his children.

275

Date 1086 *A.D.*

Be it well. In the bhujabala-chakravartti Tribhuvanamalla-Dêva's 10th year, the year Kshaya, &c.,—the heggaḍe of the *herjjunka* and *vaḍḍa-râvuḷa* of the Banavase-nâḍ, Nâraṇa-Dêva and other karaṇams, for the perpetual lamp of the god Râmêśvara of Muchchuṇḍi, gave, pouring water on the hands of Rudraśakti-dêva, worshipper of the feet of Sadyôjâta-dêva, the tax on one oil mill. Imprecation.

276

Date 1143 *A.D.*

Praise of S'ambhu. Be it well. In Jagadêkamalla-Dêva's 5th year, the year Dundhubhi, &c.,—for the offerings and perpetual lamp of the gods Râmêśvara and Mallikârjjuna of Muchchundi,—Manne Sôvi-dêva, Tribhuvana-gâvunda and the seventy families, washing the feet of Arasiyakere Sômêśvara-pandita, made grants of land (specified). Usual final verses.

This matha is a naishtika-matha (or matha of firm devotees) : if the master of this matha is without Brahmacharyya (or religious abstinence) he shall be expelled from the matha. This matha is a descendant of the Sârathi-matha.

277

Date 1165 *A.D.*

Praise of S'ambhu. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet,—when Kasapayya-Nâyaka was protecting the Banavâse Twelve Thousand, and ruling the kingdom in Balligrâma ;—the mahâ-mandalêśvara, boon lord of Bândhavapura, obtainer of a boon from the four-armed goddess, worshipper of the feet of the god Pranamêśvara, subduer of foreign armies, champion over enemies, Sôvi-Dêvarasa's glory was as follows :—his praises, styling him the master of Bândhavapura. Thus when he was protecting the Nâgari-khanda Seventy in his own right (*sva-dharmmadim*) ;—the son of Dêvarasa, lord of Kannarasâvi, and of Châgala-Dêvi, of the Viśvâmitra-gôtra, Sôvi-Dêvarasa's *mane-verggade*, sarvvâdhikâri and great minister, dandanâyaka Nâkarasa, ruling Muchchundi,—his brother-in-law Chakrapâni-Dêva, Kêta-gâvunda, the seventy families and the five *mannigas* being present,—(on the date specified), for the perpetual lamp of the god Jagadêkamallêśvara, for the offerings, Chaitra and pavitra, granted land (specified) ; also for the food of the âchâryya of the matha : besides 14 houses and one oil-mill. And the local Banajigas granted certain dues (specified). And washing the feet of Rudraśakti-dêva, disciple of Sadyôjâta-dêva, worshipper of the feet of S'ivaśakti-dêva-guru, son of Kriyâśakti-dêva, grandson of Sârathi Nirvvâna-dêva,—the land was made over to him. Usual final verse.

This matha is a naishtika-matha (see No. 276 above) : if the master of this matha is without Brahmacharyya he shall be expelled from the matha. This matha is a descendant of the Nonambêśvara-matha of Arasikere.

Written by sênabôva Rayarasa. Engraved by Malavalli Chikkôja.

278

Date about 700 *A.D.*

Be it well. When Vijayâditya-Satyâśraya prithuvî-vallabha mahârâjâdhirâja parama-bhattâra's reign was continuing :—to the prithuvî-vallabha, the king Sênavâra, Arkkêsari . . . . . in Mûgunda-nâd . . . . . to the hands of Nârâyanayya[1] . . . .

Mâyigatta-koreti Nâga . . be caused the temple to be made of Mulchundi . . . . and made grants for it. Witnesses. Usual final verses.

279

Date about 1120 *A.D.*

Be it well. With all titles, the chief of the immemorial agrahâra Muchukunda-pura, Kêta-gaunda's sênabôva, disciple of Kriyâsakti-dêva, Nâm ime . . . of the immemorial agrahâra Tânakun-

[1] Much of the inscription from here effaced.

dûr, Kêśava-dêva, had a sun with rays made, and the mahâ-mandalêśvara ...... with Muchchundi .. . ha-gaunda and all the .... being present, gave it to the tirttha of the god Râmêśvara.

280

Date 1127 *A.D.*

Be it well. In the Châlukya-chakravartti Sômêśvara-Dêva's 2nd year, the year Plavanga, &c.,—when the mahâ-Mâhêśvara vîra-Sântara Singa-Dêvarasa, penetrating to Hiriya Jambûr, captured the cows and was departing, Sâdeya-Nâyaka of Muchundi attacking him, distinguished himself, recovered the cows, slew many and gained the world of gods.

281

Date 1368 *A.D.*

Be it well. Obeisance to him whose pedestal is the great boar, shining upraised upon the mountain, the supporter of all the *tatva*, a pillar of light,—S'ambhu. May the boar nature of him who rejoices in doing good to the world grant your desires, he whose tusk bore up the earth plunged into the ocean and with it the three worlds. May Ananta, who himself is the abode of happiness, be for your happiness, one of whose heads is adorned with supporting the earth which resembles a sesamum seed. May the earth, whose part it is to gratify all desires, protect you, which being composed of the elements (*bhûta*) is rightly named *bhûtadhâtrî.*

Having turned back the ocean and conquered the earth, the acme of might and liberality, the sole repository of fame, was Jâmadagnya, who, slaying the Kshatras that from enjoying the earth were filled with pride, made it as far as encircled by the ocean the possession of the Brahmans.

There is, possessed of all good fortune, the sole refuge of liberality and fame, in wealth and enjoyment like Indra,—the king named Bukka, whose valour is loudly proclaimed by the sound of the drum his fame to all the points of the compass as far as the southern eastern and western oceans.

To him so famous,—distinguished for policy and courage, renowned in the world for his good qualities, is the minister named Mâdhava. Who is invested with authority for punishing the evil, and with Brahman purity and Kshatra victorious power for protecting the earth from fear. Born from the Brahman Chaunda, who was an austere ascetic in the Angirasa-gôtra, he is an astonishing expert in policy, like Brihaspati in exceeding wisdom ; and though a *sûri* (or learned man), is always composing poetry which gives new pleasure to the minds of all,—what a wonder is he. Who, through the astonishing favour of his master Kâśivilâsa, a manifest incarnation of Girîśa, gained celebrity as a S'aiva ; by his masterful energies subdued this world and the next, and was speedily the conqueror of how many countries on the shores of the Western Ocean ; what more can be said in his praise. Who cleared and made plain the ruined path of the *upanishads*, which was overgrown and dangerous from the serpents the proud advocates of evil doctrines ; so that though Brahma's dwelling is so far, he was ever helping the worthy to go there without a guide, and was praised by the wise as the guru who established the path of the *upanishads.*

Be it well. Of a valour celebrated throughout all the circle of the world, the mahârâjâdhirâja râja-paramêśvara, the master of the eastern southern and western oceans, who, on mounting the great throne of the new Vijayanagara which was like the principal jewel in the middle of the pearl necklace the Tungabhadrâ, that encircled the Hêmakûta mountain as if it were the throat of the lady earth, caused all kings to prostrate themselves as his feudatories, was vîra-Bukka-Râya ; whose minister Mâdhava, who was if his (the king's) valour had become incarnate in a holy man for the protection of world, by the order of vîra-Bukka-bhûpati, having accepted the government as far as the Western

Ocean,—in order to have an oversight of that kingdom without trouble, on the advice of the S'iva guru Kâśivilâsa Kriyâśakti, he worshipped in the manner of the *S'aivâmnâya* the god of gods embodied in his own favourite linga, Tryambaka-nâtha, by means of daily special ceremonies, and by a number of rites and practices.

Then, at a certain time reckoned by *kha*, *randhra*, *kara* and *kumuda-bândhava* (1290), the S'âta-vâhana S'aka year Kîlaka being current, on the day governed by the moon, the crest jewel whose glory is cherished with affection on the head of S'iva (Monday), the 8th of the dark fortnight of the autumn (month) Kârttika,—in order to fulfil the great S'aiva vow which he had commenced with special rites a year before as directed in the *S'iva-sandhyâ*, desiring to make the donations required to complete that great vow,—having received permission from his lord Bukka-Râja to make a grant of a village, he petitioned him, saying, " From the funds of my own property I will carry out your order ; give me leave " and obtaining his consent,—in his own Eighteen-maṇḍala country, of which the chief place is Chandrakûṭa-pura, purchasing at the price of the day, with the knowledge of the authorities of the maṇḍala, Muchchuṇḍi, together with Palâśapalli and Tevaṭṭa, situated in Nâgara-khaṇḍa, suitable for a grant to Brahmans,—entrusting to those authorities the management of this great work of merit to continue as long as sun and moon, and giving it the name of Vidyêśvara-pura, after the eight Vidyêśvara who were the objects of adoration in his vow,—summoning to an assembly learned Brahmans, themselves like incarnations of Vidyêśvara, pre-eminent by their virtues and the country of their birth, travellers to the farthest point of the *Chârâyaṇîya-atichara ṇâmnâya*, daily observers of all the rites appointed in the pure *S'ivâmnâya*, ever devoted to the worship of the Ashṭa-mûrtti, Kâśmîr Brahmans,—formed 80 shares, and bestowed these with all usual rights and ceremonies, with a śâsana from his own hand. (Here follow the names and other particulars of the donees). May the language of this śâsana composed by the learned Phaṇîśitu, son of Viśvanâthâryya, meet with the approval of the wise. The own handwriting of Lâhidêva-bhaṭṭa, son of Râmadêva of the S'ârṅgarava Kaṭhas.

282

Date 1368 *A.D.*

(This is the deed of sale of the villages above purchased. They were sold for 200 varaha, five times the value of the annual rent, and a present of 18 cloths for the representatives of the 18 kampaṇas of the Gutti kingdom of the Banavase Twelve Thousand nâḍ).

283

Date about 830 *A.D.*

Be it well. When, entitled to the five big drums, the mahâ-sâmantâdhipati, favourite of all the world, Nripatunga-Dêva, śrîmad Amôghavarsha-Dêva, was ruling the kingdom of the world:—Be it well. When, of pure doctrine, his fame spread all over the world, ... Jagêsi(? Jayagêsi), ornament of the S'ânta-râja-kula, was ruling the whole of Sântaḷige ;—To Pubbâmiga of the lay-disciples of Tenkaṇavaḷḷi and to Mâlingi-gâmigitti was born Mâra, who gave Îsûr and along with it certain land,—Mâra Gôsâsi. The work of Singavôja.

284

Date 902 A.D.

Be it well. When Kannara-Vallaha was ruling the kingdom of the world :—Be it well. When, of faultless doctrine, glory of the great Ugra-kula, possessed of policy and valour, champion over foreign kings, able in detecting evil,—Vikramâditya Sântara was ruling as king ;—Chandiga,? son of Âchalavi and (with various epithets) Sântara, son of ? Ambinayita, son of Ereya-Permmâḍi Sânta-Kâmapa,—(on the date specified), caused the Kaṭṭmara tank to be built, and a temple to be made. And that it might be carried on, made a grant of land (specified). Usual final phrases.

285

Date 1017 *A.D.*

Be it well. When, (with usual Châḷukya titles), [Tribhuvanamalla]-Dêva's kingdom, extending as far as the four oceans, was continuing :—

Be it well. Entitled to the five big drums, the mahâ-maṇḍlêśvara, boon lord of Banavâsi-pura, (with various epithets, including) the sole hero in the world (*jagalêka-vîra*), a Mâri to the Tivuḷas, Sattiga's *laṭṭa*,—Iṛiva-beḍanga-Dêva's son Kundamarasa's agent for works of merit and ? son Khêta-malla and others having built for the Brahmans of agrahâra Sâliyûr the pond of that place, (on the date specified), at the time of the moon's eclipse, made a grant of Kaṇṇasoge to the Brahmans. Mâka-râja, gaṇḍa-Bhairava, will protect this. Usual final verses.

286

Date ? about 900 *A.D.*

Giving money to the Brahmans of Sâliyûr and purchasing land,—Chandiyarasa granted it for the god, to provide one perpetual lamp and a daily offering. His sons Raṇayya and Chiṭṭayya will carry this out. Usual final verses.

287

Date 1012 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—and, Iṛiva-beḍanga-Dêva's son Kundamarasa was ruling the Banavâsi Twelve Thousand, and the Sântaḷige Thousand in peace and wisdom ;—(on the date specified), of the thousand Brahmans (with usual ascetic virtues and learning) of agrahâra Sâliyur, Toḍaka Kêsavayya and his wife Mârabbe being disposed to perform a work of merit, purchased land (specified) and granted it for the god Chandêśvara.

While this work of merit was continuing, Kêsimayya having died, and his son Kappimayya was carrying it on,—being unable to raise water to that rice-land, so that it bore no crop,—the work of merit being in danger of being ruined, and—according to the suit in the *Bhârata*, in which the well belonged to one man, the pot to another, and the rope to another,—being without ability to do any-thing, he sent for Mâdimayya, the husband of his elder daughter Jannabbe, who expended what money was necessary and restored the work of merit. Usual final verses.

288

Date 1420 A.D.

Praise of S'ambhu. Be it well. (On the date specified), at the time of the eclipse of the sun,—when the râjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in the residence of Vidyânagari belonging to Anegondi-durgga, which is Hampe Hastinâvati, on the throne of the great royal city, protecting all kingdoms and ruling by his own right :—

A dweller at his lotus feet, Bâchaṇa-Voḍêr's younger brother, the great minister Mallappoḍer was ? governing Gutti-durgga ;—by order of the sovereign, he granted to Tirumala-gauḍa of Muguḷi-kere belonging to Malênahaḷḷi châvaḍi, in Yaḍavatta-nâḍ of the Chandragutti-venthe belonging to the Banavase Twelve Thousand, a śâsana as follows :—Here follow details of the village, which is made over with an injunction to pay the rent punctually to the palace without any default. Usual final verse.

Mallarasa-Oḍeyar's writing. (*signed*)—Virûpâksha.

289

Date ? 1432 *A.D.*

(On the date specified), the Chaṭṭanahaḷḷi watchman, Malla's (?son) Bamma having caught a ? thief in Mugulugeri, at the time of the sun's eclipse gained the world of gods.

290

Date 1141 *A.D.*

Be it well. In Jagadêkamalla-Dêva's .. year, the year Durmati, &c., Malleya, son of Kêti-setti's (wife) Bâgarabbe, of Mâdaviyakere in Telunga-nâḍ, when Sôvimayya of Mugulageri-maraḍi .... all the subjects made a grant for him. Verse praising his bravery and saying that during the eclipse of the sun he gained the world of gods. Obeisance to the sun.

The sculptor Râmôja's work.

292

Date 1077 *A.D.*

The first part is much effaced. Apparently contains an account of the descent and virtues of Mêchi-Seṭṭi and Dorakabbe.

Thus when, possessed of all good qualities, Mêchi-Seṭṭi and the sharer in his joys, equal to a second Lakshmî, Dorakabbe, with Mariyase Dâsi-Seṭṭi were in the royal city Baḷḷigâve in the enjoyment of their desires, in peace and wisdom ;—from hearing a discourse on merit, having conceived the desire to perform a work of merit,—for the offerings to the god Mallikârjjuna which they had set up in Mariyase, for the worship and food of the ascetics,—Mêchi-Seṭṭi and Châvarâja, making petition to Nolamba-Dêva in the residence of Tâṇagundûr, and having obtained his favour,—made to—with praises of their ascetic virtues and learning, the chief of the Kâlâmukhas of the S'akti-parshe of the Bhujangâvaḷi of the Iṭṭige-santati, Trilôchana-paṇḍita-dêva's chief disciple Varêśvara-paṇḍita-dêva, (on the date specified), in the presence of the god, Brahmans and the guru, a grant of land (specified). Usual final verses.

293

Date 1080 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu. Obeisance to Gaṇapati.

Be it well. When, (with usual Châḷukya titles) Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And the Yuva-râja Châḷukya-Pallava-Permmânaḍi Vîra-Noḷamba Jayasimha-Dêva was ruling the Banavâse Twelve Thousand, the Sântaḷige Thousand and the two Six Hundreds ;—(on the date specified), at the time of eclipse of the sun, at the hands of, with the usual ascetic virtues, the chief of the thousand Brahmans of the agrahâra Bhaṭṭara-Posavûr,—with praises of their ascetic virtues and learning, the chief of the Brahmans of agrahâra Îsavura, Mâḍada-Nâṇimayya's son Divâkara-sarvvâtithya, having purchased land (specified) in Hosavûr, granted it for a *satra*. Usual final verses.

The Mudrâvaṇa perggaḍe Gôvinda-râja's younger brother Komma-râja, the servant of writers, an earring for Bhâratî, (? wrote it).

The frontal ornament of sculptors, a bee at the lotus feet of the Sarasvati-gaṇa, worshipper of the feet of Jina, Padmôja's sculptured work.

May this śâsana-dharmma endure as long as sun and moon.

294

Date 1108 *A.D.*

Praise of S'ambhu. Obeisance to Gaṇapati and to Sarasvatî.

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, the great minister, daṇḍanâyaka Gôvindarasa was ruling the Banavase Twelve Thousand and the *vaḍḍa-râvuḷa* in peace and wisdom ;—(On the date specified) to the thousand Brahmans of Bhaṭṭara-Posavûr (with praises of their ascetic virtues and learning), the glory of the Vaiśya-kula, Râja-vallubha-Seṭṭi's son sâmanta- Mâṇika-Seṭṭi, washing their feet, made for a *satra* a grant of land (specified) from the produce of which to feed 1200 at the five *parvva* seasons, together with *bali.* Usual final verses.

Perggaḍe Komma-râja's writing. Bâbôja's work.

295

Date 1074 *A.D.*

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, mahâ-sâmantâdhipati, the great minister, daṇḍanayaka, chief over the property of the court, (with other epithets), the great senior minister for peace and war, the mane-verggaḍe-daṇḍanâyaka Udeyâditya was acting as king over the Banavase Twelve Thousand, and the Sântalige Thousand, with the enjoyment of four villages ;—by order of the senior queen Mâ .. ḍe, (on the date specified), to provide sandal, incense and offerings for the Mûlasthâna god Râmêśvara of the agrahâra Bhaṭṭara-Posavûr, he granted the money for marriage-pandals of the Eḷpatt-okkal (or seventy families) and the money for looking-glasses of dancing girls, to continue as long as sun and moon. Usual final verses.

Two kuḷa of rice, one mâna of ghî, fifty areca nuts and one hundred betel leaves will be given to the god Ramêśvara.

296

Date 1065 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(on the date specified), purchasing land (specified) from (with praises of their ascetic virtues and learning) the thousand Brahmans of Hosavûr, Jakka-Seṭṭi,—son of Attiyarakola Tapâra-Nâgayya and Jôgabbe, a servant of the god Mallikârjjuna,—and his wife Chaṭṭabbe, made a grant of it for the offerings of the god Mûlasthâna-Râmêśvara. Usual final verses.

Bhûvôja's son Bana ....

297

Date 1080 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

His younger brother, an abode of modesty, Vikrama-Noḷamba ; a cherished companion of Vikramâditya-Dêva's heart ; a beloved younger brother who, having won over the Châḷukya king Râma, had

mounted up and gained his affection ; the fascinating flower-arrow of the god of love the king ;—what more can be said in his praise ? Dahale is still smoking ; Lâla is still trying to enter the forest of the Hima mountain ; without stopping, Tivula is still trying to run south from Lanke ; Konkana still thinking he will be angry is filled with anxiety ;—how mighty is Nolamba, the terror of the group of his enemies.

Thus considered,praised in all the earth, of the world-renowned Pallavânvaya, favourite of earth and fortune, the Yuva-râja râja-paramêsvara, an heroic Mahêsvara, an ornament of victory, beloved of the Lakshmî of victory, a jewel of protection to refugees, the Châlukya crest-jewel, in war a Trinêtra, a purifier of the Kshatriyas, to lusty elephants an Anga-râja, by nature the god of love, plunderer of the camps of hostile kings, his elder brother's warrior, was Trailôkyamalla Vîra-Nolamba Pallava-Permmânadi Jayasingha-Dêva. When, making the evil to tremble, he was ruling happily all the land as far as the southern ocean, within Puligere, Ke .. ? Reppu-male, Kasavalam, Banavâse-nâd and Belvala, and with great firmness securely holding the Yuva-râja Lakshmî, was at peace,—the great king Vîra-Nolamba :—

Devoted to the service of his lotus feet, of unblemished character, master over powerful hostile kings, master of the wealth of dandâdhipas, carrier out of his master's affairs,—was Bala-Dêva. Jinanâtha his lord and god ; his master, the king of all the earth Singi-Dêva ; the celebrated Mâkanandi-bratipati his guru ; his mother Sântiyakka ; his son, Lakshma ; his wife, Mallikâ ;—who was so fortunate as the chief dandanâtha Bala-Dêva. Verses in his praise.

When, having attained such greatness, entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachanda-dandanâyaka, (with other epithets, including) obtainer of a boon from the goddess Padmâvatî, an earring for Sarasvatî, worshipper of the feet of Trailôkyamalla Vîra-Nolamba Pallava-Permmânadi Jayasimha-Dêva, carrier out of his master's affairs ;—with these and all other titles, the great minister, dandanâyaka-Bala-Dêvayya was ruling and in the enjoyment of the Banavâse Twelve Thousand, the Eighteen agrahâras, and the customs of .... , in the royal city Ba[lipura] ;—(on the date specified), at the time of the eclipse of the sun, on the petition of .... in the residence of the Pannâle fort, and the statement of all the ministers, ... remitted for the work of merit in .... katta of the agrahâra Tum ...... in the Edevatte Seventy of the Twelve Thousand kampana, the *vadda-râvula*, *perjjunka* and two *bilkode* .. . on all the produce of four lakhs of areca-nut. Usual final verses.

298

Date 1089 *A.D.*

(On the date specified), when there was a fight about the boundary of Hosavûr and Jambûr,—Mâla, the watchman of Îsavûr, hearing of it, came and asking permission from the thousand of Posavûr, attacked a great crowd, slew many and gained the world of gods. For him, the thousand of Hosavûr showing favour made a grant of lands (specified), to continue as long as sun moon and stars.

Natôja's son Kadôja made this stone.

300

Date ? 1180 *A.D.*

Be it well. When the Kalachuryya bhujabala-chakravartti Râya-Nârâyana Ni .... : —(On the date specified), the immemorial agrahâra Jambûr .... when .... tya-Dêva's son Pândya-Dêvarasa placed a force in Uddare, and entering the town, carried off the dancing girl Ude-

yabbe and the cows,—Karimâra Lilôja's (son) Lôpalôja, hearing of the opportunity, shouting and falling upon him, ... recovered the cows, along with the others, and gained the world of gods.

302

Date 1401 *A.D.*

Obeisance to Gaṇâdhipati and to the gurus.

When, with all titles, vîra-Harihara-Râya was ruling the kingdom of the world :—Bûja-gauḍa, son of Bôḷa-gauḍa of Saṇḍa, the chief place of Nelvalige-nâd in the Eighteen kampaṇa of Âraga, ... (on the date specified), went to *svargga*. His wife ? Tyâya performed [*sahâgamana*].

303

Date? about 1401 *A.D.*

Jakka-gauḍa's son Nâgappa went to *svargga*. His wife Tangi-gauḍi performed *sahâgamana*.

307

Date 1016 *A.D.*

Be it well. (On the date specified), when Jayasingha-Vallabha was ruling the kingdom of the world :—and Kunda-Râja was protecting the Banavasi-nâd ; —Chaṇḍa's servant son, Kammaṛa Barmma, [? released] the women and died ; making good the text,—By these two (classes of) men only is the disk of the sun burst through ; the sanuyâsi absorbed in yôga, and he who dies facing the foe in battle. Kaṭṭakarjja's stone work. Barmma's son Chikka set up the stone. Mâramayya's writing.

309

Date 1089 *A.D.*

Praise of S'ambhu. Be it well. When the Châḷukya-pratâpa-chakravartti Jagadêkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, the mahâ-prachaṇḍa-daṇḍanâyaka .... Râja was protecting the Banavase Twelve Thousand ;—to the 32000 of Saṇḍa, (with usual ascetic virtues), Îsvara-jîya's son Du .. . (on the date specified), performing the worship of their feet, purchased land (specified) and granted it for the offerings to the god Kâ .... Usual final verses.

311

Date about 1100 *A.D.*

Praise of the Jina śâsana. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachaṇḍa-daṇḍanâyaka, (with other epithets), his father's lion,—with these and all titles, the ...... verggaḍe, the mane-verggaḍe-daṇḍanâyaka Anantapâlayya, having received the Gajagaṇḍa Six Hundred, the Banavâse Twelve Thousand, and the *achchha-pannâya* of the Seven-and-a-half Lakh (country), was ruling them in peace and wisdom ;—

A dweller at his lotus feet, when (with various epithets, including) the raṇa-ranga-Bhairava, enjoyer of the Lakshmî of the high authority favoured by Anantapâla,—Gôvindarasa was protecting the Banavâse Twelve Thousand and the Mêlpaṭṭe *vaḍḍu-râvuḷa* in peace and wisdom ;—His son (with praises) was Sôma or Sôvarasa, whose wife was Sômâmbikâ, and they had two daughters, Virâmbikâ and Udayâmbikâ. These two caused a Jina temple to be erected.

Praises of the valour of Amba Jûju-kumâra, also called Kumâra Gajakêsari. His son-in-law, ... (The inscription is much defaced, and who Jûju was or what connection he has with the subject of the inscription is not clear).

312

Date 1287 A.D.

Obeisance to the gurus. Praise of S'ambhu and of the Boar.

There were the Châḷukya kings Sahakâra and others formerly. In that line were Jinadatta, Vîra-S'ântarasa and others; whose royal genealogy is as follows:—A glory to the Châḷukya-kula, (with praises), was the king Chôḷama. Brave and generous was the king Bîra, through whose union with the lady his kingdom she became eminent. His son was Brahma. Bommarasa's son was Tammarasa, whose titles were as follows:—

Be it well. When the mahâ-maṇḍalêśvara, a saw to those called kings, in form Nârâyaṇa, fond of pleasure, in riding the most vicious horses a Rêkha Rêvanta, a Yama to foreign armies, shears to the throat of hostile chiefs, uprooter of the wicked when caught, breaker of the pride of the Lâla king, destroyer of the Kadamba king, hunter of the Konkaṇi king, setter up of the Tulu king, an ocean of truth, a cage of adamant to refugees, master of the western ocean, boon lord of Paṭṭi-Pombucha-pura, worshipper of the divine lotus feet of the god Billêśvara,—Tammarasa was in Hosagunda, the chief jewel of the Sântaḷige kingdom, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, was Sôma or Sômaiya-Nâyaka, whose titles were as follows:—Be it well. The great minister, master over seventy-two officials, in business a Yôgandhara, to his attendants a tree of paradise, establisher of chiefs, victorious warrior, Karahatta-malla, a cage of adamant to refugees, a moon in raising the waters of the ocean the S'iva-samaya, the Vîrabhadra of the Kali-yuga, an incarnation of the Mâhêśvara-gaṇa, champion over traitors to his lord, worshipper of the lotus feet of S'ivarâsi-dêva, obtainer of a boon from Mallinâtha,—to the chief minister, Somaiyya-Nâyaka, on his having the Kâliya-gaṭṭa of Saṇḍa built,—(with praise of their ascetic virtues and learning) all the Brahmans of Sâṇḍilya, agreeing among themselves, gave to it the name of Sômanâtha-gaṭṭa. And in the presence of the Brahmans of the immemorial agrahâra Tumbegana Hosaûr, Edevoḷalu, Sâlûr, Bannivûr, Birugunji, and Koṭṭurahaḷḷi, of all the Brahmans of the 96 villages, all the chiefs of Neluvali-nâḍ, Bayiche-gauḍa of Puṇyadahaḷḷi, and the mahâ-maṇḍalêśvara Tammarasa,—in the presence of all these, (on the date specified), all the Brahmans of Agunda made to Sômeya-Nâyaka a grant of various lands (specified) and a house. Whatever trouble arises about these, those Brahmans and the farmers and chiefs of Neluvalige will dispose of it. Usual final verses.

Great good fortune to those who caused it to be written and those who wrote it.

Grant of an *umbaḷi* (specified) to Bayiche-gauḍa.

313

Date 1390 *A.D.*

Praise of S'ambhu. Be it well. At the time when, (with usual titles of the Châḷukyas), the glory of the Bukka-Râya-kula, worshipper of the lotus feet of the god Virûpâksha,—Harihara-Râya was ruling a peaceful kingdom:—And the great minister Mallapp-Oḍeyar wss carrying on the Âraga kingdom;—

Be it well. (On the date specified), at the eclipse of the sun, for the god Mayilâra of Neluvâgil in Neluvaḷige-nâḍ, Neluvâgil Tippa-Nâyaka granted land yielding 4 honnu. And both (sects of) Nâna Dêsis and those of the 56 countries granted the *mânya* on 54 looms and 1 oil-mill, and the *hadike* of the place. Usual final phrases.

315

Date 1198 *A.D.*

(The inscription is too much defaced to make out any continuous meaning). It first mentions king Bijjaṇa, and then vîra-Ballâla-Dêva. While the latter was ruling, a dweller at his lotus feet, ... had a son, to whom Hara gave a name, ... and he acquired the dominion of the world.

Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Karahâṭa-pura, obtainer of a boon from the goddess Mâḷachi, ... having a blue flag, and the sounds of the *mallaḷi* and *tûryya*, of the Phaṇirâja-vaṃśa, having the crest of a tiger and a deer (*vyâghra-mṛiga-lâñchhana*), Sindara-Dêva, worshipper of the feet of Niḍugôḷ S'ankara, was ruling the kingdom. With him was Kali-bhaṭṭa's son ...... and in his line were ? Mallaḷipâla, whose younger brother was Harasam, his son was ......, whose son was .... the kingdom being united in one under him, he was considered the resting place for the Lakshmî of the Banavâsi country.

A dweller at his lotus feet, was the matchless minister for peace and war, ..., whose sons were S'ânta...... Praise of S'ântiyaṇṇa or the minister for peace and war, S'ânta. To him and his wife .... was born Îcha. Praise of the minister for peace and war, Îchi-râja. To Malli-dêva and Sîtâ-dêvi was born Bhâskara, whose son was Malla. Îchi-râja's wife was Sôviyakka.

Malli-dêva, for the eight manner of ceremonies of the god Îsvarêśvara which he had made in Gaggana Hosavûr belonging to his *gavuḍike*, and for the temple repairs, (on the date specified), made grants of land (specified), and certain dues. Usual final verses.

316

Date 1117 *A.D.*

Praise of S'iva. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And,—Be it well. With all titles, the great minister, the daṇḍanâyaka Gôvindarasa was ruling the Banavase Twelve Thousand in peace ;—And in the Edevatta Seventy of that kampaṇa,—Be it well. Entitled to the five big drums, the mahâ-maṇḍalika, (with other titles as in No. 315 above, including) boon lord of Karahaḍa-pura, obtainer of a boon from the goddess Mâḷachi, having a blue flag, and the sounds of the *mallali* and *tûryya*, the Sinda sun, of the Phaṇirâja-vaṃśa, having the crest of a tiger and deer [*vyâghra-mṛiga-lâñchhana*],—the mahâ-maṇḍalika Chaṭṭarasa was ruling in peace ;—

The prabhu of Hebbâla, the heggaḍe Gâlimayya's son Sarvvânya-Seṭṭi, for repairs of the .... temple he had made, for new ceremonies and special services, for food and cloths for the [ascetics] and students,—(on the date specified), during the moon's eclipse,—washing the feet of (with usual ascetic virtues and other praises). Rudraśakti-paṇḍita, disciple of Kriyâśakti-paṇḍita, promoter of the Kâlâmukha-sameya, of the S'akti-paridhi of the Parvvatâvaḷi, and A .. ka-santati,—made a grant of land (specified). Usual final verses.

317

Date about 1205 *A.D.*

Êchaṇa caused a Jinâlaya to be made such that no town anywhere in Beḷagavatti-nâḍ had the like, and thus made Beḷagavatti-nâḍ equal to Kopaṇa. Praise of the minister Êchaṇa's wife Sôvala-Dêvi.

320

Date 1207 *A.D.*

(The first part is gone, and much of the inscription is effaced).

Praises of Êcha and his wife Sômala-Dêvi. Praise of the line of their gurus—the only name remaining being Chandraprabhâchâryya.

The mahâ-maṇḍalêśvara Malli-Dêvarasa's minister for peace and war Êcha's wife Sôvala-Dêvi, on the death of her younger brother Îcha, erected a basadi;—and for the eight kinds of ceremonies of the god S'ântinâtha, and temple repairs, (on the date specified), at the moon's eclipse, made a grant of land (specified).

321

Date about 1207 *A.D.*

(The first part is gone, and much of the inscription is effaced).

A grant of land by Virûpayya. A grant of various kinds of grain (specified) by Sôvala-Dêvi, and the gift of a virgin,—made with washing the feet of Vâsupûjya-dêva. This work of merit Nâga-gauḍa will protect as the light of his eye. Usual final verse.

322

Date 935 *A.D.*

Be it well. (On the date specified),—Be it well. (With various ephithets), the great minister perggaḍe Puḷiyyamma causing the tank of Tâṇagunda to be built,—for the offerings to the god and the perpetual lamp made grants of land (specified); and making it over to the town, left the grant for the town and the tank, with directions for a certain payment to be made every year for........ Imprecation.

323

Date 1046 *A.D.*

.... obeisance to Durggâ.

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, mahâ-maṇḍalêśvara, (with various ephithets, including) guardian of Kollipâke, the door of the South,—with these and all titles, the mahâ-maṇḍalêśvara Singaṇṇa-Dêvarasa, protecting the Esukôḍu Seventy, Keḷa.. .... the Banavase Twelve Thousand and Sântaḷige Thousand, was ruling a kingdom as far as to the Western Ocean, in peace and wisdom;—(on the date specified), he repaired the temple of the goddess Bhagavatî Balliyabbe, set up near Baḷḷigâve, and made for it grants of land (specified), and gave 18 houses for the *pura* of the goddess. And for the bathing and offerings of the goddess, for the food of the priests and temple repairs,—washing the feet of (with usual ascetic virtues) the priest of the place Lakshmaṇêśvara-S'iva-paṇḍita,—granted a *tala-vritti* (specified). Boundaries. Usual final verses.

324

Date 1632 *A.D.*

(Arabic and Persian characters.)

In the name of God, the merciful and gracious.

There is no God but God, and Muhammad is the prophet of God.

Help from God and victory is near. Give the good news to the faithful that God is the best protector, and He the most merciful.

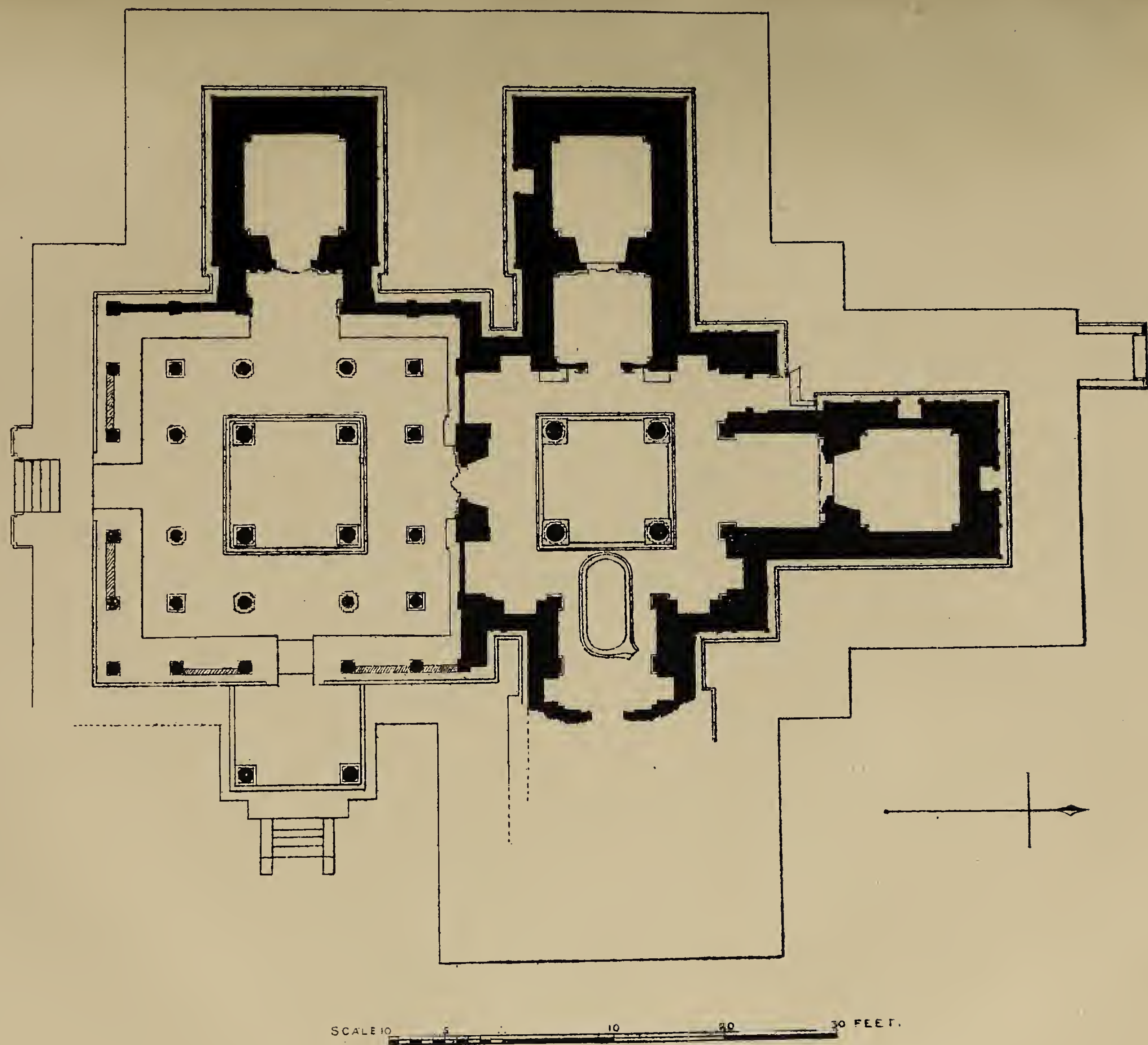
This fort (is) a sign of victory in the reign of the Defender of the Faith, with the power of the Khilâfat and justice,—Sultân Muhammad Âdil Shah, son of Ibrâhim Âdil Shah. May God preserve his kingdom for ever.

Written by Muhammad Khân, son of Raja Farîd, chief of the royal grandees,—by the favour of God and by the royal power.—As an attempt to repel the wicked infidels and to establish the auspicious Islam, the foundation was laid of the victory-indicating fort in the year 1042. From this cause his service was accepted, and his wish for the (establishment of) the royal power and his loyalty made manifest. Completed in the year 1045 of the Hijra.

Date 1863 *A.D.*

(Kannada characters.)

This stone was over the south gate of the fort on the hill. In the S'aka year 1785, the year Rudhirôdgârî, &c., it is placed here over the sluice. The English Government, expending money, built the lower sluice anew in the year 1863 A.D.



TRIPURÂNTAKA TEMPLE, BALGAMI
(GROUND PLAN)

Hobali 1. Honnali 1-34
2 Belagutti 35-84
3. Sasvihalli 85-119.

HONNÂLI TALUQ.

1

Date 1055 *A.D.*

.... Be it well. When the sharer in a thousand pleasures of unceasing supreme good fortune, equal to a second Lakshmî, an ornament to the face of all the female apartments, breaker of the pride of co-wives, a cow of plenty to dependents, reposing on the broad chest of Trailôkya-malla-Dêva,—the senior queen Hoysala-Dêvi was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom:—for the Mallikêśvara-tîrttha which Mâcha-Gâvuṇḍa of Onnâḷi had made on the bank of the Tungabhadra in the Baḷḷavi Seventy of the Banavâse Twelve Thousand kampaṇa, (on the date specified) she made a grant of land (specified), and 4 bullock oil-mills. Usual final verses.

2

Date 1064 *A.D.*

Be it well. (On the date specified), when the Eḍatore Permmâḍi Pariyapa penetrated to Onnâḷi and harried the cows,—Karggere Îra-Mâcha-gâvuṇḍa's younger brother Sôma-gâvuṇḍa, chasing the cows away, gained the world of gods.

3

Date 1064 *A.D.*

On the same occasion as in No. 2 above,—the Yaḍevûr-oḍeya Nâgila Muddayya's son Kêtaṇṇa, seeing it, without turning back, winning the cows, gained the world of gods.

4

Date 1064 *A.D.*

On the same occasion as above,—when the Edatore Permmâḍi Pariyapa penetrated to Onnâḷi, seized the cows and unloosed the waists of the women, seeing it, Nâgila Mâlayya of the .... family, stopping the cows, gained the world of gods.

5

Date ? about 1160 A.D.

For the âchâryya Bâlachandra-dêva of the śrî-Mûla-sangha, Kâṇûr-gaṇa and ? Mêshapâshâṇa-gachchha,—the herggaḍe Jakkayya and his wife Jakkavve, caused a chaityâlaya to be made in Diḍugûr, and setting up the god Supârśva, made grants of land (specified) for the god and for gifts of food to the ṛishis.

6

Date 1390 *A.D.*

Praise of S'ambhu. When the mahâ-maṇḍalêśvara, mahârâjâdhirâja râja-paramêśvara, master of the four oceans, champion over the three kings, vîra-Harihara-Râya was in Vijayanagari, ruling a secure kingdom:—(on the date specified), in order that merit might accrue to Harihara-Râya, a great number of gauḍas and others (named) made a grant of Aṅkaranagôṇṭe in their Âṇavêri-nâḍ

for the perpetual lamp and offerings of the god Râmêsvara of Kuṛuva, and Âlûr with its four boundaries for a *pura-vargga* for the god, erecting a pillar at the Auvakkanaguṇḍi temple near the Tungabhadra to the west; and placing stones marked with the linga at the boundaries, gave it the name of Râmapura after the god Râmêsvara.

That pura is freed from customs duties, *anupu*, *taravâḷi* and all other imposts. No one whatever is allowed to go there. Usual final verses.

7

Date 1204 *A.D.*

Praise of S'ambhu. May he who is composed of the eight elements (named), Râmanâtha, protect you as long as sun moon and earth endure. May Kuṛuva Râmanâtha (with various praises) ever preserve the company of faithful worshippers.

Be it well. When, (with usual titles),—(on the date specified),—Hoysaṇa vîra-Ballâḷa-Dêva's victorious kingdom was extending an all sides, to continue as long as sun moon and stars:—A sun to the darkness the Chôḷa king, the king of birds to the extended serpent Kaḷinga, a powerful thunderbolt to the mountain the Nêpâḷa king, a fierce lion to the rutting rogue-elephant the Ândhra king, a wild-fire to the forest the mighty Mâḷava, like a moon to the Châḷukya lotus,—was vîra-Ballâḷa-Dêva considered.

A dweller at his lotus feet, a saw for those called kings, a god in battle, obtainer of the favour of Mâlati, Îsvara-maṇḍalêsvara's son, a mine of wealth for others, was Malli-Dêva, a god among the brave.

A dweller at his lotus feet,—Be it well. When, entitled to the five big drums, crest-jewel of great feudatories, plunderer of everything of which fierce feudatories are proud, hunter of elephants, an elephant-goad to hostile feudatories, a lion in splitting the skulls of the rutting elephants his enemies, born in a good and exalted family, ever a protector of *dharmma*, obtainer of a boon from (the god) Râmanâtha,—Sâvanta-Bûvayya was protecting works of merit;—On its coming in bewilderment to the forest and sporting on the hill, by the power of his arm he captured a great rutting elephant for the Châḷukya emperor, who in return for his ready aid gave him the name of Sâvanta as an elephant-goad, and thus he became known in his family as Sâvanta-Bûva. When it is said that he subdued with the elephant-goad his sharp sword the herd of fierce elephants his enemies in the hill of a formidable advancing army, and bound them with ease to the elephant-post of victory,—who could stand in battle before Sâmanta-Bûva? His younger brother was Sâmanta-Râma, a Bhîma in war. Whose son was Râyamalla, an unequalled wrestler (*malla*).

Praise of the *nâḍ-prabhu* Bovi-Seṭṭi. And the descent of the âchâryya of the temple there;—Worshipper of the two lotus feet of Râma reverenced by the king of the gods, Kali-dêva his father, Êkabûchi his mother, Singajaya his younger brother,—how fortunate was Michayya. His younger brother, with praise of his learning and penance, was Padmasiva.

[1]And the lands belonging to the god Râmêsvara of Moṛa-Guruva whose feet were worshipped by this âchâryya were as follows:—The mahâ-maṇḍalêsvara .. .. arasa-Dêva and sâvanta-Bûva being present, they granted land (specified), which Râma-Seṭṭi had parted with to Sâmanta-Bûva, for the offerings and perpetual lamp of the god Râmanâtha. And, with the usual ascetic virtues (named), all the Brahmans of the immemorial agrahâra Nelavatti made a grant for the god of 30 poles of rice-land according to the Ganga pole, and a site for a house.

A great number of other grants for the god follow; among these it is stated that Saṅka-gâvuṇḍa of Ayyaṇûr set up a Nandi near the goddess; that Ballâḷa-Dêva's Sâvina-heggaḍe made a

1 The composition of this and the following inscriptions of the same place is very irregular.

grant while ruling Ganga-nâḍ ; that Dêvarasa of Belagavatti Mañchi-Dêva's *hejjunka*, repaired the temple of Râmêsvara ; that sâvanta .. .. having set up the god Râyêsvara in Chikka Bêgûr in the name of his father Râya-dêva, made a grant for that god and the god Sangamêsvara of Kuṟuva ; that Padmaśiva-dêva repaired the temple of Mallikârjjuna. Here follow usual final verses.

Then the elephant-couriers (*harikâṟa*) made a grant.

Be it well. Dêvarasa and others (named) of the customs of Beḷagavatti, ruling the customs of Edavatte and Ballave nâḍs, (in the same year) remitted the customs duties of the god's pura.

And the nâḷ-prabhu and all the gauḍas (a number named) showed the tîrtha of the god Râmanâtha to Hoysaṇa vîra-Ballâḷa-Dêva, and obtained from him an order that the god's land extended to the river for the pura ; and release of the house-tax, customs dues, *koḍuvisa*, oil-mill tax, tax on manure pits, for Hiri-Bêgûr, the neighbouring place of the god Gavaṟêśvara. The lands granted for the gods Râmanâtha and Gavaṟêśvara of Hiri-Bêgûr were as follows :—(here come the details).

8

Date 1228 *A.D.*

Praise of S'ambhu. When, (with usual titles), the establisher of the Chôḷa kingdom, the bhujabala-chakravartti Hoysaṇa vîra-Nârasimha-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(On the date specified), for the daily offerings and perpetual lamp of the god Râmanâtha of Moṟa-Guṟuva, he made a grant. May the Bhava who wears the young moon on the top of his matted hair, Râmêśvara of Kuṟuva, grant to Padmaśiva without delay his desires.

Details of land granted by heggaḍe Haribuiya and others (named).

The equal of Draupadi or Site, Dharaṇi-bôyiti, spreading reed-grass on the ground and plaiting it together, obtained a *moṟa* (or winnowing basket)[1] in the middle of the Tungabhadrâ. Thus, in the shed which was Matanga-ṛishi's *âśrama*, the Bôva named Vanarâja-Râma and Dharaṇi-bôyiti, making a pandal with reed-grass, dwelt there for some time with devotion to S'iva, in complete satisfaction. When the period for the Tungabhadrâ, which is born from Brahma's *kalaśa*, to come in the northern channel, and the nine months (for the woman), had expired, and it was the time for her delivery, they saw the Tungabhadrâ coming down overflowing its banks ; on which they placed that *moṟa* in the middle, and seeing a devoted wife had borne a child, the Tungabhadrâ divided and flowed on.

Beholding the southern Vâraṇâsi, the holy kshêtra of the god Râmanâtha, formed from this cause, and being satisfied, the kings Îśvara-Dêva, Mâda-Dêva and Malli-Dêva of the Sinda-kula, and various sâvantas (named) of Chikka-Bêgûr and Bâsûr, the places of the chief elephant-couriers of their *sthaḷa-vritti*, made grants of land in Chikka-Bêgûr for the god. And the nâḷ-prabhus (named) made grants for providing offerings (specified) at the various seasonal festivals. Also for the gardener of the god's flower garden, the pûjâri, the beater of the cymbals, blower of the conch, for food and cloths for devotees residing there for bathing, and for temple repairs and annual white washing. Benedictions and imprecations.

Be it well. With a long string of epithets, the Five hundred svâmis, and a number of others (many named) including sâvantas, the 300 Billas of the Ninety-six Thousand, the boatmen, the *bôvas*, and the *âlegoḷejas* made a grant of the fallen areca-nuts in Baḷḷe, Kuṟuva and Bêgûr, and the boatmen's tax in those places.

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[1] It is in the form of a shovel or scoop, but much wider.

9

Date 1557 *A.D.*

Praise of S'ambhu. (On the date specified), when (with usual titles) vîra-Sadâśiva-Râya was in Vidyânagari, ruling a secure empire in peace and wisdom:—for the god Râmêśvara of Kuruva in the middle of the Tungabhadrâ, in the Honnâḷi-sîme of Baḷe-nâḍ belonging to this Haṭṭaṇa-vêṇṭe,—some person whose name is effaced, granted 4 villages (named) which had been formerly given for *taḷavâ-ṛike*,—abolishing the *taḷavâṛike*,—for the god Râmêśvara of Kuruva in the Honnâḷi-sîme which had been given to Keḷadi Sadâśiva-Râya-Nâyaka as an *amara-mâgaṇi*. Usual final verses.

The engraver of this śâsana was .. ..

10

Date 1111 *A.D.*

Praise of S'ambhu. The terrifier of all the Daityas, having serpents for his ornaments, unnumbered gods worshipping and serving him,—may Sankara protect you.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmanta, (with various epithets), a lion to the wild elephants sâmantas,—Nâgayya-Nâyaka was in the .... of the Maṇḍali Thousand in peace and wisdom;—(on the date specified), with various epithets, ... (*rest effaced*).

11

Date ? 1289 *A.D.*

Praise of S'ambhu. When, with all titles, Hoysaṇa vîra-Nârasinga-Dêvarasa was in Dôrasamudra, ruling a secure kingdom:—And, the mahâ-maṇḍaḷêśvara, his father-in-law's warrior, (with other epithets), Brâ .. . Dêva's son Ganga-Perumâḷe-Dêva having been to Dôrasamudra and [returned], was in the Hoḷe-Honnûr nâḍ in peace;—(on the date specified), having paid a visit to the god Râmanâtha of Mo[ra-Kuruva], he made a grant of land (specified) for it. Imprecation.

12

Date 1288 *A.D.*

In the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-chakravartti Râmachandra's reign, the year Sarbbadhâri &c.,—the worshipper of the divine lotus feet of the god Râmanâtha, .. yi-Dêva's son Komme-Nâyaka made a grant of land (specified) in Ballere of Eḍavaṭṭa, for the god, to the temple priest Bayicharasa-dêva.[1]

13

Date 870 *A.D.*

When the ...... vallabha, mahârâjâdhirâja paramêśvara, ... rasa Mârasatya was ruling the kingdom of the world.—And Indra was ruling the Banavâsi Twelve Thousand;—(on the date specified), Bi . hâḷa-goṇḍa of Mâdiûr. .. died among the cows, and ascended to *sargga*. Grants of land (specified) made for him.

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[1] Such is the apparent purport of the inscription, but it is very irregular.

14

Date 1076 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And,—Be it well. When Satyavâkya Konguṇivarmma dharmma-mahârâjâdhirâja, boon lord of Kôḷâḷa-pura, lord of Nandagiri, having the crest of a rutting elephant, obtainer of a boon from Padmâvatî, fragrant as musk, nanniya-Ganga, jayad-uttaranga, Rakkasa-Ganga,—śrîmat Tribhuvanamalla Ganga-Permmâḍi-Dêva was ruling in peace and wisdom ; —

When, entitled to the five big drums, the mahâ-sâmanta, (with various other epithets), the Chôḷa ruby, his elder brother's lion,—with these and all other titles; the mahâ-sâmanta Oṭṭighaṭṭiyaṇṇa, (on the date specified),[1] was ruling in peace the *gâvuṇḍike*, with enjoyment for one generation, in Kôṭepura belonging to the Chilûruballe Thirty of the Maṇḍali Thousand kampaṇa ;—to Padmaśiva-dêva the priest of Kuṛuva, who had repaired with stone work the Siva temple in which the god Nâgêśvara was set up, the sâvanta Râmayya, washing his feet, made a grant of land (specified), with enjoyment for one generation, for the god. Also land for the dancing-girl, the *pâḷâyiga,* and the singers, and for the man who brings *bil-patre* leaves, and others. Usual final verses.

This śâsana was written by sênabôva Nâraṇayya.

The Kôṭehâḷa sâvanta Râmayya made over to Padmaśiva-dêva the Nâgêśvara temple. And as he had carried out the stone work of the temple, and built a tank for the god,—seeing this work of merit, he with affection set up the god ? Kêśava in his own name, and made for it grants of land including those given by the previous śâsana.

17

Date 1286 *A.D.*

Obeisance to the gurus. Praise of S'ambhu.

The birth of the Yâdava-vamśa was as follows :—To relieve the excessive burdens of the world, Râma and Kṛishṇa were born, on which that exalted family at once became the most honoured and famous in the earth. The first of those unequalled ones who acquired completely the lady earth was Jayatugi-Dêva[2] ; whose son was the valiant Singhaṇa. Quit, Kêraḷa, the pride of your kingdom ; Hammîra, do not ruin yourself with valour ; come at once, see the master, and quickly pay tribute, you Konkaṇa ; Chôḷa, instead of coming with your force, ... ;—thus do the heralds of Kandara-Dêva make proclamation. That Kandâra-Dêva's son, who made his own all the wealth of his enemies, became the king of the lady Fortune and loved the lady Earth, was the king Râmachandra.

Be it well. The favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Dvârâvatî-pura, a sun in causing to unfold the lotus the Yâdava-kula, a Trinêtra to the pride of the Mâḷava king, an elephant-goad to the Gûrjjara king, establisher of the Telunga king, a fierce hand on the bracelet of the Lakshmî the Hoysaṇa king's empire, to hostile kings a *jagajhampa-kampaṇâchâryya*, the Yâdava-Nârâyaṇa, (was) the prauḍha-pratâpa-chakravartti vîra-Râmachandra-Dêva.

A dweller at his lotus feet, was the great minister, râya-daṇḍanâtha, an elephant-goad to the brave, S'rîdhara ; whose glory was as follows :—The Dhârâ king Bhôja's fame was hitherto alone, now S'rîdhara's fame has become a companion to it. Of this ocean of many true and perfect gems

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[1] The 1st year of the Châḷukya-Vikrama-kâla, the year Nala.

[2] This sentence is much effaced, but the meaning seems to be as given.

praised by all the learned, the Bhairava to his enemies, the regent elephant in bearing up the kingdom of the Yâdava king, a joy to the hearts of women, a moon in raising the waters of the pure fame of Mallikârjjuna-daṇḍanâtha, a mine of all literature, in skill Chaturmmukha, the friend of the learned, in the form of all arts, the elephant-goad to his enemies, S'rîdhara,—the son-in-law, ... was the great minister, an elephant-goad to the brave,.. .. .. .. dannâyaka's grandson, Lakumi-Dêva; whose glory was as follows :—(verses in his praise, much defaced).

Be it well. The favourite of earth and fortune, the mahârâjâdhirâja Hoysaṇa vîra-Ballâḷa-Dêva, having set up a linga at Jâḷevaḷe[1] on the western bank of the Tungabhadra in the name of his father Nârasinga-Dêva, gave that place to Mallikârjjuna-guru, free from taxes, and so it was continuing. But in course of time it had come to be taxed.

Afterwards,—Be it well. During the increase of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-[Râmachandra's] victorious kingdom, (on the date specified), when the great minister, the râya-daṇḍanâtha, elephant-goad to the brave, Viṭhala-daṇṇâyaka's grandson, Lakuma-Dêva-daṇṇâyaka was in Baḷḷapapaṭṭana,[2] ruling the kingdom in peace and wisdom;—(*the inscription stops here*).

18

Date 1286 *A.D.*

Praise of S'ambhu. Be it well. During the increase of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râya-Râmachandra-Dêva's victorious kingdom:—(on the date specified), the royal betel-bearer Nârâyaṇa, Brahma-Dêva-Nâyaka, to provide for a constant display of 108 lights for the god Paraśurâmêśvara, made a grant of land (specified). Also for a water-shed, and to provide for gruel mixed with buttermilk during the four months the water-shed is open. On entering upon the (? season) following, 1 *tâ*[3] will be collected permanently; and that, as in the four months of the water-shed, gruel with buttermilk may be offered to the god and to the Brahmans, together with betel-leaf, has this grant been made to Haruva-jîya. And the guards in the Chîlûr ṭhâṇa made a grant for bdellium and incense for the god,—the mounted guards 2 *tâ* for three months; the foot guards 1 *tâ* for three months; to be continued by whoever is stationed in the ṭhâṇa.

20

Date 1222 *A.D.*

Ôm. Obeisance to S'iva. Praise of S'ambhu. (With various praises) may Siddhêśvara protect Îśvara-bhûmipâla, born in the pure Sinda-vamśa.

Taking charge of all the ocean-girdled earth with his mighty victorious arm, he supported it with affection, the strong-armed emperor Simhaṇa-Râya.

Be it well. When the refuge of all the world, the favourite of earth and fortune, the mahârâjâdhirâja, the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhaḷa-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, a dweller at his lotus feet, Vanka-râvuta was carrying on the government of the Banavase Twelve Thousand;—

The Sindânvaya out of which arose the growth of that Simhala's kingdom was as follows:—On the river of the gods[4] obtaining union with Bhava, a son was born, whose name was Haraviṭa and

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[1] The first letter is doubtful.

[2] The third letter is doubtful.

[3] Probably *târa*, a copper coin worth 2 cash.

[4] *Sura-sindhu*, the Ganges; but Sindhu is also the Indus.

Saindhava-vara, with the great king of the serpents as his protector. Karahada being his territory, he shook and subdued his enemies, and by the might of his arm became the master of the world,—thus does the earth praise him who was incarnate in the Sindhu-kula.

Be it well. Entitled to the five big drums, the mahâ-mandalêśvara, boon lord of Karahâṭa-pura, through obtaining a boon from the goddess Mâḷachî having acquired the whole circle of the earth, an earring to the Lakshmî of victory, distinguished by the blue flag (*nîla-dhvaja*), in liberality Karṇa, having the sounds of the *mallali* and *târyya*, a jewel ornament of good qualities, a sun to the lotus the Sindhu-kula, a great arm of victory, of the Phaṇirâja-vaṃśa (the race of the king of serpents), a head-jewel of the good, having the crest of the tiger and deer (*byâghra-mṛiga lâñch-chhanam*), expender of gold, having reached the limit of bravery, to enemies a Nârâyaṇa,—he ruled over many countries in the Karahada Four Thousand. In his family (*vaṃs'a*) were many who ruled; among whom, to the greatly praised hero Chaṭṭarasa and to Lôkabarasi was the son Jôgarasa. His son was Chaṭṭarasa, who ruled the world with glory. In his family (*vaṃśa*), charging forward on one horse and attacking and dispersing the massed cavalry of the enemy's force, ... shone ? Lakha-[1] nṛipâḷa. His younger brother, whose praise was in all the world, was Malli-Dêva; and his younger brother, of true greatness, was ? Harasa, master of the world. His son was Râyarasa. His son, an abode for the goddess of victory, fierce in war, of unmeasured fame, in the form of a rutting elephant in tearing up the lotuses the families of his enemies, was Îśvara-bhûpa. The sons born to him were the brave Pâṇḍya-nṛipa, the destroyer of his enemies, Malli-Dêva, Râya, and the joyful Vijaya-nṛipâla. A sun in the sky of the Sinda-kuḷa, son of the brave Malli-nṛipâḷa, in firmness Mandara, protector of the learned, was ...... whose son, a bee at the two lotus feet of Mukunda, whom the people in the world ...... was .. . of great merit. As to the king of mountains the Mountain-daughter, and to the ocean Siri were born, so to the king Îśvara, the husband of .. .. Dêvi, were born the daughters Sôvala and Kâḷale. As to S'rîkaṇṭha and to Girijâ was born Kuvara, so to the king Îśvara and to Chaṭṭale was born a son Kêśava.

And the countries belonging to that Îśvara-Dêvarasa were the following:—The Edavatta 70 [2] .. .. in the .... kingdom, Kumâravritti, Kôṭehâḷu, Chilûr, Maṇḍali, ... the Edemale 70 Koḷḷiga .... the Uchchaṅgi 30, ? on the mother's side (*mâtru-paksha*) the Two-Hundred .. .. . Sattalige .... Nâgarikhaṇḍa, ... Jiḍḍvalige, ..

When that .... Dêvarasa was .. .. in peace:—A dweller at his lotus feet, ... Mallaya .. Praise of his wife. To that couple was born Siṅga. He was king Îśvara's minister, as well as his younger brother Malliga; their praises. To him and to Siriyavve was born a son .. .. ? who, (on the date specified), with the consent of all the Brahmans of Nelavitti, and the gauḍas (named) of Belagavatti and other places (named),—the heggaḍe Liṅge .... [? having made application] to the mahâ-maṇḍalêśvara Îśvara-Dêvarasa, made a grant of land (specified) for the god Mallikârjjuna, and for ? the basadi.

21

Date 934 A.D.

Be it well. (On the date specified), when [Suvarṇṇavarâha] was ruling the kingdom of the world:—and .. .. Sântara was ruling the Banavâsi Twelve Thousand;—.. Malega .... slew many, died and gained the happy state.

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1 This name has been purposely scored over.

2 The inscription is very greatly defaced here, large patches being gone from the surface of the stone.

22

Date 934 *A.D.*

Be it well. (On the date specified), when Suvarṇṇavaraha-Valla[bha]m was ruling the kingdom of the world :—and, a Râma in energy in war, Sântara was ruling the country of the Banavâsi Twelve Thousand ;—Raṭṭapaḷḷi Polaga . . . . died and gained the happy state.

23

Date 934 *A.D.*

Corresponds with No. 22 above nearly throughout, and adds—His wife Siriyakka set up this stone.

25

Date 1208 *A.D.*

Ôṃ. Obeisance to S'iva. Praise of S'ambhu.

In the form of the moon, sun, fire, wind, sky, earth, water and mind ; his beautiful matted locks adorned with a digit of the moon ; the unborn ; Râmanâtha, praised by the host of gods, may he grant to the nâḷ-prabhu Kêta-gauḍa, beloved of the world, of exalted merit, long life and prosperity.

Lashed into great waves by blows from the tails of big fish, by the feet of crocodiles, and the wind caused by the rushing along of porpoises, so that the spray covered up all the points of the compass, such was the ocean which surrounded the extent of Jambu-dvîpa. In the middle of that ocean-girdled Jambu-dvîpa,—with groups of the couples of gods and vidyâdharas, with a pure shining girdle of sun moon and endless constellations, with the glory of mountain-chains filled with pure gold, with extensive groves of trees of plenty, shone with great splendour the beautiful Mandara. To the south of Mandara is the earth, in which is the Bharata-kshêtra, in which, like an ornament to the lady earth, is the Kuntala country. Earth having placed the Kuntala country in their hands, they ruled it without anxiety, with all increasing happiness,—the Châḷukya kings. Afterwards, when the continuance of that line was diverted,—as if saying ," Let the tortoise, the serpent and the regent elephants sport according to their pleasure and minds' desire ; why should they have the trouble of bearing up the great burden of the earth ? I am sufficient to support it,"—he bore up the earth with his mighty arm,—(10 *lines here have been purposely completely effaced*).

The descent of the kings of that Beḷagavartti was as follows :—(with various praises of each) Mâcharasa ; his younger brother, Malli-Dêva ; his younger brother, Aiharasa ; his son, Râya-bhûbuja ; his son, Îśvara-bhûpa. A saw to those called kings, the Sindhara king (*dêva*), of a line favoured by Mâlatî, the son of Îśvara-maṇḍalêśa, a mine of wealth for others,—Malli-Dêva ruled the world. His son was Îśvara-bhûpa.

A dweller at his lotus feet, the nâḷ-prabhu Hattivûr Kêta-Gâvuṇḍa's descent was as follows :—In the Ballave-kampaṇa of the Banavase-nâḍ is Hattivûr ; its praises. In that town distinguished (in every way) was Baisara-Dâsa-Gauḍa. His wife was Sôvabe-Gâvuṇḍi. Their son was Kêta-Gauṇḍa, whose wife was Ereyabe-Gâvuṇḍi. Kêta's younger brother was Mâḷa-Gavuṇḍa, whose wife was Mâḷa-Gavuṇḍi. Their son was Hattivûr Dâsa-Gavuṇḍa, whose wife was Âchave-Gauṇḍi, and their son was Kêta-Gauṇḍa ; his praises. His younger brother was Mâḷa-Gauṇḍa, whose younger brother was Bomma. Kêta-Gavuṇḍa's wife was Gaṅgave-Gauṇḍi, and he also had the wife Kâlave-Gauṇḍi. The names of their sons.

The priests of the temple there (*this portion is much effaced*).

Be it well. The nâḷ-prabhu Hattivûr Kêta-Gâvuṇḍa, surrounded by all his relatives,—for the worship and ceremonies of the god Râmanâtha, the perpetual lamp, daily offerings, the Chaitra and pavitra, new decorative works, temple repairs, decorations and illuminations, (on the date specified), made grants of land (specified). Obeisance to S'iva.

Composed by Lakshmîdhara's son Râma-dêva, this śâsana was written by Padmarasa and engraved by Attiyôja. Usual final verse. Râmanâtha is our refuge.

The great minister Tûdapiḷḷe-daṇṇâyaka, and the customs heggaḍes Virupayya and Nâkayya, granted for the god one oil-mill, the family tax on 10 bullocks, and the customs duty on one ? *huḍunke.*

26

Date 1173 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara, the Sinda Gôvinda, champion over adulterers, Pâtâla chakravartti, a saw to those called kings, an elephant-goad to the titled, treading the mountains into a heap, champion over the hill chiefs,[1] fierce in war, Niśśaṅka-malla, a sun to good warriors, a Nârâyaṇa in form, a boon son of the goddess Mâlachî, worshipper of the divine lotus feet of the god Kêśava,—Îśvara-Dêvarasa was in the residence of Beḷagavartti, ruling in peace and wisdom the kingdom of Eḍavaṭṭe in Beḷḷave, the Muduvalla 30 and the Narivaḷige 40 ;—(on the date specified), when the king of Sântaḷige, Siṅgi-Dêva, coming on a raid, entered Hattivûr and carried off the cattle,—Dâsa-gauḍa ....

27

Date 1172 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara Îśvara-Dêvarasa was in the residence of Beḷagavatti, ruling in peace and wisdom the kingdom of Eḍavaṭṭe-nâḍ in Baḷḷave of the Banavase-nâḍ, the Muduvalla 30 and Narivaḷige 40 ;—(on the date specified), when the king of Sântaḷige-nâḍ coming by way of a raid, entered Hattivûr and Soraṭṭûr and carried off the cows,—Mattala-Dâsaya's son Chîlaya and Mattala-Mallaya's son Kêtaya, these two brothers, seeing it, without holding back, sprang forward, attacked, shot arrows, and like a destruction by Yama, slaying many, capturing the archers, drew their daggers and piercing the horse,—recovered the cows, and gained the world of gods.

Mattala-Dâsaya, son of Chîlaya and Belavu-Gavuḍi, set up this *bîra-gal.* By the victor is gained spoil ; by the vanquished, too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter.

28

Date 1197 *A.D.*

Be it well. When the mahâ-maṇḍalêśvara Malli-Dêvarasa was in the residence of Belagavatti, ruling in peace and wisdom the kingdom of Eḍevaṭṭe Ballave, the Muduvalla 30 and Narivaḷige 40 ;—(on the date specified), when Umâ-Dêvi leaving the camp in the Kavuḍi river, came by way of a raid to Beḷagavatti, and fighting, was defeated, and seizing the cattle in Kattagi was departing,—the nâḍ people came out in a body and gave battle, when, along with Malaya's son Chîlaya, springing out, Mûḍaṇameyya attacked below the Voḍḍanakere, and slaying many, seizing the archers, drew his dagger, stabbed the horse and gained the world of gods.

Bîraya, son of Chilaya and Mallave-gavuḍi, set up this *bîra-gal.*

[1] *Maleparol gaṇḍa,* a well-known epithet of the Hoysaḷas.

29

Date 1294 *A.D.*

Praise of S'ambhu. Be it well. (On the date specified), when the Yâdava-Nârâyaṇa, the bhujabala-[chakravartti Râmachandra-Dêva]'s victorious kingdom was increasing :—. . . . for the repair of the temple of Râmanâtha and the setting up of the god, ... granted the customs duties of the nâḍ. Imprecation.

30

Date about 1090 *A.D.*

. . . . . . Be it well. When Satyâśraya, favourite of earth and fortune, mahârâjâdhirâja paramêśvara bhaṭṭâraka, the brave Vikramâditya was ruling the kingdom of the world :—when acting under the orders of Vallavarasa, and saying 'I will kill those braves',—the great ruler arrived at Magusadi, and the royal army having. . . .,—in the battle Mâdaga of Magusadi . . . . killing, ascended to the abode of *sargga*.

34

Date ? 1667 *A.D.*[1]

This copper plate inscription is mostly unintelligible, being expressed in a very corrupt and illiterate manner. It appears to refer to some dispute which was settled by an ordeal or by a present of cloths to the god. A grant of villages was also made ? to the losers.

At the beginning are mentioned Basavapa, son of Keṅgapa, son's son of Immaḍi-Hanumappa, son of ? Tula-Hanumappa, son of Hire-Hanumappa. (These are names of Basavapaṭna or Sante Bennûr chiefs, later the Tarikere family).

35

Date 1187 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Malli-Dêvarasa was ruling the kingdom in peace and wisdom :—(on the date specified), Pâṇḍya joining with Chaṭṭa-nripâla having suddenly sprung upon Nelivartti and at once carried off all the live cattle,—pursuing after them, driving them off, piercing through the great army, and recovering the cows, Chaṭṭeya-Nâyaka gained and pleased the celestial nymphs. Verses in his praise.

Be it well. The mahâ-maṇḍalêśvara Malli-Dêvarasa, together with various gauḍas (named), made grants of land (specified), to be continued to Chaṭṭaya-Nâyaka's children's children. Imprecation.

37

Date 1196 *A.D.*

Obeisance to Gôvinda. Be it well. When, with all titles, the mahâ-maṇḍalêśvara Malli-Dêvarasa was in Belagavartti, ruling the kingdom in peace and wisdom :—(on the date specified), Ummâ-Bâyi's warriors suddenly coming with horses, when seizing the cows, were defeated, and Gaṭṭeya-Nâyaka with great bravery attacked them, and drove them back. At the bidding of king Malla, with whom was Boppa-Dêvi, Gaṭṭaya fought among the body-guards and pursuing the enemies with his sharp sword so that all the world applauded, gained the release (from transmigration) of *svargga*. Farther praise of Malleya-Nâyaka's son Gaṭṭeya.

[1] The date given in the inscription, S'aka 1399, does not agree with the cyclic year mentioned, and is much too early for the chiefs named. I have given what seems to be the approximate date.

Malli-Dêvarasa, with all the ministers and Bamma-Gâvuṇḍa, approving of Gaṭṭeya-Nâyaka's service, made grants of land (specified) for him.

38, 40

Date 1196 *A.D.*

Similar memorials on the same occasion,—(38) for the body-guard Kêśava-Nâyaka's son Maileya, and (40) for Jêḍara Sômeya's son Appuga.

41

Date 1215 *A.D.*

Ôṃ. Obeisance to S'iva. Be it well. When, with all titles, the mâhâ-manḍalêśvara Îśvara-Dêvarasa was in Beḷagavartti, ruling the kingdom in peace and wisdom:—one day .... Malla-Seṭṭi's son Kâḷeya (on the date specified), being ordered by Îśvara-Dêva in the battle, ... fought[1] and gained the world of gods.

42

Date about 1215 *A.D.*

Ôṃ. Obeisance to S'iva. When the sun in the sky of the Sinda-kula, king Malla's son, (with other epithets, including) of the Phaṇirâja-vaṃśa, ... Îśvara-Dêvarasa was in Beḷagavatti (some fight took place at the Beḷagavatti fort).[1]

43

Date 1232 *A.D.*

Be it well. When the refuge of all the world, favourite of earth and fortune, the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Siṃhaṇa-Dêva's victorious kingdom was continuing, to endure as long as sun moon and stars:—

And, a dweller at his lotus feet, Honna-Bommi-Seṭṭi was holding the superintendence (*mêlâḷikey-adhikâraṃ*) of Banavase-nâḍ,—the saw to those called kings, the Sinda god (*dêvaṃ*), descended in the line favoured by Mâlachi, Îśvara-maṇḍalêśvara's son, the king Kêśa was distinguished.

Be it well. When with all titles, the maṇḍalêśvara Kêśava-Dêvarasa was in Beḷagavatti, ruling the kingdom in peace,—one day he marched upon Honna-Bammi-Seṭṭi, and on his ordering Sôyi-dêva's (younger brother) Bamma, (on the date specified), when Honna-Bamma in anger, with his own horsemen and a large army came shouting to drive him back,—in accordance with king Kêśava's order, he mounted and attacking and slaying the whole of the boasting enemies' force, Sôyi-dêva's younger brother Bamma joined the apsara nymphs and gained to *svargga*.

44

Date 1215 *A.D.*

Be it well. In the same reign as in No. 43 above,—when Mâyi-Dêva-daṇṇâyaka held the superintendence of Banav[as]e-nâḍ,—with titles as above, king Malla's son Îśvara-Dêva was gaining great merit. When he was in Beḷagavatti, ruling the kingdom,—one day (on the date specified) some hero fought in a battle and being wounded, entered with his horse the abode of *svargga*. A grant of land was made for him.[1]

1 The inscription is much effaced.

45

Date 1175 *A.D.*

Praise of S'ambhu. Saying "why should the tortoise, the serpent and the regent elephants bear up the great burden of the world? I am sufficient to do that",—the king Ballâḷa took up the earth in his mighty arms. His senior queen was Padmala-Dêvi.

When, a dweller at his lotus feet, Todapiḷḷe-daṇṇâyaka was holding the government of Beḷagavartti-nâḍ ; his praise.

The descent of the worthies (*manneyar*) of that Beḷagavartti was as follows :--(with praises) Îśvara-bhûpa. The saw to those called kings, the Sindara god (*dêvaṁ*), descended in the line favoured by Mâḷati, Îśvara-maṇḍalêśvara's son Malli-Dêva ruled the earth. His son (with praises) was Îśvara-bhûpa.

A dweller at his lotus feet, (with descent), was Bamma-gauṇḍa of Beḷagavartti, whose son was Malli-gauḍa, whose son was Kâma-gauḍa.

Be it well. The mahâ-maṇḍalêśvara Îśvara-Dêvarasa, his father-in-law Nallamarasa and the gauḍas of the place being present, (on the date specified), made a grant of land (specified) to the 22 Brahmans of his Brahmapuri, washing their feet. Also grants (specified) to Gôvinda-bhaṭṭa, Râma-dêva-paṇḍita, and Sômêśvara-bhaṭṭa. Usual final verse. Obeisance to S'iva and to Nârâyaṇa.

46

Date 1189 A.D.

.... a bee at the lotus feet of Jayanti Siddhanâtha.

Be it well. When (with usual Châḷukya titles), the emperor Sômêśvara-Dêva was ruling the kingdom in peace :—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahâ-maṇḍa-lêśvara, boon lord of Karahâṭa-pura, descended from a line favoured by a boon from the goddess Mâlatî, an earring for the Lakshmî of victory, distinguished by the blue flag (*nîla-dhvaja*), having the sounds of the *mallali* and *tûryya*,—with these and other names, the mahâ-maṇḍalêśvara Malli-Dêvarasa was in the residence of Beḷagavartti, ruling the kingdom in peace :—his praise.

A dweller at his lotus feet, was Perumâla, whose father was Mikkara-Sândi-paṇḍita and his mother Honnauve His younger brother, of the Kaṇva-gôtra, was the *suṅka-verggaḍe* Dêvaṇṇa ; his praise. Sending for this generally praised Dêvaṇṇa of the *herjjuṅka*, the mahâ-maṇḍalêśvara Malli-Dêvarasa, for the service of the god Siddêśvara, made a grant of Bṛṁgiriyahaḷḷi (on the date specified), and directing him to release the customs duties, freed it from artisans' tax, oil-mill tax, ? partnership tax, *bîravana*, the family tax on 20 bullocks, *herjjuṅka*, *koḍavîsa*, and *handara-haṇa*,—washing the feet of Sankarâsi-paṇḍita. Usual final verse.

47

Date 1130 *A.D.*

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Tailapa-Dêva was ruling the peaceful kingdom of the Banavâsi Twelve Thousand, the Beḷuvala two Six Hundreds, the Sântaḷige Thousand, the Maṇḍali-nâḍ and the Hânuṅgal Five Hundred, with enjoyment for three generations :—(on the date specified) Tailapa-Dêva ascended to *svarga*,—on which, the champion over twelve, Dâsarasa's *tantrapâla* (or secretary, guardian of secrets), champion over the *tantrapâlas* of the twelve worthies, Masaṇayya's younger brother Boppaṇa, making good his word (given) for the occasion (*vêḷe-vâkyaṁ*),

went to *svargga* with Tailaha-Dêva. On which,— Be it well. The mahâ-maṇḍalêśvara Mayûra-varma-Dêva,—the maṇḍalika Masaṇayya, with the *śrikaraṇa* and all the attendants being present,—for Boppa's time vow (*samaya-jôḷa*) granted 100 gadyâṇa, to be continued to Masaṇayya's children's children. Vâmadêva-paṇḍita, all the gauḍas being present, set up this stone.

48

Date 1216 *A.D.*

Ôm. Obeisance to S'iva. Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja, the Yâdava-Nârâyaṇa, the pratâpa-chakravartti Simhala-Dêva's victorious kingdom was continuing, to endure as long as sun moon and stars:—

And, a dweller at his lotus feet, Mâyi-Dêva-daṇṇâyaka held the superintendence of the Banavase-nâḍ;—The sun in the sky of the Sinda-kula, Malla-nripâla's son, (with other epithets, including) of the Phaṇirâja-vamśa, was Îśvara-Dêva.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Îśvara-Dêvarasa was in Beḷagavatti, ruling the kingdom in peace;—(on the date specified), having ordered Chiṇṇeya-sâhaṇi,—the Mâdana-bâga Bêdas having made a raid and carried off the cows,—like an angry Yama, the paṭṭa-sâhaṇi Chiṇṇa pursued them. Hasting after them, on coming in sight of the Bêda force, he shouted, and charging on his horse which was as fleet as the wind, he played at ball with their heads, and performing astonishing feats, recovered the cows, and made a feast for the kites.—Who had a servant like Chiṇṇaya was to Îśvara-Dêva? Thus having carried out his master's orders, he went to *svargga*, on which Îśvara-Dêvarasa made a grant of land (specified) as a *diṅgariga-vṛitti* (or servant's means of livelihood) to his son and to his younger brother Yankayya, to be continued to children's children. Imprecation.

49

Date 1244 *A.D.*

Ôm. Obeisance to S'iva. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, an ocean of truth, a cage of adamant to refugees, a saw to those called kings, worshipper of the feet of the god Billêśvara, subduer of foreign armies,—Bîra-Dêvarasa was in Beḷagavatti, ruling the kingdom with his strong arm;— (on the date specified) Lakhkhaṇapâla Kali-Dêva having raided,—in the battle of Hattivûr, when the angry Lakhkhaṇapâla's horsemen were charging, and his army like the roaring ocean were coming on, seeing the terrified king and his chieftains preparing to go forth with an ocean of an army to meet them, he attacked the (enemy's) force beforehand, and driving them back, slew many in an astounding manner,—Aichuga. Description of the battle-field. Like a thunderbolt he fell upon the horses of the army and throwing them down, slew the force, the mighty brave Aichuga, and the apsara nymphs bore him away to *sagga*,—Guttanahaḷḷi Kâleya's younger brother, the servant (*lenka*) Aicham, gained the world of gods.

50

Date 1180 A.D.

The inscription is much effaced.

Praise of S'ambhu. May Îśvara ever protect the king Îśvara, born in the Sinda-vamśa. Obeisance to Siddhêśvara and S'ambhu.

Description of the earth, in which, to the south of Mandara, was Bharata-kshêtra; in which was .. .. which the Châḷukya kings for a long time ruled. Then the powerful emperor Bijjaṇa obtained it. His treatment of Mâḷava, Gûrjjara, Nêpâḷa and other kings described. His younger brother was

Maiḷugi-Dêva. His grandson was ? S'anka.. His ? son was Râya-Murâri Sôyi-Dêva, whose younger brother was Mallugi-Dêva. (Then comes) Sankama-Dêva.

Be it well. When, (with usual Kalachuryya titles), the Kaḷachuryya bhujabala-chakravartti .. .. Sankama-Dêva was in the residence of Kalyâṇa, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, the ... sênâdhipat, master over seventy-two officials, the râya-daṇḍanâtha, *gaṇḍa-peṇḍâra*, (with other epithets), uprooter of the ? Velnâḍa Chôḷeya kingdom, displacer of Hoysaṇa, terrifier of Koṅkaṇa,—adorned with these and other names, was Kâvaṇayya-daṇḍaṇâyaka, the son of Brahma and Jakkanauve, and elder brother of Têja-chamûpa, born in the Agastya-kula. His younger brother's descent was as follows :—In Baḷihaṛa, the birthplace of the Lakshmî of the country named Sagara, shone Bankarasa of the Kâsyapa-gôtra ; (?whose son) was Raviyarasa. His son was Bankarasa. His son was Mâdêva-daṇḍaṇâyaka.

The descent of the Sindânvaya, which was the cause of the growth of the wealth of that minister and of all the rest of the Kalachuryya kingdom, was as follows :—From the union in love of S'iva and Sindhu[1] was born a son with great glory, and in proof thereof, Bhava, the husband of Girijâ, gave him the name of Saindhava, saying, "Be a king in the earth," and appointed the king of the serpents for his protection, ... being his son, the husband of Gaurî .... . and eating that fruit, the child grew. And Paramêśvara directed the goddess Mâlatî to assist his son in war, and gave him a second name of Niḍudôḷ (long-armed) Sinda. Karahaḍa being his country, he subdued all enemies, and by the might of his arm became the king of that land,—thus does the world praise the descent of the Sinda-kula.

Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Karahâṭa-pura, through the boon obtained from the goddess Mâlatî having become the possessor of all the earth, (with other epithets, including) distinguished by the blue flag, having the sounds of the *mallali* and *târyya*, sun to the lotus the Sinda kula, of the Phaṇirâja-vaṁśa, having the tiger and deer crest, the Sindas' god (*dêvam*),—Niḍudoḷ Sinda was ruling many countries included in the Karahaḍa Four Thousand. Among the many of his line who ruled the kingdom, (with praise of his bravery) was Piriya-Chaṭṭa-rasa, whose wife was Dôrabarasi. Their son Jôgarasa ruled the earth, whose son was Chaṭṭarasa. Afterwards, in that family (*vams'a*) was Mâcha-nṛipâḷa. His younger brother was Malli-Dêva, whose younger brother was .. harasa. His son was Îsvara-bhûpa, whose sons were Pâṇḍya-Dêva and Malli-Dêva.

When these sons were acting under his orders, the nâḍs won by his own arm or inherited from his ancestors, were as follows :—the Eḍevaṭṭe 70, the [Nari]galige 40, the Baḷḷave 70, the Hoḷalûr .... ; in Sântalige,—the Muduvara 80, the Yeḍasuleya 70 ; in Kadambaḷike-nâḍ,—the Koḷḷiga 70 ; the Fifty-six Bâḍa .... te 70, the ...... 30, Arakere .., the .. .. nujavoḷalu 12, the Attigêri 12, the Eḷambêru 12. The kingdom of these nâḍs being united under him, when he was in the residence of Beḷagavatti, the joy of the Lakshmî of the Banavâsi country, ruling in peace :—

A bee at the lotus feet of S'iva, [protector] of those who put faith in the feet of S'iva,........ distinguished for learning, celebrated in the Maleyâla king's territory, ... an axe in cutting down ...... was . ma-Dêva, generous as a god. That ascetic's son was .. .. whose disciple, ... son of.. ta-Nâyti, ... was Sankarâsi-yatipa, worshipper of Siddhêśvara.

Be it well. Possessed of the usual ascetic virtues, ... Sankarâsi-paṇḍita having expounded the *dharmma* to that king, ... he conceived the desire to perform a work of merit. And considering *dharmma* to be the chief thing, for the god Pṛithvîśvara, (on the date specified),

[1] See note 4, p. 162 above.

the mahâ-mandalêsvara .... Mahâdêva-dannâyaka and a number of heggades and others (named) being present, made a grant of land (specified). Its boundaries. Also a grant by dannâyaka Madhupaiya's son Sômayya ; and the oilmen granted an oil-mill for the god's perpetual lamp.

Composed by Pailamma

(And) the mahâ-mandalêsvara Malli-Dêva's watchman, Bidda's (son) Boppeya-Nâyaka, receiving it from the hands of his ruler, made a grant of land (specified) for the gods Kêsava and Siddhêsvara. Also one *pana* per *honnu* from each oil-mill ; and from each row of betel-leaf sellers, 100 leaves.

51

Date 1195 *A.D.*

Be it well. When, with all titles, the mahâ-mandalêsvara Malli-Dêvarasa was ruling the kingdom in peace and wisdom :—(on the date specified), being ordered by the king, Kalleya-Nâyaka attacked the . .. .. of Erattapalli, and aiming at and piercing those who opposed him, creating alarm in the army, when they were in perfect confusion he fell upon the enemy and gained the approval of the celestial nymphs. Verses describing his bravery. He slew many and gained the world of gods.

54

Date 1245 *A.D.*

Praise of S'ambhu. Be it well. When, (with titles as in No. 49 above), Harabara-Dêvarasa was in Kallise, ruling the kingdom in peace and wisdom :—(on the date specified), ? Boppula with all his officers and battle array having besieged Kûdali, and joining fight with the great minister, master over seventy-two officials, master of all wealth, collector of Sêvuna's battle array, S'rîdhara-dannâyaka,—the great favourite, Babbara-bâhâ, Bamma of Sêtu, piercing and cutting down with one stroke, fought and displayed his valour as follows ;—verses in praise of his bravery. A grant of land was made for his wife and children. His younger brother Ereyama set up this *bîragal.*

55

Date 1247 *A.D.*

Be it well. When, (with titles as in No. 49 above), Bîra-Dêvarasa was ruling the kingdom of the world in peace and wisdom ;—he held an assembly of braves at his court, in which the Patta-sâhani Gangeya-sâhani's son-in-law Êchaya gave his word as follows :—"When the enemy's army, with all the forces, comes and attacks with fury, so that the royal inspectors are taken prisoners,—with my dagger stabbing choice horses and notable chiefs, I will throw the enemy's army into confusion." When, having thus said, he had received the umbrella which was the stake, and was in peace ;—the mahâ-mandalês'vara Dêkarasa and Chêlangi Bîreya-Nâyaka, with all their forces united, advanced into the plain of Nêmatti.—On which the great minister Mêdimeya-Nâyaka and S'rîdhara-Dêva marched forth with all the attendants of the line in Koppalu, and attacking them, drove them back. Then the enemy's force getting mixed up with the force collected on the field attacked them so that they had no time to cook. Thereupon, what can I say of him who gave such a novel promise to Bîrarasa?—The host at that moment, like a last deluge, like the last fire, like Kâmâri's fury, being chased and fleeing, Êchana stood, and as he had said, "A slaughter of the enemy with this dagger will I make," so he did. Many he gashed and tore to pieces, many he split and cut to pieces, many he seized alive by the head,—the brave Êchiga of the dagger, the hero in war. Choice horses and noted chiefs he stabbed, and distinguishing himself, as the rain of flowers was falling upon him, he gained *svargga.* Thus fulfilling the word he had given, (on the date specified), winning the applause of the army, he gained the world of gods.

60

Date 1571 *A.D.*

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara Gava-Râjaya was performing the funeral rites for his father Veṅkaṭâdri-Râjaya, in order that merit might accrue to his father, he made a grant of the village of Saulaṅga to Vijêndra-voḍeyar's maṭha of the Ânegondi maṭha.

64

Date 974 *A.D.*

Be it well. (On the date specified), the blacksmith Bîdi .. of Nelmabbe made a grant of two virgins and twelve cows for the god ; had a tank dug. . . . .

65

Date 1125 *A.D.*

Be it well. (On the date specified), the cows of the Nelavatti agrahâra being carried off by Dese of Beḷagavatti, the tailor Padma's son Chikka recovered the cows, and stabbing a man on horseback, died and gained the world of gods. All the Brahmans, approving, made a grant of land (specified) to Padma as a *nettaru-goḍage*.

66

Date 1103 *A.D.*

Be it well. When, (with usual Châḷukya titles) Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Dwellers at his lotus feet, (on the date specified),—Be it well. Possessed of the usual ascetic virtues (named) ; manifestly good people ; obtainers of a boon from the god Nârasiṃha ; versed in the many (branches of) logic, science, grammar, rhetoric, prosody, poems, and dramas ; honoured by all people ; purifiers of their gôtra ; of good character ; crest-jewels of the Ṛig-vêda ; protecting jewels of their dependents ; cages of adamant to refugees ; Naḍegôuṭe-mallas ;[1] skilled in .. .. ; removers of the poverty of Brahmans ; nourishers of the groups of parrots good poets ; encouragers of many sports ; the sole heroes in the world ; promoters of the Brahma-vaṃśa ; wishing-stones to their dependents ; reverenced by the most learned men ; averters of the pride of arrogant enemies ; their fame spread as far as the four oceans ;—the thousand Brahmans of the excellent ? rice-producing agrahâra Nelavatti, having favour on Mâdhava-Salaṅgi Kêśavayya's son Biṭṭemayya, worshipping his feet, gave him the garden land (specified), for the *khaṇḍika-dharmma*.[2] Usual final verses.

67

Date 1103 *A.D.*

A grant in the same reign and on the same date, by the same Brahmans.

68

Date ? 1403 *A.D.*

Be it well. When, (with usual titles), Harihara-mahârâja's son, vîra-pratâpa . . . . Râya mahârâya was in the residence of Vijayanagari, ruling the kingdom in peace and wisdom :—one day,

[1] Wrestlers of castles in the air. Many of the epithets are unsuitable to Brahmans, and seem to be used ironically.

[2] Grant for the recitation of some portion of the vêda.

Mârapaya, cowherd of Rodda,—the Nigalaṅka-malla, ... champion over sixty-six chieftains, the king called S'ata-S'âlukya-Bamma .. .. madda-Râja's son ? Ouâḷi-Râja, the .... of Nelavatti in Baḷḷiya-nâḍ, being present, (on the date specified) ...... (*stops here*).

71

Date 1396 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual titles), vîra-Harihara-mahârâya was in the residence of Vijayanagari in the Hastinâvati fort, ruling the kingdom in peace and wisdom :—

And, a dweller at his lotus feet, the great minister, destroyer of the Turaka army, reducer of the Seven Koṅkaṇas to dust, plunderer of Kadamba, protector of the people of Kadamba-pura, boon lord of Gôvâ-pura, Vîra-Vasanta-Mâdhava-Râya's son,—great lord of ministers, the Raṅgini glory, Giridurgga-malla, setter up of Koṅkaṇa, born in the Âtrêya-kula, Bâchaṇa-Râya, boon lord of Gôvâ-pura, established in the Kadamba-Râja's throne, was ruling the kingdom in peace and wisdom, protecting Chandragutti, Banavase, Koṅkaṇa, Raṅgiṇi and all the other kingdoms ;—

A dweller at his lotus feet, of the Kauśika-Viśvâmitra-gôtra, the Nandâ-ûr customs-officer Bollarasa's son, Anantappa, for the offerings to the god Bâḷinâtha of Hoḷaguṇḍi-pura in Pâṇḍya-nâḍ, washing the feet of that god's proprietor, the râya-râjaguru, Khaṇḍeya-Râya Khaḷêśvara-dêva-ayya granted a śâsana as follows :—(on the date specified),[1] at the time of on eclipse of the moon, we grant for the offerings to the god Bâḷinâtha from the customs-duties payable to us in Honneyapura, a hamlet of the Nêmatti village in Bâḷeya-nâḍ, belonging to the Guttiya-vênthe, the village money ? rent, the artisan tax, loom tax, sale of branded cattle, marriage tax, oil-mill tax, the *huḍike* tax, the furnace tax, the *sâvantike* and all other taxes whatever they may be, with the approval of our wife, son, relations, feudatories and claimants. Usual final verses.

May (with various praises) the god Nârasiṃha protect Bollarasa's son Anantarâja. The name of Honnakeyi Bollarâja has passed away ; the company of eulogists look only to you, Anantarâja, the fortune of the poor. Usual final verses.

74

Date 1752 *A.D.*

(In the year specified), Keḷadi Basappa-Nâyaka's devotion to the maṭha of the Murigâ-guru Siddha-svâmi's throne.

76

Date ? 1314 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual and other titles, including) establisher of Chôḷa-Râya, setter up of Pâṇḍya-Râya, a stake for the head of Magara-Râya, ... of Kâḍava-Râya,—the Hoysaṇa bhujabala-pratâpa-chakravartti vîra-Ballâḷa-Dêva was ruling the kingdom of the world ;—(on the date specified),—

Be it well. All the Brahmans of the immemorial agrahâra of Nêmatti and a number of Gauḍas (named), uniting, in order to provide for the *gauḍike* of Chaṭṭanahaḷḷi in their nâḍ, purchased land (specified) and granted it to Chenneya-Nâyaka's son Kallappa's son Saṅkappa as an *umbaḷi*. Imprecation. Signatures.

[1] The number is given of both the expired and the current year.

77

Date ? 1262 *A.D.*

(On the date specified), when Âyanûr Hâla-Siddapa-gauḍa was having the temple of Vîrabhadra of Kunko built, a stone fell on Râmaga, the son of the cowherd Dêvaṇṇa of the cultivators of Kunko, and he became subject to S'iva (*i. e.* died). Whereupon this stone was set up and land given as an offering to S'iva.

78

Date 1320 *A.D.*

(On the date specified), when the mahâ-maṇḍalêśvara Tribhuvanamalla ...... 's son Chenneya-Nâyaka's son Kallapa was ruling the kingdom in peace and wisdom :—on his elder brother Vîraya-Bayiraṇṇa going to *svargga*, he made a grant of land (specified) for the god Vîrêśvara of Kunkuva.

79

Date ? 1185 *A.D.*

Be it well. When Mâra Bammarasa's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(on the date specified), Jiḍḍa-gauḍa of Hiriya Chigarasi, a hamlet of Îsûr, having [gone to *svargga*], his son Taila-gauḍa made a grant for the god Jiḍḍêśvara and set up this monument (*nisaddhi*).

81

Date 1071 A.D.

Be it well. When, (with usual Châḷukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—Dwellers at his lotus feet,—possessed of the usual ascetic virtues (named), the thousand Brahmans of agrahâra Îsavûr, (on the date specified), for the bathing and offerings of the god Mahadêva (? set up by) Lokka-gavuṇḍa of Belgunda, made a grant of land (specified). Usual final verses.

82

Date ? 1636 *A.D.*

(On the date specified), for the Vîra-Mahêsvara Annadâni-svâmi of the first Virakta-maṭha of Chinikaṭṭe, a stone well was devoted,—in the stone maṭha devoted by the pure S'ivâchâra minister of the presence (*hujûr-pradhâni*) Vîrabhadrappa-Dêva,—by his son Gurappa-Dêva, (on the date specified).

83

Date 1632 *A.D.*

Praise of S'ambhu. (On the date specified), for the temple expenses of the god Mailâra in the new pête of Ikkêri,—the Eḍava-Murâri, Kôṭe-kôḷâhaḷa, establisher of the pure Vaidikâdvaita-siddhânta, studying devotion to the S'iva-guru,—Keḷadi Venkaṭappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Vîrabhadra-Nâyaka granted a dharma-śâsana as follows :—a grant of land (specified) in Yalagaḷale, with all rights.

Righteous witnesses :—Sun and moon, wind and fire, sky, earth and water, conscience and Yama, day and night, morning and evening ; these know the deeds of a man.

84

Date 1379 *A.D.*

May Vâmana, who was worshipped by Bali at the beginning of the sacrifice, protect you. (The first part of the verse is incomplete, but mentions Ushana as warning the king against the request for the three paces of ground by Vâmana).

Be it well. When, (with usual titles), Harihara-Râya was in Hastinâvatî, ruling the kingdom in peace and wisdom :—and that Harihara-Râya's son, the mahâ-maṇḍalêśvara Chikka-Râya-Voḍeyar was in Âraga, the city of the Male-râjya (or hill kingdom), ruling the Thirty-six kampana[1] in peace and wisdom ;—

A dweller at his lotus feet, the great minister, a terror to hostile kings, champion over the three kings, destroyer of the Turuka army, (with other epithets),—Vîra-Vasanta-Mâdhava-Râya was in the city of Âraga, ruling the Âraga and Gutti Thirty-six kampaṇa in peace and wisdom ;—

A dweller at his lotus feet, ? the guardian of Rodda, the champion who captured the .. of fifty-six chieftains, (with other epithets), Basavappa's son Ma .. 's younger brother Bairappa-Nâyaka's younger brother .... Nâyaka's son Basavappa-Nâyaka, (on the date specified), to the establisher of the path of the vêdas, (with other epithets), the establisher of the six darśanas,—Prativâdi-bhayankara, a tree of paradise to the supreme Vaishnavas, confounder of the Mâyâvâdis (Smârtas), a terrific fire of the last day to Mantravâdis, splitter of the skulls of those who oppose and asperse gods and Brahmans, (*stops here*).

85

Date 1189 *A.D.*

Verses in praise of Duggaṇa's bravery (mostly effaced). (On the date specified), Râji-Seṭṭi's son Duggaṇa, when returning from Harihara, in the ? line of barren trees near Hârivâla belonging to Niṭṭûr, highway robbers attacking him, he stabbed and slew many and gained the world of gods.

87

Date 1163 *A.D.*

Be it well. In the reign of Vijaya-Nârasiṃha-Dêva of the family of Vishṇuvarddhana Obeisance to Lakshmî-Narasiṃha.

Be it well. With the approval of all the Brahmans of the immemorial agrahâra Koḷḷinaghaṭṭa in the Pâṇḍya-nâḍ, having set up the god Lakshmî-Narasiṃha,—the Hebbâruva of Koḷḷiganagaṭṭa, the Dêsiya-daṇḍanâyaka Dêvappa, saying that it is too high for the Tuṅgabhadrâ to come to the fields of Mâvinakôṭe, the village of Koḷḷiganagaṭṭa, had a well made, and (on the date specified) granted it with land for the god.

90

Date 1290 *A.D.*

Praise of S'ambhu. When, (with usual titles), Hoysaṇa bhujabala vîra-Nârasiṃha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom :—the crest-jewel of the royal city Kaivâra of the.. .. kingdom belonging to Gaṅgavâḍi,[2] Cheluviḍe-Dêvarasa's

[1] There is some confusion in the way the places are mentioned here.

[2] This name and most of the sentence to this point is doubtful.

(? son),—the mahâ-mandalêsvara, his father-in-law's warrior, (with other epithets), plunderer of the Chôḷa camp (or capital), the Brahmâdhirâja Gaṅga-Perumâḷe-Dêvarasa, as lord of Koḷiganagaṭṭa-vritti in Pâṇḍya-nâḍ, was ruling the kingdom;—he made grants of land (specified) for the god Mâdhava, the chief god of all the Brahmans of the immemorial agrahâra Chôḷamahadêvipura, which is Koḷiganagaṭṭa, and for the god Sômanâtha. Usual final verses.

91

Date ? 1185 *A.D.*

When (with usual titles), the pratâpa-chakravartti vîra-Ballâḷa-Dêvarasa was ruling the kingdom in peace and wisdom:—(on the date specified),—with praise of their ascetic virtues and learning, connected with Ahichchatra, the Drâviḷa-dêsa Periyâṇḍa-Hebbâruva and others all the Brahmans of the immemorial agrahâra Koḷḷiganaghaṭṭa, a refuge for all the Nâna-Dêśis from Ayyâvaḷege, Tâlamaḷage, the new Dvârâvatî, and the four points of the compass,—in order that the rules (*mariyâde*) of their place might gain honour, and be observed from east to west and from south to north as far as Himavanta,—

Be it well. A roaring ocean all of gold; having obtained five hundred vîra-śâsanas; adorned with a clustre of many good qualities, truth, purity, good character, justice, modesty, ... ; followers of the Vîra-Bananju dharmma; distinguished by the flag of the white hill; their chests embraced by energy; exalted in the earth for courage; descended from Baladêva, Vasudêva, Khandali and Mûla-bhadra; (*nearly a half of the inscription is here effaced*).

Imprecation.

All the Brahmans gave .. .. for the offerings to the god Gavarêśvara.

92

Date ? 1403 *A.D.*

Obeisance to Harihara. May it be unobstructed. The mande-gâmuṇḍa Sôya's son called Vîra-Nara, Urivâna Bomma-Nâyaka's daughter Kâḷa-dêvi performed *sahagamana*.

93

Date ? 1403 *A.D.*

Similar to No. 92 above.

95

Date 1403 *A.D.*

Praise of S'ambhu. (On the date specified), Kuraṇivaka.. .. .. 's son .. śakaṇṇa and his wife Dêva-nâkitti went to *svargga*.

96

Date 1396 *A.D.*

(On the date specified), When, (with usual titles) Harihara-Râya was ruling the kingdom of the earth:—.. ....

98

Date ? 1166 *A.D.*

Be it well. When, (with usual titles), Hoysaṇa vîra-Nârasiṅga-Dêva's kingdom was increasing:—(on the date specified), the mahâ-maṇḍalêśvara, Sindha-Gôvinda, champion over adulterers,

the Pâtâḷa-chakravartti, Îśvara-Dêvarasa being angry with Arakeṛe-nâḍ, having ordered a raid, Malevûr was entered and Hannisige captured,—when, seeing the great master of robes, vîra-Nâra-singa-Dêva's ? warrior's son in front of the army, the goldsmith Râmôja's son Kâmôja, taking a shield and a dagger, attacked, stabbed, and saying—"the feet of the god Prajñânanda are my refuge,"—gained the world of gods.

104

Date 1686 *A.D.*

Praise of S'ambhu. Be it well. (On the date specified), Matur-Shâhaji of Bhâgânagara, .. duru-Shâhaji, .. Bîraya's Gaṇa-Shâhaji and others granted a *nirûpa* to the Chennâmâmbâpura agrahâra, giving certain land marked out by stones stamped with the Vâmana.

107

Date 1048 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars : —

And,—Be it well. Entitled to the five big drums, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of unfailing word, boon lord of Kâñchî-pura, .. . Trailôkyamalla Nanni-[Nolam]ba Pallava-Pe[rmmânaḍi] was ruling the . . . . the Kogali Five Hundred, ... pura and seventy sub-villages ;—(on the date specified), the ûr-oḍeya of Arakeṛe, Kêsimaya . . . washing the feet of . . . . paṇḍita, made a grant of land (specified) for the god Nâgêśvara. Usual final verses.

108

Date 1203 *A.D.*

(The inscription is very much effaced).

Obeisance to the god Nâgêśvara. Praise of S'ambhu. May Nâganâtha grant . . . . as long as sun and moon endure.

Be it well. When, (with usual titles), Hoysaḷa vîra-Ballâḷa-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(*This part is all gone*).

The mahâ-prabhu Nâgarasa, having gained the favour of Malli-Dêva, set up the god Nâgêśvara. Account of the temple priest (*all effaced*). For the god Nâgêśvara, (on the date specified), at the time of the eclipse of the sun, washing the feet of Sôvâchâryya Bairava-yati, a grant of land (specified) was made. Usual final verses.

111

Date ? about 1185 *A.D.*

Be it well. In the . . .. year of Hoysaṇa vîra-Ballâḷa-Dêva, when . . .. Kaleya-Nâyaka carried off the cows of Arakeṛe, Mâḷa-bôva's younger brother Malla-nâyaka fell, and for him was granted a *nettaru-goḍage.*

115

Date ? about 1250 *A.D.*

The god Râmanâtha is our refuge. Praise of S'ambhu. May it prevail, the śâsana of the lord of the three worlds, the dharmma-śâsana.

Be it well. With praise of their ascetic virtues and learning, were the Hebbâruva Vọre-Gôvilla-Dâsa and others, all the Brahmans of the immemorial agrahâra Kôṭiganapura. For the god Râma of their Hosavaḷḷi, making application to all the Brahmans, certain Gauḍas (named) made a grant of land (specified). Usual final verses.

117

Date ? 1319 *A.D.*

Be it well. (On the date specified), the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Râya's senior house-minister Baicheya-daṇṇâyaka's brother-in-law Saṅkiya-sahaṇi marching against Basava-Dêva of Chandâvur below the Ghats, he destroyed Chandâvur and marching to Muṭṭa. . . . was fighting, when the mahâ-sâvanta-sâvantadhipati, (with various epithets), son of both Nâyakas of Kâre, Saṅgiya-Nâyaka, being in the battle of the Ghats, fought with the army, destroyed the Tuluvas, bathed in the ? Dâvâdana-tîrttha, and gained the residence of the Vaikuṇṭha-lôka. A grant of land (specified) was made for maintaining the worship and ceremonies of this *bîragal*. Imprecation.

119

Date ? 1054 *A.D.*

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva was ruling a kingdom as far as to the four oceans, in peace and wisdom :—

And, a dweller at his lotus feet, entitled to the five big drums, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word,—Trailôkyamalla Noḷamba-Pallava-Permmâ-naḍi-Dêva was ruling in peace and wisdom the kingdom of the Dadirvvâḷige Thousand, the Balla-kunda Three Hundred and Konaḍiyûr ;—

A dweller at his lotus feet, distinguished by the rank of great minister entrusted with the burden of the whole kingdom, (with other epithets),[1]—Trailôkyamalla Noḷamba Permmâḍi was enjoying the kingdom ; (on the date specified),[2] the Nêṛilaguṇḍi ûr-oḍeya Hiṭṭamayya, at the eclipse of the sun, made a grant of land (specified) for the god Mallikârjjuna, washing the feet of Ma .. likabe. Usual final verses.

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[1] There seems to be a gap here, and the text continues on another side of the stone.

[2] The date is given as Saka 936, Jaya, but 976 expired = Jaya.

CHANNAGIRI TALUQ.

2

Date 1277 A.D.

Obeisance to Harihara. Be it well. (On the date specified), when the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti Râmachandra-Râya's kingdom was increasing :—the râya-râjaguru Rênuka-dêva made a grant for the god Harihara. Usual final verses.

4

Date about 1265 *A.D.*

Obeisance to S'iva. Be it well. The refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja Mahâdêva-Râya ...... (a grant of land for a god). *Nearly all effaced.*

5

Date ? 1263 *A.D.*

Praise of S'ambhu. (On the date specified), the farmers and subjects of Kâriganûr remitted to the *pûjâris* of Kali-dêva of Kâriganûr the tax on 22 goats. Imprecation.

6

Date 1220 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual titles), vîra-Hoysaḷa-Ballâḷa-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—a grant for a god (*much effaced*)—(on the date specified).

7

Date 992 *A.D.*

When, (with usual Châlukya titles) Âhavamalla-Dêva was ruling the kingdom of the earth :—(on the date specified), Âhava ...... (*rest effaced*).

8

Date about 1050 *A.D.*

When, (with various epithets), Beḷa-Gâvuṇḍa's son-in-law Nêṇigeya-malla having built a tank, erected a temple, and made for it a grant of land (specified), was ruling in peace ;—in Noḷamba's opportunity, having received an order for the first rising, he put to flight Chôḷa's great army, overthrew elephants, horses and foot-soldiers, and slaying them, went to *svargga* and gained the world of gods.

9

Date about 1050 *A.D.*

.... from the Pallava king's line,—Be it well. Entitled to the five big drums, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, boon lord of Kâñchîpura,—Trailkôyamalla Noḷamba-Pallava-Permmâḍi-Dêva making a raid, and leaving (his force) in Bammukûr, ... (*stops here*).

13

Date 1394 *A.D.*

Praise of S'ambhu. May the elephant-faced protect us. May the original Boar be for our good, tightly embraced by whom the Earth ever rejoices.

From the milk ocean arose the moon, brother of the Kaustubha, Kalpa-dru and Kâma-dhênu, and younger brother of Ramâ ; in his line was born the king Yadu. In whose line, which was protected by Vâsudêva, arose the king named Saṅgama. His wife was Gaurâmbikâ, and they had the sons Harihara, Kampa, Bukka-Râya, Mârapa and Muddapa. Of these, the middle one, king Bukka became celebrated. As his sword danced about on the battle field, the faces of the Turushkas shrivelled up, Konkaṇa S'anka was filled with fear, the Ândhras ran into caves in the direction of Udayagiri (or the eastern mountain), the Gurjaras lost the use of their limbs, the Kambhôjas' courage was broken, the Kaliṅgas were defeated. His eldest son was the king Harihara, râjâdhirâja râja-paramêśvara, (with other usual titles). Who was in the celebrated royal city Vijayanagari, and the streams poured out by whom in making the sixteen great gifts nourished the tree of *dharma*. (On the date specified), at the time of the moon's eclipse, at the junction of the Tungabhadrâ and Haridrâ, in the kshêtra named Harihara, where a myriad *tîrthas* unite, having the name Guhâraṇya, at the great Rudrapâda-tîrttha, the first in possessing the form of Harihara, the abode of gods, rishis, siddhas, gandharvas and vidyâdharas, having made in a mantapa the *tulâ-purusha* and other gifts,—the king Râja-Harihareśvara, in Madakari in Chandramaṇḍala-nâḍ in the Madakari-śîme of the Mahârâṅga kingdom in the Utsaṅgi-vênthya equal to Hastinâvati, gave to the astrologer Narasiṃha-bhaṭṭa, also called Indrakantha, of the Srîvatsa-gôtra and Yajuś-śâkha, two villages,—one for *jyôtisha*, and the other for writing this,—Brahmagrâma and Pavaḷakaṭṭe, (their situation), with all rights and ceremonies.

And the Brahman Narasiṃha-bhaṭṭa received them with joy, and blessed the king that he should live for ever.

(Witnesses)—Sun and moon, &c. Usual final verses.

17

Date ? 1120 *A.D.*

(On the date specified), the master of Halagu and Karuja, Nuggihaḷḷi Hanumanta-dêva, had the Basavaṇṇa temple built. His son Kaṅgaḷa-dêva having wandered abroad (as a mendicant) and brought alms, had a *kaṭu-pañjara* made for the god Hanumanta, and that fame might come to all, had a *lipi-śâsana* made and set it up.

18

Date 1063 *A.D.*

When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And .... Vishṇuvarddhana-mahâ .... [Vi]jayâditya[1] was ruling the kingdom in peace and wisdom ;—

When he was making an expedition of victory to the South, in the camp which he made in Mudukakere, a dweller at his lotus feet, (with various epithets), his father-in-law's rutting elephant,—Chalturuva Mâcha-Gâvuṇḍa, for the decorations and offerings of the god Mallikârjjuna of his

[1] All the first part of the inscription to this point is very much effaced.

town, and for the food of the ascetics there, having made petition, (on the date specified), made a grant of land (specified), and one oil-mill.

He also made a grant of land (specified) for Sakalêśvara-paṇḍita-dêva's maṭha, and for gifts of food. Usual final verses.

19

Date about 1080 *A.D.*

Praise of S'ambhu. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(The rest is too much effaced to make out any connected meaning, but a forcible entry into the Kuningil fort is mentioned). Usual final verses.

Praise of the place.

20

Date ? 1689 *A.D.*

Praise of S'ambhu. (On the date specified), the mahâ-maṇḍalâchâryya .. .. ? Kariyappa-Nâyaka's grandson, Medakere-Nâyaka's son, Bommaṇṇa-Nâyaka, gave to Âruvêli Hari-Bhaṭṭa's grandson, Veṅgam-bhaṭṭa's son, S'i .. ma-bhaṭṭa, of the Âpastamba-sûtra and Bhâradvâja-gôtra, the grant of an agrahâra, with enjoyment for one generation, as follows :—In order that our forefathers may attain merit, we have given the village of Dêmachayavana-durga in the Sante-Bennûr-sîme of the kingdom we are ruling, as a grant to S'iva, with all the usual details. Usual final verses.

21

Date 1268 *A.D.*

Praise of S'ambhu. Be it well. In the Sôma-vamśa arose the king Jaitugi ; his son was the king named Bhillama. After him shone the emperor Simhaṇa. From him Sâraṅgapâṇi, who put to flight the armies of his enemies. (Then) the heroic Mahadêva-Râya seized the three worlds.

Be it well. From Nimbi-Râja was born Chaṭṭa-Râja, whose brother was Kûcha-Râja. These two were skilled in the policy of the Brahma-Kshatras and in patience, of the Kauśika-gôtra, Mahadêva-Râya's councillors, long may they live in the earth. Chaṭṭa's son was Châuṇḍa-daṇḍâdhipa. Praised on all sides by the learned, having destroyed all his enemies, may the mighty Châuṇḍa live as long as moon and stars endure.

The smoke from their performance of various sacrifices clouding the sky, their fame transforming the elephants at the points of the compass into Airâvatas, their recitation of the vêdas rousing the echoes of the mountains,—their town named Dakshiṇa-Bhâskarapuri do I reverence with pleasure. Being the sister of learning and other good qualities (named) who will not honour Dakshiṇâditya-nagari. It was surrounded by terrible forests. Various praises of their valour and virtues ; calling them wrestlers with wild elephants.

Be it well. When, entitled to the five big drums, boon lord of Dvârâvatî-pura, having the flag of a golden Garuḍa, a sun in causing to unfold the lotus the Yâdava-kula, springer upon hostile kings, a Trinêtra to the pride of Mâḷava-Râya, terrifier of Gûrjara-Râya, rooter out of the lotus the head of Teluṅga-Râya,—adorned with these and other names, Mahadêva-Râya's victorious kingdom was increasing :—

And, at the time when, dwellers at his lotus feet, devoted to doing good to others, cages of adamant to refugees, beloved of the lady fame, having the flag of pêsaḷa-Hanumanta,—the great

ministers Chaṭṭarasa and Kûcharasa were in their own royal city Bêṭûr in the Arvvatâṛu-bâḍa (Sixty-six villages) in the Nonambavâḍi Thirty-two Thousand, ruling the kingdom in peace and wisdom;—for the incense, lights, offerings and all temple affairs of the god Billêśvara of the immemorial agrahâra Dakshiṇâditya-voḷalu, which is Kôgilûr, (on the date specified), at the time of the eclipse of the sun, washing the feet of the sthânika Daṇḍapâṇi-guru, that Chaṭṭarasa's crowned eldest son Châuṇḍarasa, with all ceremonies, made a grant of land (specified) by the Tiguḷa pole. This much the sixty-four of the village granted, to continue as long as sun moon and stars, in the presence of the *yêṭu poṭṭu*[1] and the worthies of the place. Whatever *biluvaḍike* may be imposed in the nâḍ, Mâka-bôva and others (named) of that place will devote to the incense and lights of the god Billêśvara.

22

Date 1268 *A.D.*

Obeisance to Gaṇapati. Praise of S'ambhu and the Boar.

Be it well. In the Sôma-vamśa arose the king Jaitugi ; his son was Bhillama ; after whom shone the emperor Simhaṇa. From him the king Mahadêva-Râya overcame the three worlds.

Be it well. From Nimbi-Râja, &c. (as in No. 21 above).

Be it well. When, entitled to the five big drums, &c. (corresponds from this point with No. 21 above, except that the grant is made for the god Svayambhu Ka . . . . , washing the feet of Sômarâsi and Âcharâsi).

23

Date 1282 *A.D.*

Be it well. In the 14th year of the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râma-Dêva's victorious reign, the year Chitrabhânu, &c.,—Chavuṇḍarasa's brother-in-law Gôparasa, fighting in the direction of Nâgavi-Kalasâpura, gained the world of S'iva.

Âchalanâtha is our refuge. Vîrabhadra is our refuge.

24

Date 1280 *A.D.*

Be it well. In the 12th year of the same reign,—the great minister, the râya-daṇḍanâtha, pêsaṇi-Hanuma,—vîra-Chavuṇḍarasa having marched to Doravade in Kurugôḍu-nâḍ against Mummadi-Siṅgeya-Nâyaka, and fighting, having slain many men and horses, gained the world of S'iva-as follows :—

Having finished all the enjoyments in the world, he must not stay any longer in the world of mortals, quickly bring him, said Achaḷêśvara, approving of Châvuṇḍa. Let no one say that none was equal to him ; it is impossible to set aside the letters (of fate) formerly written ; all are the sport of Vidhâtri. Thus he forgot the ways of the mortal world, and came to intimately know the môksha Lakshmi, while the great guru Lakshminâtha came to meet Chaṭṭa's son Châmuṇḍa. They raised for him an *uppara-muḍi*, together with the Nandi flag beloved of Bhava, and shouting Ho ! Ughe ! Ughe ![2] committed to Vîrêśvara the gauḍa Châvuṇḍa.

25

Date ? *about* 1610 *A.D.*

Grant made by Hanumappa-Nâyaka to the maṭha of Siddhaliṅga-dêva of Sante-Bennûr.

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[1] This unusual expression seems to be Telugu.

[2] These are Liṅgâyit cries.

26

Date 1295 *A.D.*

Be it well. (On the date specified), in the reign of (with titles as in No. 23 above), vîra-Râma-Dêva :—a dweller at his lotus feet, the mahâ-maṇḍalêśvara, (*many lines here effaced*). A grant was made apparently to Sôva-bôva and Baicha-bôva, but a number of unintelligible expressions are introduced.

27

Date ? 1675 *A.D.*

Obeisance to Gaṇâdhipati. Bôleya-Kâmaṇa-Nâyaka's grandson Hiriya-Timmaṇṇa-Nâyaka, (on the date specified), at the time of the eclipse of the sun, ? made a grant of Chikka-Kôgilûr ...... Usual final verses.

28

Date 1404 *A.D.*

The guru is our refuge. Some verses describing the birth of Rudra's son as Vîrabhadra for the destruction of Daksha, whose head was cut off and the head of a goat fixed on him.

Be it well. (On the date specified), the god Vîrabhadra of Nitagere was set up.

Be it well. When, (with titles as below for Harihara) vîra-Bukka-Râya...... the mahârâjâdhirâja paramêśvara parama-bhattâraka, boon lord of Dvârâvatî-pura, pratâpa-Harihara-Râya of Vijayanagara Hastinâvati was ruling a peaceful kingdom :—

The bearer behind that pratâpa-Harihara-Râya of ? various weapons .... was Ere-Gaṅgeya-Nâyaka of Dummi. When his son Siraṅganâtha-Nâyaka was ruling the kingdom in peace and wisdom ;—he made a grant of land (specified) for the god Vîrabhadra of Nîtagere. And for the same god, Dummi Era-Pemmaya-Nâyaka's .... Nâyaka made a grant in Gaṅgûr belonging to him.

A number of other grants for the same god by various people.

Names of Gauṇḍas who had the temple built. It was built by Mallôja, son of .... of.. nahaḷḷi.

32[1]

Date ? about 1050 A.D.

Names of Sâhanis who made a grant of land for the god Vîra-Sômanâtha, by the Gaṅga pole. Also grants for the same by Siṅga-Chaṭṭarasa of the Thousand nâḍ, and the naḷ-prabhu and others of the Biliche Seventy. Names of Seṭṭis who had the three-pinnacled temple made.

And various ? work-people (named) and Dâsara Gaṅga placed the tools of their work as security, but on requiring their names saying 'You must stop in this place', Chinchayya gave the names of the trustworthy and sharpened the tools.

33

Date ? 1083 *A.D.*

Be it well. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars :—

[1] Large portions of the inscription are effaced.

And, a dweller at his lotus feet, entitled to the five big drums, the mahâ-maṇḍalêśvara, crest-jewel of the ...... Thousand, a sun to the lotus his own family, a champion cutting on both sides, defeater of the designs of [Râ]jiga-Chôḷa, a bee at the lotus feet of Tribhuvanamalla-Dêva,—the mahâ-maṇḍalêsvara Tribhuvanamalla-Pâṇḍya-Dêva was ruling the Noḷambavâḍi Thirty-two Thousand kingdom, putting down the evil and upholding the good,—(*the rest is nearly all effaced*).

35

Date ? 1625 A.D.

Mummaḍi-Hanumappa-Nâyaka, (on the date specified), granted to Bhaṭṭa-Venkaṭaya the Maṭarugaṭṭa village as a bhaṭṭa-agrahâra. Imprecation.

36

Date 1170 A.D.

...... gâvuṇḍa, in the reign of (with usual titles), the Hoysaṇa pratâpa-chakravartti vîra-Nâra-siṃha-Dêva, (on the date specified), gained the world of gods.

37

Date 1200 A.D.

Be it well. When the pratâpa-chakravartti vîra-Ballâḷa was ruling:—(on the date specified), Billahaḷḷi Billa-gauḍa's son Mâdi-gauḍa, fighting with the Bêḍas, gained *svargga*.

38

Date ? 1149 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual Châḷukya titles), Jagadêkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahâ-maṇḍa-lêśvara, boon lord of Kânchî-pura,[1] protecting the Noḷambavâḍi Thirty-two Thousand, was in the residence of the royal city Uchchangi, ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, who had gained great fame by the conquest of hostile kings, was Sôma. To that mahâ-sâmanta Sôvi-Dêva and to Sôvala-Dêvi was born Eḍavari-Dêva, who was a great promoter of works of merit; verses in his praise.

For the god Mallikârjjuna of Sosalugere, Eḍavariyarasa, washing the feet of Dêvarâsi-paṇḍita, made a grant of land (specified). Usual final verses.

This śâsana was written by Trilôchana-dêva, guru of Maṇḍali. Any letter in defect or in excess notwithstanding, the whole is genuine.

39

Date 1149 A.D.

Two verses in praise of S'ambhu. Be it well. When (as in No. 38 above) Jagadêkamalla-Dêva's victorious kingdom was extending, and he was in the residence of Kalyâṇa:—

A dweller at his lotus feet, (with praises) was the king Pâṇḍya. His son (with praises) was Vîra-Pâṇḍya.

Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kânchî-pura, sun in the sky of the Yadu-vamśa, wishing-stone to ...., a sun to the lotus his own family,

[1] The ruler's name is not given, but see No. 39 below.

champion cutting on both sides, defeater of the designs of Râjêndra-Chôḷa, beloved of the goddess of victory,—Jagadêkamalla Vîra-Pâṇḍya-Dêva, protecting the Nonambavâḍi Thirty-two Thousand, was in the residence of Uchchaṅgi, ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet, (with praises) was Sôvarasa. His wife was Sôbarasi, and they had a son Eḍavara-Dêva, whose wives were Chandala-Dêvi, Gangarasi, and Honnarasi. Praises of Eḍavari, calling him his elder brother's rutting elephant.

Be it well. When, (with a number of epithets), the chief of the Biliche Seventy, Eḍavariyarasa was in Sûsulagere, ruling the kingdom in peace ;—(on the date specified), he made a grant of land (specified) for the god Sômêśvara.

40

Date 1225 *A.D.*

(On the date specified), in the reign of Hoysaṇa Nârasimha-Dêva, when under the channel of the ûr-oḍeya, Hari of Haḍalakere, the cows of Gauḍiyahaḷḷi were harried, the carpenter Mâkôja slew and gained the world of gods. On which a grant of land (specified) was made for him.

42

Date ? 1601 *A.D.*

(On the date specified), Sante-Bennûr Mummaḍi-Hanumappa-Nâyaka gave to Simhada Malli-bhaṭṭa-upâdhya's son Niṅgaṇa-bhaṭṭa a grant of land (specified). Names of persons (? to carry out the grant). The śâsana was written by .. ....

43

Date 1653 *A.D.*

(Persian characters and language).

In the name of God the merciful and gracious.

In the name of the Ruler of the Universe and Creator of life ; the perfect Lord who hath given speech to the tongue,

By the blessing of Muhammad Mustafa (the peace and blessing of God be on him !)—in the reign of the Sultân Muhammad Shâh Ibrâhim, Khân-i-Khânân, the blessed tank is named .... After the full recovery of the king will I construct this tank.

(Kannada characters and language).

In the name of God the merciful and gracious. The Divân of Sultân Muhammad Pâdshâh Khânkhân-Sâhêb.

Obeisance to Gaṅgâ Viśvêśvara. May it be unobstructed.

Praise of S'ambhu. Usual final verses.

The quail and the boar, the she-buffalo and the elephant, the teacher and the performer (of the work),—these six went to *svarga.*[1] A tank, hidden treasure, establishing the vêdas, a S'iva temple, groves, family, sons,—these seven are continuous progeny, it is said.[2]

Be it well. (On the date specified) was this śâsana written. In the form of the flower-arrowed (the god of love) was Sôkha Malik ; whose son, with fame like that of the new moon, a mine of

[1] This is said to be taken from the *Mâsa-mahâtmya* of the Vâyu or other purâṇa, and relates to the merit arising from making a tank. A quail once scraped a hole in the ground ; a boar came and made it larger ; a buffalo and an elephant each in turn enlarged it still more ; a holy man then pointed out that it could be made into a tank or pond, and the king to whom he gave this advice carried out the idea. For their shares in this work of merit they all went to *svarga* or paradise.

[2] These seven confer continuous benefit, and their reward is unending.

mercy, a hero in war, was Lâr-[Khân]; his son, mild as the moon, was Badeya-Malik; his son was Sêku Mallik. By the desire of the people was this śâsana set up.

Beyond the south of Basavâpaṭṭaṇa in the world, the ? S'êndra country being a great forest, all the people made complaint of the fear of robbers. The nâḍigas, seṭṭis, jîyas, and those constantly travelling by that road having said this,—without delay, the master of the .. .. took it into consideration, and said "I will see what there is there." And that able one, going himself without hesitation with great courage, cut down all the bushes and trees, and built there a town called Mollipura. And in the mountains he made a tank such that the three worlds were astonished, and acquired great fame.

In the year Nandana (1652 A.D.) the honourable the Pâdshâh being ill, he offered prayers on his behalf and laid the foundation of this Tâvarekere (or lotus tank). And said—'I will sow without limit; and to those travelling between the excellent Râmêsa and Kâsi will daily supply milk from sugar-cane mills and set up water-sheds. I will without interruption plant cocoa-nuts, juicy plantains, royal and other rice, with betel vines, so that all the people shall be prosperous.'—This land at first was included in Basavapaṭṭaṇa under the *râya-rêkha*, but afterwards, all the land becoming covered with forest, it was excluded from the *sist*. Now, to the farmers from the four quarters, the chief nâḍigas, seṭṭis and their dependents, he with great joy freely gave the land.

Benedictions and imprecations for Hindus and Musalmans.

That fortune may be to the *dore-râya*, the *khân-khân*, did Baḍeya Mallik, subduer of foreign armies, unassisted hero, establish this work of merit.

Usual final verses. Names of officials and others who were to maintain the work. Imprecation.

44

Date 1653 *A.D.*

(*Persian characters and language*).

Allah

Muhammad

Abu-Bakr. Umar. Usman. Ali.

After glory to God and praise to the Prophet (peace and blessing be on him!)—In the reign of the Pâdshâh and defender of the faith, Sultân Muhammad, son of Ibrâhim 'Adil Shâh Ghâzi, in connection with Sultân-nagar, which was given for the residence of the lord of dignity and great honour, the minister and commander-in-chief of the kingdom,—His personal attendant Bari Malik, son of Lâr Khân, son of Sheikh Malik Havâldâr, built this tank named *Vali Surûr*, for the reason that on that day a slight change for the better occurred in the blessed health of the king; and vowed that when the king should fully recover he would complete it. While he was of this mind, on a certain day the king was restored to health, and he was thus under obligation to fulfil his vow. The construction of the tank was accordingly completed, and the district of Valipur was presented for ever under the high authority of this edict and duly registered for the benefit of the said tank, in the name of Bari Malik, the namesake of his grandfather. Whoso meddles or interferes with the enjoyment of the benefit is accursed and illegitimate.

In the year 1064 .... the water in it was plentiful and will last for ever. The date of the completion of the tank will be found in—" its name is Vali Surûr" (joy of a friend).

45

Date 1229 *A.D.*

Be it well. In the reign of, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôḷa kingdom, the niśśanka-pratâpa-chakravartti Hoysaṇa vîra-Nârasimha-Dêva :—

Be it well. With all titles, the nâḷ-prabhu of Doṇḍaragaṭṭa in Sûsalugeṟe-vitti, Bîra-gâvuṇḍa's son Sanka-gâvuṇḍa's son Bîra-gavuḍa, and Malla-gavuḍa's son Sanka-gavuḍa, these two, when (on the date specified) the cows were harried, gained the world of gods. On the date (specified) on which they went to the world of gods, a grant of land (specified) was made for them, and an *umbaḷi-s'âsana* erected.

46

Date 1679 *A.D.*

(On the date specified), the Basavapattaṇa Navâ[b] Divân's .... Subedâr Liṅgapa, for the Kam .. . maṭha, made a grant of Hire-Mâḍahâlu village belonging to Nallûr-sîme. Whoso causes this to fail is guilty of killing swine in Mecca.

47

Date ? about 1615 *A.D.*

(*Mahratti characters and language*).

May it be fortunate. Having established a S'ivaliṅga, with gifts of cows, land and gold, in order that his father and mother might obtain undying merit, he[1] repaired the temple.

48

Date ? 1616 *A.D.*

(*Mahratti characters and language*).

(On the date specified—the year is gone), Sante-Bennûr Hanumappa-Nâyaka's . . Dâdâji Râya-Râvaya made a grant of Hire-Mâḍahâlu, again establishing .... with gifts of land, cows and gold.

49

Date ? 1616 *A.D.*

The feet of the god Mallikârjuna are our refuge. (On the date specified), Sante-Bennûr Hanumappa-Nâyaka's .... dâsi Râya-râya having from a long time held land in Hire-Mâḍahâḷu, set up there S'iva-pâda and a S'ivaliṅga temple on the Tuṅgabhadra, with gifts of land and cows, that his father and mother might attain to the world of undying merit.

51

Date 1758 *A.D.*

Be it well. (On the date specified), the Srîmanta Sâhib, with the Sar-Jamîndar,—in the presence of the Seṭṭis of the Sâgara-pête of Basavapattaṇa,—granted to Mariliṅgapa for the office of S'eṭṭi, as a *pâlaki-umbaḷi*, the village of Uḍova belonging to Kole in the Sûḷekere-sîme, and set up this stone, confirming its enjoyment, as long as sun and moon endure, by your posterity in regular succession. Oh ! Râghava-Râjêndra, though living through seven kalpas I have never heard of or seen any one who has taken away what he had given.[2]

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[1] Who ? No name is mentioned.—See No. 48.

[2] Said to have been spoken by Jâmbavanta to Râma on his proposing to carry away a jewelled tray which was found buried in the ground of Râvaṇa's palace. But Râma having bestowed Lanka on Vibhîshana, is reminded that he should not remove anything from it.

52

Date 1233 *A.D.*

Praise of S'ambhu. Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôḷa kingdom,—the pratâpa-chakravartti Hoysaḷa vîra-Nârasiṃha-Dêva was in the residence of Pâñchaḷa in Chôḷu-nâḍ, ruling the kingdom in peace and wisdom :—

The regents at the points of the compass placed their elephants and horses beyond the ocean, the sun did not descend from the sky, on account of his valuable jewel Vâsugi remained in Pâtâḷa,—for the ocean-girdled earth having become his, thus only did king vîra-Ballâḷa leave them in possession of their elephants horses and jewels. Among those of the Yadu-vamśa the brave Nârasiṃha having slain many kings, did he pursue after Kâḍava, Magara and Pâṇḍya to attack them in the rear ?—when he was the sole king over all the earth as far as the ocean,—the Hoysaṇa king. Through fear of being seized by the king Nârasiṃha if he appeared before him, Yama hides himself, while the moon stands ready with its deer[1] as if to stamp it in the middle of the backs of his flying enemies.

Here follow a number of verses each in praise of some *ûr-aḍeya* (apparently equivalent to *ûr-oḍeya*).

(With praise of their ascetic virtues and devotion to sacrificial rites) the mahâ-nâḷ-prabhûtas, and (with praises of their skill in government, &c), the *ûr-oḍeyas* (many named),—(on the date specified), for the decorations and illuminations of the god Brahmêśvara of Nelkudure, and for temple repairs, washing the feet of Bonte Vâmarâsi-guru, made grants of land (specified). Usual final verses.

Written by the *ûr-oḍeya* Chandra-dêva ; composed by Daśakîrtti-dêva ; engraved by Sankarôja.

53

Date 1242 *A.D.*

Be it well. (On the date specified), the immemorial agrahâra Marasûr .... on the boundary of Nelkudure, Sômayya's son Bommeya-Nâyaka, attacking Dugi-Seṭṭi, the strong man of the enemy's Bêḍa force, slew him, and having become a hero, saying 'Hari is my refuge', gained the world of gods.

54

Date 1277 *A.D.*

Be it well. (On the date specified), in Nelkudure, Hiriya-Bomma's son Nâgaya-Nâyaka, when the cows were harried, fighting and slaying, gained the world of gods. Pleased with his bravery, all the *ûr-oḍeyas* of Nelkudure, Jeya-Dêva-daṇṇâyaka and all the subjects made a grant of land (specified) as a *nettaru* land. Imprecation.

55

Date 1279 *A.D.*

Similar to No. 54 above, but relating to Mareya-nâyaka.

60

Date ? 1142 *A.D.*

(All the first part, 41 lines, is effaced)

Sâmanta-Nâgaṇṇa, (on the date specified) for the temple of the god Kôtêśvara which he had given to Rudraśakti-guru, for the decorations of the god, the offerings at the three seasons, and perpetual lamp, made a grant of land (specified). Usual final verses.

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[1] According to the Hindu belief the marks on the moon represent a deer.

61

Date 1125 *A.D.*

Praise of S'ambhu . . . .

When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, (with titles as in No. 33 above), Tribhuvanamalla-Râya-Pâṇḍya-Dêva, protecting the Noḷambavâḍi Thirty-two Thousand and the Sântalige Thousand, with enjoyment for three generations, was in the residence of the royal city . . . , ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet, (with praises, very much effaced), the mahâ-sâmanta Pallava-Râya was protecting the Biḷichi Seventy and the Dummi Twelve, with enjoyment for three generations. And the mahâ-sâmanta Sômarasa was protecting with due rights the *manneya* in the Biḷichi Seventy;—Praise of the mahâ-prabhu Kêśi-râja, whose wife was Châkaṇabbe. Their son was Iruga ; his praises. His wife was Bhavyakabbe. He built a temple of Irugêśa.

Be it well. The *ûr-oḍeya* of Basavali, Sâratavaḷḷi and Nallûr in the Biḷichi Seventy, Mallige in the Manujavolalu Twelve, and Kuṅkuvadahaḷḷi in the Harakali Twelve,—these five towns, the mahâ-prabhu Irugamayya-Nâyaka, (on the date specified), for the decorations and offerings of the god Irugêśvara, the livelihood of the pûjâri, and distribution of food to guests and the destitute,—made grants of land (specified), washing the feet of (with the usual ascetic virtues) S'ikhaśiva-guru. Also an oil-mill and certain dues (specified).

Usual final verses.

62

Date 1565 *A.D.*

Obeisance to Gaṇâdhipati. Praise of S'ambhu.

(On the date specified), at the time of the moon's eclipse,—when the master of Kuntala, the middle region 126,000 yôjanas (in extent) of Jambu-dvîpa, situated to the south of Hemâdri mahâ-Mêru ; lord of the throne of Vidyânagarî which Harihara-mahârâya built and consecrated in the name of Vidyâraṇya-śrîpâda, who was in the form of the Virûpâksha-liṅga, the master of Pampâ on the bank of the Tungabhadrâ ;—the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Râma-Dêva-Râya-mahârâya, seated on the jewel throne, was ruling the kingdom of the world in peace and wisdom :—

The agent for his affairs, promoter of the Pûvala-vamśa, Hanumi-Nâyaka's sons Billappa-Nâyaka and Kengappa-Nâyaka, caused to be written and given to Liṅgaṇa, younger brother of Arpâ-bhaṭṭa, son of Indrakaṇṭi-Âvala-Malli-bhaṭṭa, of the S'rîvatsa-gôtra Âpastamba-sûtra and Yajuś-śâkhâ, a *dharma-śâsana* as follows :—You having stated that—" We are old residents, and preserving the places obtained by our ancestors, have been your dependents. The offices of sênabhôva and jyôtisha of the country since brought under the *sist* should be granted to us",—and the former residents affirming that the offices of sênabhôva, jyôtisha, purôhita and others in all the villages belonging to the Sante-Bennûr-sîme in the Uchchaṅgi-vênṭe, were held by you,—we therefore grant them to you, as a gift to Râma, to be enjoyed by you, your sons, grandsons and posterity in regular succession ; and you may take possession of all the dues and rights (specified) belonging thereto in the Sante-Bennûr-sîme, according to former custom.

The grant is repeated three times.

Witnesses :—Sun and moon, &c.

Usual final verses. (*signed*)—srî-Râma.

64

Date 1214 *A.D.*

Praise of S'ankara and S'ambhu. Usual account of the Hoysaḷas, to Ballâḷa.

Be it well When, (with usual and other titles), Tribhuvanamalla pratâpa-chakravartti Poysaḷa-vîra-Ballâḷa-Dêva, with the Seven-and-a-half-Lakh country under his sole umbrella for as long as sun moon and stars endure, was ruling the kingdom of the earth in peace and wisdom :—

A dweller at his lotus feet,—in the time of king Ereyanga, a subduer by force of enemies who would not submit, was Vaijarasa in the world. To describe his pride ;—when Aggada-Râya ran into the Bêḍarabanki forest, in front of Hemmâḍi he aimed an arrow at him from his bow, which not only went through his skull, but continuing on, to the amazement of the spectators hit one eye of a kite that was flying in the sky,—this famous king Vayja. For this extraordinary feat he received from Hemmâḍi-Râya the title *kaṇṇ-ambi* (eye-arrow),—how can I describe the pride of Vaijarasa's achievements in the world ? To the king Vayja who received the title *kaṇṇ-ambi* and to his wife was born the king Nâḍa. To Nâḍaṇṇa and his wife Nâgale, by the boon of the three-eyed god, was born the king Vayja. From his saying this is my deity, the only light of my family, character and power,—to Vayja-maṇḍalika, and to his wife Vayjala-Dêvi, from her daily worshipping her deity the the goddess Padumâvatî,—was born a son, the brave king Barmma. To describe his descent :—a glory of the Ganga-vamśa, (with other praises). His wife was Ganga-mâdêvi, and they had a son Narasiṃha. May S'rîkaṇṭha grant long life, the lord of Lakshmî all wealth, the cause of the birth of the world, Aja, a good son, through love of the king Bammi-Dêva's son, the king Nârasimha, and increasing boons as long as sun moon and stars endure. The master of elephants the Mâlava king, the Lâḷa king with his warriors, shining with masses of horsemen the Gûrjjara king, and the Chôḷa king,—he opposed, attacked and on the field of battle fought by himself, on receiving the order from king Ballu,—this king Narasiṃha.

Be it well. When, born in the Gangânvaya renowned in all the world, Konguḷivarmma dharmma-mahârâjâdhirâja, boon lord of Kôlâḷa-pura, obtainer of a boon from the goddess Padmâvatî, the Ganga Gângêya, *jayad-uttaranga*, pratâpa-Mahêsvara, lord of Nandagiri, (with various other epithets),—with these names and titles, the mahâ-maṇḍalika Nârasiṃharasa was in the residence of Âsandi, ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet,—Be it well. With all titles, the Mudugere mahâ-prabhu was .... gauḍa ; to whom and to Kêta-gauḍi was born Âdi-gauḍa. To whom and his wife Ma .. gauḍi was born Bila-gauṇḍa. To whom and to Bâga-gauṇḍi were born Râma-gauṇḍa, Bûcha gauṇḍa and Âdi-gauṇḍa. Of them, to the Âsandi-nâḍ mahâ-prabhu Râma-gauṇḍa and Ganga-gauṇḍi were born Bila-gauṇḍa, Râma-gauṇḍa and Nâga-gauṇḍa.

The thus esteemed mahâ-nâḷprabhu Mudugere Râma-Gauṇḍa made Halakâlanahaḷḷi, constructed the Bilasamudra tank and the Bûchasamudra tank, and setting up the linga of the god Billêsvara, and erecting a temple, (on the date specified) washing the feet of.. .. jîya, for the decorations and offerings of the god Billêśvara, temple repairs, Chaitra, pavitra, perpetual lamp, daily and special ceremonies, made grants of land (specified) by the *ottôḷa* pole. Also grants to Sômayya, son of Mâdhava-bhaṭṭa of the god's Brahmapuri, and to the râja-guru Kriyâśakti-dêva who consecrated the god. Usual final verses.

Be it well. The râja-guru Kriyâśakti-dêva and the Eḷkôṭi ascetics of Âsandi-nâḍ, performing the consecration of Îdura's son Haṇḍa to the temple of the god Billêśvara, granted him certain dues (specified).

Be it well. Grants were also made for S'ivadêva-bhaṭṭôpâdhya, *salâkâcharya*[1] of the god Harihara ; and for the *chatra* of the god Billêśvara.

65

Date ? 1100 *A.D.*

Be it well. (On the date specified), when .. Bakkanna-Voḍeyar's son Ganga Selâr came to Seṭṭibaḷḷi-paṭṭaṇa and fought,—the watchman Eṛe-Permma-Nâyaka's son (with various epithets) Nâge-Nâyaka, fought in Gaṅgu Selâr's army and fell,—on which the watchman and his younger brother, in the joy of their heart, granted for him Bankekeṛe as a *nettaru-goḍige.*

66

Date ? about 1565 *A.D.*

Bhûmi-viraktaya's maṭha in the Dummi Thousand.

67

Date ? about 1565 *A.D.*

Keṅgapa-Nâyaka granted this land to the tumbler Keṅgapa, for as long as the moon endures. Imprecation.

69

Date 1562 *A.D.*

May it be fortunate. Praise of S'ambhu.

(On the date specified), when, (with usual titles), Sadâśiva-mahârâya was ruling the kingdom of the world in peace and wisdom :—

The Dummi-śîme being favoured to Âyyana-Maluka-Voḍeyar as an *amara*,—Âyyana-Maluka's *thânadâr* Dilâvar-Voḍeyar destroying the children of the farmers, subjects and chiefs in the kingdom,—Sante-Benuûr Hanume-Nâyaka's son Pilapa-Nâyaka and Gauḍayya of Chikka-Gaṅgûr in the Dummi-śîme were being sent to the feet of Maluka-Voḍeyar, when Diḷâvar cut off that Gauḍayya's head in a cross road. Maluka-Voḍeyar hearing the report, sent his servant Chimmana-Voḍeyar, and granting the Dummi-śîme to Sante-Bennûr Pilla-Nâyaka, tortured and put to death the former thânadâr Dilâvar, and gave Chikka-Gangûr to Gauḍayya's children as a *nettara-goḍagi*. Imprecations.

71

Date ? 1577 *A.D.*

(On the date specified), the nâḍigar of Hodigere-śîme, Bankipura Mallapa, (granted) to Timmapa's son Raṅgapa the Lakshumasâgara village as an *umbaḷi*.

72

Date 1220 *A.D.*

Praise of S'ambhu and S'ankara.

When a certain king named Sala was with undisturbed mind worshipping the goddess Vâsantikâ of Saśakapura, a fierce tiger, with unshackled body, sprang out, when the Jina-munipa sitting at

[1] A man who answers questions by putting a *salâka* or stick into a book at random and so finding a suitable passage.

the side gave him his *kuñcha* (whisk of peacock's feathers), and said "with this *sele* (cane) hit (*hoy*), Sala, the tiger," from which time the kings became Hoysaḷas. Thenceforth the cane being on their tiger flag, the kings of the Hoysaḷa line seemed in the cane to be holding up (a warning) finger to the fleeing hostile kings in battle. Like a sun rising upon the eastern mountain the Hoysala-vaṃśa, dispersing the darkness his enemies, &c., was born] the king Vinayâditya. After he had ruled, his son Eṟeyanga kept all the world cool in the shade of his white umbrella. In bodily pleasure as greater than Rati's husband (*eṟeyangam*), in great glory than S'achi's husband (*eṟeyangam*), in lofty might of arm than Siri's husband (*eṟeyangam*), did Eṟeyanga shine. Their forms like the god of love, unequalled wrestlers, were the sons born to Eṟeyanga's wife Êchala-Dêvi,—Ballâla, Biṭṭi-Dêva and Udayâditya. Like the flaming central eye of Purahara's three eyes among the three brothers, by his great valour he became the king, in the form of Vishṇu, the king Vishṇu. First taking into his arm the Lakshmî of the Hoysaḷa kingdom which was his inheritance, as his strength increased he imposed his commands on all the points of the compass, and seizing Talakâḍu, became the first to the Ganga kingdom,—this promoter of the Yadu-vaṃśa, the king Vishṇu. To him and to Lakshmî-Dêvi was born, with the glory of the god of love, the king Nârasiṃha. His glory spread over the lands of his enemies, the vine his sword was nourished with the flesh of hostile armies, his banners fluttered in the wind of the sighs of his enemies' wives, the world was cooled by his white umbrella,—what a marvel was the king Nârasiṃha. In his clear eyes, the fish; in his feet, the tortoise; in his throat, the boar; in his waist, Nrisiṃha; in the sport of acquiring the world, Vâmana (or the dwarf); in subduing his enemies, the three Râmas; in the force of his own yôga, Buddha; in putting down the evil, Kalki;—thus combining in himself the ten incarnations, was born the king Ballâḷa. These elephants are what Magarega (or the Magara king) gave in war; these are the elephants Chôḷa sent; these rutting elephants are what Kâḍava-Râya seized from Pâṇḍya;—see, said with admiration at Narasiṃha's power, trembling on account of their enmity, the envoys of Simhaṇa, Lâḷa and Gauḷa. Saying, what word is this that I am called master of elephants when there are no troops of elephants of which I am master,—the king Narasiṃha, marching without stopping for a hundred *gâvudas*, overthrowing formidable enemies in the east, captured the hundred elephants with which Magara came against him, and brought them in with his horse.

Be it well. When (with usual Châḷukya and Hoysaḷa titles, including) the uprooter of the Magara kingdom, the establisher of the Chôḷa kingdom,—Tribhuvanamalla nissanka-pratâpa-chakravartti Hoysaḷa vîra-Narasiṃha-Dêva, having the Seven-and-a-half-Lakh country under the shadow of his sole umbrella for as long as sun moon and stars endure, was ruling the kingdom in peace and wisdom:—

A dweller at his lotus feet, (here follows the account of Vayja and his descendants, as in No. 64 above).

Be it well. When, (with titles as in No. 64), the mahâ-maṇḍalika Vaijarasa-Dêva was in the residence of Âsandi in peace and wisdom, ruling the kingdom to continue as long as sun moon and stars;—

A dweller at his lotus feet,—Obeisance to the gurus. Be it well. To the mahâ-nâḷprabhu Hiriya-Beḷa-gâvuḍa and to Kêta-gauḍi was born the nâḷprabhu Âdi-gauḍa; to whom and to Mâka-gauḍi was born Beḷa-gauḍa. To him and to Bâga-gauḍi were born Âdi-gauḍa, Râma-gauḍa, Kanna-gauḍa, Bamma-gauḍa and .. gauḍa.

Be it well. (With various epithets), the mahâ-nâḷprabhu Kallakere Kanna-gauḍa, (on the date specified), having set up the S'ivalinga of the god Beḷêśvara, and built a S'iva temple, at the time of the moon's eclipse, washing the feet of Sômêśvara-guru, for the god's perpetual lamp, offerings, Chaitra and pavitra, made a grant of land (specified).

Be it well. The *ûr-odeya* of Hebbari in the Âsandi-vritti, Mârkkanda-dêva and a number of gaudas (named), also a number of gaudas (named) of Holalakere-vritti, disputing regarding the boundary of Badanahâlu, Molahâlu and Kallakere, went to the king (*dêva*), when the king had pitched his camp outside Silugôdu,—and the following was the correct settlement made by Ballâla-Dêva and the five ministers;—The boundary of the two nâds Nonambavâdi and Gangavâdi;—for Gangavâdi,—Gûliyakallu, the Hâdangi hill, Hakiyadone, Taliyakatta; the division runs along the field boundary of Bidarahalli.

Date 1221 *A.D.*

Be it well. The mandalika Bammarasa-Dêva, for the decorations and illuminations of the god Belêsvara, for temple repairs, Chaitra, pavitra, offerings, perpetual lamp, vessels and cloths, made grants of land (specified). And (on the date specified), at the time of the sun's eclipse, the treasurer Salagayya and the superintendent of customs, Jâtayya, granted annual dues for the god. Usual final verses.

73

Date 1180 *A.D.*

(The first part is gone),

When, (with usual titles), the nissanka-pratâpa-chakravartti [vira-Ballâla-Dêva was in the residence of? Vija]yasamudra, ruling the kingdom in peace and wisdom, to contiuue as long as sun moon and stars:—

A dweller at his lotus feet, (with various praises) was Ballu-nripâla.

Be it well. When, born in the Gangânvaya renowned in all the world, Kongulivarmma dharmma-mahârâjâdhirâja, boon lord of Kôlâla-pura, obtainer of a boon from the goddess Padmâvatî, the Ganga Gângêya, *jayad-uttaranga*, (with various other epithets, including) lord of Nandagiri, having the crest of a rutting elephant, sun to the lotus the Ganga-kula,—with these names and titles, the mahâ-mandalika Barmmarasa-Dêva was in the residence of Âsandi, ruling the kingdom in peace and wisdom, to continue as long as sun moon and stars;—His son Narasimha-bhûpa was celebrated in the world.

Be it well. To the mahâ-nâlprabhu Hiriya Bela-gâvunda &c. (as in No. 72 above). Kâma-gâvunda and his brothers set up the S'ivalinga of the god Âdinâtha in Kallakere, constructed a tank, erected a temple, and for the decorations and illuminations of the god, temple repairs and offerings, (on the date specified), at the time of the eclipse of the sun, washing the feet of Kariyaguru-dêva, made a grant of land (specified), and for the perpetual lamp 5 oil-mills. Also certain dues (specified).

Be it well. The *ûr-odeya* of Hebbari, &c. (as in No 72 above, but omitting Ballâla before Dêva and the five ministers).

73 (*bis*)

Date 1432 *A.D.*

(The first part is gone). When, (with usual titles), Vijaya-Bukka-Râya-mahârâya's son, vîra-pratâpa Dêva-Râya-mahârâya's *mane-heggade* .. . . (on the date specified), set up the god Hanumanta, erected a temple, and for the god made a grant of land (specified). Also for the offerings to the god Bayirava. Usual final verses.

74

Date ? 1168 *A.D.*

(The greater part of the inscription is effaced).

During the Hoysaḷa period, some chief born to S'ankara-Dêva and Suggavve, washing the feet of.. .. . .. (on the date specified), made for some god a grant of land (specified). Usual final verses.

75

Date ? 1121 *A.D.*

Saba-Dêva (in the year specified) ran and came from Tâṇagundûr. Written by sênabôva Nâgaya.

76

Date ? 1545 *A.D.*

Praise of S'ambhu. Be it well. (On the date specified), vîra-pratâpa Sadâśiva-Râya-mahârâya's agent Râma-Râj-Oḍeyar granted to the barber Ko .... the caste tax of the local barbers, with all ceremonies. Imprecation.

77

Date about 1180 *A.D.*

Praise of S'ambhu. When, (with usual titles), the Hoysaḷa-chakravartti vîra-Ballâḷa-Dêva was in the residence of Vijayasamudra, ruling the kingdom in peace and wisdom : —

(The rest is all effaced ; apparently relates to the Gaṅga king of Âsandi).

83

Date ? about 1680 *A.D.*

[1]His lotus feet reverenced by the chief gods, sunrise to the lotuses the hearts of his worshippers, of highest happiness, moonrise to the ocean of nectar dharma,—Paramêśvara, may he grant to us the fulfilment of our desires.

Hampe Virûpâksha being the only refuge, the Harihara liṅga's feet the only refuge,—the writing of this śâsana, may it be fortunate.

After the Dvâpara, the names of kings who ruled Jambu-dvîpa during Kali ;—Dharma-Râya ; when he was going to *svargga*, he bound the crown on Pariksha-Râya ; and Pariksha-Râya ruled for 30 years ; his son Janamêjaya ruled for 7 years, after which his *vamśa* came to an end (became *nirvams'a*). His servant (minster, *ûḷigadava*) Chandagupta-Râya ruled for 500 years.

In the days when Vikrama-Râya was ruling the earth, (there was) Bilaḷa Sômagoṇḍa-gauda's daughter ; Cheḷugur Chelve-Sugandhe was the name of that woman. Attached to Kampaḷa, which in course of time would come to him, was Vîragolaḷa, equal in extent to the mountain-chain of Jambu-dvîpa ; the Râja of which, Chelugur Chendamute, his younger brother Bâlamute, Padmaṇa-Nâyaka and Buma Nâyaka, these mighty ones, united with those powerful to curse or bless, and those who were suns in honour, came, having left their land, in the following manner ; —The report of what they were going to do, and that they were abandoning their land, having reached Vikrama, (he said), 'Will they go ? what report is this ? can they carry off a kite or a crow from my country ? I have no intention of letting the woman go.' On telling the report to Baṭi, he said, "Wicked men have

[1] The language throughout is very corrupt, and the meaning often doubtful. The record implies a migration from some northern district (?Kampili) into the parts around Channagiri, at the time when the Muhammadans were in the ascendant there (as shown by the reference to Bâbaya), after the fall of Vijayanagar.

become very powerful in the earth;" and it becoming known to all, they considered, and advised the gauḍa, saying—"It is not right that we should fall into this sin, and disgrace the Siva religion: it is better to escape in whatever way we can." The gauḍa, pleased in his mind, sent for his brothers and relatives, and said, "We must at once depart, quick as thought: think that if we get a (bad) name in Jambu-dvîpa it will be ruin to our family." The cowherd Kêta-goṇḍa now carried to the gauḍa the offer, 'If you give up the woman, I will drive over to you a thousand cows of each colour.' On hearing that, the gauḍa was filled with rage, his mustaches danced up and down, his eyes grew red, his brows were knotted together, and he thereupon said 'Come quickly, those who intend to follow me; those who will not come, do as you please.' At this word the tumult of the eighteen castes and the hundred and one families arose, and they yoked their carts. Of carts 700, ga (?gauḍas) 75, with 6000 of Kampaḷa, and 3000 sheep of Kampaḷa,—these carts, grinding the earth, set out. (Here follow lists of the mânya-mârttaṇḍas, gauḍas, and âyagâras who went). All these went with the gauḍa, and broke the ground with their departure, 70 cart-loads of families, who, by means of those who had no carts, threw from time to time food to the kites and crows, and marched on as if to break the world in two, until they came near the Bhâgîrathî.

The report being then carried to the king, he was in a great rage, and ordering out his forces, directed them saying,—"Do not let them go: stop them, seize and bring them back?" On that, Baṭṭi sent a message, saying, "Cross over the river at once." Hearing which, Bilala saying (to himself), the people with all their retinue, cows, children, and the poor will be made prisoners on my account,—with fierce valour calling together the chief men, came near to the great river (or Mahânadi), spread his cloth, and said,—"Show me salvation, mother; I will not leave your protection; show your merey." On which, saying, 'Who is it beseeching me?' the great river (or Mahânadi) gave them passage. At that time the king's army came to seize them, and the fierce in war, the preserver of all the people, the brave Bilaḷa opposed them, and fought for 8 days. Meanwhile the cows, carts and people crossed over, while a stream of blood from those who fell in the attacking force ran to the great river (or Mahânadi). After that, by the favour of various gods (named), they pushed on and halting, blessed (*arisidaru*) Bâbaya,[1] as well as all their chief men and children. And building there a village, they named it Arisikere.

After that they formed two divisions. Padmaṇa-Nâyaka and Bâla-Nâyaka with all their party went to the direction of Chennanagiri. When Sômagoṇḍa-gauḍa, Chelugur Chandamute, and his younger brothers Kendaḷa and Dumma-Râja, and all their subjects were rising up, the god Bhairava stood there. Going forth, and doing three days' journey in one, they halted and made an encampment. The early rains (*mungâru*) then set in, and the note of the *kôgilu* (or cuckoo) was heard. They therefore gave the place the name of Kôgalûr and built a village. Thence going forth, they burnt incense (*dûpa*) to the god, and that (place) became Dûpada-maraḍi. And at the place where the leaves on which they ate[2] fell, they made a village called Bayatâṇagere. For that village his son named Haṇḍe-Sômaiya was made the gauḍa, and he remained there. Then follows a list of village artisans appointed to Kôgalûr by Bilaḷa Sômagoṇḍa-gauḍa, who stationed his younger brother Bimagoṇḍa there, and went on with another division. And where the carts with families stopped he made a village named Baiyakâkanûr, and appointed to it Bâlâ-dore. In the same manner Cheḷugur Chandamute, Kenduḷa and Dumma-Râja met and had a consultation with all the people, and then made the village Nittigere, and appointed to it Sogaḍanôra.

When they were leaving Kampaḷa, the Râja-linga drew itself away and stopped there. The reason for its drawing itself away was that Chelugur Chandumute's wife became with child. Her

[1] The Muhammadan name for the *pañja* or hand with fingers outspread, which represents the five holy persons of Islam.

[2] The leaf plates used by the Hindus.

two children were called Doḍḍa-Gaṅga and Chikka-Gaṅga, after the Bhâgirathî. And in their names were made the villages Hire-Gaṅgûru and Chikka-Gaṅgûru, and they appointed to them Hulenôra Malaṇa-gauḍa. Then Bilaḷa Sômagoṇḍa, with his seven brothers and his attendants, went on to Yemmadoḍi to camp, and stopped there permanently, naming it Yemmiganûr. They also built villages and hamlets. Where Kâḷarâtre-Kannamma stopped, they made the village Kâḷalagaṭṭa. His eldest son (*hire maga*) made Hiriyûr. Where the cows lowed, they made Baiyabâḍa, and appointed to it the Keṅguri Kuruba (or shepherd) Kêta-gauḍa. And where the *bâragûr* stayed, they made Baiyabâragûr, and appointed to it Haṭenôra. In the name of Kenduḷa Dumma-Râja they made Dummi and also Gunjinûr. And in these villages Bilaḷa Sômagoṇḍa-gauḍa and his attendants settled.

I will state the names of the kings who ruled the present kingdom (*adya-râjya*) in the S'âlivâhana śaka to the time of their settlement ;—Sindu Ballâḷa ruled ; after him vîra-Ballâḷa ruled ; thus nine Ballâḷas ruled ; after them the Siva king Krishṇa-Râya ruled ; Achyuta-Râya ruled ; Dêva-Râya ruled ; Mala-Râya ruled ; Chôḷa-Râya ruled ; Bilama-Râya[1] ruled.

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[1] Perhaps meant for Bilaḷa Sômagoṇḍa, the leader of the migration.

INSCRIPTIONS IN THE SHIMOGA DISTRICT.

SHIMOGA TALUQ.

ಶೀಮೊಗ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟಿನಲ್ಲಿರುವ ಶಾಸನಗಳು.

ಶೀಮೊಗ್ಗ ತಾಲೂಕು.

1

ಶೀಮೊಗ್ಗಾದಲ್ಲಿರುವ ವೂರಗಡೂರ ಸೂರಪ್ಪನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

೩ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ—ವರಾಹಮೊಹರು.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿ
ರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋ
ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಹರೇರ್ಲೀಲಾ
ವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ । ಹೇಮಾದ್ರಿಕಲಶಾಯ
ತ್ರಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂದಧೌ । ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಾಮ
ಪ್ರತ್ಯೂಹತಿಮಿರಾಪಹಂ । ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂಹರಿಣಾ
ಪಿಚಪೂಜ್ಯತೇ । ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ದೇವೈರ್ಮಥ್ಯಮಾನಾನ್ಮಹಾಂ
ಬುಧೇಃ । ನವನೀತಮಿವೋದ್ಭೂತಮುಪನೀತತಮೋಮಹಃ ॥
ತಸ್ಯಾಸೀತ್ತನಯಃತಪೋಭಿರತುಳೈರನ್ವರ್ಥನಾಮಾಬುಧಃಪುಣ್ಯೈ
ರಸ್ಯಪುರೂರವಾಭುಜಬಲೈರಾಯುರ್ದ್ವಿಷಾಂನಿಘ್ನತಃ । ತಸ್ಯಾಯು
ರ್ನಹುಷೋಸ್ಯತಸ್ಯಪುರುಷೋಯುದ್ಧೇಯಯಾತಿಃಕ್ಷಿತೌಖ್ಯಾತಸ್ತಸ್ಯ
ಚತುರ್ವರ್ಗಸುವರ್ಗಸುನಿಭಃಶ್ರೀದೇವಯಾನೀಪತೇಃ । ತದ್ವಂಶೇದೇವಕೀಜಾ
ನಿರ್ದಿದೀಪೇತಿಂಮಭೂಪತಿಃ । ಯಶಸ್ವೀತುಳವೇಂದ್ರೇಷುಯದೋಃಕೃ
ಷ್ಣಇವಾನ್ವಯೇ । ತತೋಭೂದ್ಬುಕ್ಕಮಾಜಾನಿರೀಶ್ವರಕ್ಷಿತಿಪಾಲ
ಕಃ । ಅತ್ರಾಸಮಗುಣಭ್ರಂಶಂಮೌಳಿರತ್ನಂಮಹೀಭುಜಾಂ । ಸರಸಾ
ದುದಭೂತ್ತಸ್ಮಾನ್ನರಸಾವನಿಪಾಲಕಃ । ದೇವಕೀನಂದನಾತ್ಕಾಮೋ
ದೇವಕೀನಂದನಾದಿವ । ಕಾವೇರೀಮಾಶುಬಧ್ವಾಬಹಳಜಲಭರಾಂ
ಯೋವಿಲಂಘ್ಯೈವಶತ್ರೂನ್ಜೀವಗ್ರಾಹಂಗೃಹೀತ್ವಾಸಮಿತಿಭುಜ

19ಬಲಾತ್ತಂಚರಾಜ್ಯಂತದೀಯಂ । ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂತದಪಿನಿಜ
20ವಶೇಪಟ್ಟಣಂಯೋಬಭಾಸೇಕೀರ್ತಿಸ್ತಂಭಂನಿಖಾಯತ್ರಿಭುವನಭವ
21ನಸ್ತೂಯವಮಾನಾಪದಾನಃ ! ಚೇರಂಚೋಳಂಚಪಾಂಡ್ಯಂತದಪಿಚಮಧುರಾ
22ವಲ್ಲಭಂಮಾನಭೂಷಂವೀರ್ಯೋದಗ್ರಂತುರುಷ್ಕಂಗ(ಜ)ಪತಿನೃಪತಿಂಚಾ
23ಪಿಜಿತ್ವಾತದನ್ಯಾನ್ । ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮ
24ಭೂಭೃತ್ತಟಾಂತಂನಿತಾಂತಂಖ್ಯಾತಃಕ್ಷೋಣೀಪತೀನಾಂಸ್ರಜಮಿ
25ವಶಿರಸಾಶಾಸನಂಯೋವ್ಯತಾಸೀತ್ । ವಿವಿಧಸುಕೃತೋದ್ದಾಮೋರಾ
26ಮೇಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮುದಿತಹೃದಯಸ್ಥಾನೇಸ್ಥಾ(ನೇ)ವ್ಯಧತ್ತಯಥಾ
27ವಿಧಿ । ಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭುವಿಷೋಡಶತ್ರಿ
28ಭುವನಜನೋದ್ಗೀತಂಸ್ಫೀತಂಯಶಃಪುನರುಕ್ತಯನ್ । ತಿಪ್ಪಾ
29ಜೀನಾಗಲಾದೇವ್ಯೋಃಕೌಸಲ್ಯಾಶ್ರೀಸುಮಿತ್ರಯೋಃ । ದೇವ್ಯೋರಿ

೨ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

30ವನೃಸಿಂಹೇಂದ್ರಾತ್ತಸ್ಮಾತ್ಪಂಕ್ತಿ
31ರಥಾದಿವ । ವೀರೌವಿನಯಿನೌರಾ
32ಮಲಕ್ಷ್ಮಣಾವಿವನಂದನೌ । ಜಾತೌವೀರನೃ
33ಸಿಂಹೇಂದ್ರಕೃಷ್ಣರಾಯಮಹೀಪತೀ । ವೀರಶ್ರೀನಾ
34ರಸಿಂಹಃಸವಿಜಯನಗರೇರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕೀರ್ತ್ಯಾನೀ
35ತ್ಯಾನಿರಸ್ಯಂನೃಗನಳನಹುಷಾನಪ್ಯವನ್ಯಾಂವದಾನ್ಯಾನ್ । ಆ
36ಶೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತಃಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಾ
37ಶ್ಚಾತ್ಯಾಚಲಾಂತಾದಖಿಳಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂಶಶಾಸ । ನಾ
38ನಾದಾನಾನ್ಯಕಾರ್ಷೀತ್ಕನಕಸದಸಿಯಃಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಥಾ
39ನೇಶ್ರೀಕಾಳಹಸ್ತೀಶಿತುರಪಿನಗರೇವೇಂಕಟಾದ್ರೌಚಕಾಂಚ್ಯಾಂ ।
40ಶ್ರೀಶೈಲೇಶೋಣಶೈಲೇಮಹತಿಹರಿಹರೇಹೋಬಲೇಸಂಗಮೇಚ
41ಶ್ರೀರಂಗೇಕುಂಭಕೋಣೇಹೃತತಮಸಿಮಹಾನಂದಿತೀರ್ಥೇನಿವೃತ್ತೌ ।
42ಗೋಕರ್ಣೇರಾಮಸೇತೌಜಗತಿತದಿತರೇಷ್ವಪ್ಯಶೇಷೇಷುಪುಣ್ಯ
43[ಸ್ಥಾನೇ]ಸ್ಥಾನೇಷ್ವಾರಬ್ಧನಾನಾವಿಧಬಹುಲಮಹಾದಾನವಾರಿಪ್ರವಾ
44ಹೈಃ । ಯಸ್ಯೋದಂಚತ್ತುರಂಗಪ್ರಕರಖುರರಜಶ್ಶುಷ್ಯದಂಭೋಧಿಮ
45ಗ್ನಕ್ಷ್ಮಾಭೃತ್ಪಕ್ಷಛಿದೋದ್ಯತ್ತರಕುಲಿಶಧರೋತ್ಕಂಠಿತಾಕುಂಠಿತಾ
46ಭೂತ್ । ಬ್ರಹ್ಮಾಂಡಂವಿಶ್ವಚಕ್ರಂಘಟಮುದಿತಮಹಾಭೂತಕಂರತ್ನ
47ಧೇನುಂಸಪ್ತಾಂಭೋಧೀಂಶ್ಚಕಲ್ಪಕ್ಷಿತಿರುಹಲತಿಕೇಕಾಂಚನೀಂಕಾ
48ಮಧೇನುಂ । ಸ್ವರ್ಣಕ್ಷ್ಮಾಂಯೋಹಿರಣ್ಯಾಶ್ವರಥಮಪಿತುಲಾಪೂರುಷಂಗೋ
49ಸಹಸ್ರಂಹೇಮಾಶ್ವಂಹೇಮಗರ್ಭಂಕನಕಕರಿರಥಂಪಂಚಲಾಂಗ
50ಲ್ಯತಾನೀತ್ । ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯನಿರ್ವಿಘ್ನಂಪ್ರಾಜ್ಯಂದ್ಯಾಮಿವ
51ಶಾಸಿತುಂ । ತಸ್ಮಿನ್ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿತೇರಿಂದ್ರೇದಿವಂ
52ಗತೇ । ತತೋಪ್ಯವಾರ್ಯವೀರ್ಯಶ್ರೀಕೃಷ್ಣರಾಯಮಹೀಪತಿಃ ।

53 ಬಿಭರ್ತಿಮಣಿಕೇಯೂರನಿರ್ವಿಶೇಷಂಮಹೀಂಭುಜೇ । ಕೀರ್ತ್ಯಾ
54 ಯಸ್ಯಸಮಂತತಃಪ್ರಸೃತಯಾವಿಶ್ವಂರುಚೈಕ್ಯಂವ್ರಜೇದಿತ್ಯಾ
55 ಶಂಕ್ಯಪುರಾಪುರಾರಿರಭವತ್ಫಾಲೇಕ್ಷಣಃಪ್ರಾಯಶಃ ।
56 ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭುಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂಃ
57 ಕಾಳೀಖಡ್ಗಮಧಾದ್ರಮಾಚಕಮಲಂವೀಣಾಂಚವಾಣೀಕ
58 ರೇ । ಯತ್ಪ್ರತಾಪಜಿತೋಭಾನುಃಪತತ್ಯಂಬುನಿಧೌಧ್ರುವಂ । ದುಃಸಹಂ
59 ಮನಸಸ್ತಾಪಂಸುತರಾಂಸೋಢುಮಕ್ಷಮಃ । ಶತ್ರೂಣಾಂವಾಸಮೇ(ತೇ)ದದ(ತ)ಇತಿ
60 ರುಷಾಕಿಂ(ನು)ಸಪ್ತಾಂಬುರಾಶೀಂನಾನಾಸೇನಾತುರಂಗತ್ರುಟಿತವಸುದು
61 ಶೀಧೂಳಿ[ಕಾಪಾಲಿಕಾಪಾಲಿ]ಕಾಪಾಲಿಕಾಭಿಃ । ಸಂಶೋಷ್ಯಸ್ವೈ
62 ರಮೇತತ್ಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ತೇಬ್ರಹ್ಮಾಂ

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

63 ಡಂಸ್ವರ್ಣಮೇರುಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈ
64 ರಮೇಯೈಃ । ಮದ್ದತ್ತಾಮರ್ಥಿಸಾರ್ಥಃಶ್ರಿಯಮಿಹಸುಚಿ
65 ರಂಭುಂಜತಾಮಿತ್ಯವೇಕ್ಷ್ಯಪ್ರಾಯಃಪ್ರತ್ಯೂಹಹೇತೋಸ್ತಪ
66 ನರಥಗತೇರಾಲಯಂದೇವತಾನಾಂ । ತತ್ತದ್ದಿಗ್ಜೈತ್ರವೃತ್ತ್ಯಾಪಿಚ
67 ಬಿರುದಪದ್ಯೈ[ಪದ್ಯೈ]ರಂಕಿತಾಂಸ್ತತ್ರತತ್ರಸ್ಥಿತ್ವಾಜಾತಪ್ರತಿಷ್ಠಾಂ
68 ವ್ಯತನುತಭುವಿಯೋಭೂಭೃದಭ್ರಂಕಷಾಗ್ರ್ಯಾ । ಕಾಂಚೀಶ್ರೀಶೈಲಶೋ
69 ಣಾಚಲಕನಕಸಭಾವೇಂಕಟಾದ್ರಿಪ್ರಮುಖ್ಯೇಷ್ವಾವರ್ತ್ಯಾವರ್ತ್ಯಸರ್ವೇ
70 ಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯಃ । ದೇವಸ್ಥಾನೇಷುತೀರ್ಥೇಷ್ವ
71 ಪಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾ(ನಾ)ದಾನಾನ್ಯೇವೋಪದಾನ್ಯೈರಪಿಸ
72 ಮಮುಖಿಳೈರಾಗಮೋಕ್ತಾನಿತಾನಿ । ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವ
73 ದಂಡಃಸೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ । ಭಾಷೆಗೆತಪ್ಪುವರಾಯರಗಂ
74 ಡಃರೋಷಕೃದರ್ಥಿಷುಯೋರಣಚಂಡಃ । ರಾಜಾಧಿರಾಜಇತ್ಯುಕ್ತೋಯೋರಾ
75 ಜಪರಮೇಶ್ವರಃ । ಹಿಂದುರಾಯಸುರತ್ರಾಣದುಷ್ಟಶಾರ್ದೂಲಮರ್ದನಃ ।
76 ಗಜಾಖುಗಂಡಭೇರುಂಡಇತ್ಯಾದಿಬಿರುದಾಂಸ್ವಿತಃ । ಆಲೋಕಯಮ
77 ಹಾರಾಯಜಯಜೀವೇತಿವಾದಿಭಿಃ । ಅಂಗವಂಗಕಳಿಂಗಾದ್ಯೈರ್ರಾಜ
78 ಭಿಃಸೇವ್ಯತೇಚಯಃ । ಸ್ತುತ್ಯೌದಾರ್ಯಃಸುಧೀಭಿಃಸವಿಜಯನಗರೇ
79 ರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕ್ಷ್ಮಾಪಾಲಾನ್ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರ
80 ಧರೀಕೃತ್ಯನೀತ್ಯಾನೃಗಾದೀನ್ । ಆಪೂರ್ವಾದ್ರೇರಥಾಸ್ತಕ್ಷಿತಿಪ
81 ತಿಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರರ್ಥಿಸಾರ್ಥಶ್ರಿಯ
82 ಮಿಹಬಹುಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಸಮಿಂಧೇ ॥ ಶಕಾಬ್ದೇಶಾಲಿವಾ
83 ಹಸ್ಯಸಹಸ್ರೇಣಚತುಶ್ಶತೈಃ । ಚತುಸ್ತ್ರಿಂಶತ್ಸಮಾಯುಕ್ತೇಶ್ರೀಮು
84 ಖೇವತ್ಸರೇಕ್ರಮಾತ್ । ಪುಷ್ಯಮಾಸೇತಥಾದರ್ಶೇಮಹೋದಯಸಮ
85 ನ್ವಿತೇ । ಪುಣ್ಯಕಾಲೇಶುಭೇಯೋಗೇಶ್ರೀವಿರೂಪಾಕ್ಷಸನ್ನಿಧೌ ।
86 ತುಂಗಭದ್ರಾನದೀತೀರೇಕೃಷ್ಣರಾಯೋಮಹಾಮತಿಃ । ಕಂಧಾ

87 ಚಾರದ್ವಿಜೇಂದ್ರೇಣಮಾದಪಾಮಾತ್ಯಸೂನುನಾ । ವಿಜ್ಞಪ್ತೋಮಾತ್ಯವ
88 ರ್ಯೇಣತಿಪ್ಪಸೋಮಸುಧರ್ಮಿಣಾ । ಹರಿತಾನ್ವಯಜಾತಾಯವರಾಪ
89 ಸ್ತಂಬಸೂತ್ರಿಣೇ । ಯಾಜುಷಾಣಾಂವರೇಣ್ಯಾಯಮಾಧವಾರಾಧ್ಯ
90 ಸೂನವೇ । ಶ್ರೌತಸ್ಮಾರ್ತಪ್ರವೀಣಾಯ ಸದಾಷಟ್ಕರ್ಮವರ್ತಿನೇ ॥ ವೃ
91 ಶಾಧ್ಯಾಯಾಗ್ರಗಣ್ಯಾಯದದೌವಿಶ್ವೇಶ್ವರಾಯಚ । ಶ್ರೀರಂಗರಾ
92 ಜ್ಯಕೇಚೈವಹೊಂನೂರಸ್ಯಚಸೀಮನಿ । ತುಂಗಭದ್ರ್ಯೋರಂತರಾಳೇ
93 ನಾಡೌಯಡೆತೊರಾಭಿಧೇ । ಕಿರಿಯೂರಾಭಿಧಾದ್ಗ್ರಾಮಾತ್ದಿ

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

94 ಶಂಪ್ರಾಚೀಂಸಮಾಶ್ರಿತಂ । ತಥಾ
95 ದಕ್ಷಿಣತಃಪ್ರತ್ಯಕ್ದಿಶಿಬಂಕೀಪುರಾ
96 ಭಿಧಾತ್ । ಜಂನಾಪುರಾಭಿಧಾದ್ಗ್ರಾಮಾದುತ್ತ
97 ರಸ್ಯಾಂದಿಶಿಸ್ಥಿತಂ । ಭಂಡಾರಿಪಲ್ಲಿನಾ
98 ಮಾನಂಸರ್ವಸಸ್ಯಸಮನ್ವಿತಂ । ಪ್ರತಿನಾಮ್ನೇತಿವಿಖ್ಯಾತಂ
99 ಕೃಷ್ಣರಾಯಪುರಂಸದಾ । ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಂಯುತಂಚ
100 ಸಮಂತತಃ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿ
101 ತಂ । ಅಕ್ಷೀಣ್ಯಾಗಾಮಿಸಹಿತಮೇಕಭೋಗ್ಯಂಸಭೂರುಹಂ । ವಾಪೀ
102 ಕೂಪತಟಾಕೈಶ್ಚಕಚ್ಛೇನಾಪಿಸಮನ್ವಿತಂ । ಪುತ್ರಪಾತ್ರಾದಿಭಿ
103 ರ್ಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಸ್ಯಾಧಮನಸ್ಯಾಪಿವಿ
104 ಕ್ರಯಾದೇಸ್ತಥೋಚಿತಂ । ಪರೀತಃಪ್ರಯತೈಃಸ್ನಿಗ್ಧೈಃಪುರೋಹಿತಪು
105 ರೋಗಮೈಃ । ವಿವಿಧೈರ್ಬುಧೈಃಶ್ರೌತಪಥಿಕೈರಧಿಕೈರ್ಗಿರಾಂ ।
106 ಕೃಷ್ಣದೇವಮಹಾರಾಯೋಮಾನನೀಯೋಮನಸ್ವಿನಾಂ । ಸಹಿರಣ್ಯಪಯೋ
107 ಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ಅಸ್ಯಾಗ್ರಹಾರವರ್ಯಸ್ಯಚತುಃಸೀಮಾ
108 ವಿನಿರ್ಣಯಃ । ಸರ್ವೇಷಾಂಸುಖಬೋಧಾಯಲಿಖ್ಯತೇದೇಶಭಾಷಯಾ । ಭಂಡಾ
109 ರಿಹ(ಳ್ಳಿ)ಯಪ್ರತಿನಾಮಕೃಷ್ಣರಾಯಪುರದಚತುಃಸೀಮಾವಿವರ । ಮೂಡ
110 ಲುಕವಿಲಗೊಂಡ್ಡಿಯಗಡಿ । ತೆಂಕಲುಜೆಂನಾಪುರದಗಡಿಯಮಧ್ಯ
111 ದಹುತ । ಪಡುವಲುಕಿರಿಯೂರತೆವರನೀರುವರಿಯಗಡಿ । ಬಡ
112 ಗಯಿಶಾನ್ಯಭಂಡೆದಗಡಿ । ತದಿದಮವನೀವನೀಪಕವಿನುತಧರಾಯಸ್ಯ
113 ಕೃಷ್ಣರಾಯಸ್ಯ । ಶಾಸನಮುರುಕವಿವೈಭವನಿವಹನಿದಾನಸ್ಯಭೂರಿದಾನಸ್ಯ ।
114 ಕೃಷ್ಣದೇವಮಹಾರಾಯಶಾಸನೇನಸಭಾಪತಿಃ । ಅಭಾಣೀನ್ಮೃದುಸಂದರ್ಭಂತದಿದಂತಾ
115 ಮ್ರಶಾಸನಂ । ಕೃಷ್ಣದೇವಮಹಾರಾಯಶಾಸನಂಮಲ್ಲಣಾತ್ಮಜಃ । ತ್ವಷ್ಟಾಶ್ರೀವೀರ
116 ಣಾಚಾರ್ಯೋವ್ಯಲಿಖತ್ತಾಮ್ರಶಾಸನಂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇ
117 ಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾ
118 ದ್ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿ
119 ಷ್ಫಲಂಭವೇತ್ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ
120 ರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಏಕೈವಭಗಿನೀಲೋಕೇ

121 ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ।
122 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ।
123 ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥
(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ) ಶ್ರೀವಿರುಪಕ್ಷ.

2

ಶೀಮೊಗ್ಗಾದಲ್ಲಿರುವ ಪ್ಲೀಡರ್ ಕೊಲ್ಲೂರಯ್ಯನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

೪ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 ಶ್ರೀಗಣೇಶಾಯನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾ
2 ರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಹ
3 ರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ । ಹೇಮಾದ್ರಿಕಲ
4 ಶಾಯತ್ರಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂದಧೌ ॥ ಜಯತ್ಯದ್ರೀಂದ್ರಜಾಶ್ಲಿಷ್ಟಸ್ಫಟಿ
5 ಕಾಚ್ಛಕಳೇಬರಃ । ಜಗದಾನಂದದಾನಾತಿವಿದಗ್ಧಃಶ್ರೀಸದಾಶಿವಃ ।
6 ಕೋಪಪ್ರಸಾದೌಸಫಲೌಕೃತವಾನ್ಪಿತೃಪುತ್ರಯೋಃ । ಲಕ್ಷ್ಮೀನೃಸಿಂ
7 ಹೋಜಯತಿಸತ್ಯಜ್ಞಾನಸುಖಾತ್ಮಕಃ । ಅಸ್ತಿಪ್ರಶಸ್ತಃಕೇಳದೀ
8 ಸದಾಶಿವಮಹೀಪತಿಃ । ಆಚಾರ್ಯಕಂವಿಧತ್ತೇಯದ್ರೀತಿಃಸರ್ವಮ
9 ಹೀಭುಜಾಂ । ತದ್ಗರ್ಭಜಾತಸಂಕೇಂದ್ರಾಜ್ಜಾತೋಮಾನಧನೋಮಹಾನ್ । ಸ
10 ರ್ವೋರ್ವೀಶಶಿರೋರತ್ನಭೂತೋವೇಂಕಟಭೂಪತಿಃ । ಗರ್ವಿತಾಹಿತ
11 ಸಂದೋಹವದನಾಬ್ಜನಿಶಾಕರಃ । ಕರ್ನಾಟಧರಣೀವಜ್ರಕವಾ
12 ಟಾಯಿತವಿಕ್ರಮಃ । ಪ್ರತ್ಯರ್ಥಿವಸುಧಾನಾಥಮುಕುಟೋದ್ಯನ್ಮರೀಚಿ
13 ಭಿಃ । ರಂಜಿತಾಂಘ್ರಿಯುಗಃಸತ್ಯಹರಿಶ್ಚಂದ್ರಃಸುಧಾರ್ಮಿಕಃ । ಖ್ಯಾ
14 ತಶ್ರೀಕೇಳದೀಸದಾಶಿವಮಹೀಪಾಲಾನ್ವಯಾಂಭೋನಿಧೇಃಪೂರ್ಣೇಂದುಃ
15 ಪ್ರತಿಪಕ್ಷಪಾರ್ಥಿವಗಜಪ್ರೋದ್ದಂಡಕಂಠೀರವಃ । ಸೌಜನ್ಯಾಂಬುನಿ
16 ಧಿರ್ನಿಧೀಶವಿಭವೋವಿದ್ಯಾವಿವೇಕಾಶ್ರಯೋಭೋಜಃಸತ್ಕವಿಸಂತತೇರ್ವ
17 ರಗುಣಃಶ್ರೀವೇಂಕಟಕ್ಷ್ಮಾಪತಿಃ । ಭೇಳತ್ತೌಳವರಾಜರಾಜಿಮದವನ್
18 ಮಾತಂಗವಜ್ರಾಂಕುಶಃಸಂಖ್ಯಾತೀತಕಿರಾತಮಂಡಲಬಲಧ್ವಾಂತೌಘ
19 ಚಂಡದ್ಯುತಿಃ । ಶಶ್ವದ್ದಕ್ಷಿಣದಿಗ್ಜಯೋದ್ಯತಮಹಾಮ್ಲೇಛಾಬ್ಧಿವೇಳಾ
20 ಚಲೋನಿಃಶೀಮಾರ್ಜಿತವಿಕ್ರಮೋರ್ಜಿತಭುಜಃಶ್ರೀವೇಂಕಟಕ್ಷ್ಮಾಪತಿಃ ।
21 ಭದ್ರಭೂಮಿಪತಿಸ್ತಸ್ಯತನಯೋವಿನಯೋಜ್ವಲಃ । ಸದಾಶಿವಪದಾಂಭೋಜ
22 ಭ್ರಮರೀಭೂತಮಾನಸಃ । ಶಿವಪ್ರಸಾದಾತ್ಸಂಜಾತಃಕುಮಾರೋಭದ್ರಭೂಪ
23 ತೇಃ । ವಿದ್ವಾನ್ವಿವೇಕೀವಿಕ್ರಾಂತೋವೀರಭದ್ರಮಹೀಪತಿಃ । ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಾಖ್ಯೋ
24 ಯೋರಾಜಪರಮೇಶ್ವರಃ । ತಸ್ಯಶ್ರೀವೇಂಕಟಾದ್ರ್ಯಾಖ್ಯಸಿಂಹಾಸನಪತೇಃಪ್ರ
25 ಭೋಃ । ಸಹಾಯಃಸರ್ವಕಾರ್ಯೇಷುದಕ್ಷಿಣೋಚ್ಛಭುಜಾಯಿತಃ । ಕೀರ್ತಿಪ್ರತಾಪಸಂಪ
26 ನ್ನೋಧರ್ಮಕಾಮಾರ್ಥತತ್ಪರಃ । ಪಾತುಶಾಹಮಹಾಸೇನಾತ್ರಸ್ತದಕ್ಷಿಣಭೂಭು

೨ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

27 ಜಾಂ । ಅಭಯಸ್ಯವಿಧಾತೋದ್ಯನ್ನೀತಿಶೌರ್ಯವಿವೇಕವಾನ್ । ರಾಯಸಿಂಹಾಸನಾರೂ
28 ಢೈರಗ್ರಹಾರಾನ್ಕೃತಾನ್ಪುರಾ । ವಿಚಾರ್ಯಪಾಲಯನ್ಧರ್ಮಸೂಕ್ಷ್ಮತತ್ವವಿದಾಂ
29 ವರಃ । ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಸ್ಥಾಪನೋತ್ಸುಕಃ ।। ಯಡವೋಪಪದೋಪೇ
30 ತಮುರಾರಿಬಿರುದೋಜ್ವಲಃ । ಪ್ರತ್ಯರ್ಥಿಧರಣೀಪಾಲಕೋಟೆಕೋಲಾಹಲಾಭಿಧಃ ।
31 ದೇವಗೋವಿಪ್ರಸೇವಾಕೃಚ್ಛಿವಭಕ್ತಶಿರೋಮಣಿಃ । ದಾನಾಂಭಃಪರಿವರ್ಧಮಾನ
32 ಸುಕೃತೋರ್ವೀಜಾಂಬುವಿಶ್ರಾಣನೇಶೋಭಾಯಾಮಪಿವೀರಭದ್ರನೃಪತೇರ್ಹಸ್ತಃಸ
33 ರೋಜಾಯತೇ । ತಸ್ಯೋದ್ಯದ್ಭುಜವಿಕ್ರಮಾಖ್ಯಧರಣೀಜಾತಾಂಬುದಾನೇಪುನಃ
34 ಕಾಂತಾವುದ್ಯತಶೌರ್ಯ್ಯವೈರಿವನಿತಾನೇತ್ರಂಸರೋಜಾಯತೇ । ಶ್ರೀವೀರಭದ್ರ
35 ಕ್ಷಿತಿನಾಯಕೇನವಿಧೀಯಮಾನಾಂದ್ವಿಜದಾನಧಾರಾಂ । ದೃಷ್ಟ್ವಾವ್ಯಯೋಮೇಭ
36 ವಿತೇತಿಭೀತಃಸ್ವಾದುಃಸಮುದ್ರಃಸ್ಥಿತವಾನ್ಸುದೂರೇ । ೨೦ । ತಸ್ಯಾಸ್ತೇಸುಮ
37 ಹಾಮಾತ್ಯಃಸ್ವಾಮಿಕಾರ್ಯಧುರಂಧರಃ । ವೇದಶಾಸ್ತ್ರಕಲಾಭಿಜ್ಞೋರಾಜ
38 ನೀತಿವಿಚಕ್ಷಣಃ । ಷಾಡ್ಗುಣ್ಯನೈಪುಣ್ಯನಿಧಿಃಶಕ್ತಿತ್ರಯವಿರಾಜಿತಃ ।
39 ವಸಿಷ್ಠಗೋತ್ರೇಸಂಜಾತಆಶ್ವಲಾಯನಸೂತ್ರಯುಕ್ । ಬಹ್ವೃಚಾಂಪ್ರವರೋವಿ
40 ದ್ವಾನ್ಪರನಾರೀಸಹೋದರಃ । ಕೃಷ್ಣರಾಯಸ್ವರ್ಣಕೋಶಾಧೀಶನಾರಾಯ
41 ಣಪ್ರಭೋಃ । ನಪ್ತಾಶ್ರೀರಾಮಕೃಷ್ಣಸ್ಯಪೌತ್ರೋಮಂತ್ರಿಶಿರೋಮಣೇಃ । ಪುರುಷೋ
42 ತ್ತಮಮಂತ್ರೀಂದ್ರಸೂನುಃಸರ್ವಗುಣಾಕರಃ । ರಾಮಕೃಷ್ಣಾಹ್ವಯೋಮಂತ್ರೀಶಕ್ರ
43 ಸ್ಯೇವಬೃಹಸ್ಪತಿಃ । ತಸ್ಯಶೀಲಗುಣೈಸ್ತುಷ್ಟೋವೀರಭದ್ರಮಹೀಪತಿಃ ।
44 ಸ್ವಪರಂಪರಯಾಪ್ರಾಪ್ತಆರಗಕ್ಷಿತಿಮಂಡಲೇ । ಗಾಜನೂರಾಖ್ಯಸೀಮಾ
45 ಯಾಂತುಂಗಭದ್ರಾತಟೇಶುಭೇ । ನಂದಿಗೇರೀಕೋಲತಡೀಸಖರೇಬಯಲಾಹ್ವ
46 ಯೈಃ । ತಟ್ಟೀಕೆರೆಹೆಬ್ಬಯಲುನಾಮಾಭ್ಯಾಂಸಹಪಂಚಭಿಃ । ಉಪಗ್ರಾಮೈಃಶು
47 ಭೈರ್ಯುಕ್ತಂತ್ರಿಯಂಬಕಪುರಾಭಿಧಂ । ಅಗ್ರಹಾರಂಸುಪ್ರಸಿದ್ಧಂಚತುಃಸೀ
48 ಮಾಸಮನ್ವಿತಂ । ನಿಧಿಪ್ರಭೃತ್ಯಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯೈಶ್ಚಸಂಯುತಂ । ಆ
49 ಧಿವಿಕ್ರಯಯೋರ್ದಾನಪರಿವರ್ತನಯೋಃಕ್ಷಮಂ । ಯಜನಾದಿಕ್ರಿಯಾಷಟ್ಕ
50 ಸತ್ಕರ್ಮಾಸಕ್ತಚೇತಸೇ । ವಿದುಷೇರಾಮಕೃಷ್ಣಾಯಮಹಾಪಾತ್ರಾಯಧೀಮ
51 ತೇ । ಸಹಿರಣ್ಯಾಬ್ದಾನಧಾರಾಪೂರ್ವಮಾಚಂದ್ರತಾರಕಂ । ಸಸಂತಾನಂ
52 ಸುಖೀಭುಂಜನ್ತಿಷ್ಠೇತಿವ್ಯತರನ್ಮುದಾ । ಅಬ್ಧ್ಯಂಗೇಷುಮಹೀಸಂಖ್ಯಾಶಕಾ
53 ಬ್ದೇವಿಷುವತ್ಸರೇ । ಆಶ್ವಿನೇಮಾಸಿಬಹುಳೇಮಾವಾಸ್ಯಾಯಾಂರವೇರ್ದ್ದಿನೇ । ಸೂ
54 ರ್ಯೋಪರಾಗಸಮಯೇಸಿದ್ಧರ್ಷಿಜನಸೇವಿತೇ । ಕೋಟೀಶ್ವರಶಿವಕ್ಷೇತ್ರೇತೀ
55 ರೇಪುಣ್ಯಮಹೋದಧೇಃ । ವಸಿಷ್ಠಗೋತ್ರಋಗ್ವೇದೀಆಶ್ವಲಾಯನಸೂತ್ರಭಾಕ್ ।

೨ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

56 ಸುವರ್ಣಕೋಶಾಧೀಶಃಶ್ರೀರಾಮಕೃಷ್ಣಾಖ್ಯಮಂತ್ರಿರಾಟ್ । ವಿವಾಹಾಯದ್ವಿ
57 ಜಾತಿಭ್ಯಸ್ತಥೋಪನಯನಾಯಚ । ದತ್ವಾಹಿರಣ್ಯಂಪರ್ಯಾಪ್ತಂಕೃತ್ವಾದಾನಾ
58 ನ್ಯನೇಕಶಃ । ಶ್ರೋತ್ರಿಯೈರ್ಧರ್ಮಶಾಸ್ತ್ರಜ್ಞೈಃಪಂಡಿತೇಂದ್ರೈಃಸಮಂಮುದಾ ।ಶ್ವೇತಾ
59 ಶ್ವದಾನಂನಿರ್ಮಾಯಯಥಾಶಾಸ್ತ್ರಂತದಾಪುನಃ । ವೀರಭದ್ರಾವನೀಶೇನಶಿವಾ

60 ರ್ಪಣಧಿಯಾತ್ಮನೇ । ದತ್ತಂಸಮಗ್ರಫಲದಂಪಂಚೋಪಗ್ರಾಮಶೋಭಿತಂ । ತ್ರಿಯಂ
61 ಬಕೇಶಗೋಪಾಲಕೃಷ್ಣಸಂಜ್ಞಾಪ್ರಸಂನಯೋಃ । ಅಭಿಮುಖ್ಯಸ್ಥಯೋರೀ
62 ಶವಿಷ್ಣ್ವೋಃಸದನಭಾಸುರಂ । ಭದ್ರಾಕಾರಸ್ಯರೌದ್ರಸ್ಯಭದ್ರಸ್ಯಭಜ
63 ಕಾವಳೇಃ । ವೀರಭದ್ರಸ್ಯದೇವಸ್ಯಮನೋಜ್ಞಾಲಯಮಂಡಿತಂ । ಸಿದ್ಧದ್ವಾದ
64 ಶಸಿಷ್ಕಾಪ್ತಿಯುತವೃತ್ತಿಭಿರನ್ವಿತಂ । ರಮ್ಯಂಸವಸ್ತುಭಿರ್ಗೇಹೈಸ್ತ್ರಿಯಂಬ
65 ಕಪುರಂಶುಭಂ । ಚಿದಾನಂದಘನೋಲಕ್ಷ್ಮೀನೃಸಿಂಹಃಪ್ರೀಯತಾಮಿತಿ ।
66 ನಾನಾಶಾಖಾಗೋತ್ರಸೂತ್ರಶ್ರೋತ್ರಿಯೇಭ್ಯಃಪ್ರದತ್ತವಾನ್ । ವೀರಭದ್ರಾವನೀ
67 ಶೇನಕರ್ನಾಟಕ್ಷಿತಿಭೂಭುಜಾಂ । ನಿಜರಾಜ್ಯಾಧಿರಾಜ್ಯತ್ವಸಂಸ್ಥಾಪನಪ
68 ಟೀಯಸಾ । ರಾಮಕೃಷ್ಣಾಭಿಧಾನೇನದಕ್ಷಾಗ್ರ್ಯೇಣಾತ್ಮಮಂತ್ರಿಣಾ । ಕಾರಿ
69 ತಸ್ಯಾಗ್ರಹಾರಸ್ಯಭಾಸ್ವದ್ಬ್ರಾಹ್ಮಣಸಂಸದೇ । ಸಸಂತಾನಂನಿರ್ಭಯೇನಭೋಕ್ತು
70 ಮಾಚಂದ್ರತಾರಕಂ । ಲೇಖಯಿತ್ವಾಸ್ವನಾಮ್ನೈವದೀಯತೇದಾನಶಾಸನಂ । ಸ್ಫು
71 ಟಮಸ್ಯಾಗ್ರಹಾರಸ್ಯಚತುಃಸೀಮಾಕುಟುಂಬಿನಾಂ । ವಿಪ್ರಾಣಾಂನಾಮಗೋ
72 ತ್ರಾದಿಲಿಖ್ಯತೇದೇಶಭಾಷಯಾ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶ
73 ಕವರ್ಷ೧೫೨೩ನೆಯವಿಷುಸಂವತ್ಸರದಆಶ್ವೀಜಬ೩೦ಆದಿವಾರದಲ್ಲುಶ್ರೀಮದೆ
74 ಡವಮುರಾರಿಕೋಟೆಕೋಲಾಹಲವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪ
75 ಕಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದಕೆಳದಿವೇಂಕಟಪ್ಪನಾಯಕರಪಾತ್ರರು
76 ಭದ್ರಪ್ಪನಾಯಕರಪುತ್ರರುವೀರಭದ್ರನಾಯಕರುಚಿಂನಭಂಡಾರದಪುರುಷೋ
77 ತ್ತಮೈಯನಮಗರಾಮಕೃಷ್ಣಪ್ಪಯನಕ್ಕೈಯ್ಯಸೂರ್ಯೋಪರಾಗಪುಣ್ಯಕಾಲದಲಿ
78 ಮಾಡಿಸ್ತ್ತ್ರಿಯಂಬಕಪುರದಅಗ್ರಹಾರದದೇವಸ್ಥಾನಗಳುಬ್ರಾಹ್ಮರಿಗೆಸಹ
79 ಕೊಟ್ಟತಾಮ್ರಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆ । ನಮಗೆಕಾಣಾಚಿಯಾದಆರಗದ
80 ರಾಜ್ಯಕ್ಕೆಸಲುವಗಾಜನೂರಸೀಮೆವಳಗೆಕೊಟ್ಟಸ್ವಾಸ್ಥೆಯವಿವರ । ದೇವ
81 ಸ್ಥಾನಗಳಿಗೆತ್ರಿಯಂಬಕೇಶ್ವರದೇವರುಗೋಪಾಲಕೃಷ್ಣದೇವರುವೀರಭದ್ರದೇವರಿ
82 ಗೆಸಹದೇವಸ್ಥಾನ೩ಕ್ಕೆಅಮೃತಪಡಿನಂದಾದೀಪ್ತಿಮುಂತಾದದೇವತಾವೆಚ್ಚಕ್ಕೆನಂದಿ
83 ಗೇರೀಗ್ರಾಮ೧ಕ್ಕೆ ರೇಖೆಗ೮೦ಹೆಬ್ಬಯಲಗ್ರಾಮ೧ಕ್ಕೆರೇಖೆಗ೨೫ಉಭಯಂಗ್ರಾ
84 ಮ೨ಕ್ಕೆರೇಖೆಗ೧೦೫ಅಗ್ರಹಾರಕ್ಕೆತ್ರಿಯಂಬಕಪುರದಗ್ರಾಮ೧ಕ್ಕೆರೇಖೆಗ೧೨೦

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

85 ತಟ್ಟೀಕೆರ್ರೆಗ್ರಾಮ೧ಕ್ಕೆರೇಖೆಗ೨೦೦ಸಖರೇಬಯಲಗ್ರಾಮ೧ಕ್ಕೆರೇಖೆಗ೨೦ಅಂತುಗ್ರಾಮ೩ಕ್ಕೆಗ೩೪೦
86 ಮುಂನೂರುನಾಲ್ವತ್ತುವರಹಕ್ಕೆಉಂಡಿಗೆವಿವರ । ಕಾಸ್ಯಪಗೋತ್ರದಆಶ್ವಲಾ
87 ಯನಸೂತ್ರದರುಕ್‍ಶಾಖೆಯಜೆಡೆಗೆಲಿಂಗಾಭಟ್ಟರಮಕ್ಕಳುಲಕ್ಷ್ಮ
88 ಣಭಟ್ಟರಿಗೆವೃತ್ತಿ೧ಹರಿತಗೋತ್ರದಆಶ್ವಲಾಯನಸೂತ್ರದರುಕ್‍ಶಾ
89 ಖೆಯಮಧುರೆಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಮಕ್ಕಳುವಿಶ್ವನಾಥಭಟ್ಟರಿಗೆವೃ೧ಗಾ
90 ರ್ಗ್ಯಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಕೂಡಲೀರಾಮಾಭಟ್ಟರಮ
91 ಕ್ಕಳುಶಂಕರಭಟ್ಟರಿಗೆವೃ೧ಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದ
92 ಯಜುಃಶಾಖೆಯಹಾರ್ನಹಳ್ಳೀಶ್ರೀನರಸಿಂಹ್ಯಭಟ್ಟರಮಕ್ಕಳುಹರಿಭಟ್ಟರಿ
93 ಗೆವೃ೧ಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಹಾರ್ನಹಳ್ಳೀ

94 ಶಂಕರಭಟ್ಟರಮಕ್ಕಳುರಂಗಭಟ್ಟರಿಗೆವೃ೧ಜಾಮದಗ್ನ್ಯವತ್ಸಗೋತ್ರ
95 ದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯತೀರ್ಥಹಳ್ಳೀತಿರುಮಲಭಟ್ಟರಮ
96 ಕ್ಕಳುವೇಂಕಟಾದ್ರಿಭಟ್ಟರಿಗೆವೃ೧ಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದ
97 ಯಜುಃಶಾಖೆಯಕುಸಕೂರತಿರುಮಲಭಟ್ಟರಮಕ್ಕಳುಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಿಗೆವೃ೧ಕೌಶಿಕಗೋತ್ರ
98 ದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಘಟ್ಟದಹಳ್ಳೀಚೆಂನಿಭಟ್ಟರಮಕ್ಕಳು
99 ಶಂಕರನಾರಾಯಣಭಟ್ಟರಿಗೆವೃ೧ಕೌಶಿಕಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದ
100 ಯಜುಃಶಾಖೆಯತಿರುಮಲಭಟ್ಟರಮಕ್ಕಳುರಘುನಾಥಭಟ್ಟರಿಗೆವೃ೧ಕೌಂ
101 ಡಿನ್ಯಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಸೋಮನಾಥಾವ
102 ಧಾನಿಗಳಮಕ್ಕಳುರಾಘವಾವಧಾನಿಗಳಿಗೆವೃ೧ಭಾರದ್ವಾಜಗೋತ್ರದ
103 ಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯದಾತಾರದದಿವಾಕರಭಟ್ಟರಮಕ್ಕಳು
104 ನಾಗಾವಧಾನಿಗಳಿಗೆವೃ೧ಕೌಶಿಕಗೋತ್ರದದ್ರಾಹ್ಯಾಯನಸೂತ್ರದಸಾಮ
105 ಶಾಖೆಯಆದೀಕೆರ್ರೆಮಾಧವಭಟ್ಟರಮಕ್ಕಳುತಂಮಣಭಟ್ಟರಿಗೆವೃ೧ಹರಿತಗೋತ್ರ
106 ದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಅರಸೀಕೆರ್ರೆನರಸಿಂಹ್ಯಪುರಾಣೀಕರಮ
107 ಕ್ಕಳುಚಿಂತಾಮಣಿದೀಕ್ಷಿತರಿಗೆವೃ।ಂಆತ್ರೇಯಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃ
108 ಶಾಖೆಯದೇವರುಭಟ್ಟರಮಕ್ಕಳುಕವಿತಿರುಮಲಭಟ್ಟರಿಗೆವೃ।ಂಕಾಸ್ಯಪಗೋ
109 ತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಮಲ್ಲಪಗಳಮಕ್ಕಳು ಕವಿಶಂಕರಭ
110 ಟ್ಟರಿಗೆವೃ।ಂಕೌಂಡಿನ್ಯಗೋತ್ರದಆಶ್ವಲಾಯನಸೂತ್ರದರುಕ್‌ಶಾಖೆಯಅಚ್ಚಿಪಂ
111 ಡಿತರಮಕ್ಕಳುಪರಮೇಶ್ವರಪಂಡಿತರಿಗೆವೃ।ಂಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂ
112 ತ್ರದಯಜುಃಶಾಖೆಯಸೂರಾಪಂಡಿತರಮಕ್ಕಳುದೇವಪಂಡಿತರಿಗೆವೃ।ಂಭಾರದ್ವಾಜಗೋ
113 ತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಬೆಸಗೆದೊರ್ರೆಯಕೃಷ್ಣಪ್ಪಯ್ಯನಮಗವೆಂಕ
114 ಪಗೆವೃ೧ಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಜುಃಶಾಖೆಯಶ್ರೀನಿ
115 ವಾಸಪ್ಪನಮಗಕೋನಪ್ಪಗೆವೃ॥ಂಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬ

೩ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

116 ಸೂತ್ರದಯಜುಃಶಾಖೆಯಮಾಧವಸ್ವಾಮಿಸೂರೀನಾರಾಯಣಅಯ್ಯನವರಮ
117 ಗದೇವರಾಯಗೆವೃ।ಂಋಗ್ವೇದವಅಧ್ಯಯನವಪಡಿಸುವವರಿಗೆನಿತ್ಯದಲು
118 ಹೇಳುವಉಪಾಧಿಗೆವಿಶ್ವನಾಥಭಟ್ಟರಿಗೆವೃ॥ಂಯಜುರ್ವೇದವನಿತ್ಯ
119 ದಲುಹೇಳುವಉಪಾಧಿಗೆಹರಿಭಟ್ಟರಿಗೆವೃ॥ಂಈಅಗ್ರಹಾರವಮಾ
120 ಡಿದರಾಮಕೃಷ್ಣಪ್ಪಯಗೆಯಜಮಾನವೃತಿಗೆ । ಸಖರೇಬಯಲಗ್ರಾ
121 ಮಂಕೆರೇಖೆಗ_೧ಕೆವೃ೧॥ಂಅಂತುವೃ೩॥ಗೆವೃತ್ತಿ೧ಕೆಗ೧_ಲು
122 ಗ_೧_ಪಂಚಕಾರಕಕ್ಕೆಗ೧ಂಉಭಯಂಗ_೧_೧ಈಗ್ರಾಮಗಳುರೇ
123 ಖೆಪ್ರಮಾಣಿಗೆನಷ್ಟವಾದಸಂಬಂಧರೂಘವಮಾಡಿಕುಟ್ಟವಳಿಯಮಾ
124 ಡಿಕೊಂಡುಈ೩ಂನೂರಇಪ್ಪತ್ತೆರಡುವರಹನನೂಪೂರೈಸಿಕೊಂಡುಹೆಚ್ಚಾಗಿರೇ
125 ಖೆಪ್ರಮಾಣುಹುಟ್ಟಿದನುವೃತ್ತಿಸಂಖೆಮೇಲೆತೆಗದುಕೊಳುತಬಹದು
126 ಸತ್ರಕೆಕೋಲತಡೀಗ್ರಾಮಂಕೆರೇಖೆಗಳಂಅಂತುತ್ರಿಯಂಬಕಪುರದ
127 ಅಗ್ರಹಾರಕೆಸಲುವತ್ರಿಯಂಬಕಪುರಮುಖ್ಯವಾದಗ್ರಾಮ೬ಕೆರೇ

128 ಬೆಗಳಿಗೆನಾನೂರಯೆಂಬತ್ತೈದುವರಹನರೇಖೆಯಭೂಮಿಯಗ್ರಾಮಗಳನು
129 ಕೆಳದಿಯವೇಂಕಟಪ್ಪನಾಯಕರಪೌತ್ರರುಭದ್ರಪ್ಪನಾಯಕರಪುತ್ರರುವೀ
130 ರಭದ್ರನಾಯಕರುವಿಷುಸಂವತ್ಸರದಆಶ್ವೀಜಬಹುಳಂಯಮಾಆದಿವಾ
131 ರಸೂರ್ಯೋಪರಾಗಪುಣ್ಯಕಾಲದಲಿರಾಮಕೃಷ್ಣಪ್ಪಯ್ಯನಕೈಯ್ಯವಾಡಿ
132 ಸ್ತತ್ರಿಯಂಬಕಪುರದಅಗ್ರಹಾರದದೇವಸ್ಥಾನಗಳುಬ್ರಾಹ್ಮರುಸತ್ರಧ
133 ರ್ಮಕೆಸಹಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಸದಾಶಿ
134 ವಾರ್ಪಿತವಾಗಿಕೊಟ್ಟೆವಾಗಿಈಗ್ರಾಮಗಳಚತುಸ್ಸೀಮೆಯಗಡಿಗಳಲಿ
135 ಸ್ಥಾಪಿತವಮಾಡಿಸಿಕೊಟ್ಟವಾಮನಮುದ್ರೆಕಲ್ಲುಗಳಚತುಸ್ಸೀಮೆಭೂಮಿವಳಗುಳನಿ
136 ಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣಅಕ್ಷೀಣಿಆಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬಅಷ್ಟ
137 ಭೋಗತೇಜಸ್ಸ್ವಾಮ್ಯವನುಆಗುಮಾಡಿಕೊಂಡುದೇವತಾಸೇವೆಸತ್ರಧರ್ಮವನುನಡಸಿ
138 ಕೊಂಡುನೀಉನಿಂಮಸಂತಾನಪಾರಂಪರೆಯಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿಆ
139 ಧಿಕ್ರಯದಾನಪರಿವರ್ತನಗಳಿಗೆಸಲಿಸಿಕೊಂಡುಸರ್ವಮಾನ್ಯದಲಿಸುಖದಿಂ
140 ಅನುಭವಿಸಿಕೊಂಡುಬಹಿರಿಯೆಂದುಕೆಳದೀವೇಂಕಟಪ್ಪನಾಯಕರಪೌತ್ರರುಭದ್ರಪ್ಪ
141 ನಾಯಕರಪುತ್ರರುವೀರಭದ್ರನಾಯಕರುಚಿಂನಭಂಡಾರದರಾಮಕೃಷ್ಣಪ್ಪ

೪ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

142 ಅಪ್ಪನವರಮೊಮ್ಮಗಪುರುಷೋತ್ತಮಯ್ಯನವರಮಗರಾಮಕೃಷ್ಣಪ್ಪಯ್ಯನಕೈಯ್ಯವಾ
143 ಡಿಸಿದತ್ರಿಯಂಬಕಪುರದಅಗ್ರಹಾರಕ್ಕೆ ಕೊಟ್ಟತಾಮ್ರಶಾಸನ । ಆದಿತ್ಯ
144 ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ । ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉ
145 ಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇ
146 ಯೋನುಪಾಲನಂ । ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾ
147 ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿ
148 ಷ್ಫಲಂಭವೇತ್ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವರುಷ
149 ಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಏಕೈವಭಗಿನೀಲೋಕೇಸ
150 ರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ।
151 ಯಾವದ್ಧಾತ್ರಿಧರಣೀಂಧರಣೀಧರೌಘೋಯಾವತ್ ಸ್ಥಿತೀರವಿನಿಶಾ
152 ಕರತಾರಕಾಣಾಂ । ಯಾವತ್ಕಥಾರಘುಪತೇರ್ಜಯತೀಹತಾವತ್ ಶ್ರೀ
153 ವೀರಭದ್ರನೃಪಧರ್ಮವರಸ್ಥಿರೋಸ್ತು । ಪಾರ್ವತೀಪೀನವಕ್ಷೋಜಪರೀರಂ
154 ಭವಿಲಾಸಿನಃ । ಸ್ವಾದೀಶಸ್ಯಕೃಪಾನಿತ್ಯಾವೀರಭದ್ರನೃಪೋತ್ತಮೇ ।
155 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ॥
156 ಸರ್ವಾನೇವಂಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋಯಾಚತೇ
157 ರಾಮಚಂದ್ರಃ ॥

(ಕನ್ನಡ ಅಕ್ಷರದಲ್ಲಿ) ಶ್ರೀವೇಂಕಟಾದ್ರಿ.

3

ಶೀಮೊಗ್ಗಾದಲ್ಲಿರುವ ನಾಡಿಗ ಮೋಜಪ್ಪನವರು ತಂದ ಅಂಬಿಗರ ಬಸವನ ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

[1]ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರು
[2]ಶ೧೭೭೩ನೆಯವಿರೋಧಿಕೃತುಸಂವತ್ಸರದ
[3]ಶ್ರಾವಣಶ್ಧ೧೫ಲೂಶ್ರೀಮತ್ಕೆಳದೀಸೋಮ
[4]ಶೇಖರನಾಯಕರೂಶೀಮೊಗೆತುಂಗಭದ್ರಾನದಿ
[5]ಯಹರುಗೋಲಮುದಲಿಂಗಮುಂತಾದಅಂ
[6]ಬಿಗರಿಗೆಬರಸಿಕೊಟ್ಟತಾಂಬ್ರಶಾಸನಕ್ರಮವೆಂತ್ತೆಂ
[7]ದರೆನೀಉಉಂಬಳಿಬಿಡಬೇಕೆಂದುಹೇಳಿಕೊಳಲಾ
[8]ಗಿಸೀಮೊಗೆಕೋಟೆಹವಾಲೆಲ್ಲಿದುಹೋಗಿಬಾಹಮಾ
[9]ರ್ಗಸ್ತರಕಯರೊಕತೆಗೆದುಕೊಳುತಹರುಗೋಲ
[10]ಹಾಕಿದಾಟಿಸಿಪ್ರಸ್ತುತವೆಂಬಾಗಹೇರಳದಹರು
[11]ಗೋಲವದಗಿಸಿಕೊಟುಅರಮನೇಸೇವೆಮಾಡಿ
[12]ಕೊಂಡಿಹಬಗೆಗಾಜನೂರಸೀಮೋವಳಗಣಕೊ
[13]ರ್ಲಹಳಿಗ್ರಾಮದಿಂದರೇಖುಪ್ರಮಾಣುಗ_೭೪
[14]ಯಿಪತುನಾಲ್ಕುವರಹನಭೂಮಿಯನುಉ
[15]ಂಬಳಿಯಾಗಿಬಿಟಿಧೇವೆಯಿಭೂಮಿಗೆಸ
[16]ಲುವಚತುರ್ಗಡಿಗೆನೆಟ್ಟಗಡೀಕಲ್ಲಿನವಳ
[17]ಗುಳಯೇನುಂಟಾದಸರ್ವಸ್ವಾಂಮ್ಯವ
[18]ನೂಪೂರ್ವಮರಿಯಾದೆಯಲಿಆಗು
[19]ಮಾಡಿಕೊಂಡುನಿಂಮಸಂತಾನಪಾರಂ
[20]ಪರೆಯಾಗಿಅನುಭವಿಸಿಕೊಂಡುಬಾ

ಹಿಂಭಾಗ.

[21]ಹದುಪ್ರಾಕುಶೀಮೊಗೆಮುತ್ತಿಗೆಲುಕಟ್ಟಿಬಿಟಸಂಮ
[22]ಂಧಹಿರಿಕರ್ತರುಶಿವಪನಾಯಕಅಯ್ಯನವರು
[23]ಬರಸಿಕೊಟನಿರೂಪಪ್ರಮಾಣುರಂಗಬೋಯತಿ
[24]ಂಮಸಂಣಮರಿಯಮಾದಸಹಾಜಷ್ಕೆಬಿಟ
[25]ಬಟ್ಟೆಗಾರಕದತೆರನುತಳವಾರಮುಖಾಂತ್ರ
[26]ಬಾಹಬಿಡುವಕ್ಕಲತೆರುಕರಿಹುಡುಗಕೊಡ
[27]ಮೊಗೆತಿಂಮದೊಡಚೆಂನಸಹಾಮೂವರಿಂದಸ
[28]ಲುವಕಾಶವರ್ಗದತೆರುಯಿಗಾಆರುಮಂದಿ
[29]ಗೂಹರುಗೋಲತ್ತೆರುಸಹಾಬಿಟಿಧೆವೇಯಿ
[30]ಷ್ಟನುಅನುಭವಿಸಿಕೊಂಡುಅರಮನೇಸೇ
[31]ಮೆಯೋಗತಿಯಾಗಿಯಿಾಹದುಯೆಂದುಕೊ
[32]ಟ್ಟತಾಂಮ್ರಶಾಸನ । ಶ್ರೀಸದಾ
[33]ಶಿವ

4

ಶೀಮೊಗ್ಗಾ ಹೋಬಳಿ ಕಲ್ಲೂರಗುಡ್ಡದ ಶಿದ್ಧೇಶ್ವರದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಕಡೆ ಬಂಡೇಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 8′ 6″ × 5′ 6″

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀ

[2]ಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ

[3]ತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಗಂಗಾನ್ವಯಾವ

[4]ತಾರವೆಂತೆಂದೊಡೆ ॥ ಸಲೆವೃಷಭತೀರ್ತ್ಥಕಾಲಂಸುಲಲಿತಮೆನೆಸಕಳಭವ್ಯಚಿತ್ತಾನಂದಂಕಲಿಕಾಲನಿರ್ಜ್ಜಿತಂಶ್ರೀಲಲನಾಲಾವಣ್ಯವರ್ದ್ಧನಂಕ್ರಮದಿಂದಂ ॥ ಸೊಗಯಿಸುವಕಾಲದೊಳುಕೀರ್ತ್ತಿಗೆಮೂಲಸ್ತಂಭಮೆನಿಪಯೋ

[5]ಧ್ಯಾಪುರದೊಳುಜಗದಧಿನಾಥಂಪುಟ್ಟಿದನಗಣ್ಯನಿಕ್ಷ್ವಾಕುವಂಶಚೂಡಾರತ್ನ ॥ ಧರೆಗೆಹರಿಶ್ಚಂದ್ರನೃಪೇಶ್ವರನೋರ್ವ್ವನೆಕಾನ್ತನಾಗಿದೋರ್ವ್ವಲದಿಂದಂಬಿರುದರನದಿರ್ಪ್ಪಿವಿದ್ಯಾಪರಿಣತೆಯಿಂನೆಱೆದುಸುಖದಿಸಿರೆಪಲ

[6]ಕಾಲಂ ॥ ವೃ ॥ ಆತನಪುತ್ರನಿಂದುಪರಹಾಸನಿಭೋಜ್ವಳಕೀರ್ತ್ತಿಸದ್ಗುಣೋಪೇತನುದಾತ್ತವೈರಿಕುಳಭೇದನಕಾರಿಕಳಾಪ್ರವೀಣನುದ್ಧೂತಮಳಂಸುರೇಂದ್ರಸದೃಶಂಭರತಂಕವಿರಾಜಪೂಜಿತಂಖ್ಯಾತನತರ್ಕ್ಯಪುಣ್ಯ

7ನಿಳಯಂಸುಜನಾಗ್ರಣಿವಿಶ್ರುತಾನ್ವಯಂ ॥ ರಿಜುಶೀಳಯುಕ್ತೆಯೆನಿಸಿದವಿಜಯಮಹಾದೇವಿತನಗೆಸತಿಯುನೆವಿಬುಧವ್ರಜಪೂಜ್ಯಂಭರತಂಭಾವ
ಜಸದೃಶಂತಾನೆಸಕಳಧಾತ್ರೀತಳದೊಳ್ ॥

8ಆವಿಜಯಮಹಾದೇವಿಗೆಗರ್ಭದೋಹಳಂನೆಗಳೆ ॥ ವೃ ॥ ತರಳತರಂಗಭಂಗುರಸಮನ್ವಿತೆಯಂಝಷಚಕ್ರವಾಕಭಾಸುರಕಳಹಂಸಪೂರಿತೆ
ಯನುದ್ಫಲತಾಂಕಿತಗಾತ್ರೆಯುಂಮನೋಹರನವ

9ಶೈತ್ಯಮಾನ್ದ್ಯಶುಭಗನ್ಧಸಮೀರನಿವಾಸೆಯಂತೆಳೋದರಿನೆಱೆಗಂಗೆಯಂನಲಿದುಮೀವಭಿವಾಂಛೆಯನೆಯ್ದೆತಾಳ್ದಿದಳ್ ॥ ಕಳಹಂಸಯಾನೆಪ
ಲರುಂಕೆಳದಿಯರೊಡವೋಗಿಪೂರ್ಣ್ಣಗಂಗಾನದಿಯಂ

10ವಿಳಸಿತಮಂಪೊಕ್ಕುನಿರಾಕುಳದಿಂದೋಲಾಡಿಪಾಡಿಗಾಡಿಯನಾನ್ತಳ್ ॥ ಅನ್ತುಮನದಲಂಪುಪೋಗೆಗಂಗಾನದಿಯೊಳೋಲಾಡಿನಿಜಗೃಹಕ್ಕೆ
ವಂದುನವಮಾಸಂನೆಱೆದುಪುತ್ರನಂಪಡೆದಾತಂಗೆ ॥ ಗಂಗಾನದಿಯೊ

11ಳ್ಮಿಂದುಲತಾಂಗಿಮಗಂಬಡೆದಳಪ್ಪಕಾರಣದಿಂದಂಮಾಂಗಲ್ಯನಾಮಮೊಂದುದಿಳಾಂಗನೆಗಧಿಪತಿಗೆಗಂಗದತ್ತಾಖ್ಯಾನಂ ॥ ಆಗಂಗದತ್ತಂಗೆ
ಭರತನೆಂಬಮಗಂಪುಟ್ಟಿದನಾತಂಗೆಗಂಗದತ್ತನೆಂಬಂಪುಟ್ಟಿ ॥ ಗುಣನಿಧಿಗೆಗಂಗದ

12ತ್ತಂಗಣುಗಿನಪುತ್ರಂವಿವೇಕನಿಧಿಪುಟ್ಟಿದಯಾಗ್ರಣಿಯಾಗಿ ಹರಿಶ್ಚಂದಂಪ್ರಣತನೃಪೇಂದ್ರಂಧರಿತ್ರಿಯೊಳ್ ಶೋಭಿಸಿದಂ ॥ ಮತ್ತಮಾನೃಪೋ
ತ್ತಮಂಗೆಭರತನೆಂಬಸುತಂಪುಟ್ಟಿದನಾತಂಗೆಗಂಗದತ್ತನೆಂಬಮಗ

13ನಾಗಿಮಿನ್ತುಗಂಗಾನ್ವಯಂಸಲುತ್ತಮಿರೆ ॥ ಹರಿವಂಶಕೇತುನೇಮೀಶ್ವರತೀರ್ತ್ಥಂವರ್ತ್ತಿಸುತ್ತಮಿರೆಗಂಗಕುಳಾಂಬರಭಾನುಪುಟ್ಟಿದಂಭಾಸುರ
ತೇಜಂವಿಷ್ಣುಗುಪ್ತನೆಂಬನೃಪಾಳಂ ॥ ಆಧರಾಧಿನಾಥಂಸಾಮ್ರಾಜ್ಯಪದ

14ವಿಯಂಕೈಕೊಣ್ಡುಹಿಚ್ಛತ್ರಪುರದೊಳ್ ಸುಖಮಿರ್ದ್ದನೇಮಿತೀರ್ತ್ಥಕರಪರಮದೇವನಿರ್ವ್ವಾಣಕಾಲದೊಳೈಂದ್ರಧ್ವಜವೆಂಬಪೂಜೆಯಂಮಾ
ಡೆದೇವೇಂದ್ರನೊಸೆದು ॥ ಅನುಪಮದೈರಾವತಮಂಮನೋನುರಾಗದೊಳೆ

15ವಿಷ್ಣುಗುಪ್ತಂಗಿತ್ತಂಜಿನಪೂಜೆಯಿಂದೆಮುಕ್ತಿಯನನರ್ಘ್ಯಮಂಪಡೆಗುಮೆಂದೊಡುಳಿದುದುಪಿರಿದೇ ॥ ಆವಿಷ್ಣುಗುಪ್ತಮಹಾರಾಜಂಗಂಪೃ
ಥ್ವೀಮತಿಮಹಾದೇವಿಗಂಭಗದತ್ತನುಂಶ್ರೀದತ್ತನುಮೆಂಬತನಯರಾಗೆಭಗದ

16ತ್ತಂಗೆಕಳಿಂಗದೇಶಮಂಕುಡಲಾತನುಕಳಿಂಗದೇಶಮನಾಳ್ದುಕಳಿಂಗಗಂಗನಾಗಿಸುಖದಿಂದಿರೆ ॥ ಇತ್ತಲುದಾತ್ತಯಶೋನಿಧಿಮತ್ತದ್ವಿಪಮಂ
ಸಮಸ್ತರಾಜ್ಯಮುಮಂಶ್ರೀದತ್ತನೃಪಂಗಿತ್ತಂಭೂಪೋತ್ತಮನೆನಿಸಿರ್ದ್ದವಿಷ್ಣುಗುಪ್ತನ

17ರೇಂದ್ರಂ ॥ ಅನ್ತುಶ್ರೀದತ್ತನಿಂದಿತ್ತಲಾನೆಯುಂಡಿಗೆಸಲುತ್ತಮಿರೆ ॥ ಪ್ರಿಯಬನ್ಧುವರ್ಮ್ಮನುದಯಿಸಿನಯದಿಂದಂಸಕಳಧಾತ್ರಿಯಂಪಾಳಿಸಿದಂಭ
ಯಲೋಭದುರ್ಲ್ಲಭಂಲಕ್ಷ್ಮೀಯುವತಿಮುಖಾಬ್ಜಷಣ್ಡಮಂಡಿತಹಾಸ ॥ ವ ॥

18ಅನ್ತುಪ್ರಿಯಬನ್ಧುಸುಖರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ಸಮಯದೊಳ್ ಪಾರ್ಶ್ವಭಟ್ಟಾರಕರ್ಗ್ಗೆ ಕೇವಳಜ್ಞಾನೋತ್ಪತ್ತಿಯಾಗೆ ಸಾಧರ್ಮ್ಮೇಂದ್ರಂ
ಬಂದುಕೇವಳಿಪೂಜೆಯಂಮಾಡೆಪ್ರಿಯಬನ್ಧುತಾನುಂಭಕ್ತಿಯಿಂಬಂದುಪೂಜೆಯಂ

19ಮಾಡಲಾತನಭಕ್ತಿಗಿಂದ್ರಂಮೆಚ್ಚಿದಿವ್ಯವಪ್ಪಯ್ದುತೊಡಿಗೆಗಳಂಕೊಟ್ಟುನಿಮ್ಮನ್ವಯದೊಳ್ ಮಿಥ್ಯಾದೃಷ್ಟಿಗಳಾಗಲೊಡಮದೃಶ್ಯಂಗಳಕ್ಕು
ಮೆಂದುಪೇಳ್ದುವಿಜಯಪುರಕ್ಕಹಿಚ್ಛತ್ರಮೆಂಬಪೆಸರನಿಟ್ಟುದಿವಿಜೇಂ

20ದ್ರಂಪೋಪುದುಮಿತ್ತಲುಗಂಗಾನ್ವಯಂಸಂಪೂರ್ಣ್ಣಚಂದ್ರನನ್ತೆಪೆರ್ಚ್ಚಿವರ್ತ್ತಿಸುತ್ತಮಿರೆತದನ್ವಯದೊಳ್ ಕಂಪೆಮಹೀಪತಿಗೆಪದ್ಮನಾಭನೆಂ
ಬಮಗಂಪುಟ್ಟಿತನಗೆತನೂಭವರಿಲ್ಲದೆಮನದೊಳ್ ಚಿನ್ತಿಸುತಮಿರ್ದ್ದಪದ್ಮಪ್ರಭನಾ

21ರ್ಪ್ಪಿನಕಣಿಶಾಸನದೇವತೆಯಂಪೂಜಿಸಿದಿವ್ಯಮಂತ್ರದಿಂಸಾಧಿಸಿದ ॥ ಅನ್ತುಸಾಧಿಸಿಸಾಧಿತವಿದ್ಯನಾಗಿಪುತ್ರರೀರ್ವ್ವರಂಪಡೆದುರಾಮಲಕ್ಷ್ಮಣ
ರೆಂಬಪೆಸರನಿಟ್ಟು ॥ ಪರಮಸ್ನೇಹದೊಳಿರ್ಬ್ಬರಂನಡಪೆಲೀಲಾಮಾತ್ರದಿಂಚಂ

22ದ್ರನನ್ತಿರೆಸಂಪೂರ್ಣ್ಣಕಳಾಂಗರಾಗಿಪಳೆಯುಲುವಿದ್ಯಾಬಲೋದ್ಯೋಗಮುರ್ವ್ವರೆಯೊಳ್ ಚೋದ್ಯಮೆನಲುಸಲುತ್ತಮಿರೆಕೀರ್ತ್ತಿಶ್ರೀದಿಶಾಭಾಗ
ದೊಳ್ ಪರೆದಾಶಾಗಜಮಂಪಳಂಚೆಲೆಯೆಲಕ್ಷ್ಮೀಭಾರದಿಂದೊಪ್ಪಿದರ್ ॥ ಅನ್ತುಸುಖ

23ದಿಂದಿರ್ಪ್ಪುದುಮತ್ತಲುಜ್ಜನಿಯುಪುರಾಧಿಪತಿಮಹೀಪಾಳ ॥ ತೊಡವುಗಳಬೇಡಿಯಟ್ಟಿದೊಡೆಪದ್ಮನಾಭಂಕೃತಾನ್ತನನ್ತೆರೌದ್ರವೇಶಮಂಕೈ
ಕೊಣ್ಡುಎಮಗದನಟ್ಟಲುಕಾಗದುತಮಗೆತುಡಲುಯೋಗ್ಯಮಲ್ಲಸನ್ತಮಿರಲ್ವೇಳ್

24ಸಮರಕ್ಕೆವಂದನಪ್ಪಡೆನಿಂಮೀರ(ಣ)ದೊಳಾಂತಿಱಿದುವೀರರಸಮಂಮಱೆವೆಂ ॥ ಅನ್ತುನುಡಿದಡೆಮಂತ್ರಿವರ್ಗ್ಗದೊಳಾಳೋಚಿಸಿತಂನತಂಗೆ
ಯಂಕನ್ನೆಯುಂನಾಲ್ವತ್ತೆಂಬರಾಪ್ತರಪ್ಪವಿಪ್ರಸನ್ತಾನಮುಂಬೆರಸುಕಳಿಪಿದೊಡವರ್ದ್ದಕ್ಷಿಣಾಭಿಮುಖರಾ

25ಗಿಬರುತ್ತುಂರಾಮಲಕ್ಷ್ಮಣರ್ಗ್ಗದಡಿಗಮಾಧವರೆಂದುಪೆಸರನಿಟ್ಟುನಿಚ್ಛಪಯಣದಿಂ ॥ ಬಂದವರ್ಗ್ಗಳ್ ಚಿತಪದಮನು . ದಲೆಯ . . . . ನ
ಮಳಲಕ್ಷ್ಮೀಚಿತ್ತಾನನ್ದನಮಂಪೇರೂರಂಮನ್ದಾರನಮೇರುಪುಷ್ಪಗನ್ಧಾದ್ರಿಯುಮಂ ॥ ವ ॥

26 ಅನ್ತು ಗಂಗಹೇರೂರಂ ಕಣ್ತು . ಯ ತಟಾಕ ತೀರದೊಳ್ ಬೀಡಂ ಬಿಟ್ಟು ಚೈತ್ಯಾಲಯಮಂ ಕಂಡು ನಿರ್ಬ್ಭರಭ . . . . ಗೆಯ್ದು ಸ್ತುತಿಯಿ
ಸಿ ಸಮಸ್ತ ವಿದ್ಯಾಪಾರಾವಾರಪಾರಗರಂ । ಜಿನಸಮಯ ಸುಧಾಂಭೋಧಿಸಂ

27 ಪೂರ್ಣ್ನ ಚಂದ್ರರಂ । ಉತ್ತಮಕ್ಷಮಾದಿ ದಶಕುಶಳ ಧರ್ಮ್ಮನಿರತರಂ । ಚಾರಿತ್ರ ಭದ್ರಧನರಂ ವಿನೇಯಜನಾನಂದ . . . . ಸ್ಸಮು . ಮುದ್ರಿ
ತಯಶಃಪ್ರಕಾಶರಂ । ಸಕಳ ಸಾವದ್ಯದೂರರಂ । ಕ್ರಾಣೂರ್ಗ್ಗಣಾಂಬರ ಸಹಸ್ರಕಿರ

28 ಣರಂ । ದ್ವಾದಶವಿಧತಪೋನುಷ್ಠಾನನಿಷ್ಠಿತರಂ । ಗಂಗರಾಜ್ಯಸಮುದ್ಧರಣರಂ । ಶ್ರೀಸಿಂಹನಂದ್ಯಾಚಾರ್ಯ್ಯರಂ ಕಂಡು ಗುರುಭಕ್ತಿಪೂರ್ವ್ವ
ಕಂ ವನ್ದಿಸಿ ತಂಮ ಬಂದ ಭಿಪ್ರಾಯಮೆಲ್ಲಮಂ ತಿಳಿಯ ಪೇಳೆ ಕೈಕೊಣ್ಡು ವರ್ಗ್ಗ ಸಮಸ್ತ ವಿದ್ಯಾ

29 ಭಿಮುಖರ್ಮ್ಮಾಡಿ ಕೆಲವಾನು ದಿವಸದಿಂ ಪದ್ಮಾವತೀದೇವಿಯುಂ ಭಕ್ತಿಪೂರ್ವ್ವಕಮಾಹ್ವಾನಂಗೆಯ್ದು ವರಂಬಡೆದು ಖಳ್ಗಮುಂ ಸಮಸ್ತ ರಾಜ್ಯಮು
ನವರ್ಗ್ಗ ಮಾಡಿ ‖ ಮುನಿಪತಿ ನೋಡಲು ವಿದ್ವಜ್ಜನಪೂಜ್ಯಂ ಮಾಧವಂ ಶಿಳಾಸ್ತಂಭಮ

30 ನಾರ್ದ್ದನುಗೆಯ್ದು ಪೊಯ್ಯಲದು ಪುಣ್ಮೆನೆ ಮುಱಿದುದು ವೀರಪುರುಷರೇನಂ ಮಾಡರು ‖ ಆ ಸಾಹಸಮಂ ಕಂಡು ‖ ಮುನಿಪತಿ ಕಣ್ಣಿ ಕಾರದೆಸ
ಳೊಳು ನೆಱೆ ಪಟ್ಟಮನೆಯ್ದೆ ಕಟ್ಟಿ ಸಜ್ಜನಜನವಂದ್ಯರಂ ಪರಸಿ ಸೇಸೆಯನಿಕ್ಕಿ ಸಮಸ್ತ ಧಾತ್ರಿಯಂ

31 ಮನವೊಸೆದಿತ್ತು ಕುಂಚಮನ ಗುರ್ವ್ವಿನಕೇತನಮಾಗಿ ಮಾಡಿ ಬಪ್ಪನಿತು ಪರಿಗ್ರಹಂ ಗಜತುರಂಗಮುಮಂ ನಿಜಮಾಗೆ ಮಾಡಿದರು ‖ ಅನ್ತು ಸಮ
ಸ್ತ ರಾಜ್ಯಮುಂ ಮಾಡಿ ಬುದ್ಧಿಯನವರ್ಗ್ಗನ್ತೆಂದು ಪೇಳ್ದರು ‖ ನುಡಿದುದನಾರೊಳಂ ನುಡಿದು

32 ತಪ್ಪಿದೊಡಂ ಜಿನಶಾಸನಕ್ಕೊಡಂಬಡದಡಮನ್ಯನಾರಿಗೆಱೆದಟ್ಟಿದಡಂ ಮಧುಮಾಂಸಸೇವೆಗೆಯ್ದಡಮಕುಲೀನರಪ್ಪವರಕೊಳ್ಕೊಡೆಯಾದಡಮ
ರ್ತ್ಥಿಗರ್ತ್ಥಮಂ ಕುಡದೊಡಮಾಹವಾಂಗಣದೊಳೋಡಿದಡಂ ಕಿಡುಗುಂ ಕುಲಕ್ರಮಂ ‖

33 ಎಂದು ಪೇಳ್ದು ‖ ಉತ್ತಮಮಪ್ಪ ನಂದಗಿರಿ ಕೋಟೆ ಪೊಳಲ್ಕುವಳಾಲಮಾಂ . ತೊಂಬತ್ತು ಱುಸಾಸಿರಂ ವಿಷಯಮಾಪ್ತನನಿಂದ್ಯ ಜಿನೇಂದ್ರನಾಜಿ
ರಂಗಾತ್ತ ಜಯಂ ಜಯಂ ಜಿನಮತಂ ಮತಮಾಗಿರೆ ಸಂತತಂ ನಿಜೋದಾತ್ತತೆಯಿಂದ ಮಾದಡಿಗ

34 ಮಾಧವಭೂಭುಜರಾಳ್ದರುರ್ವ್ವಿಯಂ ‖ ಮತ್ತಮಾ ನಾಡಿಂಗೆ ಸೀಮೆ ‖ ಉತ್ತರದಿಕ್ತು ಱಾವಧಿಗೆ ತಾಗೆ ಮೊದಕ್ಕಲೆ ಮೂಡ ತೊಂಡೆನಾಡ ತ್ತ ಪರಾ
ಸೆಗಂಬು ನಿಧಿ ಚೇರಮೆನಿಪ್ಪೆ ಜಿತೆಂಕ ಕೊಂಗು ಮತ್ತಿತ್ತೊಳಗುಳ್ಳ ವೈರಿಗಳನಿಕ್ಕಿ ಪರಾವೃತ ಗಂಗವಾ

35 ಡಿ ತೊಂಭತ್ತು ಱುಸಾಸಿರಂ ದಲೆನೆ ಮಾಡಿದರಿಂತು ಟುಗಂಗರುಜ್ಜುಗಂ ‖ ಅನ್ತು ಧರಿತ್ರಿಗಧಿಪತಿಯಾಗಿ ಧಡಿಗ ಮಾಧವರೀರ್ವ್ವರುಂ ಕೊಂಕಣ ವಿಷಯ
ಸಾಧನಾನಿಮಿತ್ತಂ ಬರುತ್ತಂ ಮಂಡಲಿಯಂ ಕಂಡರದಱ ಪ್ರಭಾವಮೆಂತೆನೆ ‖ ನುತ

36 ಮಾಹೇಂದ್ರ ಪುರಂಧರಾತಳದೊಳೊಪ್ಪುತ್ತಿರ್ದ್ದ ವಿಖ್ಯಾತಿಯಿಂ ಕೃತಕಾಲಂ ಮದನಾಪುರಂನೆಗಳೆ ಮಿಕ್ಕಾ ತ್ರೇತೆಯೊಳು ಸಜ್ಜನಸ್ತುತ ಮಂಡಾಲ
ಪುರಂ ತೃತೀಯ ಪೆಸರಿಂ ದ್ವಾಪಾರದೊಳು ಸನ್ತತೋನ್ನತಿಯಿಂ ಮಂಡಲಿಯೆಂಬ

37 ರಿಂತು ಕಲಿಕಾಲಂ ಸಂದುದಿನ್ತೀಪುರಂ ‖ ಅನ್ತಾ ನಾಲ್ಕು ಯುಗಕ್ಕಂ ನಾಲ್ಕು ಪೆಸರಿಂದೊಪ್ಪುವ ಮಂಡಲಿಯ ಬಹಿರ್ಭ್ಭಾಗದೊಳು ಸಾಗನ್ಧಮಂ
ಕೂಡೆ ಪಸರಿಸುವ ಸಹಸ್ರಪತ್ರಪ್ಪಲರ್ದ್ದ ತಾವರೆಗಳಿಂ ನಾನಾಜಲಚ್ಚರಿಯುಲಿಪದಿಂ ದೊ

38 ಪ್ಪುವ ಹೆಗ್ಗೆಱೆಯಂ ಕಂಡು ಬೀಡಂ ಬಿಟ್ಟು ತದ್ಗಿರಿಯ ರಮ್ಯಮುಂ ಕಂಡು ಚೈತ್ಯಾಲಯಮುಂ ಮಾಡಿಮೆಂದು ಕ್ರಾಣೂರ್ಗ್ಗಣ ತಿಳಕ ಸ್ಸಿಂಹನಂದ್ಯಾ
ಚಾರ್ಯ್ಯಪ್ಪೇಳೆ ಮಹಾಪ್ರಸಾದಮೆಂದು ಚೈತ್ಯಾಲಯಮಂ

39 ಮಾಡಿಸಿ ಕೆಲವಾನುಂ ದಿವಸದಿಂ ಕೋಳಾಲಕ್ಕೆ ಪೋಗಿ ಸುಖದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ಗಂಗಾನ್ವಯಂ ಪೆರ್ಚ್ಚಿ ವರ್ತ್ತಿಸುತ್ತಿರೆ ದಡಿಗಂಗೆ ಮಾಧವ
ನೆಂಬ ಸುತನಾಗಿ ರಾಜ್ಯಂಗೆಯ್ಯಲಾತನ ಮಗಂ ಹರಿವರ್ಮ್ಮನಾತನ ಪುತ್ರಂ ವಿಷ್ಣು

40 ಗೋಪನೆಂಬನಾಗಿ ಮಿಥ್ಯಾತ್ವಕ್ಕೆ ಸಲ್ವುದುಮನ್ತಾ ತೊಡವದೃಶ್ಯಂಗಳಾಗಿ ಪೋಗೆ ಯಾತನ ಮಗಂ ಪೃಥ್ವೀಗಂಗಂ ಸಮ್ಯಗ್ದೃಷ್ಟಿ ಯಾತನ ಮಗಂ
ಬಿರುದರಂತಡಂಗಾಲು ಪೊಯ್ದು ಡಿಗಿಡಿಸುವ ತಡಂಗಾಲ ಮಾಧವನಾತ

41 ತನ ಮಗಂ ‖ ಅವಿನೀತಗಂಗನೆಂಬಂ ಭುವನಕ್ಕಧಿನಾಥನಾಗಿ ಪುಟ್ಟಿ ಬುಧಗರ್ಗ್ಗತ್ಸವಮುಂ ಪುಟ್ಟಿಸಿದಂ ಮಾಧವರಾಯನ ಸಮುದ್ರ್ಮ್ಮನಬ್ಧಿಯಂತೆ ಗ
ಭೀರಂ ‖ ಅನ್ತು ಶತಜೀವಿ ಎಂಬಾದೇಶಮಂ ಕೇಳ್ದು ‖ ಭರದಿಂದಂ ಚುಚ್ಚುವಾಯ್ದಂ ಪೊಗ

42 ಳೆ ಬುಧಜನಂ ಬಂದ ಕಾವೇರಿಯೊಳು ಭೀಕರಮಾಗಲು ವೀರಲಕ್ಷ್ಮೀನಯನಕುಮುದಿನೀಚಂದ್ರಮಂ ನಿನ್ತು ನೋಡಲು ಪರಿವಾರಂ ತಂನ ಕೀರ್ತ್ತಿ ಪ್ರ
ಭೆ ಬಳಸೆ ದಿಶಾಭಾಗಮಂ ಚೋದ್ಯಮಾಗಲು ಪರಮಶ್ರೀಜೈನಪಾದಂ ನೆಲಸೆ

43 ಹೃದಯದೊಳು ಮೇರುಶೈಳೋಪಮಾನಂ ‖ ಅನ್ತು ಚುಚ್ಚುವಾಯ್ದು ಬರ್ದುಂಕಿದನಾತನನ್ವಯದೊಳು ದುರ್ವ್ವಿನೀತಗಂಗನಾತಂಗೆ ಮುಷ್ಕ
ರನೆಂಬನಾದನಾತಂಗೆ ಶ್ರೀವಿಕ್ರಮನಾತನ ಮಗಂ ಭೂವಿಕ್ರಮನಾತನ ಮಗಂ ದಿನ್ನರ್ವ

44 ಕಾಮ ್ರೀ ಎಱಗರವರೊಳು ‖ ಎಱೆಯನ ಮಗನೆಱೆಯಂಗನಾತನಿಂ ದುದಯಿಸಿದಂ ಶ್ರೀವಲ್ಲಭನಾತಂಗೆ ಶ್ರೀಪುರುಷನಾದನಾತಂಗೆ ಶಿವಮಾರನೆಂಬ
ನಾತಂಗೆ ಮಾರಸಿಂಹನುದಯಂಗೆಯ್ದಂ ‖ ಅವಯವದಿಂದೆ

45 ಸಾಧಿಸಿದವಾಳವವೇಳುವನೆಯ್ದಿ ಗಂಗವಾಳವವೆನಲಕ್ಕರಂಬರೆದು ಕಲುನಿಱಿಸುತ್ತೆ ಕಳಲ್ಚಿ ಚಿತ್ರಕೂಟವನುಱಿಕನ್ನ ಮಜ್ಜೆಯನ್ನೃಪಾನು
ಜನಂಜಯಕೇಶಿಯಂಮಹಾಹವದೊಳೆಮಾರಸಿಂಹ

46 ನೃಪನಿಕ್ಕಿ ನಿಮಿರ್ಚ್ಚಿದನಾತ್ಮಶೌರ್ಯ್ಯವಂ ॥ ತನಯಂಶ್ರೀಮಾರಸಿಂಹಂಗನುಪಮದಜಗತ್ತುಂಗನಾದಂಜಗತ್ಪಾವನಲಕ್ಷ್ಮೀವಲ್ಲಭಂಗಿನ್ತು ದಿ
ಯಿಸಿನೆಗಳ್ದಂರಾಚಮಲ್ಲಾ ವನೀಶಂಮನುಮಾರ್ಗ್ಗಂಗಂಗಚೂಡಾಮಣಿಜಯ

47 ವನಿತಾಧೀಶಭೂವಲ್ಲಭೇಶಂಜಿನಧರ್ಮ್ಮಾಂಭೋಧಿಚಂದ್ರಂಗುಣಗಣನಿಳಯಂರಾಜವಿದ್ಯಾಧರೇಂದ್ರಂ ॥ ಅನ್ತಾತನಮಮ್ಮಂದಿರ್ಮ್ಮರುಳ
ಯ್ಯಂಬೂತುಗಪೆರ್ಮ್ಮಾಡಿತದಪತ್ಯನೆಱೆಯಪಂತತ್ಸುತವೀರವೆಡಂಗನೆಂ

48 ಬಂಗೆ । ಉದಯಂಗೆಯ್ದಂವಿದ್ಯಾಸುದತೀಶಂಮಾರರೂಪನುಚಿತವಿಳಾಸಂವಿದಿತಸಕಳಾರ್ತ್ಥಶಾಸ್ತ್ರಂಮೃದುವಾಕ್ಯಂರಾಚಮಲ್ಲನಹಿತರಮಲ್ಲ ॥
ಅನ್ತಾ ರಾಚಮಲ್ಲನಿನ್ದೆಱೆಯಂಗನಾತನಮಗಂಬೂತುಗನಾ

49 ತನಮಗಂಮರುಳದೇವನಾತನಾತ್ಮಜಂಗುತ್ತಿಯಗಂಗನಾತನಿಂದಂಮರೆಯೇಱಿದಮಾರಸಿಂಗನಾತನಸುತಂಗೋವಿಂದರನಾತನಪುತ್ರಂಸ್ಯೈಗೊ
ಟ್ಟವಿಜಯಾದಿತ್ಯನಾತನಿಂದಂರಾಚಮಲ್ಲನಾತನಿಂಮಾರಸಿಂ

50 ಗನಾತನಸುತಂಕುರುಳರಾಜಿಗನಾತನಿನ್ದಂಗರ್ವ್ವದಗಂಗಂಗೋವಿಂದರನತಮ್ಮನಮಗನಪ್ಪಮಮ್ಮಗೋವಿಂದರಂ ॥ ತೆಂಗನುಡಿದಳದರ್ಕ್ಕಿ
ಱಿತ್ತಿಂಕೌಂಗಂಮಿಡುಕದಿರಲೆಡದಕಯ್ಯೊಳ್ಮದಮಾತಂಗಮನೆಪಿಡಿದುನಿಲಿಸಿದಗಂಗಂ

51 ಸಾಮಾನ್ಯನೃಪನೆರಕ್ಕಸಗಂಗ ॥ ತದನುಜಂಕಲಿಯಂಗನಾತನಿಂದುತ್ತರೋತ್ತರಂಗಂಗಾನ್ವಯಂಸಲುತ್ತಮಿರೆಕ್ರಾಣೂರ್ಗ್ಗಣದಾಚಾರ್ಯ್ಯಾ
ವತಾರವೆಂತೆಂದೊಡೆ ॥ ದಕ್ಷಿಣದೇಶನಿವಾಸೀಗಂಗಮಹೀಮಣ್ಡಳಿಕಕು

52 ಳಸಮುಧರಣಃ ॥ ಶ್ರೀಮೂಲಸಂಘನಾಥೋನಾಮ್ನಾಶ್ರೀಸಿಂಹನನ್ದಿಮುನಿಃ ॥ ಅವರತದನನ್ತರಂಅರ್ಹದ್ಬಲ್ಯಾಚಾರ್ಯ್ಯರುಂಪೆಟ್ಟದದಾಮ
ನನ್ದಿಭಟ್ಟಾರಕರುಂಬಾಳಚಂದ್ರಭಟ್ಟಾರಕರುಂಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರುಂಗು

53 ಣಚಂದ್ರಪಣ್ಡಿತದೇವರವರಿಂದ । ಎಳೆಗೆಗುಣರುಚಿಯಿನೊಳ್ಪಗ್ಗಳಿಸಿರೆಗುಣರುಚಿವಿಕಾಶವಾಗ್ರಶ್ಮಿಯಿನುಚ್ಚಳಿಸೆವದನೇಂದುಪೆಂಪಂತಳೆದಂ
ಗುಣನನ್ದಿದೇವಶಬ್ದಬ್ರಹ್ಮ ॥ ಅವರಿಂಬಳಿಕಮಕಳಂಕಸಿಂಹಾಸನಮ

54 ನಳಂಕರಿಸಿನೆಗರ್ದ್ದತಾರ್ಕ್ಕಿಕಚಕ್ರೇಶ್ವರರುಂ । ವಾದೀಭಸಿಂಹರುಂ । ಪರವಾದಿಕುಳಕಮಳವನಮದಮಾತಂಗರುಂ । ಬೌದ್ಧವಾದಿತಿಮಿರ
ಪತಂಗರುಂ । ಸಾಂಖ್ಯವಾದಿಕುಳಾದ್ರಿವಜ್ರಧರರುಂ । ನೈಯ್ಯಾಯಿಕಾ

55 ಚಾರ್ಯ್ಯಭೂಜಾತಕುಠಾರರುಂ । ಮೀಮಾಂಸಕಮತಘನಾಘನಪ್ರಚಣ್ಡಪವನರುಂ । ಸಿದ್ಧಾನ್ತವಾರ್ದ್ಧಿವರ್ದ್ಧನಸುಧಾಕರರುಂ । ಸಕಳ
ಸಾಹಿತ್ಯಪ್ರವೀಣರುಂ । ಮನೋಭವಭಯರಹಿತರುಂ ।

56 ಜಿನಸಮಯಾಂಬರದಿವಾಕರರುಮಪ್ಪ ಶ್ರೀಮೂಲಸಂಘದಕೊಣ್ಡಕುನ್ದಾನ್ವಯದಕ್ರಾಣೂರ್ಗ್ಗಣಮೇಷಪಾಷಾಣಗಚ್ಛದಶ್ರೀಮತುಪ್ರಭಾ
ಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರವರಶಿಷ್ಯರು ॥ ಅನವದ್ಯಾಚಾರವರ್ಮ್ಮಾಘನನ್ದಿಸಿದ್ಧಾನ್ತ

57 ದೇವರಧಿಕೃತಜಿನಶಾಸನಸಂರಕ್ಷಕರೆಸೆದರ್ಜ್ಜಿನಮತಸದ್ಧರ್ಮ್ಮಸಂಪದಂನೆಗಳ್ವೆನೆಗಂ ॥ ಅವರಶಿಷ್ಯರು ॥ ಚತುರಾಸ್ಯಂಚತುರೋಕ್ತಿಯಿಂ
ಪ್ರಭುತೆಯಿಂದೀಶಂಗುಣವ್ಯಾಪಕಸ್ಥಿತಿಯಿಂವಿಷ್ಣುಸುಬುದ್ಧಿವಿಸ್ತರ

58 ತೆಯಿಂಬೌದ್ಧಂದಲೀ ಜೈನಪದ್ಧತಿಯಿಂದಿರ್ದ್ದುಮಿದೇಂವಿಚಿತ್ರತರಮೋ ಚಾತುರ್ಯ್ಯಮಾದೀಸಮುನ್ನತಸಿದ್ಧಾನ್ತವಿಭೂಷಣಂಗೆನಿಸಿದಂ ಶ್ರೀ
ಮತ್ಪ್ರಭಾಚಂದ್ರಮಂ । ಅವರಸಧರ್ಮ್ಮರು ॥ ನುತಸಿದ್ಧಾನ್ತ

59 ಮನನ್ತವೀರ್ಯ್ಯಮುನಿಗಂಶುದ್ಧಾಕ್ಷರಾಕಾರದಿಂಸತತಂ ಶ್ರೀಮುನಿಚಂದ್ರದಿವ್ಯಮುನಿಗಂಸಂವರ್ತ್ತಿಸುತ್ತಿರ್ಕ್ಕುಮಪ್ರತಿಮಂತಾನೆನೆಪೆಂಪುವೆ
ತ್ತುಮುದಿತೋದಾತ್ತರ್ಜ್ಜಗದ್ವಂದ್ಯರೂರ್ಜ್ಜಿತರುದ್ಯೋತಿತವಿಶ್ವರ

60 ಪ್ರತಿಹತಪ್ರಜ್ಞರ್ಮ್ಮಹೀಭಾಗದೊಳು ॥ ಅವರಶಿಷ್ಯರು ॥ ವಾದಿವನದಹನಹುತವಹವಾದಿಮನೋಭವವಿಶಾಳಹರನಿಟಿಳಾಕ್ಷಂವಾದಿಮದರದ
ನಿಬಿದುಮಂಭೇದಿಪಮೃಗರಾಜಜಯತುಶ್ರುತಕೀರ್ತ್ತಿಬುಧಂ ॥

61 ಕವಿಗಮಕಿವಾದಿವಾಗ್ಮಿಗಳವಂದಿರಂಗೆಲ್ದು ಕನಕನನ್ದಿತ್ರೈವಿದ್ಯವಿಳಾಸಂತ್ರಿಭುವನಮಲ್ಲವಾದಿರಾಜಂದಲೆನಿಸಿದಂನೃಪಸಭೆಯೊಳು ॥ ಅವರಸ
ಧರ್ಮ್ಮರು ॥ ಚಾರಿತ್ರಚಕ್ರಿಸಂಯಮಧಾರಿಕ್ರಾಣೂರ್ಗ್ಗಣಾ

62 ಗ್ರಗಣ್ಯಂಸದಯಶ್ರೀರಮಣಂಸಿದ್ಧಾನ್ತವಿಶಾರದನತಿವಿಶದಕೀರ್ತ್ತಿಮಾಧವಚಂದ್ರಂ ॥ ಅವರಶಿಷ್ಯರು ॥ ವರಶಾಸ್ತ್ರಾಂಬುಧಿವರ್ದ್ಧನಹರಿಣಾಂ
ಕಂಜಿರುದವಾದಿಮದವಿಸ್ಫಾಳಂನಿರುತಂತಾನೆನಲೆಸೆದಂಧರೆಯೊಳುತ್ರೈವಿದ್ಯ

63 ಬಾಳಚಂದ್ರಯತೀಂದ್ರಂ ॥ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಶಿಷ್ಯರು ॥ ವಸುಮತಿಗೊಳ್ಪುವೆತ್ತಧವಳಾತಪವಾರಣವಾಗಿಕೀರ್ತ್ತಿನರ್ತ್ತಿಸು
ವುದುಪೆಂಪುವೆತ್ತಮಹಿಮೋನ್ನತಿಮೇರುಗೆಮಂಡಪಂದಲಾಗೆಸೆನ್ವುದುಸದ್ಗುಣಪ್ರತತಿಮೌಕ್ತಿ

64ಕಮಾಲೆಯಲೀಲೆಯುಂಸಮರ್ತ್ಥಿಸುವುದುಸಜ್ಜನಕ್ಕೆ ಸಹಜಾತಮೆನಲು ಬುಧಚಂದ್ರದೇವರ ॥ ಕರವಂವಾರುಣಿಗೆಂದು ನೀಡಿಪಿರಿದುಂನಿಸ್ತೇಜ ಮೆಯ್ದಿರ್ದ್ದತನ್ನಿರವಂನೋಡದೆನತ್ವದಪ್ರಭುತೆಯುಂತಾಳ್ದಿರ್ಪ್ಪದೋಶಾಕರಂದೊರೆಯೋ ಪೇಳೆನು

65ತಂಕಳಂಕರಹಿತಂಸದ್ವೃತ್ತದಿಂದಂತಿರಸ್ಕರಿಪಂಚಂದ್ರನನೊಳ್ಪುವೆತ್ತ ಬುಧಚಂದ್ರಂಸಂತತೋತ್ಸಾಹದಿಂ ॥ ನುಡಿಗಳುಸತ್ಯಸುವರ್ಣ್ಣಭೂಷಣಗಣಂಚಿತ್ತಂಸುರತ್ನಂಗಳಂಮಡಗಿಟ್ಟಿರ್ಪ್ಪಕರಂ ಡಕಂತನುತಪಶ್ರೀಭಾಮಿನೀಭಾಸಿಯೆಂದಡೆ

66ದುಃಕೀರ್ತ್ತಿಯನಾನ್ತಮರ್ತ್ತಿನಶಠದುರ್ದ್ದರ್ಪ್ಪೋಗ್ರಧರಸ್ಪೃಶ್ಯರೇಂಪಡಿಯೇಸದ್ಭುಧಸೇವ್ಯನಪ್ಪಬುಧಚಂದ್ರಖ್ಯಾತಯೋಗೀಂದ್ರನೊಳು ॥ ಸುರಧೇನುವ್ರತಿರೂಪಮಂತಳೆದಃದೋಗೀರ್ವ್ವಾಣಭೂಜಾತವೀಧರೆಯೊಳುತಾಪಸರೂಪದಿಂನೆಲ

67ಸಿತೋಪೇಳೆಂಬಿನಂಬಪುರ್ವ್ವದಂಕರೆದರ್ತ್ಥಿಪ್ರಕರಕ್ಕೆ ಕೊಟ್ಟುವಿಪುಳಶ್ರೀಕೀರ್ತ್ತಿಯಂತಾಳ್ದಿದಂನಿರುತಂಶ್ರೀಬುಧಚಂದ್ರದೇವಮುನಿಪಂವಾತ್ಸಲ್ಯರತ್ನಾಕರಂ ॥ ಇನ್ತುನಿಸಿನೆಗದ್ದಾಚಾರ್ಯ್ಯಪರಮೇಷ್ಠಿಗಳನ್ವಯತಿಳಕರುಂಜಿನಸದ್ಮನಿರ್ಮ್ಮಾಪಣ

68ರುಮಪ್ಪಬುಧಚಂದ್ರಪಂಡಿತದೇವರುಪ್ರವರ್ತ್ತಿಸುತ್ತಿರೆ ॥ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡ ॥ ಜಯಜಾಯಾವಲ್ಲಭನನ್ವಯವಾರಿಧಿಶೀತರೋಚಿಭುವನಸ್ತುತ್ಯಂಪ್ರಿಯಮೂರ್ತ್ತಿಜಿನಪದಾಬ್ಜದ್ವಯಭೃಂಗಂಬರ್ಮ್ಮದೇವಭುಜಬಳಗಂಗಂ ॥ ಅನ್ತು

69ನಿಸಿನೆಗರ್ದ್ದಬರ್ಮ್ಮದೇವಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವಂಮಣ್ಡಲಿಯಪಟ್ಟ (ದ) ಮೇಲೆಮುನ್ನಂದಡಿಗಮಾಧವರ್ಮ್ಮಾಡಿಸಿದಬಸದಿಯುಂತಮ್ಮಗಂಗಾನ್ವಯದವರ್ಪ್ಪಡಿಸಲಿಸುತ್ತಂಬರಲುತದನನ್ತರಂಮರವೆಸನಾಗಿಮಾಡಿಸಿಮಣ್ಡಲಿಸಾಸಿ

70ರವೆಡದೊಱೆಯೆಪ್ಪತ್ತಱಬಸದಿಗಳಿನ್ದಪ್ಪುವಮುನ್ನಾದುವಕ್ಕುಂಪಟ್ಟದಬಸದಿಯುಪ್ರತಿಬದ್ಧವಾಗಿಸಮಾದೇಯಮುಖ್ಯವಾಗಿಬಿಟ್ಟದತ್ತಿತಟ್ಟಕೆಱೆಸರ್ವ್ವಬಾಧಾಪರಿಹಾರಮತ್ತಂಬಸದಿಯಿಂತೆಂಕಣಕೆಱೆಯಕೆಳಗೆತಳವೃತ್ತಿಗದ್ದೆಗಳೆಯಮತ್ತ

71ಲುಮೂಱುಪಳ್ದಲೆಗಳೆಯಮತ್ತಲಾಱುಮಿನ್ತುಪಟ್ಟದತೀರ್ತ್ಥದಬಸದಿಗೆಸಲುತ್ತಮಿರೆಆತನತನೂಭವರು ॥ ಜಯಲಕ್ಷ್ಮೀಪತಿಮಾರಸಿಂಗನನುಜಂಸತ್ಯಪ್ರಿಯಂಸನ್ದನನ್ನಿಯಗಂಗಕ್ಷಿತಿಪಾಳಕಂತದನುಜಂತೇಜಸ್ವಿವಿಕ್ರಾನ್ತಚಕ್ರಿಯು

72ತಂರಕ್ಕಸಗಂಗನಾತನನುಜಂವೀರಾಗ್ರಗಣ್ಯಂತದನ್ವಯಲಕ್ಷ್ಮೀಗೃಹದೀಪಕಂಭುಜಬಳಶ್ರೀಗಂಗಭೂಪಾಳಕಂ ॥ ಆಮಾರಸಿಂಗದೇವಂಆರ್ದ್ದವಳ್ಳಿಯೆಂಬೂರುಮಂಬಸದಿಯಾಗ್ನೆಯಕೋಣಱೆಯಿಂಮೂಡಲುಗದ್ದೆಗಳೆಯುಮ

73ತ್ತಲೊಂದುಪದ್ದಲೆಮತ್ತಲೆರಡುಮಂಬಿಟ್ಟಂ । ಮಾಘನನ್ದಿಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಮಾರಸಿಂಗದೇವಂಮತ್ತಮಾತನತಮ್ಮಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡನನ್ನಿಯಗಂಗದೇವಂಸಿರಿಯುರಗೆಯೆಂಬೂರುಮಂಆಗದ್ದೆಯಿಂತೆಂಕಣಕೊಳದಕೆಳಗೆಗ

74ಳೆಯಮತ್ತಲೊಂದುಪದ್ದಲೆಮತ್ತಲೆರಡುಮಂಬಿಟ್ಟಂ ॥ ಬರ್ಮ್ಮದೇವಸಕಮಾರಸಿಂಗನನ್ನಿಯಗಂಗ ೯೩ ವಿಜಯ ೯೬೩ ಸುರ್ಗ ೧ ಸಾಮ್ಯಅನನ್ತವೀರ್ಯ್ಯಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಂರಕ್ಕಸಗಂಗಂನನ್ನಿಯಗಂಗಂಬಿಟ್ಟಗದ್ದೆಯಿಂತೆಂಕಲುಹರಕೇರಿಯಸೀಮೆವರಂಬಿಟ್ಟಗದ್ದೆಗಳೆಯ

75ಮತ್ತಲೊಂದುಪದ್ದಲೆಗಳೆಯಮತ್ತಲೆರಡುಮಿನ್ತೀವೃತ್ತಿಮಣ್ಡಲಿಯ ಹೊಲದಭೂಮಿಮಿನ್ತೀಹನ್ನೆರಡುಮತ್ತಲುಪೆದ್ದಲೆಯಸೀಮೆ ಮೂಡಣದೆಸೆತಳವೃತ್ತಿಯಗದ್ದೆ ॥ ತೆಂಕಹರಕೇರಿಯಸೀಮೆಯನಟ್ಟಕಲ್ಲುಗಳುಹಡುವಲುಬಱವ

76ಳ್ಳ । ಬಡಗಮೊರಸರಕೊಳ । ಮತ್ತಂಕಟಕದಗೋವಂರಕ್ಕಸಗಂಗಂಹೂಲಿಯಕೆಱೆಯಗದ್ದೆಯುಮದಱಸುತ್ತಣಪೆದ್ದಲೆಯುಮಂಬಿಟ್ಟನದಱಸೀಮೆಮೂಡಲುಚಿಕ್ಕಬಣಜಿಗನಕೆಱೆ । ತೆಂಕಲುತಟ್ಟಿಕೆಱೆಯಗುಡ್ಡೆಯಬಡಗ

77ಹಡನೀರ್ವ್ವರಿಹಡುವಲುನಟ್ಟಕಲ್ಲಿಂಬರಲುಗುಡ್ಡೆಯಮೂಡಣಸೀರ್ವ್ವರಿ । ಬಡಗಲುಬಡಗಣದಿಂಬಿನನೀರ್ವ್ವರಿಚಿಕ್ಕಬಣಜಿಗನಕೆಱೆಯಬಡಗಣಕೋಡಿ ॥ ಮುನಿಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಂ ॥ ಭುಜಬಳದಿಂಶತ್ರುಮಹೀಭುಜಕುಜಮಂಕಿತ್ತುಮು

78ತ್ತಿಕೋಂಟೆಗಳಂಕೊಂಡಜಿತಬಳನೆನಿಸಿನೆಗರ್ದ್ದಂಭುಜಬಳಗಂಗಕ್ಷಿತೀಶನವನಿಪತಿಳಕಂ ॥ ಇನ್ತುನಿಸಿನೆಗರ್ದ್ದಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವಂಸಕವರ್ಷ೧೦೨೯ನೇಸರ್ವ್ವಜಿತುಪಾಲ್ಗುಣಮಾಸದಂಸುಕ್ರವಾರದಂದುಮಣ್ಡಲಿಯಪಟ್ಟದತೀರ್ತ್ಥದಬಸದಿಯನಿತ್ಯ

79ನಿವೇದ್ಯಪೂಜೆಗಂರಿಷಿಯಗ್ರಾಹಾರದಾನಕ್ಕಂಬಿಟ್ಟದತ್ತಿಹೆಗ್ಗಣಗಿಲೆಯೆಂಬೂರಂ ಸರ್ವ್ವಬಾಧಾಪರಿಹಾರಂಮಾಡಿಬಿಟ್ಟನಾಪೂರಸೀಮೆಮೂಡಲುಕೀಳೂರಹಳ್ಳವನ್ತುಬರಲುಜಾದನಕೊಳ । ತೆಂಕಲುತಾಱೆಯಕೆಱೆ । ಹಡುವ

80ಲುಬಿದಿರಕೆಱೆ । ಬಡಗಲುಕಣ್ಣಸೋಗೆಯಹಳ್ಳ । ಮತ್ತಂದೇವರ್ಗ್ಗೆಬಿಟ್ಟತಳವೃತ್ತಿಹರಕೇರಿಯಕೆಱೆಯೊಳಗೆಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದುಹರಕೇರಿಯಕೆಱೆಯಹಡುವಣಕೊಳನಕೆಳಗೆಸಾಲಕೆಯಿಮತ್ತಲೊಂದು । ಅಲ್ಲಿಂಬಡಗಲುಪೆ

81ದ್ದಲೆಮತ್ತಲೊಂದುಅದಱಸೀಮೆತೆಂಕಲುಆಕೊಳನತೆಂಕಣಕೋಡಿಯನೀರ್ವ್ವರಿ । ಹಡುವಲಾಕೊಳನಬಡಗಣಕೋಡಿ । ಬಡಗಲುನಟ್ಟಕಲ್ಲು । ಇನ್ತೀಬಸದಿಯೂರ್ಗ್ಗಳಲುಪುಟ್ಟಿದಜಲಗುನಿಧಿನಿಕ್ಷೇಪತಣ್ಡಕವರ್ತ್ತಿಯೆಂಬಿವಂಸರ್ವ್ವಬಾ

82ಧಾಪರಿಹಾರಂಮಾಡಿಬಿಟ್ಟರು ॥ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡನನ್ನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವ ॥ ಆಭುಜಬಳಗಂಗನೃ... ದೇವನಭ್ರಾಜಿತಂಮಗವುಟ್ಟಿದನಾಜ್ಞಾನತದಿಕ್ತಟಂರಾಜ್ಯಾಭಿಷವಾಧಿಪತಿಯೆನಿಪನನ್ನಿಯಗಂಗಂ ॥

83 ದೆಸೆಗಳನೆಯ್ದೆ ಪರ್ವ್ವಿದನೆಲಕ್ಕಿ ದೆಶಾಂ ನೆಲಗಟ್ಟೆನಿಪ್ಪ ಬಲ್ಪೆಸೆವುದು ತೋಳ್ಗೊಳ್ಕೆಣ್ದೆಸೆಯುಗಣ್ಡರವಿಳಾಸೆಯುಮೇಲೆಮೇಲೆವರ್ತ್ತಿಸುವುದುಗಣ್ಡಗೆ
ರ್ವ್ವದಜಸಂಬಡವಾಗ್ನಿಯುಬಾಯುನೆಯ್ದೆ ಬತ್ತಿಸುವುದುತೇಜಮೇನಧಿಕನಾದನೊ

84 ನನ್ನಿಯಗಂಗಭೂಭುಜಂ ॥ ಪದನಖದೊಳುದಶಾನನತೆನವ್ನ . . ಧಿಮುಖಾಂಕದಿಂಜಯಾಸ್ಪದಭುಜದಲ್ಲಿಷಣ್ಮುಖತೆಮುಜ್ಜ್ವಿಯಶಕ್ತಿಧರ
ತ್ವದಿಂಚತುರ್ವ್ವದನತೆವಕ್ತ್ರದೊಳುಚತುರವಾಣಿಯುನೊಪ್ಪಿರಲೆನ್ತುನೋರ್ಪ್ಪಡಭ್ಯು

85 ದಯುಮನೆಯ್ದಿದತ್ತುಪಲವುಂಮುಖದಿಂದವೆಕೀರ್ತ್ತಿಗಂಗನೊಳು ॥ ಬಿಗಿಭಮನೊತ್ತಿಕೀಳಿಡಿಪನಗ್ಗದಕೇಸರಿವೋಲೆವಾಯ್ದದಂಸುಗಿಯೆತಳ
ಪ್ರಹಾರದೊಳೆಮುಗ್ಗಿಪನುಂಗುಟದಿಂದೆಮಿಾಂಟುವಂಸಗಮನಿವಂಕವುಂಗುಡಿವತೆಂಗುಡಿವಂನ

86 ನೆಸಂಬುಚೋಳವುಂನೆಗಪಿದಪಂತಿದೋಳವ . ನೇಳಿಪನೆಂಬುದುಮರಾಸಿಂಗನ ॥ ಸ್ವಸ್ತಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾ
ಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ । ಕೋಳಾಲಪುರವರೇಶ್ವರಂ । ನಂದಗಿರಿನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಚ್ಛನಂಚ

87 ತುರವಿರಿಂಚನಂಪದ್ಮಾವತೀದೇವಿಲಬ್ಧವರಪ್ರಸಾದವಿಚಕಿಳಾಮೋದಂನನ್ನಿಯಗಂಗಂ । ಜಯದುತ್ತರಂಗಂ । ಗಂಗಕುಳಕುವಳಯಶರ
ಚ್ಚಂದ್ರಂಮಣ್ಡಳಿಕದೇವೇಂದ್ರಂ । ದರ್ಪ್ಪೋದ್ಧತಾರಾತಿವನಜವನವೇದಣ್ಡಂ । ಕುಸುಮ

88 ಕೋದಣ್ಡಂ । ಗಣ್ಡರಗಣ್ಡಂ । ದುಟ್ಟರಗಣ್ಡಂ । ನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ನಂನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವಂತಮ್ಮಜ್ಜಂಬ
ರ್ಮ್ಮದೇವಂಮಾಡಿಸಿದಮಣ್ಡಲಿಯಪಟ್ಟದತೀರ್ತ್ಥದಬಸದಿಯಂಕಲುವೆಸನಾಗಿಮಾ

89 ಡಿಸಿದಪಟ್ಟದಬಸದಿಗೆಸಕವರ್ಷ೧೦೩೫ನೆಯ ಶುಭಕೃತ್ಸಂವತ್ಸರದಭಾದ್ರಪದಮಾಸದಸುದ್ಧ೫ಬೃಹಸ್ಪತಿವಾರದನ್ದುಕುರುಳಿಯಬಸದಿಯಾದಿ

90 ಯಾಗಿಪಂಚವಿಂಶತಿಚೈತ್ಯಾಲಯಮುಂಧರ್ಮ್ಮಪ್ರಭಾವನೆಯಿಂದಮಾಡಿಸಿದಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಶಿಷ್ಯಮುರ್ಮ್ಮಖ್ಯವಾಗಿಬಿಟ್ಟವೃತ್ತಿಬ
ಸದಿಯಮುಂದೆಗದ್ದೆ

91 ಗಳೆಯಮತ್ತಲೊಂದುಪದ್ದಲೆಗಳೆಯಮತ್ತಲೆರಡುಬಸದಿಯಹಳ್ಳಿಯ ಸುಂಕಮುಮುಂಬಿಟ್ಟರು ಮತ್ತಂನನ್ನಿಯಗಂಗದೇವನುಂಪಟ್ಟಮಹಾ
ದೇವಿ

92 ಕಂಚಲದೇವಿಯರುಂಪದ್ಮಾವತೀದೇವಿಗೆಪರಸಿ ಪೆರ್ಮ್ಮಾಡಿದೇವನಂಪಡೆದು ಕಾಣಿಕೆಯಂತಂನಾಳ್ವನಾಡೂರ್ಗ್ಗಳೊಳುಶರಮಿತಪಣಮಂಕೊ
ಟ್ಟರಾಚಂದ್ರಾರ್ಕ್ಕ

93 ತಾರಂಬರಂ ॥ ಬುಧಚಂದ್ರಪಣ್ಡಿತದೇವರಗುಡ್ಡಂ ॥ ಮುನಿಸಿಂದಿಗ್ದನ್ತಿದನ್ತಂಗಳನಮಯಮಯದಿಂದೊತ್ತಿಪೇಗಂಭುಳಲ್ಲಿಂಬಿನೆಗಂಕಿತ್ತಿತ್ತನೇ
ತ್ರರಗೆಗಳನದ

94 ಟಂದಾಲಿಕಲ್ಲಂದದಿಂಸೂಸನೆವಾರ್ಧಿವ್ರಾತಮಂಸುಜೃನೆತವುವಿನೆಗಂಪೀರನೇಕೋಪದಿಂಪೊಯ್ಯನೆಪೆಟ್ಟಂಪಟ್ಟುಬಿಟ್ಟಾಗಿರೆಸಮರದೊಳ್ವೀರ
ಪೆರ್ಮ್ಮಾಡಿದೇವ ॥ ಸ್ವದತ್ತಾಂ

95 ಪರದತ್ತಾಂವಾಯೋಹರೇತ್ಸವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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ಅದೇಹೋಬಳಿ ಬಸವನಗಂಗೂರು ಗಂಗಾಧರೇಶ್ವರದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 3′.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಸತ್ಯವಾಕ್ಯಕೊಂಗ
ಣಿವರ್ಮ್ಮ

2 ಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕೋಳಾಲಪುರವರಾಧೀಶ್ವರಂನಂದಗಿರಿನಾಥಂದಳಿತರಿಪುಯೂಥಂ

3 ಮದಗಜೇಂದ್ರಲಾಂಛನಂ[ಚನಂ]ಪದ್ಮಾವತೀದೇವಿಲಬ್ಧ ವರಪ್ರಸಾದಂವಿಚಿಕಿಳಾಮೋದಂಗಂಗಗಾಂಗೇಯಂಸತ್ಯರಾಧೇಯಂಜಯದುತ್ತರಂ
ಗಸದ್ಗುಣ

4 . . . ಪರಿಪಂಥಿಪಾರ್ತ್ಥಗಜಗಶೀರ್ತ್ಥರಥ್ಯಗಂಗಾಪ್ರವಾಹಂಮಾರವನಿತಾಸಂಮೋಹಂಗಂಗಕುಳಶೇಖರಸಮ್ಯಕ್ತ್ವರತ್ನಾಕರಮಪ್ಪದ

5 ಡಿಗಮಾಧವ . . . ಡಾನ್ವಯಜಯದುತ್ತರಂಗರಕ್ಕಸಗಂಗಭುಜಬಳಗಂಗವೀರಗಂಗನನ್ನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವನಿಂದಿತ್ತಲುಮ

6 . . . . ಲಳಾನ್ವಯದೊಳೂ ॥

7 ಚೋಳನಜಾಬುವಾಳವನಗೋಳ್ಕ್ಮರಿಬೀರನನಟ್ಟಿಲೆಂಬವಮಾತಾಳಿವರಾಳನಂತುಳಿವಗಂಧಗಜಂಬಿಚ . ನಳಿಯಂಬುನೇಪಾಳನ ಜೆಂನ್ನ ಚಂ ಮ್ಮಟಿಗೆಯಿಂ

8 ನಜೆತಂದನೆವೀರವಿಷ್ಣು ಭೂಪಾಳಕನೆಂಬಸಂಭ್ರಮವೊವ್ವೈರಿನ್ರಿಪಾಳರಮಂಡಳಂಗಳೊಳ್ ‖ ವ ‖ ಆವಿಷ್ಣುವರ್ದ್ಧನತನೂಜನೆನೆಸಿದನಾರಸಿಂ

9 ಹಭೂಪಂಗೇಚಲದೇವಿಗಂ ‖ ವ್ರಿ ‖ ಕಲಿಕಾಲಕ್ಷತ್ರಪುತ್ರಪ್ರಬಳತರದುರಾಚಾರಸಂದೇಹಡಿ . . . . . ದಂಪೊಲಿಪೊರ್ದ್ದಲುಪುಸಿಪೇಸರದಿ

10 ವಳಿದಮಹೀಕಾಂತೆಯಂರಕ್ಷಿಸಲಣಂಜಲಜಾಕ್ಷಂತಾನೆಬಂ . ವುದಸಿದವ್ರೊಲುವೀರಬಲ್ಲಾಳುದೇವಂಕುಲ . . ಜನಾಚಾರ . .

11 ಪವರಸುದಯಂಗೆಯ್ದನಾಶ್ಚರ್ಯ್ಯಶೌರ್ಯ್ಯಂ ‖ ವ ‖ ಅಂತುಸುಖಸಂಕಥಾವಿನೋದದಿಂದೋರಸಮುದ್ರದನೆಲವೀಡಿನೊಳುರಾಜ್ಯಂ

12 ಗೆಯುತ್ತಮಿರೆ ‖ ಧರೆಗಿರಲುಕೊಡೆಯೊಂದುಪ್ರುಪ್ಪಶರರಿಬ್ಬರದ್ರಿಷ್ಟಿಗಳುಮೂಱುಸತ್ಪುರುಷನ್ನಾಲ್ವರುತಾನಾವಾರಿಧಿಗ

13 ಳಯ್ದಾರತೆವಾಱರಿತೂತ್ಕರವೇಳಾಮುನಿಮುಖ್ಯರೆಣದೆಸೆವಿಾರಿದದಂತಿಯೊಂಬರಿದಚ್ಚರಿಮರಾನಿಪಳ್ತಿನಲುನೆಗಳ್ದಪಂ

14 ಬಲ್ಲಾಳಭೂಪಾಳಕಂ ‖ ಪೊಡೆವಟ್ಟಳುಚೋಳಬಾಕೊಲ್ಲಣಿಗೆಲಿಕಾಳಿ . . . . ಮ್ಮರಚೇರುನಡೆಕೊಯೂರಕ್ಕೆ ನೀಂಗಡಿಯೊಳ್ಭರದಿಂ

15 ವೀಳೆಪಾಂಚಾಳಬೀಡಂ ನಡೆಸಂದಾದ್ರೀಸಪ್ಪೋಗಗ್ಗಣಿಸೆನುತೆಬೆಸಂಪೇಳರಾಕ್ಷೇಪದಿಂದಂ ಪಡೆವಳ್ಳಂವೀರಬಲ್ಲಾಳನವಿಜಯ(ಯ)ಶೋಯಾತ್ರೆ ಯೊಳುವೇತ್ರಹಸ್ತ

16 ರು ‖ ಕಡವಸತಬಾಳಸಹಕಾರದತಂಣೆಳಲಾಶ್ರಿತಾಳಿಗಾಭೀಳನುಯಾಹಿನಿಷ್ಠುರಫಣಿಪ . . ದವೆುಯಿನೆಳಲುದ್ಧತಾರಿಗುನಿಳಿತಪ್ರುದೆ . . . . . .

17 ನೆಳಲುಜಯಲಕ್ಷ್ಮಿಯನಿರ್ಪ್ಪವೀರಬಲ್ಲಾಳನತೋಳಬಾಳುನೆಳಳಾದುದುಧಾತ್ರಿಗೆವಜ್ರಪಂಜರಂ ‖ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀ ವಲ್ಲಭಂಮಹಾ

18 ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸಂವ್ಯಕ್ತ್ವಚೂಡಾಮಣಿವಾ ಸಂತಿಕಾದೇವಿ

19 ಯರಿಂ ಲಬ್ಧವರಪ್ರಸಾದರುಂ ಮ್ರಿಗಮದಾಮೋದಂ ಮಲೆರಾಜಂರಾಜಮಲೆಪರೊಳುಗಂಡಂ ಗಂಡಭೇರುಂಡಂ ಏಕಾಂಗವೀರಸನಿವಾರಸಿದ್ಧಿಗಿರಿ ದುರ್ಗ್ಗಮಲ್ಲವೈರೀಭ

20 ಕಂಠೀರವನಿಸ್ಸಂಕಹೊಯ್ಸಣಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರು ದೋರಸಮುದ್ರದನೆಲವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿ ನೋದದಿಂರಾಜ್ಯಂ

21 ಗೆಯುತ್ತಮಿರೆ ‖ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಯಪ್ಪಮಧುಸೂದನದೇವನುದಿತೋದಿತಾನ್ವಯುವೆಂತಂದಡೆ ‖ ಹಡವಳಗೊಗ್ಗಿತಾಂನೆಗಳ್ದರಕ್ಕಸ ಗಂಗನರಾಜ್ಯವಿಸ್ತರ

22 ಕ್ಕ ಡುಗಲಿಗಂಡರಾಚಣನೂಜ್ಜ್ರಿತಕೀರ್ತ್ತಿವಿಳಾಸಮೂರ್ತ್ತಿಯಂಪೊ . . ಯುಲರಾತ್ಮಜೀವಿತರ . . . .ರೆನತಕಲ್ಪಮಹೀಜನೆಂದುಕಳ್ಪಾಂತವಿ . . . . ಕ್ಷಂಪೊಗಳೆಮೂರ್ತ್ತಿಸಿದರ

23 ಕ್ಕ ಸದರ್ತ್ಥಿವಲ್ಲಭ ‖ ವಚನ ‖ ಅಂತೆನಿಸಿದನೆಗಳ್ದಪೌರುಶಪತಾಕನುಂ . . . . ಪ್ರಮದಾವಳೋಕನುಂಸುಕವಿಜನಾಪೇಕ್ಷ್ಕಿತನುಂವೈರಿಲತಿ ಕಾಲವಿತ್ರನುಂಸನುಮಾರ್ಗ್ಗದೊಳು

24 ಅತಿಶಯಂಮನುಮಾರ್ಗ್ಗಪಡವಳಗೊಗ್ಗಿಗಂ ‖ ಪಡವಳಗೊಗ್ಗಿಗಂನೆಗಳ್ದಮ್ಯೈಲವೆರಾಣಿಗಮಾತಪುಟ್ಟಿದಂಮುಡಿಯಣನತ್ತಿದಾತ್ತಯಶನಾಹ ವಧೀರನುದಾ

25 ರಸಂಪದಂಜಡರಿಗಬ್ಜಮೂರ್ತ್ತಿಮಕರಧ್ವಜಮಾಂತನಮೇರುಸುಸ್ಥಿರನುಡಿರಾ . . . ಲ್ಲದಿನೆಗಳ್ದನಂನಿಯಗಂಗನರಾಜ್ಯಭೂಶಣಂ ‖ ಮತ್ತ ವಾತನುಂಸಬ್ಬರ್ಕಾಬ್ಯಸಂಸೇಬ್ಯ

26 ಪುರುಶನುಂ ಸಂಪಕ್ವಾಮ್ರಿತಗೇಯರಸೋತ್ಕರ್ಶಹರುಶನುಂ ಆಶ್ರಿತಜನನಿಧಾನ ದಾರಿದ್ರದಾವಾನಳಂಸ್ವವರ್ಣ್ನತಾಪನಿವಾರಕನುಂನಿಜವಂಶವ ನಜವನವಿಕಸನ

27 ಪ್ರಕರುಶನುಮೆನಿಸಿದನೆಗಳ್ದಪಡವಳಮುಡಿಯಂಣಂಗಂಜಕ್ಕಲೆಮಹಾಸತಿಗಂವಿಭುವಿಂತುಪುಟ್ಟಿದಂ ‖ ಜಳನಿಧಿಗಿಂದ್ರಸಿಂಧುರವದೇನೊ . . ಡ ವೊಲು . . . . . . ತ

28 ದಿಂಪೊಡರಿಪದಾನದಿಂದಮುಮಚಂದ್ರಸಲಕ್ಷಣಚಾರುಮೂರ್ತ್ತಿ . . . . . . ನ.ತಧೈರ್ಯ್ಯದೆಅಧಿಕಶೌರ್ಯ್ಯದಿನೀವಿಭುಗಂಗನೂರ್ಜ್ಜಿ ತಂ ‖ ಆತಿಗಂಭೀರದಿನತ್ಯುದಾರ . . .

29 ತ್ವದಿಂಅನೂನೋಪಾಯುಸನುಮಂತ್ರದಿಂಸ್ಥಿತಿಸಂಮೋಹನಮೂರ್ತ್ತಿಯಂಜಳಧಿತಾಂಕಲ್ಪದ್ರುಮಂಪದ್ಮಜಸತು . . . .

30 . . . ತನಿಗಂಗಣಂಜರ್ಶಿರೂಪಾವತಿ . ಜಕಲಾಂಬಿಕೆಯಪುತ್ರಂ . . ನೂರ್ಪ್ಪಡೀಧಾತ್ರಿಯೊಳು ॥ ಗುರುಕಾವಮಾಂದಕದವುನಂನಿರುಪ ಮಚಾಣಾಕ್ಯಭಟ್ಟಯೋಗಂ

31 ಧರನಿಂಪರಿಕಿಪಡಿವಮಂತ್ರಜ್ಞಂಧರೆಯೊಳುಮುಡಿಯಣ್ಣಸೂನುಈವಿಭುಗಂಗಂ ॥ ವಮಾ . . ನಳಿನದಳನೇತ್ರನುಂಸಲ್ಲಲಿತಗಾತ್ರನುಂಕಾರ್ಯ್ಯ . . . ಸ್ಪತಿ

32 ಯುಂವಾಚಕವಾಚಸ್ಪತಿಯುಂಮೂರ್ತ್ತಿಮಕರಧ್ವಜನುಂಕೀರ್ತ್ತಿಗರುಡಧ್ವಜನುಮೆನಿಸಿದಗಂಗಣಂ ॥ ನಯವಿದನೆಂದುಸತ್ಯವಿದನೆಂದುಕ ಳಾವಿದನೆಂದುಸಾರ್ಯ್ಯ

33 ದೊಳುಭಯರಹಿತಾತ್ಮನೆಂದುವರಚಾರುಚರಿತ್ರನುದಾರನೆಂಬಪೇರ್ಮ್ಮೆಯನೆಲೆಕೀರ್ತ್ತಿಗಾಣ್ಮನೆನೆಧಾರಿಣಿಬಣ್ಣಿಪುದೆಯ್ದೆಸಜ್ಜನಾಶ್ರಯಗುಣ ಮೇರು

34 ವಂಮುಡಿಯಣಾತ್ಮಜಗಂಗನನುತ್ತರೋತ್ತರಂ ॥ ಗುಣವತಿಯೆಂದು . . . . ತಿಯೆಂದುಃಕಳಾವತಿಯೆಂದು . . . . ವಪ್ಪತೆಸಲೆಚುಂ

35 ಧರೆಯೊಳುಸಮನಪ್ಪಡಪ್ಪತಾಫಣಿರಾಜನಂಸುರವಧೂಜನ..ನಪುದೆಯ್ದೆಸಜ್ಜನಾಗ್ರಣಿವಿಭುಗಂಗನಗ್ಗದಮನೋಹರಿವಿಜ್ಜಲೆರಾಣಿಯಿಾಜಗಂ ॥ . . . .

36 ಪರಿಕಿಪೊಡೀಗಳೀಗಳಿನಕಾಳ್ಸತಿಯಕ್ಕರ್ಳನೆನ್ತುಪೋಲಿಪೆಂಪರಮಪವಿತ್ರೆ . . . . ಕಮಳನೇತ್ರೆಯನುತಕರ್ಮ್ಮಪಾತ್ರೆಯಪರಮಗುಣಾಢ್ಯೆ ಯುಮಾಸ . . . ಯಂಚಿ

37 . . . . ಕಾಂತೆಯಕರಂವರಗುಣಿಯೆಂದುಕೀರ್ತ್ತಿಸುವಪೇರ್ಮ್ಮೆಯನೇಂಪೊಗಳ್ವೆಂಧರಿತ್ರಿಯೊಳ್ ॥ . . ರಿಜಾಸನಿಯೆಪೆತ್ತಸಿರಿಯಂಕಾಸ್ತು ಭಮುಂಕಾ

38 ಮಧೇನುವನನ್ತಾಸುರತರುಃಗಂಗನಕಾಂತೆಗೆನಿರುಪಮಮ . . . . . ಗಂಮುಡಿಗನೊಸೆದುದಯ್ಸಿದಂ ॥ ಹರಿಗಂರುಗ್ಮಣಿಗಂಮನೋಭವಭ ವಂಗಾಗೌರಿಗಂಷಣ್ಮು

39 ಖಂಪುರುಹೂತಂಸಚಿದೇವಿಗಂಮಗಜಯಂತಂಪುಟ್ಟುವೊಂದನ್ದದಿಂಪರಮಾನಂದದೆಗಂಗಣಂಗಂಸತಿವಿಜ್ಜಾದೇವಿಗಂಪುಟ್ಟಿದಂಸುರರೂಪಂಮ ಧುಸೂದನಂಸೊಗ

40 ಯಿಪಂಸಾಜನ್ಯಕಂದಾಂಕುರಂ ॥ ಗೊರವಬ್ರಾರ್ಹ್ಮಣರಾಸ್ರಿತಬ್ಬ್ರಡವರಿಷ್ಟಪ್ಪಂಡಿತರ್ಪ್ಪತಕಪ್ಪಿರಿಯಗ್ಗಾಯಕವಾದಕರ್ಕ್ಕಥಕರಂ ತಾನರ್ತ್ತಕ . . . ಡಿಗಳ್ಸ

41 ರಣಾಯಾತದಿಗಂಬರಬ್ಬಧಿರರುಂದ್ರಷೋಡಶ . . . ದೆತಾಂಕರೆದೀವಂಮಧುಸೂದನಂಸೊಗಯಿಸಂಭೂಲೋಕಕಲ್ಪದ್ರುಮಂ ॥ ಸ್ಥಿರತರ ಮೂರ್ತ್ತಿಗಂವಿಬು

42 ಧಸೇಬ್ಯಮಹೋನ್ನತರೂಪೆಗಂಮಹೋತ್ಕರಮಧುಸೂದನಾನ್ವಿತಯಶೋವಧುಗಂವರಸಿದ್ಧಸಾರಸೋತ್ಕರಕವಿಚಿತ್ತಜಾತ. . ತಂಪಾರ್ಶ್ವಬು ಧಾಕ್ಷಿಗೆವೋಲೆವಾಗ್ಯವೊಪ್ಪಿರ

43 ಲೆಸೆಗುಂಪಯೋಧಿರವಿಚಂದ್ರರಿಳಾವಧುಮೇರುನಿಲುವಿನಂ ॥ ಮಂಡಳಿನಾಡೊಳಗೆಸೆಉದುಖಂಡಳಿಪುರವೆನಿಸಿನೆಗಳ್ದಮುದುಗಂಗಉರಂಗಂಡರ ತೀರ್ತ್ಥಂಗಂಗನಖಂಡಿ

44 ತವೆನೆಮಾಡಿಸಿದನೆಸೆವಗಂಗೇಶ್ವರಮಂ ॥ ಸುರುಚಿರಮತ್ಸ್ಯಕೂರ್ಮ್ಮದ್ರಿಥಸೂಕರನಾನರಸಿಂಹರಾಮನಾವರರಘುರಾಮರಾಮಮ. . . . . ಸುಮಾಮ

45 ನಕಲ್ಕಿತ್ರಿವಿಕ್ರಮೋರುರಂಜಿತಲಕ್ಷ್ಮಿನಾರಯಣನೂರ್ಜ್ಜಿತಪುಣ್ಯದಶಾವತಾರತಾನಿರುಪಮಗಂಗಸೂನುಮಧುಸೂದನ(ನ)ಂತಿರೆಅಭಿವಾಂಛಿ ತಾರ್ತ್ಥವಮಂ ॥

46 ಸ್ಥಿರವತ್ಯುನ್ನತರಮ್ಯವೆಂದನಿಪುವಾಹಮ್ಯಾಚಳಂತಾರಭೂಧರಹೇಮಾದ್ರಿಸಮಾನಸಾಮ್ಯಎಣೆಎಂಬಂತಾವಗಂನೋಪ್ಪಡಿಂಪರಮಾ ರ್ತ್ಥಂಮ

47 ಧುಸೂದನಂಪ್ರಭುಲಸದ್ಗಂಗೇಶ್ವರದ್ವಾರಮಂಧರೆಯೊಳುನಿರ್ಮ್ಮಿಸಿಪೆಂಪುವೆತ್ತುದೆನಿಸುಂತ್ರೈಳೋಕ್ಯಸಂಮೋಹನಂ ॥ ಶ್ರೀಮತುಸಕವ

48 ರ್ಷ ೧೧೪೩ತೆನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದವೈಶಾಖಸುದ್ಧ೩ಸೋಮವಾರದಂದುಸ್ವಸ್ತಿಶ್ರೀಮಂನಾಳ್ಪ್ರಭುಮಧುಸೂದನದೇವಂ

49 ತಂಮಯ್ಯನಕೆಸರಗಂಗೇಶ್ವರದೇವರದೇವಾಲ್ಯವಂಮಾಡಿಸಿಆದೇವರಶ್ರೀಕಾರ್ಯ್ಯಕೆಅಮ್ರಿತರಾಸಿಗುರುಗಳವೊಮ್ಮಸೋ

50ಮೇಶ್ವರಗುರುಗಳಕಾಲಂಕಚ್ಚಿರ್ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿಗಂಗಸಮುದ್ರದಕೆಱೆಯಕೆಳಗೆಗದ್ದೆಕಂಬ೫೦ಆಕೆಱೆಯೊ
51ಳಗೆ(ಪೆರ್ದ್ದಲೆ)ಕಂಬ೫೦೦ಆದೇವರನಂದಾದೀವಿಗೆಗೆಎಳ್ಳಕೆಯಿಕಂಬ೩೦ ॥ ಶ್ರೀ

6

ಅದೇ ಹೋಬಳಿ ಹರಕೆರೆ ಗ್ರಾಮದ ರಾಮೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದಲ್ಲಿ ವಾಯುವ್ಯದಿಕ್ಕಿನ ಕಂಭದಲ್ಲಿ.

ಮೇಲ್‌ಭಾಗ.

1ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿಬಮ್ಮ
2ದೇವಮಂಡಲಿಯತೀರ್ತ್ಥದಪಟ್ಟದಬಸದಿಗೆಬಿಟ್ಟದತ್ತಿತಟ್ಟಕೆಱೆಬಸ
3ದಿಯಿಂತೆಂಕಣಕೆಱೆಯಕೆಳಗೆತಳವೃತ್ತಿಗೆದ್ದೆಗಳೆಯಲುಮತ್ತಲು
4ಮೂಱುಮತ್ತಂಕೆಱೆಯಿಂತೆಂಕಲುಬಿಟ್ಟಪೆರ್ದ್ದಲೆಗಳೆಯಲುಮತ್ತಲಾಱುಮತ್ತ
5ಮಾತನಪಟ್ಟದರಸಿಗಂಗಮಹಾದೇವಿಬಿಟ್ಟವೃತ್ತಿಸೂಳೆಯಬಯಲು । ಮ
6ತ್ತಮಾತನಮಗಮಾರಸಿಂಗದೇವಬಿಟ್ಟವೃತ್ತಿಆದ್ರವಳ್ಳಿ । ಮತ್ತಮಾ
7ತನಬಿಟ್ಟತಳವೃತ್ತಿಬಸದಿಯಾಗ್ನೇಯಕೋಣಱೆಯಿಂಮೂಡಲುಗ
8ದ್ದೆಗಳೆಯಮತ್ತಲೊಂದು । ಪೆರ್ದ್ದಲೆಗಳೆಯಮತ್ತಲೆರಡುಮತ್ತಮಾ
9ತನತಮ್ಮಸತ್ಯಗಂಗಬಿಟ್ಟವೃತ್ತಿಸಿರಿಯೂರು । ಮತ್ತಮಾಗದ್ದೆಯಿಂ
10ತೆಂಕಲುಬಿಟ್ಟತಳವೃತ್ತಿಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದುಪೆರ್ದ್ದಲೆಗಳೆಯಮ
11ತ್ತಲೆರಡು । ಮತ್ತಮಾತನತಮ್ಮರಕ್ಕಸಗಂಗಹೂಲಿಯಕೆಱೆಯಗದ್ದೆಯು
12ಮದಱಸುತ್ತಣಪೆರ್ದ್ದಲೆಯುಮಂಬಿಟ್ಟ । ಮತ್ತಂಹರಕೇರಿಯಸೀಮೆಪರ್ಯ್ಯಂತಬಿ
13ಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದುಪೆರ್ದ್ದಲೆಗಳೆಯಮತ್ತಲೆರಡು । ಮತ್ತಮಾತನತ
14ಮ್ಮಭುಜಬಳಗಂಗಹೆಗ್ಗಣಲೆಯಬಿಟ್ಟ । ಹರಕೇರಿಯವೃತ್ತಿಯಕೆಱೆಯೊ
15ಳಗೆಬಿಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದು । ಮತ್ತಮಾಕೆಱೆಯಿಂಹಡುವಣಕೊಳದಕೆಳಗೆ
16ಬಿಟ್ಟಸಾಲಕೆಯಿಗಳೆಯಮತ್ತಲೊಂದು । ಮತ್ತಮಾಕೊಳದಿಂಬಡಗಲುಬಿಟ್ಟಪೆರ್ದ್ದ(ಲೆ)
17ಗಳೆಯಮತ್ತಲೊಂದು । ಮತ್ತಮಾತನಮಗಂಮಾರಸಿಂಗದೇವಂನನ್ನಿಯಗಂಗಪೆ
18ರ್ಮ್ಮಾಡಿಬಸದಿಯಮುಂದೆಬಿಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದು । ಮತ್ತಂಬಸದಿಯ
19ಬಡಗಣಹೆಗ್ಗೆಱೆಗೆಪರಿದಕಾಲಕೆಳಗೆಬಿಟ್ಟಪೆರ್ದ್ದಲೆಗಳೆಯಮತ್ತಲೆರ

ಕೆಳಭಾಗ.

20ಡುಮದಕ್ಕೆಸೀಮೆಮೂಡಣಕೊಳ । ಹಡುವಲುಮೊರಸರಕೊಳ । ಮತ್ತಂಬಸದಿಯ
21ಹಳ್ಳಿಯಸುಂಕಮಂಬಿಟ್ಟ । ಮತ್ತಂತನ್ನಾಳ್ವನಾಡೂಗ್ಗಗಳೊಳಂಪದ್ಮಾವತೀದೇವಿ
22ಗೆಕಾಣಿಕೆಯಂಕೊಟ್ಟಶರ೧ಮಿತಪಣಮನಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ॥
23ಮತ್ತಂವೀರಗಂಗನಪಟ್ಟಕ್ಕೆಹಿರಿಯಕೆಱೆಯಕೆಳಗೆಬಿಟ್ಟಗದ್ದೆ
24ಗಳೆಯಮತ್ತಲೊನ್ದು । ಆಗದ್ದೆಯಹಡುವಣಕೊಳದ
25ಕೆಳಗೆಸಾಲಕೆಯಿಗಳೆಯಮತ್ತಲೊನ್ದು । ಆಕೊಳದ
26ಹಡುವಣಕಾಲಿಂಮೇಲೆಪೆರ್ದ್ದಲೆಗಳೆಯಮತ್ತಲೊನ್ದು ॥

7

ಅದೇ ಗ್ರಾಮದ ಮಠದ ನಿವೇಶನದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2′ × 1′ 3″.

1 ಶ್ರೀಗುರುಲಿಂಗಸ್ವಾಮಿಯವರಪಾದವೇ
2 ಗತಿಶುಭಮಸ್ತು ॥ ಓಂನಮಃ ॥
3 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂ
4 ದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋ
5 ಕ್ಯನಗರಾರಂಭಮೂಸ್ತಂಭಾಯ
6 ಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದ
7 ಯಶಾಲಿವಾಹನಶಕವರುಸಸಾ
8 ೧೬೬೪ಯ । ಶುಭಕೃತುನಾಮಸಂ ।
9 ಮಾರ್ಗಸಿರಬ೩ಯೂಬುಧವಾರ
10 ಶ್ರೀಮತ್ಕೆಳದೀಸೋಮಶೇಖರನಾಯಕರ ।
11 ಮಾವನಿರ್ವಾಣ್ಯೆಯನವರಿಗೆಹೊಳೇಬಸ
12 ವೈಯನಭಕ್ತಹರಕೇರಿತುಂಗಾತೀರದಸ್ಥ
13 ಳದಲುಗುರುಲಿಂಗಸ್ವಾಮಿಯವರ । ಸಮಾ
14 ಧಿಮೇಲೆಕಟ್ಟಿಸ್ತವಿರಕ್ತಮಟಕೆಹಯಿನೂರೊ
15 ಳಗೆಕಟ್ಟಿಸ್ತಬಸವನವಡು
16 ಗುರುಬಸವಸ್ವಾಮಿಯರಮುಖಾಂತ್ರ

8

ಅದೇಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಗೆ ಉತ್ತರಶಂಕರಗೊಂದಿಯಬಳಿ ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳ ಹಂಕಲಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 1′ 6″ × 1′.

1 ಹಗರಣದಮ
2 ನೆಯಾಕೊಡಗಿಗೆ
3 ಆಳುಪಿದವರುಕ
4 ತ್ತಿಯ . . ಯತಿಂ
5 ಜೋರುಕಳವೆ ೧೧

9

ಆದೇ ಹೋಬಳಿ ಮಂಡಳಿಮಠದ ನಿವೇಶನದಲ್ಲಿ ಯಿರುವ ಮಾಸ್ತಿಕಲ್ಲಿನಲ್ಲಿ

1 ಶ್ರೀಮತುವಿಕ್ರುಸವಚರದಲಿನಿಲಿಸಿದುಕಲಿದೇವಚಿಕಮಗಸಾಳಪೂಜೆ

10

ಅದೇ ಹೋಬಳಿ ತಟ್ಟೆಕರೆ ಗ್ರಾಮಗ ರಾಮೇಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ 6″ × 3′ 3″.

1 ಸ್ವಸ್ತಿಸಕವರ್ಷಂ ೧೦೦೧ನೆಯ
2 ಕ್ರೋಧನಸಂವತ್ಸರದಜೇಷ್ಟಬಹು
3 ಳಚ್ಛಟ್ಟವಡ್ಡವಾರಂಶಾಶನನಿಂದುದು
4 ಶ್ರೀಮತ್ಪರ(ಮ)ಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ನಮೋವೀತರಾಗಾಯ
ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯ . .
6 ತ್ರಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವಕ್ಕಲ್ಯಾಣದನೆಲವೀಡಿನೊಳ್ಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿ . . .
7 ಜೇಯಾತ್ಸಮಸ್ತಕಕುಭಾಂತರವರ್ತ್ತಿಕೀರ್ತ್ತಿರಿಕ್ಷ್ವಾಕ್ವಂಶಕುಳವಾರಿಧಿವರ್ದ್ಧನೇಂದುಃ ಕೈಳಾಶಶೈಳಜಿನಧರ್ಮ್ಮಸುರಕ್ಷಣಾರ್ತ್ಥಂ ಭಾಗೀರಥೀ
ವಿ . . .

8 ತೋದ್ವಿತೀಯಃ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಧೀಶ್ವರಿಕ್ಷ್ವಾಕ್ವಂಶಕುಳಗಗನಗಭಸ್ತಿಮಾಳಿನೀಪರಾಕ್ರಮಾಕ್ರಾಂತಕನ್ಯಕುಬ್ಜಾಧೀಶ್ವರಶಿರೋ . .

9 ಳಿಮುಖೋಪಾರ್ತ್ಥಿವಪಾರ್ತ್ಥಃ । ಸಮರಕೇಳೀಧನಂಜಯೋಧನಂಜಯಃ । ತಸ್ಯವಲ್ಲಭಾಗಾಂಧಾರಿದೇವೀತತ್ಸುತೋಹರಿಶ್ಚಂದ್ರಃ । ರೋಹಿ. .

10 ದಡಿಗಮಾಧವಾಪರನಾಮಧೇಯಃ ॥ ಆಗಂಗಾನ್ವಯದರಸುಗಳೆಲ್ಲಮೇಳ್ಗೆವಾಡಿವದಚಂದ್ರನಂತುದಿತೋದಿತವಾಗಿಪಲ . . . .

11 ಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತದನ್ವಯಾಂಬರದ್ಯುಮಣಿಯುಂಗಂಗಚೂಡಾಮಣಿಯುಮೆನಿಸಿದಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿ . . .

12 ಗುಣಿಪೇಳ್ವರ್ತ್ಥಿಜನಕ್ಕೆ ದಾನಮಣಿದೋರ್ಗ್ಗರ್ವ್ವೋದ್ಧತಾಧ್ಮಾತನಿಘೃಣವೈರಿಪ್ರಕರಕ್ಕೆ ಬಲ್ಲಣಿಕೆಳಾವಿಸ್ಯಾನವಾರಾಸಿಸತ್ವ . . .

13 ವೇಷ್ಟಿತಯಶಂವಿಕ್ರಾಂತತುಂಗಂನೃಪಾಗ್ರಣಿಯಾದಂಕಲಿಗಂಗದೇವನಸುತಂಶ್ರೀಬರ್ಮ್ಮಭೂಪಾಳಕಂ ॥ ಕಂದ . . . .

14 ರ್ವ್ವಿಬಾಹಾಪರಿಘದಿನರಿನೃಪರನಲೆದುಸೆಲೆಯಾಳ್ವ್ವಾಯ್ತುರ್ವ್ವರೆಬಣ್ಣಿಸಲೆಸೆದಂಗಂಗರಭೀಮಂಲೋಕದೊಳಗೆಭುಜಬಳಗ . . .

15 ಳಿಯೆನಿಸಿದಪೆರ್ಮ್ಮಾಡಿಬರ್ಮ್ಮದೇವಂಗಂಪಾಂಡ್ಯಕುಳೋದ್ಭವೆಯೆನಿಸಿದಗಂಗಮಹಾದೇವಿಯರ್ಗ್ಗಂರತ್ನತ್ರಯಂಪುಟ್ಟುವಂತೆ . . .

16 ವೃ ॥ ಶ್ರೀಮಾರಸಿಂಗನವನೀತಳರಕ್ಷಪಾಳಂಕಾಮೋಪಮಂಭಗಿರತಾನ್ವಯರತ್ನದೀಪಂಭೀಮಪ್ರತಾಪನಹಿತಾ . . . .

17 ಸಾಮಾನ್ಯನಲ್ಲನುದಿತೋದಿತನೇಕವಾಕ್ಯಂ ॥ ಆತನಣ್ಮುಮಾರ್ಪ್ಪಂಲೋಕವಿಖ್ಯಾತಮಾದತದನಂತರದೊಳ್ ॥ ಸ್ವಸ್ತಿಸತ್ಯ . . .

18 ವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕುವಳಾಳಪುರವರೇಶ್ವರಂ । ನಂದಗಿರಿನಾಥಂರಾಜಮಾನ್ಯಾಧಿತಂ । ಪದ್ಮಾವತೀಲಬ್ಧವರ
ಪ್ರ . . .

19 ಚಕಿಳಾಮೋದ । ನಸತೀಸಹೋದರಂವೀರವೃಕೋದರಂ । ಸಮ್ಯಕ್ತ್ತರತ್ನಾಕರಂಜಿನಪಾದಸೇಖರಂ । ಮದಗಜೇಂದ್ರಲಾಂಛನಂಚತುರವಿ. .

20 ಗಗಾಂಗೇಯಂಶೌಚಾಂಜನೇಯಂ । ಗಂಗಕುಳಕಮಳಮಾರ್ತ್ತಣ್ಡಂದುಟ್ಟರಗಣ್ಡಂ । ನನ್ನಿಯಗಂಗಂಜಯದುತ್ತರಂಗಂ । ಶ್ರೀಮನ್ಮಹಾಮ

21 ಣ್ಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರ್ಗ್ಗಂ [ಗಂ]ಗವಾಡಿತೊಂಭತ್ತಱುಸಾಸಿರಮಂ ಬಾಯ್ಕೊಳಿಸಿ ತದಾಭ್ಯಂತರದ ಮಣ್ಡಳಿಸಾ
ಸಿರಮಂಶ್ರೀ

22 ಮತ್ರಿಭುವನಮಲ್ಲದೇವರ್ದ್ದಯೆಗೆಯ್ಯೆಸಿಧಿನಿಧಾನಮೊಳಗಾಗಿತ್ರಿಭಾಗಾಭ್ಯಂತರಸಿದ್ಧಿಯಿಂದೆಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ॥ ಕಂದ ॥

23 ಶ್ರೀಗೆನೆಲೆಯಾಗಿವಚನಶ್ರೀಗಾಗರಮಾಗಿನಿಜಭುಜಾರ್ಜ್ಜಿತವಿಜಯಶ್ರೀಗೆರುಹನಾಗಿಕೀರ್ತ್ತಿಶ್ರೀಗಧಿಪತಿಯಾಗಿಸುಖದಿನಿರೆ

24 ಗಂಗನೃಪಂ ॥ ವೃ ॥ ನುಡಿದುದೆನನ್ನಿಮಾಡಿದುದೆಶಾಸನಮಿತ್ತುದೆರಾಮರೇಸುಮಾರ್ಪ್ಪಡಿದುದೆವಜ್ರಲೇಪಮುಱಿದಿರ್ದ್ದುದೆಮೃತ್ಯುಪ

25 ರೋಪಕಾರದೊಳ್ನಡೆದುದೆಬಟ್ಟೆಪಣ್ಗುಣಮೆಮೆಯ್ಯೆನೆಧರ್ಮ್ಮದೊಳೊಂದಿಸಿನ್ನವೋಲ್ನಡೆವನೃಪೇಂದ್ರನಾವನಖಿಳಾವನಿಯೊಳ್ಕಲಿಗಂಗಭೂ
ಪತೀ ॥

26 ಸ್ಥಿರನೇಮೇರುಗಿರೀಂದ್ರದೊಳ್ಸೆಣಸುವಂಗಂಭೀರನೇವಾರ್ದ್ಧಿಯೊಳ್ಪುರುಡಿಪ್ಪಂಕಲಿಯೇಸುರೇಂದ್ರಸುತನಂಮೆಚ್ಚಂಮಹಾದಾನಿಯೇಸುರಭೂಜ

27 ಕ್ಕೆಱಿಗಟ್ಟುವಂಚದುರನೇಪಾಂಚಾಳನಿಂಮಿಕ್ಕನೆಂದಿರದೀಗಳ್ಧರೆಬಣ್ಣಿಕುಂರಣಜಯಪ್ರೋತ್ತುಂಗನಂಗಂಗನಂ ॥ ಕ ॥ ಅಮಳಚರಿತ್ರಂಪುರ
ಷೋತ್ತಮ

28 ನೆನಿಸಿದಗಂಗಭೂಪನಾತನತಮ್ಮಂವಿಮಳಯಶಂಗೋವಿಂದರನಮೋಘವಾಕ್ಯಂಕುಮಾರಚೂಡಾರತ್ನಂ ॥ ಅಂತೀರ್ವ್ವರುಂಸುಖದಿಂರಾ
ಜ್ಯಂಗೆ

29 ಯ್ಯುತ್ತಿರೆ ॥ ಕ ॥ ಧರ್ಮ್ಮಕ್ಕಾರ್ಮ್ಮಂದಯೆಗೆತವರ್ಮ್ಮನೆಸಿಪ್ಪೆಸ್ಪಕಳ್ಪಭೂಜಂಗೋತ್ರಾಸಿಮರ್ಮ್ಮಂಕುಳೋತ್ತಮಂಪೋಲೆಯಮ್ಮನೆನ
ಲ್ನಲ್ಲಿಗುಣ

30 ಕೆಮಚ್ಚರಮುಂಟೇ ॥ ಆಗುಣೋತ್ತಮನೆನಿಸಿದಪೋಲೆಯಮ್ಮಂಗಂರಮಣೀರತ್ನಮೆನಿಸಿದಕೆಳೆಯಬ್ಬೆಗಂಸುಪುತ್ರಃಕುಳದೀಪಕವೆನಿಸಿನೊ

31 ಕ್ಕಯ್ಯಂಪುಟ್ಟಿಸಮರ್ತ್ಥನಾಗಿಮಣ್ಡಲಿಯಕೆಂಬಗಾವುಣ್ಡನಮಕ್ಕಳುಕಾಳೆಯಬ್ಬೆಯುಂಮಲ್ಲಿಯಬ್ಬೆಯುಂಮದುವೆಯಾಗಿಕಾಳಬ್ಬೆ

32 ಗಾವಿತಿಗೆಬಿಜ್ಜಣಂಪುಟ್ಟಿತಂದೆಗೆಪದಿರ್ಮ್ಮಡಿಯಾಗಿಪೆರ್ಮ್ಮಾಡಿಗಾವುಣ್ಡನೆಂಬಪೆಸರಂಪಡೆದಂ । ಮಲ್ಲಿಯಬ್ಬೆಜಿನದಾಸನೆಂಬಮಗನಂ

33 ಪಡೆದಳಂತೀರ್ವ್ವರ್ಮ್ಮಕ್ಕಳ್ವೆರಸುನೊಕ್ಕಯ್ಯಂಸುಖದಿನಿರ್ಪ್ಪದುಂ ಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರ್ತ್ತಟ್ಟೆಕೆಱಿಗೆಬಿಜಯಂಗೆಯ್ದುಸಮಸ್ತಾಧಿಕಾ
ರಮಂ

34 ಕುಡೆದೇವೇಂದ್ರಂಗೆಬೃಹಸ್ಪತಿಯಂತುಬಲೀಂದ್ರಂಗೆಭಾರ್ಗ್ಗವನೆಂತಂತೆಸಮಸ್ತರಾಜ್ಯಭರನಿರೂಪಿತಮಹಾಮಾತ್ಯಪದವೀವಿರಾಜಮಾ

35 ನಮಾನೋನ್ನತಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಶಕ್ತಿತ್ರಯಸಂಪನ್ನಂಮಹಾಮಹಿಮೋತ್ಪನ್ನಂ । ಸುಜನಜನಾಧಾರಂಬಾನ್ಧವಪ್ರಾಕಾರಂ । ಪು

36 ರುಷರತ್ನಾಕರಂಪರಬಳಭೀಕರಂ । ಪತಿಕಾರ್ಯ್ಯಭಾರಕ್ರಮನಸಹಾಯವಿಕ್ರಮ । ನುಪಾರ್ಜ್ಜನಾಚಾರ್ಯ್ಯನಚಳಿತಧೈರ್ಯ್ಯಂ . .

37 ಕ್ಷಾರಸಮುದ್ರಂಲಂಚಕಾಯಮುಖಮುದ್ರಂ । ಪತಿಗೆಕಳಾಪಂಜಯಲಕ್ಷ್ಮೀನಿಕ್ಷೇಪಂ । ಕೋದಣ್ಡಪಾರ್ತ್ಥಂಸೌಜನ್ಯತೀರ್ತ್ಥಂ । ಜಿನಪಾದಾರಾಧಕಂ ।

38 ಕಲಿಯುಗಸಾಧಕಂ । ಗಂಗನಹನುಮಂತಂ । ಜಯಲಕ್ಷ್ಮೀಕಾಂತಂ । ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಪಿರಿಯಪೆರ್ಗ್ಗಡೆನೊಕ್ಕಯ್ಯಂ ॥ ವೃ ॥

39 ಪಾರ್ತ್ಥಿವರಂನಿರಾಕರಿಪದಾನಗುಣೋಕ್ತಿಯಿನತ್ತಿಗರ್ತ್ಥಮಂಪ್ರಾರ್ತ್ಥಿಸದೀವಕಾರಣದೆಪೆರ್ಗ್ಗಡೆನೊಕ್ಕಣನೀಪರೋಪಕಾರಾರ್ತ್ಥಮಿದಂಶರೀರಮೆನಿಪ್ಪೊಂ

40 ದುಪ್ಪುರಾಣವಚೋಕ್ತಿಯಿಂದಮಪ್ರಾರ್ತ್ಥಿತದಾನದಿಂದೆನೆಗಳ್ವನ್ನತಿಸಂದುದಿಳಾತಳಾಗ್ರದೊಳ್ ॥ ಮಾರ್ಗ್ಗದೊಳೊಪ್ಪೆನೊಳ್ಗಣದೊಳಣ್ಮಿನೊಳಾರ್ಪ್ಪಿ

41 ನೊಳಾದುದೊಂದುಪೆಂಪಾರ್ಗ್ಗಮಸಾಧ್ಯಮಿಂತಿಱಿವಕಾವಗುಣಂಗಳೆಸಾಜಮೆಂದುಕೇಳ್ದರ್ಗ್ಗದೆಗೊಣ್ಡಜೇಂಕರಿಸೆ ರಾಜಗುಣಕ್ಕಳವಟ್ಟನೊಕ್ಕನಂ

42 ಪೆರ್ಗ್ಗಡೆಯೆಂಬುದೇಧುರಕೆಮಾರ್ಗ್ಗಡೆಯಂಪತಿಗೇಕಸಾಧನಂ॥ಕ॥ಪೆರ್ಗ್ಗಡೆತನಮಂಬಲ್ಲಬರ್ಗ್ಗಳ್ಗಮನಣಮುಱಿದುರುಳಿದಮಾತ್ಯನ್ನೊರ್ಕ್ಕಂ

43 ಪೆರ್ಗ್ಗಡೆಗಂಗನಮನೆಯೊಳ್ಮಗ್ಗೆಱೆಸಂಗರದಮೊನೆಯೊಳೆನೆಮೆಚ್ಚದರಾರ್ ॥ ಕಿಱಿದಱಿಳಿವಡೆದಮನಂನೆಱೆಪಿರಿದಕ್ಕಾಸೆಗೆಯ್ವ

44 ಬುದ್ಧಿಯಿನಂತಂತೆಱೆವಿಡಿದುಜೊನ್ನದಂದಿನಪೆಱೆಯಂದದೆನೊಕ್ಕನುತ್ತರೋತ್ತರಮಾದಂ ॥ ಅಗೞಿಸಿದಕೆಱೆಗೆಮಾಡಿಸಿದಗದ್ದೆಗೆತ್ತಿಸಿದದೇವತಾ

45 ಗೃಹಕಱಿವಂಟಗೆಗನ್ನದಾನದೆಡೆಗೀಜಗದೊಳ್ಪವಣಿಲ್ಲದೇಂಕೃತಾರ್ತ್ಥನೊನೊಕ್ಕಂ ॥ ಸರನಿಧಿಬಳಸಿದುದೆಂಬಂತಿರಲಿತ್ತಾತಟ್ಟಕೆಱೆ

46 ಯಪೆರ್ಗ್ಗಱೆಸುತ್ತಲ್ಪಲಿಯನಡುವಮರಸ್ಯೆಳೆದದೊರೆಯೆನಿಸಿದತೆಱದೆಬಸದಿಸೊಗಯಿಸಿತೊರ್ಕ್ಕಂ ॥ ಪಿರಿಯಮಗಂಗು

47 ಜ್ಜಣನಂತರಾಯಮಾಗಿಟ್ಟಿನಾತನೆಯ್ದುಗೆಸರ್ಗ್ಗಂಬರಲಿಂದುಸೊಕ್ಕಪೆರ್ಗ್ಗಡೆಹರಿಗೆಯಲೆತ್ತಿಸಿದನೆರಡುಜಿನಮಂದಿರಮಂ ॥ ತನಗೆಪರಹಿತಮೆ ಹಿತಮೆಂ

48 ದನುಮಾನಿಸಿನೊಕ್ಕನೊಲ್ದುಮಾಡಿಸೆವಿಶ್ವಾವನಿಯೊಳಗೆನೆಲ್ಲವತ್ತಿಯಜಿನಭವನಂರಿತುವಿಮಾನಮಂಪೋಲ್ತಿರ್ಕ್ಕುಂ ॥ ಆನೆಲವತ್ತಿಯತಟ್ಟಕೆಱೆಯ

49 ರಡುಂಬಸದಿಯುಮಂಜಿನದಾಸಂಗೆಪರೋಕ್ಷವಿನಯಮಾಗೆಮಾಡಿಸಿದ ಪೆರ್ಗ್ಗಡೆನೊಕ್ಕಯ್ಯನಪರೋಪಕಾರಾರ್ತ್ಥಕ್ಕಂವೀರಕ್ಕಂವಿತರಣಕ್ಕಂ ಶ್ರೀಗಂಗ

50 ಪೆರ್ಮ್ಮಾಡಿದೇವರ್ಮ್ಮೆಚ್ಚಿರುಗಳೆಗುಡಿಚಾಮರಮೇಘಾಡಂಬರಾದಿರಾಜ್ಯಚಿಹ್ನಂಗಳನಿತ್ತದಕ್ಕೆತೆಲ್ಲಂಟಿಯೆಂದುಮೊದಲಮೂಲಧನತಟ್ಟಕೆಱೆ

51 ಕೀಳೂರುಅಱೆಯೂರುಹಱಿಗೆಕಡವೂರುಸೀವೊಗೆತಱಿಕೇರಿಹೆನ್ನವುರದಗಾವುಣ್ಡವೃತ್ತಿಯುಮನಿಪ್ಪತ್ತುಕುದುರೆಗವಯ್ಯೂರಾಳ್ಗ

52 ಳನಿತ್ತೂರ್ಗ್ಗಳಸಿದ್ಧಾಯಮನಿತ್ತುಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸರ್ವ್ವನಮಸ್ಯಮಾಗೆಪನಸವಾಡಿಯುಂಬಿಟ್ಟನಿತುಮಹಾಮಹಿಮೆಯುಂ

53 ತಾಳ್ದಿದಪೆರ್ಗ್ಗಡೆನೊಕ್ಕಯ್ಯಂಮೂಲಸಂಗದಕ್ರಾಣೂರ್ಗ್ಗಣದಮೇಷಪಾಷಾಣಗಚ್ಛದಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತಿಗರಗುಡ್ಡನಾ

54 ಗಿನಾಲ್ಕುಂಬಸದಿಯಂಮಾಡಿಸಿತಟ್ಟಕೆಱೆಯಬಸದಿಯಂಪೂಜಿಸುವರಾಗಣಗಚ್ಛದಸ್ಥಾನಪತಿಗಳ್ಗೆತಮ್ಮಬಳಿಯಲ್ಲಟ್ಟ

55 ಕೆಱೆಯಕೆಳಗೆಗದ್ದೆಗಳೆಯಮತ್ತರೊಂದುಮಳಗೆಱೆಯಲುಬೆದ್ದಲೆಮತ್ತರೊಂದುಅಲ್ಲಿಪಱೆಕಾರರ್ಗ್ಗ

56 ದ್ದೆಗುಣಿಗನಮತ್ತಮೂಱುಬೆದ್ದಲೆಗಳೆಯಮತ್ತರೊಂದು । ಕುಂಬಾಱರ್ಗ್ಗಗದ್ದೆಗುಣಿಗನಮತ್ತರೊಂದುಬೆದ್ದಲೆಗು

57 ಣಿಗನಮತ್ತರೊನ್ದುತಟ್ಟಕೆಱೆಯಅಂಗಡಿಯತೆಱೆಯುಂಸುಂಕಮುಂಬಸದಿಗೆಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವಂಬಿಟ್ಟ ॥

58 ಯೀಧರ್ಮ್ಮಮಂರಕ್ಷಿಸಿದಾತಂಸಾಸಿರಕಪಿಲೆಯಂದಾನಂಗೆಯ್ದಂಕೆಡಿಸಿದಂಗಂಗೆಯೊಳ್ಸಾಸಿರಕಪಿಲೆಯತಿಂದಂ ॥

59 ಸನ್ಧಿವಿಗ್ರಹಿದಾಮರಾಜಂಸಾಸನಗಬ್ಬಮಂಪೇಳ್ದುಬರೆದಂಪೊಯ್ದಂಸಾನ್ತೋಜನುಂಪದ್ಮನುಂಮಂಗಳಶ್ರೀ ॥

11

ಅದೇ ಹೋಬಳಿ ಗಾಜನೂರು ಗ್ರಾಮದ ಮಲ್ಲನ ತೋಟದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂ

2 ಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ . . . .

5 (ಪಙ್ತಿಗಳು ಕಾಣುವದಿಲ್ಲ.)

8 ದಲುಆರಗದರಾಜ್ಯಕೆಸಲುವಗಾಜನೂರ . . . . ಆರಗದದೇವ

9 ಪದಂಣಾಯಕವೊಡೆಯರಮಕ್ಕಳುತಿಂಮ . . ವೊಡೆಯರುಮಾಗಣಿಯಾಳುವಾಗ . . .

10 ಲಿಗಾಜನೂರಗ್ರಾಮದಲು . . . . ಬಯಲಿನ . . . ಮಂಡಲದರಾಜ್ಯದವೊಳ

11 ಗಣ . . . . ವೇಂಕಟನಾಯಕ . . . .

12 ರಂಗನಾಥ . . . .

13 . . . . ವರಗದ್ದೆಯಸಮಿಪದಲುದಣು

14 . . . . ಹಂದಿಗೆ . . ಕಟ್ಟೆಯ . . . . ಎನ್ತುಅಕ್ಷರದಲೂ

15 . . . ಹಾಗದ . . . .

16 ಚಿಂನವರದ . . . .

17 ಗಾಜನೂರಗಲುಡತಂಮ . . . . ಕಟ್ಟೆಯನಾಗೆಯ

18 . . . . ಚತುಸೀಮೆ

19 ಸ್ಥಾನಪ್ರತಿಷ್ಠೆಯಮಾಡಿಕೊಟ್ಟರುಯಿಧಾರಾಪೂರ್ವ್ವಕಕ್ಕೆ . . . ಕೊಟ್ಟರುಅಳುಪಿದ

20 . . ವಾರಣಾಸಿಯುಲಿಸಹಸ್ರಗೋವನುವಧಿಸಿದಪಾತಕಬ್ರೂಣಹತ್ಯಾಶ್ರಿತ

21 ವಹುದುದಾನಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋ

22 ತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥

23 ಯಿದೇವಸ್ಥಾನ . . . . ಕಡದುನಿಲಿಸಿಆದೇವಾಲ್ಯವನಿಲಿಸಿದಾತಗಾಜ

24 ನೂರಮಲ್ಲೋಜಯ್ಯನಮಗಂಸಿರಿಯೋಜನುಬರದಶಾಸನಕ್ಕೆ ಆದೇವತೆ . . ಶು

25 ಭಮಸ್ತು ॥

12

ಅದೇ ಹೋಬಳಿ ಗೊಂದೀಚಟ್ಟನಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯಕೋಡಿಯಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 7″.

1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರತ್ರಿ

2 ಭುವನಮಲ್ಲಭುಜಬಳಗಂಗ ಪೆರ್ಮ್ಮಾಡಿದೇವಗ್ಗೆ

3 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಸ ೪೬ನೆಯಶಾರ್ವರಿಸಂವತ್ಸ.

4 . . ಚೈತ್ರಸುದ್ಧ೫ಆದಿವಾರದಂದುಶ್ರೀಮನ್ಮಹಾಮ

5 ಣ್ಡಳೇಶ್ವರಪೊಯಿಸಳಬಿಟ್ಟಿದೇವನದಣ್ಣಾಯಕ

6 ಜೊಪ್ಪಣನೆತ್ತಿಬರಲುಹಲಸೂರಕಾಳಗದಲು

7 ತನ್ನಧುರಮಂಸ್ವಾಮಿನೋಡುತ್ತಿರಲುಚಂಬವಾಣಸಿಮಗ

8 ಅವರಪಬೂತಬ್ಬೆಗೆಪುಟ್ಟಿದಲೇಂಕಬಮ್ಮಯನಾಯಕಂಸು

9 ರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

13

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 2ನೇ ವೀರಕಲು.

ಪ್ರಮಾಣ 4′ × 1′ 6″.

1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ೪೭ಶುಭಕೃ

2 . . ಸಂವತ್ಸರದಭಾದ್ರಪದಶುಧ೧೦ಆದಿವಾರದಂದು

3 ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲನನ್ನಿ

4 ಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರು . . . . . . ಱಿಯ

5 . . . . ಸುರ

6 ಲೋಕಪ್ರಾಪ್ತನಾದ

14

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಶಾಸನ.

[1]ಸ್ವಸ್ತಿ ಸಮ . . . . ಲ್ಲಭ
(4 ಪಙ್ಕ್ತಿಗಳು ಕಾಣುವದಿಲ್ಲ).
[6]ಶ್ರೀಮನ್ಮ . . . .
[7]. . ದೇವರು . . . . ಮಣ್ಡಳೇಶ್ವ
[8]ರಂತ್ರಿಭು . . . .
[9]ಮಿರೆ . . . . ಚಾಳುಕ್ಯ
[10]ವಿಕ್ರಮಕಾಲದ . . ನೆಸುಭಾನುಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಶುದ್ಧ
[11]ಏಬ್ರಿಹವಾರದನ್ದು ಲಿಂಗಪ್ರತಿಷ್ಟೆಯಂಮಾಡಿದೇವಾಲ್ಯ
[12]ಮಂಕಳಸನಿರ್ಮ್ಮಾಣಮಾಡಿಶ್ರೀಮತುಪರ್ವ್ವತವಳ್ಳಿ
[13]ಯಜಗದಿನ್ದು ಪಣ್ಡಿತರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂ
[14]ಮಾಡಿಜಕ್ಕೇಶ್ವರದೇವರಿಗೆತಾಂಕಟ್ಟಿಸಿದಪಿರಿಯಕೆಱೆಯ
[15]ಮೊದಲೇರಿಯಕೆಳಗೆಗಳೆಯಲರೆಮತ್ತಲಗದ್ದೆಗಳೆಯ
[16]ವೊನ್ದು ಮತ್ತರುಬೆದ್ದಲೆಇನಿತುಮಂಪ್ರತಿಪಾಳಿಸುವರುಣ
[17]. . . ನಕಿಡದೆಪ್ರತಿಪಾಳಿಸಿದವರುವಾರಣಾಸಿಕುರು
[18]ಕ್ಷೇತ್ರದಲುಸಹಸ್ರಭೋಜನಮಂಮಾಡಿಸಹಸ್ರಕವಿಲೆಯಂಕೊ
[19]ಟ್ಟಫಲಕೀಧರ್ಮ್ಮಮನಳಿದವರುವಾರಣಾಸಿಯಂಸಹ
[20]ಸ್ರಬ್ರಾಹ್ಮಣಮಂಸಹಸ್ರಕವಿಲೆಯನಳಿದಬ್ರಹ್ಮ
[21] ತಿ ॥

15

ಅದೇ ಹೋಬಳಿ ಮೇಲಿನ ಹುಣಸವಾಡಿ ಈಶ್ವರದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

[1] . . ನಯದಿಂನ . . ದೆವಾಕುಶ್ರೀಯಂಸತ್ಯದೆ . . . ಪ್ರತಾಪದ . . ನಿ
[2]. . ಯನುದಾರಕೀರ್ತ್ತಿಶ್ರೀಯಂತಳೆದೆಸೆದನೆ . . . .
[3]. . . ಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಳಿಽನೆಯಸುಭಕ್ರಿ . . . . .
[4]ರದಕಾರ್ತ್ತಿಕಸುದ್ಧಬಿದಿಗೆಆದಿವಾರದಂದುಶ್ರೀಮತ್ತ್ರಿಭುವನ
[5]ಮಲ್ಲನನ್ನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರುನೋಡಿಮೆಚ್ಚಿಬಿಚ್ಚಳಿಸುತ್ತಿರೆ ॥
[6]ಸಾಹಣಿಮಾರಸಿಂಘಂನನ್ದೋಹಮ . . . . . ಬಿಡದೆಕೊಂದುಮೆಚ್ಚಿಸಿಪಲ
[7]ರಂಬಾಹಾಬಳದಿಂಪರಿಯೆಮಹಾಹವದೊಳ್ನಿನ್ದದೇವಲೋಕಕ್ಕೋದಂ ॥

16

ಅದೇ ಹೋಬಳಿ ಕಡೋಕಲ್ಲು ಗ್ರಾಮದ ಮಹಮ್ಮದ ಇಸೂಫ್‌ಸಾಬರ ಹಿತ್ತಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಂಭದಲ್ಲಿ.

ಹಳಗನ್ನಡಕ್ಷರ ಪ್ರಮಾಣ 5′ × 1′

[1]ಶ್ರೀಕವುಟವೊ
[2]ಡೆಯನಾರಸಿಂ
[3]ಮೇಶ್ವರದೇವರಿಗೆ
[4]ಬಿಟಹಳಿ

17

ಅದೇ ಗ್ರಾಮದ ಪಟೇಲ್ ಚೆನ್ನಪ್ಪನ ಹಿತ್ತಲಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 8″.

[1]ಧಾತುಸಂವತ್ಸರದಮಘಶುೞಅ
[2]ಶ್ರೀಮತ್ಕಳದೀಕೆಂನಮಾಜಿಯವರೂದೇವ
[3]ಪ್ಪ . . ಗೆಬರಸಿಕಳಿಸಿದಕಾರ್ಯ್ಯಚಿನದಕಂತೆ
[4]ಗಾಜನುರ . . . . ದೇವರಿಗೆದಂಡಿಗೆಉಂಭಳಿಘೆಗಾ

[5]ಜನೂಃಸೀವೆಮಕಡುಕಲುಗ್ರಾಮಂಕೆರೇಕೆಗ೦೩ಸಾಗಿದ
[6]ವತ್ತ ಉತ್ತರವೃಗ್ರಾಮುದಬಸವೇಶದೇವರಿಗೆಗ . . .
[7]ಭಯುಹಣಉಲದು . . ಪರೇಕೆಗ೯ಉತ್ತರದಿಂದಗಾ
[8]ಡುಂಬಳಿಯಿಂದಗ೩ಬಡಗಿಉಂಬಳಿಯಿಂಗ೧'೦
[9]ಉಭೆಯಂಗಳಿ '೦ಉಣೆಯಂಗ೧೦ '೦ . . . . .
[10]. . ವರಗಂಸುಯಿಪಣವಿನಗ್ರಾಮುವಂನುಸಿ
[11]ವಾರ್ಪಿತವಾಗಿಬಿಟುಯಿಾಭೂಮಿಗೆಲಿಂಗಮುದ್ರೆಸಿಲಸ್ತಪಿ
[12]ತವಮಾಡಿಸುವಲಿಗೆಆ[ಬ]ಗೆಹುಜಾರಿಂದಉಳಿಗಜನವಂ
[13]ನಕಳಿಹಿಸಿಅದೆವೆಡವೃಗ್ರಾಮುದವರಕರಸಿಕೊಂಡುಗ
[14]ಡಿ . ಕಾರಬರದರೀತಿಯಿಳನವಮಾಡಿಟ್ಟುಸಿಲಸ್ತಪಿತವ
[15]ಮಾಡಿಸಿಕೊಟುಯಿಕಗದವಸೇನಭವರಕ[ಡಿ]
[16]ಡಿತಕೆಬರಸಿತಿರಿಗಿಯಿವರವಸಕೆಕೊಡುವ
[17]ದಗಿ

(ಮುಂದೆ ಬರೆದುಯಿಲ್ಲ).

18

ಅದೇ ಹೋಬಳಿ ಕಾಶೀಪುರ ಗ್ರಾಮದ ರಾಮಶಾಸ್ತ್ರಿಹೆಂಡತಿ ಅಚ್ಚಮ್ಮನ ಹೊಲಬದಿವಿನಬಳಿ ನೆಟ್ಟಿರುವಕಲ್ಲು.

[1]ಶುಭಮಸ್ತುನಿರ್ವಿಘ್ನಮಸ್ತು ॥ ನಮಸ್ತುಂಗಶಿ
[2]ರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋ
[3]ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇಸ್ವಸ್ತಿಶ್ರೀ
[4]ಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷ ।
[5]೧೬೧೬ನೆಯಜಯಸಂವತ್ಸರದಆಶ್ವೀಜ
[6]ಶುಧ೧೫ಯಲೂ । ಶ್ರೀಮತುಅಳಿಯನಿರ್ವಾಣ್ಯೆ
[7]ಯನವರು । ಗಾಜನೂರಸೀಮೆಸ್ತಳದಸೇನಭೋವಮರಿ
[8]ಬಸವಣ್ಣನವೊಂಮಗಮರಿಯಣ್ಣನು । ಹರಕೆರಿತ್ತುಂಗ
[9]ಭದ್ರಾತ್ತೀರದಲ್ಲೂಬ್ರಾಂಹ್ಮರುಗಳಿಗೆಮನೆಗಳಕಟ್ಟಿಸಿಕೊಟ್ಟು ।
[10]ಶವಾರ್ಪಿತವಾಗಿನಡಸುವಅಗ್ರಹಾರದಧರ್ಮಕೆಉ
[11]ತ್ತಾರವಮಾಡಿಸಿಕೊಟ್ಟಕಾಶೀನಾಥಪುರದಗ್ರಾಮುಕ್ಕೆ
[12]ಶಿಲಾಸ್ಥಾಪಿತಮಾಡಿಸಿಅದೆ ।

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ಅದೇ ಹೋಬಳಿ ಕುಸ್ಕೂರು ಅಗ್ರಹಾರದ ಭೀಮೇಶ್ವರದೇವಸ್ಥಾನದ ರಂಗಮಂಟಪದೊಳಗೆ ವಾಯುವ್ಯಮೂಲೆಯಲ್ಲಿ ನೆಟ್ಟ ಶಾಸನ.

ಪ್ರಮಾಣ 5′ × 1′ 10″.

[1]ಶ್ರೀಭೀಮನಾಥಸೆರಣು ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
[2]ಭ್ಯುದೆಯಾತ್ಸ್ಯಸಕವರುಷ೧೦೩೧ನೆಯಸಾ
[3]ವ್ಯಸಂವತ್ಸರದಜೇಷ್ಟಶುಧ೧೩ಬ್ರಿ । ಸ್ವಸ್ತಿಶ್ರೀಮ
[4]ತುಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಣಶ್ರೀವೀರಬ
[5]ಲ್ಲಾಳದೇವರಸರುದೋರಸಮುದ್ರದಲುಸುಖಸಂಕ
[6]ತಾವಿನೋದ(ದ)ಲುಚತುಸ್ಸಮುದ್ರಮುದ್ರಿತಪ್ರಕ್ಯಾತವಾಗಿ
[7]ರಾಜ್ಯಂಗೆಯಿವಲ್ಲಿಆರಾಯನಮನೆಯಸಂಧಿವಿಗ್ರಹಿ
[8]ಲಖಂಣ್ನನವರಬಲುಮನುಸ್ಯದೇವಪ್ಪಹರಿಯಪ್ಪನ
[9]ವರುಹಡವಳಿಕೆನಾಡಿಂಗೆಸರ್ವ್ವಾಧಿಕಾರಿಗಳಾಗಿದಲ್ಲಿ
[10]ಗಂಗಮಂಡಲಿಹಡವಳಿಕನಾಡಆಱುವತ್ತುಗವುಡುನೂಱು
[11]ಪ್ಪತ್ತುಸ್ತಾನಸಾಸಿರದೇಳುನೂರುಗವಱೆಗಂಡರುಮುಂ
[12]ತಾಗಿಆಕುಸುಗೂರಲುನೆರದುಹಡವಳಿಕನಾಡಸರ್ವ್ವಾಧಿಕಾರಿ

13 ದೇವಪ್ಪಹರಿಯಪ್ಪನವರಿಗೆಸ್ವಯಂಭುಲಿಂಗದಿಬ್ಯಕ್ಷೇತ್ರಘಟಿತ
14 ಸ್ತಾನಯಿಾಭೀಮನಾಥದೇವರಿಗೆನೀವ್ರುಮುಂತಾಗಿಅಱುವತ್ತುಗ
15 ವ್ರುಡುನೂಱಿಪ್ಪತ್ತುಸ್ತಾನವ್ರೂಹದಿನೆಂಟುಸಮಯವ್ರೂ
16 ನೆರದುಸರ್ವ್ವಬಾಧೆಯಿಲ್ಲೆಂದುಸರ್ವ್ವಮಾನ್ಯವಾಗಿಯಿಾದೇವ
17 ರಿಗೆಕೊಟ್ಟದಂರ್ಮ್ಮಸ್ವರುಚಿಯಿಂದಧಾರಾಪೂರ್ವ್ವಕವಾ
18 ಗಿಬಿಟ್ಟಧಂರ್ಮ್ಮನಾಡವ್ರೊಪ್ಪಶ್ರೀಭೀಮನಾಥಮಲಪ
19 ರೊಳುಗಂಡಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ ॥

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ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕಡೆ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಮ(ತು)ವಿಕ್ರಮ . . . . . ಕಾಲದ೬೧ನೆಯದುಂದುಭಿ
2 ಸಂವತ್ಸರ . . . .
3 . . . . ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂನನ್ನಿಯ . .
4 ಸರಪೆರ್ಮ್ಮ . . . . . ಮುದುಕ . . . ಪವಾಡಿಯಕುದಾಣ
5 ರಸನ . . . . ಕದುಬೋವನುಂಬೋವಂಮಣ
6 ಲಿಯಕೆ . . . . . ದಲುಸ್ವಾಮಿಕಾರ್ಯ್ಯಕೆ
7 . . . . ಳ್ಬರನಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಮಂಗಳಮಹಾ

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ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಬಸವನ ಅಂಕಣದ ಉತ್ತರಕಡೆ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2′ × 1′ 6″.

1 ಕ್ರೋಧಿಸಂವತ್ಸರದಮಾಘಬ೧೪ಸೋಮವಾರದಲು . . . . . .
2 ನ . . . ನಾಯಕರುಗಾಜನೂರಸೀಮೆಸಮಸ್ತಪ್ರಜೆಗಳುಎರ್ರಗನ
3 ಹುರಬಸವಪ್ಪನಾಯಕರಬಾಗಣಗಲುಡರುಉತ್ತ
4 ರಾಜಿಬಸವಪ್ಪನ . . . . . . ಣಗಲುಡಸಿ . . . .
5 ಪ್ಪಗಲುಡಬಸವಿ . . . . . . ಸ . . . ವೀರಣ . . . .
6 . . . . . . ಸಮಸ್ತಗಲುಡಪ್ರಜೆಗಳು
7 . . . . ಬಿನ್ನಹಸ್ಥಾನಿಕ
8 ತಂಮಣನುಗಣಾಚಾರದಕಟ್ಟುಗೆಯತೆರ್ರವಹಣ
9 ವನುಸಿವರಾತ್ರೆಪ್ರಣ್ಯಕಾಲದಲೂಧಾರಾಪೂರ್ವಕ
10 ವಾಗಿಸಂದಾದೀಪ್ತಿಗೆಂ . . . ಉಯಿಾತೆರ್ರಿಗೆಹಣವಿ . .
11 ನಂದಾದೀಪ್ತಿಯನುನಡಸುದುಯಿಾಧಂರ್ಮಅಳುಪಿದರೆಮಾ . . .

12 ಪವಣೞದುತಂದೆತಾಯಿವಾರಣಾಸಿ . . . .

13 ಪ್ರಜಾನು . . . . ಯಿಾಧರ್ಮ್ಮವನುನಡಸುವದೆಂದುಕೊಟ್ಟಶಾಸನ

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ಅದೇ ಹೋಬಳಿ ಅರಕೆರೆ ಚೀಲಾರ ತೆವರಿನಮೇಲೆ ನಟ್ಟ ವೀರಗಲ್ಲು 1ನೇದು.

ಪ್ರಮಾಣ 4′ × 3′.

1 ಸ್ವಸ್ತಿಸಕವರಿಷ೯೮ಅಯ್ದನೆಯರುಧಿರೋದ್ಗಾರಿಸಂವತ್ಸರಂಪ್ರವರ್ತ್ತಿಸೆಕನ್ನರದೇವ

2 . .ಥಿವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ. . . . . . .ನ್ನಗಸಾನ್ತ. . . . . .ಳ್ಗಜ್ಯ. . . . . . . .ಯ. . .

3 . . .ದ್ಯಳಿಗೆನಾಡಆಱಿಗೇರಿಯನಾಲ್ಗಾವುಣ್ಡ. . . . . .ಗೆಲ್ಲೂರಮಾರಗಾವುಣ್ಡ

4 . . .ಕೆಱೆಯಗಾವುಣ್ಡಪಸಿದುದೇಗುಲವಮಾಡಿಸಿದೊಂಆತನತಮ್ಮ

5 ಬೆಟ್ಟುಗತುಱುಗಳೊಳ್ಸತ್ತು . . . .

6 . . . . .ರಿಯಾಗೋವಿಗಾವುಣ್ಡಕಲ್ಲಮಾಡಿಸಿದ. . . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 2ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 1′ 10″.

1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ೪೦ತ್ತನೆಯಮನ್ಮಥ

2 ಸಂವಚ್ಛರದಂದುಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರತ್ರಿಭುವನಮ

3 ಲ್ಲಪೆರ್ಮ್ಮಾಡಿಗನ್ನರದೇವರುಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತ

4 ರಪ್ಪಶ್ರೀಮನ್ಮಹಾಸಾಮಂತಎಡವಲೆಎಪ್ಪತ್ತಱಮ

5 ಂನೆಯಬಂಮರಸನಮಗಮಂನೆಯಗೊಗ್ಗರಸನನಬಿಡಿ

6 ಸಿಕ್ರೀತಿಗೆಯ್ದುಕೊಂಡುಹೊಗಿನಡೆಪಿದೊಂಕೊಂಡನಬಿದಾ

ಳ್ದನಕಯ್ಯಲುಸತ್ತುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನಾ

8 ತನತಂಮ್ಮಮಂನೆಯಬಡಮರಸಂತಂನನಡಪಿದಎ

9 ಳೆಯರುಆಗಚಿತಡಕೆತನುಪಟ್ಟವಳಿಯಮಗಣನಕೂ

10 ಡಿಕಾದುಕಲ್ಲಮಾಡಿಸಿಎಳೆಯರಿರ್ವ್ವರಿಗಂಬಿಟ್ಟಗದ್ದೆಮ

11 ತ್ತಲು೨ಬೆದ್ದಲೆಮತ್ತಲು ೪ ಗೊಗ್ಗರಸಗೆಚತ್ರಕೆ

12 ಅರಕೆಱೆಯಲುಬಿಟ್ಟಗದ್ದೆಕಮ್ಮ೨೫ಬೆದ್ದಲೆಕಮ್ಮ೫೦

13 ಎಲವಳ್ಳಿಯಲುಬಿಟ್ಟಗದ್ದೆಕಂಮ೨೫ಬೆದ್ದಲೆಕಮ್ಮ೫೦

14 ಈಧರ್ಮ್ಮಮಂತಪ್ಪದೆಪ್ರತಿಪಾಳಿಸುವಬಟ್ಟಮರಸ

15 ಈಧರ್ಮ್ಮವಂ

16 ನಳಿದವಗಂಗೆ

17 ಯತಡಿಯ

18 ಲುಕವಿಲೆಯ

19 ನಳಿದ

24

ಅದೇ ಹೋಬಳಿ ಭೈರೆಕೊಪ್ಪದ (ಬೇಚಿರಾಕ್ ಕೋಟೆಹಾಳು) ಹನುಮಂತಯ್ಯನ ಹಕ್ಕಲಿನಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8′ × 3′.

1 ಸ್ವಸ್ತಿಸತ್ಯವಾ. . . . . .ಕೊಙ್ಗಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪ

2 ರಮೇ. . . . . .ಸ್ಧಿಗಿ . . ಳಾಲಪುರಪರಮೇಶ್ವರಶ್ರೀಮತ್ಪೆರ್ಮ್ಮನಡಿ

3 ಗಳ್ಪೃಥಿವೀರಾಜ್ಯಜ್ಗೆಯೆಕೋಟೆ . ಮಣ್ಡಲಿನಾಡುಸಾಸಿರಮುಮನಾಳೆಗಜ್ಗಪುರ
4 ದತುಋಗೊಳೊಳಂಕಟಿದ . . ಅಳ್ಳಮ್ಮಗಪ್ರಣ್ತ್ರರಮಗಜೋಳನಿಳ್ದಜಿತೇನಲಭ್ಯತೇ
5 ಲಕ್ಷ್ಮೀರ್ಮೃತೇನಾಪಿಸುರಾಙ್ಗನಾಕ್ಷಣವಿಧ್ವಂಸನಿಕಾಯೇಕಾಚಿನ್ತಾಮರಣೇರಣೇ
6 . . ಸೇ. . .ನ್ಮನ. . . .ಸಿಙ್ದಿದಳಿಯುದ್ಧಗನುಂವೂಳನುಂವೂರಗನುಂನಾಗ
7 . . . ಮುದ್ಧನುಬಡನೆಸಿದ್ಧಿಸಿದರ್

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ಅದೇ ಹೋಬಳಿ ಕೋಟೆಗಂಗೂರ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದೆ ಗರುಡಕಂಭದಕಟ್ಟೆ ಕಲ್ಲಿನ ಮೇಲೆ.

1 ಶ್ರೀಮುಖಸಂವತ್ಸರದಕಾರ್ತೀಕಶು ೧ದಲು
2 ಕೋಟೆಗಂಗ. . . . ॥ ಶಿವಪನಬಿಕ್ತಿಗೆ।

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ಅದೇಹೋಬಳಿ ಮುತ್ತೂರ ಅಗ್ರಹಾರದಲ್ಲಿ ಪಟೇಲ್ ತಿರುಮಲಾವಧಾನಿಗಳಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.

7 ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ—ವರಾಹಮೊಹರು.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾ
2 ಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ।
3 ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ । ಹೇಮಾದ್ರಿಕಲ
4 ಶಾಯತ್ರಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂದಧೌ । ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಾಮಪ್ರ
5 ತ್ಯೂಹತಿಮಿರಾಪಹಂ । ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂಹರಿಣಾಪಿಚಪೂ
6 ಜ್ಯತೇ । ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ದೇವೈರ್ಮಥ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೇಃ । ನವ
7 ನೀ(ತ)ಮಿವೋದ್ಭೂತಮಪನೀತತಮೋಮಹಃ । ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋ
8 ಭಿರತುಲ್ಯೈರನ್ವರ್ಥನಾಮಾಬುಧಃಪುಂಣ್ಯೈರಸ್ಯಪುರೂರವಾಭುಜಬ
9 ಲೈರಾಯುರ್ದ್ವಿಷಾಂನಿಘ್ನತಃ । ತಸ್ಯಾಯುರ್ನಹುಷೋಸ್ಯತಸ್ಯಪುರುಷೊಯು
10 ಧ್ಧೇಯಯಾತಿಃಕ್ಷಿತೌಖ್ಯಾತಸ್ತಸ್ಯತುತುರ್ವಸುರ್ವಸುನಿಭಃಶ್ರೀದೇವ
11 ಯಾನೀಪತೇಃ । ತದ್ವಂಶೇದೇವಕೀಜಾನಿರ್ದಿಗ್ದೀಪೇತಿಂಮಭೂಪತಿಃ । ಯ
12 ಶಸ್ವೀತುಳುವೇಂದ್ರೇಷುಯದೋಃಕೃಷ್ಣಇವಾನ್ವಯೇ । ತತೋಭೂದ್ಬುಕ್ಕಮಾಜಾ
13 ನಿರೀಶ್ವರಕ್ಷಿತಿಪಾಲಕಃ । ಅತ್ರಾಸಮಗುಣಭ್ರಂಶಂಮೌಳಿರ
14 ತ್ನಂಮಹೀಭುಜಾಂ । ಸರಸಾದುದಭೂತ್ತಸ್ಮಾನ್ನರಸಾವನಿಪಾಲಕಃ । ದೇ
15 ವಕೀನಂದನಾತ್‌ಕಾಮೊದೇವಕೀನಂದನಾದಿವ । ಕಾವೇರೀಮಾಶುಬಧ್ವಾ
16 ಬಹುಳಜಲರಯಾಂಯೋವಿಲಂಘ್ಯೈವಶತ್ರುಂ ಜೀವಗ್ರಾಹಂಗೃಹೀತ್ವಾ
17 ಸಮಿತಿಭುಜಬಲಾತ್ತಂಚರಾಜ್ಯಂತದೀಯಂ । ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂ
18 ತದಪಿನಿಜವಶೇಪಟ್ಟಣಂಯೋಬಭಾಸೇಕೀರ್ತಿಸ್ತಂಭಂನಿಖಾಯ

[19] ತ್ರಿಭುವನಭವನಸ್ತೂಯಮಾನಾಪದಾನಃ । ಚೇರಂಚೋಳಂಚಪಾಂಡ್ಯಂತ
[20] ಮಪಿಚಮಧುರಾವಲ್ಲಭಂಮಾನಭೂಷಂವೀರ್ಯೋದಗ್ರಂತುರುಷ್ಕಂಗ
[21] ಜಪತಿನ್ನೃಪತಿಂಚಾಪಿಜಿತ್ವಾತದಂನ್ಯಾನ್ । ಆಗಂಗಾತೀರ
[22] ಲಂಕಾಪ್ರಥಮಚರಮಭೂಭೃತ್ತಟಾಂತಂನಿತಾಂತಂಖ್ಯಾತಃಕ್ಷೋ
[23] ಣೀಪತೀನಾಂಸ್ರಜಮಿವಶಿರಸಾಂಶಾಸನಂಯೋವ್ಯತಾನೀತ್ । ವಿವಿ
[24] ಧಸುಕೃತೋದ್ದಾಮೇರಾಮೇಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮುದಿತಹೃದಯಃಸ್ಥಾ

೨ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[25] ನೇಸ್ಥಾನೇವ್ಯಧತ್ತಯಥಾವಿಧಿ । ಬುಧಪರಿವೃತೋನಾನಾದಾನಾ
[26] ನಿಯೋಭುವಿಷೋಡಶತ್ರಿಭುವನಜನೋದ್ಗೀತಂಸ್ಫೀತಂಯಶಃಪುನ
[27] ರುಕ್ತಯನ್ । ತಿಪ್ಪಾಜೀನಾಗಳಾದೇವ್ಯೋಃಕೌಸಲ್ಯಾಶ್ರೀಸುಮಿತ್ರಯೋಃ ।
[28] ದೇವ್ಯೋರಿವನೃಸಿಂಹೇಂದ್ರಾತ್ತಸ್ಮಾತ್ಪಜ್ಕ್ತಿರಥಾದಿವ । ವೀರೌವಿನಯಿ
[29] ನೌರಾಮಲಕ್ಷ್ಮಣಾವಿವನಂದನೌ । ಜಾತೌವೀರನೃಸಿಂಹೇಂದ್ರಕೃ
[30] ಷ್ಣರಾಯಮಹೀಪತೀ । ವೀರಶ್ರೀನಾರಸಿಂಹಃಸವಿಜಯನಗರೇ
[31] ರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರಸ್ಯನ್ನೃಗನಳನ
[32] ಹುಷಾನಪ್ಯವನ್ಯಾಮಥಾನ್ಯಾನ್ । ಆಸೇತೋರಾಸುಮೇರೋರವನಿ
[33] ಸುರನುತಃಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಾಶ್ಚಾತ್ಯಾಚಲಾಂತಾದಖಿಲ
[34] ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂಶಶಾಸ । ನಾನಾದಾನಾನ್ಯಕಾರ್ಷೀತ್ಕನ
[35] ಕಸದಸಿಯಃಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಥಾನೇಶ್ರೀಕಾಳಹಸ್ತೀಸಿತು
[36] ರಪಿನಗರೇವೇಂಕಟಾದ್ರೌಚಕಾಂಚ್ಯಾಂ । ಶ್ರೀಶೈಲೇಶೋಣಶೈಲೇ
[37] ಮಹತಿಹರಿಹರೇಹೋಬಳೇಸಂಗಮೇಚಶ್ರೀರಂಗೇಕುಂಭಘೋಣೇಹ
[38] ತತಮಸಿಮಹಾನಂದಿತೀರ್ಥೇನಿವೃತ್ತೌ । ಗೋಕರ್ಣೇರಾಮಸೇತೌ
[39] ಜಗತಿತದಿತರೇಷ್ವಪ್ಯಶೇಷೇಷುಪುಂಣ್ಯಸ್ಥಾನೇಷ್ವಾರಬ್ಧ
[40] ನಾನಾವಿಧಬಹುಳಮಹಾದಾನವಾರಿಪ್ರವಾಹೈಃ । ಯಸ್ಯೋದಂಚತ್ತು
[41] ರಂಗಪ್ರಕರಖುರರಜಃಶುಷ್ಯದಂಭೋಧಿಮಗ್ನಕ್ಷ್ಮಾಭೃತ್ಪಕ್ಷಚ್ಛಿ
[42] ದೋದ್ವೃತ್ತರಕುಲಿಶಧರೋತ್ಕಂಠಿತಾಕುಂಠಿತಾಭೂತ್ । ಬ್ರಹ್ಮಾಂಡಂ
[43] ವಿಶ್ವಚಕ್ರಂಘಟಮುದಿತಮಹಾಭೂತಕಂರತ್ನಧೇನುಂಸಪ್ತಾಂಭೋ
[44] ಧೀಂಶ್ಚಕಲ್ಪಕ್ಷಿತಿರುಹಲತಿಕೇಕಾಂಚನೀಂಕಾಮಧೇನುಂ । ಸ್ವ
[45] ರ್ಣಕ್ಷ್ಮಾಂಯೋಹಿರಣ್ಯಾಶ್ವರಥಮಪಿ(ಚ)ತುಲಾಪೂರುಷಂಗೋಸಹ
[46] ಸ್ರಂಹೇಮಾಶ್ವಂಹೇಮಗರ್ಭಂಕನಕಕರಿರಥಂಪಂಚಲಾಂಗಲ್ಯತಾ
[47] ನೀತ್ । ಪ್ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯನಿರ್ವಿಘ್ನಂರಾಜ್ಯಂದ್ಯಾಮಿವಶಾಸಿತುಂ । ತ
[48] ಸ್ಮಿನ್ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿತೇರಿಂದ್ರೇದಿವಂಗತೇ । ತತೋಪ್ಯವಾರ್ಯ

೨ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[49] ವೀರ್ಯಶ್ರೀಕಷ್ಣರಾಜಮಹೀಪತಿಃ । ಬಿಭರ್ತಿಮಣಿಕೇಯೂರನಿ
[50] ರ್ವಿಶೇಷಂಮಹೀಂಭುಜೇ । ಕೀರ್ತ್ಯಾಯಸ್ಯಸಮಂತತಃಪ್ರಸೃತಯಾಪಿ
[51] ಶ್ವಂರುಚೈಕ್ಯಂವ್ರಜೇದಿತ್ಯಾಶಂಕ್ಯಪುರಾಪುರಾರಿರಭವತ್ಫಾಲೇಕ್ಷಣಃ

[52]ಪ್ರಾಯಶಃ । ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭುಜೋಜನಿಚತುರ್ವರ್ಗೋತ್ಪತ್ತಿಭವತ್ಪ
[53]ದ್ಮಭೂಃಕಾಳೀಖಡ್ಗಮಥಾದ್ರಮಾಚಕಮಲಂವೀಣಾಂಚವಾಣೀಕ
[54]ರೇ । ಶತ್ರೂಣಾಂವಾಸಮೇತೇದದತಇತಿರುಷಾಕಿನ್ನುಸಪ್ತಾಂಬುರಾಶೀನ್ನಾ
[55]ನಾಸೇನಾತುರಂಗತ್ರುಟಿತವಸುಮತೀಧೂಳಿಕಾಪಾಳಿಕಾಭಿಃ । ಸಂ
[56]ಶೋಷ್ಯಸ್ವೈರಮೇತತ್ಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ತೇ
[57]ಬ್ರಹ್ಮಾಂಡಸ್ವರ್ಣಮೇರುಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈರಮೇಯೈಃ ।
[58]ಮದ್ಧತ್ತಾಮರ್ಥಿಸಾರ್ಥಾಶ್ರಯಮಿಹಸುಚಿರಂಭುಂಜತಾಮಿತ್ಯವೇತ್ಯ
[59]ಪ್ರಾಯಃಪ್ರತ್ಯೂಹಹೇತೋಸ್ತಪನರಥಗತೇರಾಲಯಂದೇವತಾನಾಂ ।
[60]ತತ್ತದ್ದಿಗ್ಜೈತ್ರವೃತ್ತ್ಯುಪಿಚಬಿರುದಪದ್ಯೈರಂಕಿತಾಂಸ್ತತ್ರತತ್ರಸ್ತಂ
[61]ಭಾನ್ಜಾತಪ್ರತಿಷ್ಠಾನ್ವ್ಯತನುತಭುವಿಯೋಭೂಭೃದಭ್ರಂಕಷಾಗ್ರಾನ್ । ಕಾಂಚೀ
[62]ಶ್ರೀಶೈಲಶೋಣಾಚಲಕನಕಸಭಾವೇಂಕಟಾದ್ರಿಪ್ರಮುಖ್ಯೇಷ್ವಾವೃತ್ಯ
[63]ವೃತ್ಯಸರ್ವೇಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯಃ । ದೇವಸ್ಥಾನೇಷು
[64]ತೀರ್ಥೇಷ್ವಪಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇವೋ
[65]ಪದಾನ್ಯೈರಪಿಸಮಮಖಿಲೈರಾಗಮೋಕ್ತಾನಿತಾನಿ । ರೋಷ
[66]ಕೃತಪ್ರತಿಪಾರ್ಥಿವದಂಡಃಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ । ಭಾ
[67]ಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡಸ್ತೋಷಕೃದರ್ಥಿಷುಯೋರಣಚಂಡಃ । ರಾ
[68]ಜಾಧಿರಾಜಇತ್ಯುಕ್ತೋಯೋರಾಜಪರಮೇಶ್ವರಃ । ಮೂರುರಾಯರಗಂಡ
[69]ಶ್ಚಪರರಾಯಭಯಂಕರಃ । ಇಂದುರಾಯಸುರತ್ರಾಣೋದುಷ್ಟಶಾರ್ದೂಲ
[70]ಮರ್ದನಃ । ವೀರಪ್ರತಾಪಇತ್ಯಾದಿಬಿರುದೈರುಚಿತೈರ್ಯುತಃ । ಆಲೋ
[71]ಕಯಮಹಾರಾಯಜಯಜೀವೇತಿವಾದಿಭಿಃ । ಅಂಗವಂಗಕಳಿಂಗಾ
[72]ದ್ಯೈರಾಜಭಿಃಸೇವ್ಯತೇಜಯಃ । ಸ್ತುತ್ಯೌದಾರ್ಯಸ್ಸುಧೀಭಿಃಸವಿಜಯ

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[73]ನಗರೇರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕ್ಷ್ಮಾಪಾಲಾನ್ಕೃಷ್ಣರಾಯಕ್ಷಿ
[74]ತಿಪತಿರಧರೀಕೃತ್ಯನೀತ್ಯಾನೃಗಾದೀನ್ । ಆಪೂರ್ವಾದ್ರೇರ
[75]ಥಾಸ್ತಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋ
[76]ರರ್ಥಿಸಾರ್ಥಾಶ್ರಯಮಿಹಬಹುಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಸಮಿಂಧೇ ।
[77]ಶಾಲಿವಾಹನನಿರ್ಣೀತೇಶಕಾಬ್ದೇದಶಭಿಃಶತೈಃ । ಚತುಶ್ಚ
[78]ತ್ವೈಶ್ಚತುಶ್ಚತ್ವಾರಿಂಶತಾಗಣಿತೇಕ್ರಮಾತ್ । ಸ್ವಭಾನುವತ್ಸರೇ
[79]ಪುಷ್ಯಮಾಸೇಮಕರಸಂಕ್ರಮೇ । ಹಸ್ತರ್ಕ್ಷೇಭೌಮವಾರೇಚಕೃಷ್ಣಾ
[80]ತೀರೇತಿಪಾವನೇ । ಆಶ್ವಲಾಯನಸೂತ್ರಾಯವಸಿಷ್ಠಾನ್ವಯ
[81]ಭೂಷಿಣೇ । ಋಕ್ಶಾಖಾಧ್ಯಾಯಿನೇವೇದವೇದಾಂತಾಗಮವೇದಿ
[82]ನೇ । ವಿಶ್ವಾಮೋದನಶೀಲಾಯವಿಶ್ವಾಸಾಯವಪುಷ್ಮತೇ । ಆ
[83]ಶ್ವಾಸಿತಜುಷಾಂಪುಂಸಾಂಆಶ್ವಾಸೈಕವಿಧಾಯಿನೇ । ಹಣ್ಣೆತಿಪ್ಪ
[84]ರಸಾಂಭೋಧಿಪೂರ್ಣಚಂದ್ರಾಯಭೂಷ್ಣವೇ । ಭೂಸುರಾಯಹೃದಿಧ್ಯಾತ

85 ವಿಷ್ಣವೇರಿಪುಜಿಷ್ಣವೇ । ಸರ್ವಾತಿಶಾಯಿನೇಸರ್ವಮಂಗಲಾ
86 ಶ್ಲೇಷಶೋಭಿನೇ । ವಿಭವೇತ್ರ್ಯಂಬಕಾಖ್ಯಾಯವಿರೋಧಿಪುರ
87 ಭೇದಿನೇ । ಪ್ರಾಜ್ಯಸ್ಯಾರಗರಾಜ್ಯಸ್ಯಗಾಜನೂರುಸ್ಥಳ
88 ಸ್ಯಚ । ಗಂಗಮಂಡಲಿನಾಡೋಶ್ಚಭೂಷಣಂಭುವಿವಿಶ್ರುತಂ ।
89 ಪ್ರಾಚ್ಯಾಂಶ್ರೀತುಂಗಭದ್ರಾಯಾಃಸೂಳೇಬೈಲೇಶ್ಚದಕ್ಷಿಣಾಂ । ಸೋ
90 ಗಾನೇನಾಮಕಾತ್ಗ್ರಾಮಾದ್ರಾಮನಾಥಾಲಯಾದಪಿ । ಪಶ್ಚಿ
91 ಮಾಶಾಂಸ್ಥಿತಂಗ್ರಾಮಾತ್ಕುಸುಗೂರೋಶ್ಚವಿಶ್ರುತಾತ್ ।
92 ಗ್ರಾಮಾಚ್ಚಹೊನ್ನಹಳ್ಳ್ಯಾಖ್ಯಾದುತ್ತರಸ್ಯಾಂದಿಶಿಸ್ಥಿ
93 ತಂ । ಖ್ಯಾತಂಗ್ರಾಮಟಿಕಾಮೂರುಕಡುಪೂರಂಸ್ವಸೀಮ
94 ಯಾ । ಸಹಿತಾಂಚದಣಾಯಕಹೊಸಹಳ್ಳೀಮುಪಾಶ್ರಿತಾಂ ।

೩ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

95 ಕೃಷ್ಣರಾಯಪುರಂಚೇತಿಪ್ರತಿನಾಮಸಮಾಶ್ರಿತಂ । ಸ
96 ರ್ವದಾಸರ್ವಸಸ್ಯಾಢ್ಯಂಮತ್ತೂರುಗ್ರಾಮಮುತ್ತಮಂ ।
97 ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಂಯುತಂಚಸಮಂತತಃ ।
98 ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧ್ಯಸಾಧ್ಯಜಲಾ
99 ನ್ವಿತಂ । ಅಕ್ಷೀಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಏಕಭೋಗ್ಯಂ
100 ಸಭೂರುಹಂ । ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚಕಚ್ಛೇನಾಪಿ
101 ಸಮನ್ವಿತಂ । ಪುತ್ರಪೌತ್ರಾದಿಭಿಃಭೋಗ್ಯಂಕ್ರಮಾದಾ
102 ಚಂದ್ರತಾರಕಂ । ದಾನಸ್ಯಾಧಮನಸ್ಯಾಪಿವಿಕ್ರ
103 ಯಸ್ಯಾಪಿಚೋಚಿತಂ । ಪರೀತಃಪ್ರಯತ್ನೈಃಸ್ನಿಗ್ಧೈಃ
104 ಪುರೋಹಿತಪುರೋಗಮೈಃ । ವಿವಿಧೈರ್ವಿಬುಧೈಃಶ್ರೌತ
105 ಪಥಿಕೈರಧಿಕೈರ್ಗಿರಾಂ । ಕೃಷ್ಣದೇವಮಹಾರಾಯೋಮಾ
106 ನನೀಯೋಮನಸ್ವಿನಾಂ । ಸಹಿರಣ್ಯಪಯೋಧಾರಾ
107 ಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ಯಸಶ್ಚಯಜಮಾನೋಸಾ
108 ತ್ರ್ಯಂಬಕಃಪ್ರಭುಶೇಖರಃ । ತತ್ರೈವವತ್ಸರೇಮಾಸಿತ
109 ತ್ರೈವಸಮಯೇಶುಭೇ । ಕೋಟೀಶಾನ್ವಯಮೂರ್ಧನ್ಯೋಥ
110 ನ್ಯೋಮಾನ್ಯೋಮನೀಷಿಣಾಂ । ಷಟ್ದರ್ಶನಾಂಬುಧೇಃಪಾ
111 ರದೃಶ್ವಾವಿಶ್ವಾಧಿಕೋಗುಣೈಃ । ಮಹಾತ್ಮಾಮಾಧವಾರಾ
112 ಧ್ಯಮಹಾಂಭೋನಿಧಿಚಂದ್ರಮಾಃ । ವರಾಪಸ್ತಂಬಸೂತ್ರೋ
113 ಯೋಯಾಜುಷೋಹರಿತಾನ್ವಯಃ । ತಸ್ಮೈಹರಿಹರಾರಾ

೪ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

114 ಧ್ಯಇತಿಖ್ಯಾತಾಯಧೀಮತೇ । ಪ್ರಾದಾದ್ಗ್ರಾಮಟಿಕಾಮೂರುಕ
115 ಡಪೂರುಇತಿವಿಶ್ರುತಾಂ । ಆಶ್ವಲಾಯನಸೂತ್ರಾಯಶ್ಲಾಘ್ಯೈಕಾಶ್ಯ
116 ಪಗೋತ್ರಿಣೇ । ಋಕ್ಶಾಖಾಧ್ಯಾಯಿನೇವೇದವೇದಿನೇಗುಣಶಾ
117 ಲಿನೇ । ಹೊಸಹಳ್ಳಿಮರೇಕಟ್ಟೆಸಂಕಲಾಪುರನಾಮಕಂ ॥ ತ್ರ್ಯಂ

118 ಏಕೋವ್ಯತರದ್ದಂಡಾಭಳಯಾಭಳಯಾಯಜೆ । ವಿಂಶತ್ಯಭ್ಯ
119 ಧಿಕಂವೃತ್ತಿಶತಮತ್ರಸಮಾಶ್ರಿತೇ । ತ್ರಿಂಶದ್ವೃತ್ತೀರ್ವಿಹಾಯಸ್ವಾ
120 ವಿಪ್ರೇಭ್ಯೋವ್ಯತರತ್ಪರಾಃ । ಮತ್ರಾತ್ರಸನಾಮಧೇಯೋಸ್ಮಿನ್ಗ್ರಾಮೇತೇತೇಮ
121 ಹೀಸುರಾಃ । ವೃತ್ತಿಮಂತೋವಿಲಿಖ್ಯಂತೇವೇದವೇದಾಂಗಪಾರಗಾಃ । ಶ್ರೀಪಾದಾ
122 ನಾಂಶಿರೋರತ್ನಂಶ್ರಿಂಗೇರ್ಯೋಡಯನಾಮಕಃ । ವಿದ್ಯಾನಪರಾಧೀನಜೇ
123 ತಾಸ್ತ್ರ್ಯೈಕವೃತ್ತಿಕಃ । ತೀರ್ಥಹಳ್ಳಿಮರಾಧೀಶಪುರೀಶ್ರೀಪಾದಶೇಖರಃ ।
124 ವಿದಿತಾಶೇಷಶಾಸ್ತ್ರಾರ್ಥೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ಯಾಜುಷೋಮಾಧವಾ
125 ರಾಧ್ಯಸೂನುರ್ಹರಿತಗೋತ್ರಜಃ । ಸೂರಿರ್ಹರಿಹರಾರಾಧ್ಯೋವೃತ್ತಿಮೇಕಾ
126 ಮಿಹಾಶ್ನುತೇ । ಯಾಜುಷೋಲೋಹಿತಶ್ರೀಮಾನ್ಕೌಶಿಕಾನ್ವಯಸಂಭವಃ । ಅ
127 ನ್ಯೇಷ್ವಪಿಷ್ಮಮನಾಯಸತಿಶಾಸ್ತ್ರಾರ್ಥಸಂಶಯಃ । ಪದ್ಮನಾಭಾಧ್ವರೀಂದ್ರ
128 ಸ್ಯಸೂನುಃಸೂರಿಪುರೋಗಮಃ । ಸರ್ವಕ್ರತುಸ್ಸಿಂಹಾಖ್ಯೋದೀಕ್ಷಿತೋತ್ರ
129 ದ್ವಿವೃತ್ತಿಕಃ । ಶ್ರೀದಂಡಾಭಳಭಟ್ಟಸ್ಯಸೂನುಃಕಾಶ್ಯಪಗೋತ್ರಜಃ । ದಂಡ
130 ತಿಂಮರಸೋತ್ರೈಕಾಂಬಹ್ವೃಚೋವೃತ್ತಿಮಶ್ನುತೇ । ಸೂನುರಾಭಳಭಟ್ಟಸ್ಯ
131 ಸುಧೀಃಕಾಶ್ಯಪಗೋತ್ರಜಃ । ತಿಂಮಾಭಟ್ಟಾಹ್ವಯೋತ್ರೈಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿ
132 ಬಹ್ವೃಚಃ । ಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭೂತೋಲಿಂಗಣಾರಾಧ್ಯನಂದನಃ । ವೃತ್ತಿದ್ವ
133 ಯಮಿಹಾಪ್ನೋತಿತಿಮ್ಮಾಭಟ್ಟೋತ್ರಬಹ್ವೃಚಃ । ಸೂನುಸ್ತಿಪ್ಪಣಭಟ್ಟಸ್ಯಯಾ
134 ಜುಷೋಗೌತಮಾನ್ವಯಃ । ನಾಗುಭಟ್ಟಾಹ್ವಯೋಧೀಮಾನ್ವೃತ್ತಿಮೇಕಾಮಿಹಾ
135 ಶ್ನುತೇ । ಅತ್ರೈಕಾಮುಪಮನ್ಯುಃಶ್ರೀವಸಿಷ್ಠಾನ್ವಯಸಂಭವಃ । ಸೂರಿಭ
136 ಟ್ಟೋಶ್ನುತೇವೃತ್ತಿಂಬಹ್ವೃಚೋಲಕ್ಷ್ಮಣಾರ್ಯಜಃ । ಅವಧಾನಿಸುತೋಧೀ
137 ಮಾನ್ಯಾಜುಷಃಕಾಶ್ಯಪಾನ್ವಯಃ । ತಿಮ್ಮಾವಧಾನೀವೇದಜ್ಞೋವೃತ್ತಿ
138 ಮೇಕಾಮಿಹಾಶ್ನುತೇ । ಜನಪಾರಾಧ್ಯಸೂನುಃಶ್ರೀಲಖ್ಖಣಾರಾಧ್ಯ

೪ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

139 ನಾಮಕಃ । ಯಾಜುಷೋತ್ರಾಶ್ನುತೇವೃತ್ತಿಮೇಕಾಂವಾಧೂಲಗೋತ್ರಜಃ । ಧೀ
140 ಮಾನ್ದೇವರಭಟ್ಟಾಖ್ಯೋಜಾಬಾಲೇಯಸುಧೀಸುತಃ । ಬಹ್ವೃಚಶ್ರೀ
141 ಭರದ್ವಾಜಗೋತ್ರಜೋತ್ರೈಕವೃತ್ತಿಕಃ । ಸೂನುರ್ಲಖ್ಖಣಭಟ್ಟಸ್ಯ
142 ತಿಂಮ್ಮಾಭಟ್ಟಃಸತಾಂವರಃ । ಭಾರದ್ವಾಜಾನ್ವಯೋತ್ರೈಕಾಂಯಾಜುಷೋವೃ
143 ತ್ತಿಮಶ್ನುತೇ । ಆತ್ರೇಯಗೋತ್ರಸಂಭೂತೋಬಹ್ವೃಚೋದಂಡಪಾತ್ಮಜಃ ।
144 ಅತ್ರೈಕಾಮಶ್ನುತೇವೃತ್ತಿಂರಾಮಭಟ್ಟೋಮಹಾಮತಿಃ । ಬಹ್ವೃಚಃಕೌಶಿ
145 ಕಃಶ್ರೀಮದ್ವಿಶ್ವಾಮಿತ್ರಾನ್ವಯೋದ್ಭವಃ । ತಂಮಾಭಟ್ಟೋಶ್ನುತೇತ್ರೈಕಾಂ
146 ವೃತ್ತಿಂಶ್ರೀಚಾಡಿಭಟ್ಟಜಃ । ನಿತುಂದಿನಾನ್ವಯೋದ್ಭೂತೋಯಾಜುಷಷ್ಷನ್ನಪಾ
147 ಧ್ವರೀ । ಶ್ರೀರಂಗನಾಥಭಟ್ಟಸ್ಯಸೂನುರತ್ರೈಕವೃತ್ತಿಕಃ । ವಾಜಪೇಯಾಧ್ವ
148 ರೀಂದ್ರಸ್ಯಸೂನುಸ್ತಿರಮಲಾಧ್ವರೀ । ಯಾಜುಷೋತ್ರಾಶ್ನುತೇವೃತ್ತಿಮೇಕಾಂಲೌ
149 ಹಿತಕೌಶಿಕಃ । ಯಜ್ಞೇಶದೀಕ್ಷಿತೋತ್ರೈಕಾಂವೃತ್ತಿಂಕೇಶವಯಜ್ವಜಃ । ಯಾಜು
150 ಷೋಲೋಹಿತಶ್ರೀಮತ್ಕೌಶಿಕಾನ್ವಯಜೋಶ್ನುತೇ । ಕೇಶವಾಧ್ವರಿಣಃಸೂನುಃಸ

151 ರ್ವಕ್ರತುಮಹಾಧ್ವರೀ । ಯಾಜುಷಶ್ಶ್ರೀಭರದ್ವಾಜಗೋತ್ರಜೋಶ್ರದ್ವಿವೃತ್ತಿಕಃ ।
152 ಸೂನುಃಕೇಶವಭಟ್ಟಸ್ಯಪುರುಷೋತ್ತಮದೀಕ್ಷಿತಃ । ವಾಧೂಲಗೋತ್ರಜೋತ್ರೈಕಾಂ
153 ಯಾಜುಷೋವೃತ್ತಿಮಶ್ನುತೇ । ಶ್ರೀಲಕ್ಷ್ಮೀಪತಿಭಟ್ಟಾಖ್ಯೋಯಾಜುಷೋವತ್ಸಗೋತ್ರಜಃ ।
154 ಸೂನುಃಕೇಶವಭಟ್ಟಸ್ಯವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ನಂದನೋನಂತಭಟ್ಟಸ್ಯಯಾ
155 ಜುಷೋಹರಿತಾನ್ವಯಃ । ಧೀಮಾನಾದಿತ್ಯಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ಸೂ
156 ರಿಸ್ತಿರುಮಲಾಭಿಖ್ಯಃಶ್ರೀಸುದರ್ಶನಭಟ್ಟಜಃ । ಅತ್ರೈಕಾಮಶ್ನುತೇವೃತ್ತಿಂಯಾ
157 ಜುಷೋವತ್ಸಗೋತ್ರಜಃ । ಸೂನುಃಕೇಶವಭಟ್ಟಸ್ಯಲಕ್ಷ್ಮೀನಾಥಾಹ್ವಯಃಸುಧೀಃ । ವೃತ್ತಿ
158 ಮೇಕಾಮಿಹಾಪ್ನೋತಿಯಾಜುಷೋವತ್ಸಗೋತ್ರಜಃ । ಶ್ರೀನಾರಾಯಣಭಟ್ಟಸ್ಯಸೂನುರಾ
159 ತ್ರೇಯಗೋತ್ರಜಃ । ಯಾಜುಷಃಕೃಷ್ಣಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ಸೂನುಃ
160 ಶಿಂಗರಿಭಟ್ಟಸ್ಯಬಹ್ವೃಚಃಕಾಶ್ಯಪಾನ್ವಯಃ । ನರಹರ್ಯಾಹ್ವಯೋಧೀಮಾನ್‌ವೃತ್ತಿಮೇ
161 ಕಾಮಿಹಾಶ್ನುತೇ । ವಸಿಷ್ಠಗೋತ್ರಸಂಭೂತೋನಾರಸಿಂಹಾಧ್ವರೀಂದ್ರಜಃ । ಯಜ್ಞೇಶ್ವರಾ
162 ಹ್ವಯೋತ್ರೈಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿಬಹ್ವೃಚಃ । ಶ್ರೀನಾರಸಿಂಹಭಟ್ಟಸ್ಯಸೂನುಃಶ್ರೀ
163 ವತ್ಸಗೋತ್ರಜಃ । ಕಾಣ್ವೋಲಕ್ಷ್ಮಣಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ ।

೫ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

164 ಆತ್ರೇಯಗೋತ್ರಸಂಭೂತೋನಾಗಾಭಟ್ಟಸ್ಯನಂದನಃ । ಬಹ್ವೃಚಃಸೂರಿಭಟ್ಟಾ
165 ಖ್ಯೋವೃತ್ತಿದ್ವಯಮಿಹಾಶ್ನುತೇ । ಸೂನುಃಪ್ರಸನ್ನಭಟ್ಟಸ್ಯರಾಮಭಟ್ಟೋಮ
166 ಹಾಮತಿಃ । ಕೌಂಡಿನ್ಯಗೋತ್ರಜೋತ್ರೈಕಾಂಬಹ್ವೃಚೋವೃತ್ತಿಮಶ್ನುತೇ । ಸೂನುಃಶಿಂ
167 ಗರಿಭಟ್ಟಸ್ಯಗೌತಮಾನ್ವಯಸಂಭವಃ । ಅತ್ರೈಕಾಂಹರಿಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಂಬೋಧಾಯನೋ
168 ಶ್ನುತೇ । ಸೂನುರ್ವಾಮನಭಟ್ಟಸ್ಯಸೂರಿಃಶಾಂಡಿಲ್ಯಗೋತ್ರಜಃ । ಆರ್ಯಃಶ್ರೀಹರಿಭಟ್ಟಾಖ್ಯೋ
169 ಬಹ್ವೃಚೋತ್ರೈಕವೃತ್ತಿಕಃ । ವರೋಪಮನ್ಯುಗೋತ್ರಃಶ್ರೀಕಾಳಮೇಘಸುಧೀಸುತಃ । ಯಾ
170 ಜುಷಸ್ತ್ಯಾಗರಾಜಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ಬಹ್ವೃಚೋನಿಡಗೂರುಶ್ರೀವಿರು
171 ಪಣ್ಣರಸನಂದನಃ । ತಿಪ್ಪಾಭಟ್ಟೋಶ್ನುತೇತ್ರೈಕಾಂವೃತ್ತಿಂಶ್ರೀವತ್ಸಗೋತ್ರಜಃ । ಸೂರಿಃ
172 ಪಂಡರಿಭಟ್ಟಾಖ್ಯೋವ್ಯಾಸನಾರಣಭಟ್ಟಜಃ । ವಿಶ್ವಾಮಿತ್ರಾನ್ವಯೋತ್ರೈಕಾಂಬಹ್ವೃಚೋ
173 ವೃತ್ತಿಮಶ್ನುತೇ । ಸಾಮಗೋಮಳಿಗಶ್ರೀಮತ್ಸಂಕಪ್ಪಸ್ಯತನೂದ್ಭವಃ । ಹರಿ
174 ತಾನ್ವಯಜೋತ್ರಶ್ರೀತಿಮ್ಮಭಟ್ಟೋದ್ವಿವೃತ್ತಿಕಃ । ಆಶ್ವಲಾಯನಸೂತ್ರಶ್ರೀ
175 ವೀರಯೋಗೌತಮಾನ್ವಯಃ । ವೃತ್ತಿಮೇಕಾಮಿಹಾಪ್ನೋತಿಸುಧೀಸ್ತಿಮ್ಮರಸಾತ್ಮ
176 ಜಃ । ಸೂನುಃಕೋನೇರಿಭಟ್ಟಸ್ಯಧೀಮಾಂಸ್ತಿರುಮಲಾಹ್ವಯಃ । ಆತ್ರೇಯಗೋತ್ರ
177 ಜೋತ್ರೈಕಾಂಬಹ್ವೃಚೋವೃತ್ತಿಮಶ್ನುತೇ । ಸೂನುಃಶ್ರೀರಾಮಭಟ್ಟಸ್ಯಭಾರದ್ವಾಜಾ
178 ನ್ವಯೋದ್ಭವಃ । ವೃತ್ತಿದ್ವಯಮವಾಪ್ನೋತಿಸಿಂಗಾಭಟ್ಟೋತ್ರಯಾಜುಷಃ । ಸೂನುಃಕೇಶ
179 ವಭಟ್ಟಸ್ಯಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ । ಶ್ರೀದೇವಪೆರುಮಾಳಾಖ್ಯೋಯಾಜುಷೋತ್ರೈ
180 ಕವೃತ್ತಿಕಃ । ಬಹ್ವೃಚಃಶ್ರೀಭರದ್ವಾಜಗೋತ್ರೋರುಪ್ಪರಸಾತ್ಮಜಃ । ಶ್ರೀಕೋ
181 ನಮರಸಾಭಿಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ಭಂಡಾರವಿಠಲಾಧೀಂದ್ರಭಾ
182 ರದ್ವಾಜಾನ್ವಯೋವಿಭುಃ । ಲಕ್ಷ್ಮೀನಾರಾಯಣಾಭಿಖ್ಯೋಯಾಜುಷೋತ್ರದ್ವಿವೃತ್ತಿ
183 ಕಃ । ಭಾರದ್ವಾಜಾನ್ವಯಃಕಾಮರಸತಿಮ್ಮರಸಾತ್ಮಜಃ । ಬಹ್ವೃಚೋತ್ರಾಶ್ನು

184 ತೇವೃತ್ತಿದ್ವಯಂತಿಮರಸಃಪ್ರಭುಃ । ವಸಿಷ್ಠಗೋತ್ರಗೊಳೂರುಶ್ರೀರಾಮರ
185 ಸನಂದನಃ । ವಿಭುರ್ನರಸಪಾಭಿಖ್ಯೋಬಹ್ವೃಚೋತ್ರದ್ವಿವೃತ್ತಿಕಃ । ಅನ್ನ
186 ದಾತಯಸೂನುಃಶ್ರೀವಸಿಷ್ಠಾನ್ವಯಸಂಭವಃ । ಧೀಮಾನ್ದೇವರಯಾಭಿಖ್ಯೋ
187 ಬಹ್ವೃಚೋತ್ರದ್ವಿವೃತ್ತಿಕಃ । ಆಶ್ವಲಾಯನಸೂತ್ರಃಶ್ರೀಮೌದ್ಗಲ್ಯಾನ್ವಯಸಂ

೫ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

188 ಭವಃ । ನಾಗಯೋತ್ರಾಶ್ನುತೇವೃತ್ತಿಮೇಕಾಂಚಿಕ್ಕರಸಾತ್ಮಜಃ । ಶ್ರೀಗಂಗಾಧ
189 ರಭಟ್ಟಸ್ಯಸೂನುಃಕೌಶಿಕಗೋತ್ರಜಃ । ಏಕಾಂಲಕ್ಷ್ಮಣಭಟ್ಟೋತ್ರಯಾ
190 ಜುಷೋವೃತ್ತಿಮಶ್ನುತೇ । ಯಾಜುಷಸ್ತಿಪ್ಪಣಾಭಿಖ್ಯಶ್ಚನ್ನಹೆಬ್ಬಾರುವಾತ್ಮ
191 ಜಃ । ಅತ್ರೈಕಾಮಶ್ನುತೇವೃತ್ತಿಂಸುಧೀರ್ಹರಿತಗೋತ್ರಜಃ । ಶ್ರೀನಾರ
192 ಸಿಹದೇವಸ್ಯಸೂನುಃತಿಮ್ಮೈಯ್ಯನಾಮಕಃ । ವಸಿಷ್ಠಗೋತ್ರಜೋತ್ರೈಕಾಂ
193 ಬಹ್ವೃಚೋವೃತ್ತಿಮಶ್ನುತೇ । ಸುಧೀರ್ಭೋಗರಸಾಭಿಖ್ಯಃಶ್ರೀಮತ್ತಿಪ್ಪರ
194 ಸಾತ್ಮಜಃ । ಬಹ್ವೃಚೋತ್ರಚತುರ್ವೃತ್ತೀರೇತಿಶ್ರೀವತ್ಸಗೋತ್ರಜಃ । ನಾಗಾಭ
195 ಟ್ಟಾತ್ಮಜೋಧೀಮಾನ್ಬಹ್ವೃಚೋಗೌತಮಾನ್ವಯಃ । ವೃತ್ತಿತ್ರಯಮಿಹಾಪ್ನೋ
196 ತಿನರಸಪ್ಪಃಸತಾಂವರಃ । ಶಾಂಡಿಲ್ಯಗೋತ್ರಭೂರಾನೇಗೊಂದೀಗಂಗ
197 ರಸಾತ್ಮಜಃ । ಶ್ರೀವೀರಮರಸಾಭಿಖ್ಯೋಯಾಜುಷೋತ್ರೈಕವೃತ್ತಿಕಃ ।
198 ಬಹ್ವೃಚೋಮಣಿಯೂರಶ್ರೀರಂಗಪ್ಪರಸನಂದನಃ । ವಸಿಷ್ಟಾನ್ವಯಜೋ
199 ತ್ರೈಕಾಂವೃತ್ತಿಂತಿಮ್ಮರಸೋಶ್ನುತೇ । ಉದಯಾಚಲದೇವಣ್ಣಸೂನುರ್ನರಸಯಾ
200 ಹ್ವಯಃ । ವಸಿಷ್ಠಗೋತ್ರಜೋತ್ರೈಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿಬಹ್ವೃಚಃ । ಶ್ರೀರಂಗಪ
201 ಟ್ಟಣಾವಾಸಿಣಾತಿಮ್ಮಯಃತಿಮ್ಮಯಾತ್ಮಜಃ । ಅತ್ರೈಕಾಮಶ್ನುತೇವೃತ್ತಿಂಯಾಜುಷೋ
202 ಕಾಶ್ಯಪಾನ್ವಯಃ । ಧೀಮಾನ್ಮುಕುಂದದೇವಾಖ್ಯಃಶ್ರೀಮಚ್ಚೌಡರಸಾ
203 ತ್ಮಜಃ । ಬಹ್ವೃಚಶ್ರೀಭರದ್ವಾಜಗೋತ್ರಜೋತ್ರೈಕವೃತ್ತಿಕಃ । ಸೂರಿಕ್ಬ
204 ದಿರಸೂತ್ರಃಶ್ರೀವರದೈಯ್ಯತನೂಭವಃ । ವೃತ್ತಿಮೇಕಾಮಿಹಾಪ್ನೋತಿಬೆಟ್ಟಪ್ಪಃ
205 ಕುಶಿಕಾನ್ವಯಃ । ಸೂರಿಸ್ತಿರುಮಲಾಖ್ಯಸ್ಯಸೂನುಸ್ತಿರುಮಲಾಹ್ವಯಃ ।
206 ಭಾರದ್ವಾಜಾನ್ವಯೋಧೀಮಾನ್ಯಾಜುಷೋತ್ರೈಕವೃತ್ತಿಕಃ । ಸೂನುರ್ಮಾಧವಭ
207 ಟ್ಟಸ್ಯಧೀಮಾನೌಭಳಯಾಹ್ವಯಃ । ಶ್ರೀವತ್ಸಗೋತ್ರಜೋತ್ರೈಕಾಂವೃತ್ತಿ
208 ಮಾಪ್ನೋತಿಯಾಜುಷಃ । ಸೂನುರ್ದೇವರಭಟ್ಟಸ್ಯಯಾಜುಷೋಹರಿತಾನ್ವಯಃ ।
209 ಧೀಮಾಂಸ್ತಿರುಮಲಾಭಿಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ನಂದನಶ್ಚೌಡಿ
210 ಭಟ್ಟಸ್ಯವಿಷ್ಣುವೃದ್ಧಾನ್ವಯೋದ್ಭವಃ । ಬಹ್ವೃಚೋಮಾಧವಾಭಿಖ್ಯೋವೃತ್ತಿಮೇ
211 ಕಾಮಿಹಾಶ್ನುತೇ । ಸೂರಿರ್ನಾಗಸಮುದ್ರಸ್ಯನಂಜಯೋನಂಜಯಾತ್ಮಜಃ ।
212 ವಿಶ್ವಾಮಿತ್ರಾನ್ವಯೋತ್ರೈಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿಬಹ್ವೃಚಃ । ಗರ್ಗಗೋತ್ರ

೬ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

213 ಸಮುದ್ಭೂತೋನಯನಾದೀಕ್ಷಿತಾತ್ಮಜಃ । ಹಸ್ತಿಗಿರ್ಯಧ್ವರೀವೃತ್ತಿ
214 ಮತ್ರೈಕಾಂಯಾಜುಷೋಶ್ನುತೇ । ಸೂರೇಃಶಿಂಗರಯಾಖ್ಯಸ್ಯಸೂನುರ್ವಾಧೂ
215 ಲಗೋತ್ರಜಃ । ಶ್ರೀಶಿಂಗಪೆರುಮಾಳಾಖ್ಯೋಯಾಜುಷೋತ್ರೈಕವೃತ್ತಿಕಃ ।
216 ನಂದನಃಕೃಷ್ಣಭಟ್ಟಸ್ಯಕೌಂಡಿನ್ಯಾನ್ವಯಸಂಭವಃ । ಸೂರಿರ್ವೇದಾಂತಿ

217ಭಟ್ಟಖ್ಯೋಯಾಜುಷೋತ್ರೈಕವೃತ್ತಿಕಃ । ಶ್ರೀಗಂಗಾಧರಭಟ್ಟಾಖ್ಯೋಧೀ
218ಮಾನ್ಮಂಚರಸಾತ್ಮಜಃ । ಭಾರದ್ವಾಜಾನ್ವಯೋತ್ರೈಕಾಂವೃತ್ತಿಮಾಪ್ನೋತಿ
219ಬಹ್ವೃಚಃ । ಓಬ್ಬೈಯ್ಯಸ್ಯಾತ್ಮಜೋಧೀಮಾನ್ಯಾಜುಷಃಕಾಶ್ಯಪಾನ್ವಯಃ । ಅಂ
220ಣಾಜಿನಾಮಧೇಯೋಸ್ಮಿನ್‌ವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ಶ್ರೀಯಜ್ಞೇಶ್ವರ
221ಭಟ್ಟಸ್ಯಸೂನುಃಕೌಶಿಕಗೋತ್ರಜಃ । ಯಾಜುಷಃಕಲ್ಲಿನಾಥಾಖ್ಯೋವೃತ್ತಿ
222ಮೇಕಾಮಿಹಾಶ್ನುತೇ । ಕಾಶ್ಯಪಾನ್ವಯಸಂಭೂತೋಬಹ್ವೃಚಃಲಿಂಗಯಾತ್ಮಜಃ ।
223ವೃತ್ತಿಮೇಕಾಮಿಹಾಪ್ನೋತಿಶ್ರೀರಾಮಾಯಣನಾಗಯಃ । ಸಿಡಪ
224ನಂದನೋಧೀಮಾನ್ಬಹ್ವೃಚಃಕಾಶ್ಯಪಾನ್ವಯಃ । ಗ್ರಾಮೇಸ್ಮಿನ್ನಶ್ನುತೇ
225ವೃತ್ತಿಮೇಕಾಂನರ್ಸಯಾಹ್ವಯಃ । ಶಾಂಡಿಲ್ಯಗೋತ್ರಸಂಭೂತಃಸಂಗುಭಟ್ಟ
226ಸ್ಯನಂದನಃ । ಬಹ್ವೃಚೋಮಲುಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ ।
227ಲಿಂಗಾಭಟ್ಟಾತ್ಮಜೋಧೀಮಾನ್ಬಹ್ವಚಃಕಾಶ್ಯಪಾನ್ವಯಃ । ತಿಪ್ಪಭಟ್ಟೋಶ್ನು
228ತೇತ್ರೈಕಾಂವೃತ್ತಿಮಾಚಾರತತ್ಪರಃ । ಶ್ರೀನಾರಸಿಂಹ್ವಭಟ್ಟಾಖ್ಯೋನರಸ
229ಪ್ಪತನೂದ್ಭವಃ । ಅತ್ರೈಕಾಮಶ್ನುತೇವೃತ್ತಿಂಬಹ್ವೃಚಃಕಾಶ್ಯಪಾನ್ವಯಃ ।
230ಅಖಿಲೈರರ್ಚಮಾನಸ್ಯಗ್ರಾಮದೇವಸ್ಯಶಾರ್ಙ್ಗಿಣಃ । ಏಕಾವೃತ್ತಿ
231ರಿಹಗ್ರಾಮೇಸುಧಾಹಾರಾಯಕಲ್ಪಿತಾ । ಮುನಿಭಿಸ್ತ್ರಯಮಾನಸ್ಯ
232ಗ್ರಾಮದೇವಸ್ಯಧೂರ್ಜಟೇಃ । ಕಲ್ಪಿತಾವೃತ್ತಿರತ್ರೈಕಾಸುಧಾಹಾರೇ
233ಜಗತ್ಪತೇಃ । ಲಿಖಿತಾಸುತತಸ್ತುಸುದ್ವಿಜಾನಾಮತ್ರವೃತ್ತಿ
234ಷು । ಲಿಖ್ಯಂತೇಭೂಸುರಾಃಕೇಚಿದ್ಯಜಮಾನಸ್ಯವೃತ್ತಿಷು ॥ . .
235ಥ್ವೀತರಾನ್ವಯೋದ್ಭೂತಃತಿಪ್ಪಾಭಟ್ಟಸ್ಯನಂದನಃ । ಶ್ರೀವಿಶ್ವನಾ
236ಥಭಟ್ಟಾಖ್ಯೋಬಹ್ವೃಚೋತ್ರೈಕವೃತಿಕಃ । ಸೂರಿರ್ಹರಿಯಣಾರಾಧ್ಯ
237ಸೂನುರ್ನಾಗಯನಾಮಕಃ । ಬಹ್ವೃಚಃಶ್ರೀಭರದ್ವಾಜಗೋತ್ರಜೋತ್ರೈ

೬ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

238ಕವೃತಿಕಃ । ಓಬ್ಬೈಯ್ಯಸ್ಯಾತ್ಯಜೋಧೀಮಾನ್ಯಾಜುಷಃಕಾಶ್ಯಪಾನ್ವಯಃ ।
239ನಂಜೈಯ್ಯನಾಮಧೇಯೋಸ್ಮಿನ್ವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ಗ್ರಾಮಸ್ಯಾ
240ಸ್ಯೈವಸೀಮಾನೋದಿಕ್ಷುಪ್ರಾಚ್ಯಾದಿಷುಕ್ರಮಾತ್ । ತತ್ತಚಿಹ್ನಸಮಾ
211ಯುಕ್ತಾಲಿಖ್ಯಂತೇದೇಶಭಾಷಯಾ ॥ ಭೀಮನಡಿಗದ್ದೆಯಸೂಳೆಬಯ
242ಲಗಡಿಯಕರಿಯ[ಕ]ಲ್ಲರೆಬಡಗಲುಊರಗಡಪೂರುಗ
243ಡಿಯಥದ್ಯೆಣೆಯಿಶಾನ್ಯದಲುಕೂಗುವನಕಲ್ಲೊತ್ತಿದಿ
214ನಂಮೂಡಣಗುಡ್ಡೆಮೂಡಲುಸಂತೆಕಡಪೂರಗಡಿಯಅನು
245ಪಿನಕಲ್ಲುಆಗ್ನೇಯದಲುಸೋಗಾನೆಗಡಿಯಭೂತಾಳಿ
246ಯಕಲ್ಲುಮತ್ತಂಆಗ್ನೇಯದಲುವಿಡಿಕ್ಕಂಕಾಚನಕಟ್ಟೆಕೊರ
247ಲಹಳ್ಳಿಯಗಡಿಯಹೊಸಕಟ್ಟೆಬಳಗೆರೆತೆಂಕಲುಕಾಚ
248ನಕಟ್ಟೆಯಗಡಿಯಬಣಿಯಆಲದಮರನೈರುತ್ಯದಲು
219ಕುಸಗೂರುಗಡಿಯಹಳ್ಳವಾಯಾವ್ಯದಲುಯರ್ರಕನಆಲದಅರ್ಕೇ
250ಶ್ವರದೇವರುಬಡಗಲುಈಶ್ವರಪುರದಊರಬಳಿಯಹತ್ತಿರಿ

251 ಣಹುಣಿಸೆವುರಈಶಾನ್ಯದಲೂಈಶ್ವರಪುರದಹೊಲವೇರಿಯ
252 ಚಿಕ್ಕ ಕುಂಟೆಯಬತ್ತಿರಿಣಬದಹುಮೂಡಲುಹರಿಗೆಯ ಹೊ
253 ಲವೇರಿಯಸಸಿಅರಳಿಯರ್ಚಂಜಿಮತ್ತಂವಿದಿಕ್ಕಾಗಿಮೂಡಲು
254 ತೊಪ್ಪೇನಘಟ್ಟದಬಲ್ಲವತ್ತದಕಟ್ಟೆಯಬತ್ತಿರಿಣಹಕ್ಕ ಲಬರಹು
255 ಆಗ್ನೇಯದಲುಸಂತೆಕಡವೂರನವಿಲಬೊಮ್ಮನಸರುಹಿನಪೊ
256 ತೆಗಟ್ಟೆತೆಂಕಲುಮತ್ತೂರುಗಡಿಯಕೂಗುವಕಲ್ಲಸಮೀಪದಹೆದ್ದಾರಿ
257 ಯಬತ್ತಿರಿಣಕರಿಯಕಲ್ಲಹಾಸರೆಮತ್ತಾವಿದಿಕ್ಕೂತೆಂಕಲುಮು
258 ಡ್ಡಿಮಲ್ಲಿಕಾರ್ಜುನದೇವರಭಟ್ಟರಸಮೀಪದಹೆದ್ದಾರಿನೈರುತ್ಯದ
259 ಲುಸೊಳೆಬೈಲರಾಸನರೆವತ್ತಿರಿಣಬತ್ತಿನವೊದಲು
260 ಪಡುವಲತುಂಗಾದೇವೀರು

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

261 ತದಿದಮುವನೀವನೀಪಕವಿನುತಧರಾಯಸ್ಯಕೃಷ್ಣರಾಯಸ್ಯ । ಶಾಸನಮು
262 ರುಕವಿವೈಭವನಿವಹನಿದಾನಸ್ಯಭೂರಿದಾನಸ್ಯ । ಕೃಷ್ಣದೇವಮಹಾರಾಯ
263 ಶಾಸನೇನಸಭಾಪತಿಃ । ಅಭಾಣೀಂಮೃದುಸಂದರ್ಭಂತದಿದಂತಾಂಬ್ರಶಾಸನಂ । ಕೃಷ್ಣ
264 ದೇವಮಹಾರಾಯಶಾಸನಂಮಲ್ಲಣಾತ್ಮಜಃ । ತ್ವಷ್ಟಾಶ್ರೀವೀರಣಾಚಾರ್ಯೋವ್ಯಲಿ
265 ಖಿತ್ತಂಚ. . . . .ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಛ್ರೇಯೋನುಪಾಲನಂ । ದಾ
266 ನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪು
267 ಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫ
268 ಲಂಭವೇತು । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ
269 ರ್ಷಸಹಶ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ । ಏಕೈವಭಗಿನೀಲೋಕೇ
270 ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವ
271 ಸುಂಧರಾ । ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾ
272 ಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋ
273 ಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥
274 ಶ್ರೀವಿರುಪಕ್ಷ

27

ಅದೇ ಹೋಬಳಿ ಯರಗನಹಾಳು ಅಗ್ರಹಾರದಲ್ಲಿ ನಾರಾಯಣಾವಧಾನಿಗಳ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

೩ಪತ್ರಗಳು — ನಾಗರಾಕ್ಷರ.

೧ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

1 ಶುಭಮಸ್ತುನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈ
2 ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ರಕ್ಷಾಯೈಜಗತಾಂಭೂಯಾದ್ದ
3 ಯಾಳುರ್ದ್ವಿರದಾನನಃ । ಇಂದ್ರಾದಿದೇವನಿಕರೈಃಸ್ತೂಯಮಾನಃಸದಾ
4 ವಿಭುಃ । ರತ್ನಸಿಂಹಾಸನಾಸೀನೋಧೀರಶ್ಚಂಡಪರಾಕ್ರಮಃ । ರಾಜಾಧಿರಾಜಸ್ತೇ

[5]ಜಸ್ವೀಯೋರಾಜಪರಮೇಶ್ವರಃ । ವೈರಿಮಂಡಲದೋರ್ದಂಡಚಂಡಖಂಡನಕೇಸ
[6]ರೀ । ರಾಮದೇವೋಮಹಾರಾಯಃ ಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದಃ । ತಸ್ಮಿನ್ಶಾಸತಿ
[7]ಭೂಪಾಲೇಧರಣೀಂಸಕಲಾಮಿಮಾಂ । ತಸ್ಯಾಸನ್ನನುಜೀವಿನೋಜಿತತ
[8]ಮಾಮಾನ್ಯಾಃಪ್ರಜಾಪಾಲಕಾಸ್ತನ್ಮಧ್ಯೇಜಿತಶತ್ರುಭೂಪನಿಕರಃಕೇಂಗಾಭಿ
[9]ಧೋಭೂನ್ನೃಪಃ । ಸತ್ಯಂತೇನಮಹೀತಳಂರಿಪುವಧೂನೇತ್ರಾಂಬುಭಿಃಪ್ಲಾವಿತಂತತ್ಸೂ
[10]ನುಶ್ಚಪರಾಕ್ರಮೀವರಗುಣೋನಾಮ್ನಾಹನೂಮಾನಭೂತ್ । ಮದಾ
[11]ನ್ಯೇಸ್ಮಿನ್ಭೂಪೇಕೃತಸಕಲದಾನೇಶುಭದಿನೇಕದಾಚಿತ್ತಸ್ಯಾಸೀನ್ಮತಿ
[12]ರವನಿದಾನೇಶ್ರುತಫಲೇವಿವಾಹೇಸಾಸೂನೋರ್ಭುವನತಿಲಕಂಗ್ರಾಮ
[13]ಮಮಲಂದದೌಧಾರಾಪೂರ್ವಂವಿಜಯೀಬಿಳಿಗೇಪುಷ್ಯವಿದುಷ್ಣೇ । ಸೋಯಂಭೂ
[14]ಮಿಸುರಃಸದಾಶಿವಪದದ್ವಂದ್ವಾರ್ಚನೇತತ್ಪರೋವೇದಾಂತಾರ್ಥವಿಚಾರಶುದ್ಧ
[15]ಹೃದಯಃಸತ್ತೀರ್ಥಗಾಮೀಸದಾತ್ಯಾಗೇಯೋನಮಹೀತಳೇವಿತರಣೇಕರ್ಣೋಪಿವಿ
[16]ಸ್ಮಾರಿತೋಗಾಂಭೀರ್ಯೇಚಪಯೋನಿಧಿರ್ಹಿನಿತರಾಂಭೋಜೇಸ್ಯಸಾಮ್ಯಂನಮಾ । ವಿಶ್ವಾಮಿ
[17]ತ್ರಸ್ಯಗೋತ್ರೋಯಂಭೋಧಾಯನಸೂತ್ರವಾನ್ । ಯಜುರ್ವೇದೀಮಹಾಪ್ರಾಜ್ಞೋಧೀಮಾನ್ಗಂ
[18]ಗಾಧರಾತ್ಮಜಃ । ವೇದಾಂಬುಧಿಶರಕ್ಷೋಣಿಗಣಿತೇಶಕವತ್ಸ
[19]ರೇ । ದುರ್ಮತ್ಯಾಖ್ಯೇವತ್ಸರೇಚಮಾಸೇಮಾಧವನಾಮಕೇ । ಶುಕ್ಲಪ
[20]ಕ್ಷೇತೃತೀಯಾಯಾಂಶುಭೇಚಸ್ಥಿರವಾಸರೇ । ಪುಟ್ಟಪಾಖ್ಯೋಮ
[21]ಹೀದೇವೋವಿದ್ವಜ್ಜನಶಿರೋಮಣಿಃ । ಅರಗಾಖ್ಯಸ್ಯವೇಂಠ್ಯೇಚ
[22]ಗಾಜನೂರೋಶ್ಚಸೀಮನೀ । ಗಂಗೇಮಂಡಲನಾಡೌಚತುಂಗಭದ್ರಾ
[23]ನದೀತಟೇ । ವಿದ್ಯಮಾನಂಮಹಾಗ್ರಾಮಂಸ್ವೀಕೃತಂಭೂ
[24]ಮಿಪಾಲಕಾತ್ । ಯರಗ್ಗಹಾಳ್ವಿತಿಖ್ಯಾತಂಸೇವ್ಯಂ
[25]ಚವಿಭುಧೋತ್ತಮೈಃ । ಮಲ್ಲೇಶದೇವತಂಚೈವಪ್ರ

೨ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[26]ತಿನಾಮ್ನಾತುಶಂಕರಂ । ಉಪಗ್ರಾಮೇಣಸಹಿತಂಕಾಳೀಕೊಪ್ಪಾಭಿಧೇನ
[27]ಚ । ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಂಗೃಹಾರಾಮಾದಿಸಂಯುತಂ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧ
[28]ಸಾಧ್ಯಜಲಾನ್ವಿತಂ । ಅಕ್ಷೀಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಶುಭವೃಕ್ಷಾದಿಸಂಯುತಂ । ವಾಪೀ
[29]ಕೂಪಕಟಾಕೈಶ್ಚಕಚ್ಛಾರಾಮೈಶ್ಚಸಂಯುತಂ । ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂ
[30]ಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಾಧಿಕ್ರಯಯೋಗ್ಯಂಚಯೋಗ್ಯಂಚಪರಿ
[31]ವರ್ತನೇ । ಪುಟ್ಟಪಾಖ್ಯೋಮಹೀದೇವೋಮಾನನೀಯೋಮನಸ್ವಿಭಿಃ । ಸಹಿರಣ್ಯಪಯೋ
[32]ಧಾರಾಪೂರ್ವಕಂಬ್ರಹ್ಮವಿತ್ತಮಃ । ಸ್ವಯಂದದೌಚವಿಪ್ರೇಭ್ಯೋದಶಭ್ಯೋಬ್ರಾಹ್ಮಣೋತ್ತ
[33]ಮಃ । ಕೃತ್ವಾಚತಸ್ಯಷೋಷಸ್ಯಸಂಭಾಗಂವೃತ್ತಿನಾಮಕಂ । ಆದೌಹರಿತಗೋತ್ರೀಯಆ
[34]ಪಸ್ತಂಬಸ್ಯಸೂತ್ರವಾನ್ । ತಸ್ಮೈಹರಿಹರಾಧ್ಯಸೂನವೇಯಜುಷಾಯಚನೀಲಕಂಠಾ
[35]ಖ್ಯವಿದುಷೇವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ರಾಮೌನಭಾರ್ಗವಗೋತ್ರೀಯ
[36]ಆಶ್ವಲಾಯನಸೂತ್ರವಾನ್ । ಬಹ್ವೃಚೋನಾರಸಿಂಹಾಖ್ಯತನಯೋವೇದ
[37]ಪಾರಗಃ । ತಸ್ಮೈಲಕ್ಷ್ಮಣವಿದುಷೇವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ । ವಿದ್ವಾ

38 ನ್ಹರಿತಗೋತ್ರೋಯಆಶ್ವಲಾಯನಸೂತ್ರವಾನ್ । ವಿದ್ವತ್ತಮ್ಮಣಸೂನುಶ್ಚ
39 ಚಾಂಡಿಭಟ್ಟಾಭಿಧೋಬುಧಃ । ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತ
40 ವಾನ್ । ವಿದ್ವಾನ್ವಾಧೂಲಗೋತ್ರೋಯಆಪಸ್ತಂಬಸ್ಯಸೂತ್ರವಾನ್ । ಯಾಜುಷೋಮಾ
41 ಧವಾರಾಧ್ಯತನಯೋತಿವಿಚಕ್ಷಣಃ । ಲಕ್ಷ್ಮಣಾರಾಧ್ಯವಿದುಷೇ
42 ವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ । ವಿಶ್ವಾಮಿತ್ರಾಖ್ಯಗೋತ್ರೋಯೋದ್ರಾ
43 ಹ್ಯಾಯಣಸುಸೂತ್ರವಾನ್ । ಸಾಮಶಾಖೀಮಲ್ಲಿಭಟ್ಟತನಯೋ
44 ಧೀಮತಾಂವರಃ । ತಸ್ಮಾಅಪ್ಪಾಜಿವಿದುಷೇವೃತ್ತಿಮೇಕಾಂಪ್ರ
45 ದತ್ತವಾನ್ । ಭಾರದ್ವಾಜಾಖ್ಯಗೋತ್ರೋಯಆಪಸ್ತಂಬಸ್ಯಸೂತ್ರವಾನ್ । ಯ
46 ಜುರ್ವೇದೀತೋಟಿಭಟ್ಟತನಯಃಕೃಷ್ಣನಾಮಕಃ । ತಸ್ಮೈಬ್ರಾಹ್ಮ

೨ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

47 ಣವರ್ಯಾಯವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ । ಮೌನಭಾರ್ಗವ
48 ಗೋತ್ರೋಯಆಶ್ವಲಾಯನಸೂತ್ರವಾನ್ । ಬಹ್ವೃಚೋಹರಿಭ
49 ಟ್ಟಸ್ಯಪುತ್ರಸ್ತಿರುಮಲಾಭಿಧಃ । ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯ
50 ವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ । ವಿಶ್ವಾಮಿತ್ರಾಖ್ಯಗೋತ್ರೋಯೋದ್ರಾ
51 ಹ್ಯಾಯಣಸುಸೂತ್ರವಾನ್ । ಛಂದೋಗೊಪ್ಪಣಭಟ್ಟಸ್ಯತನಯೋವೇಂ
52 ಕಟಾಭಿಧಃ । ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ ।
53 ಧೀಮಾನ್ಕಾಶ್ಯಪಗೋತ್ರೋಯೋಬೋಧಾಯನಸುಸೂತ್ರವಾನ್ । ಯಾಜು
54 ಷೋನಾರಸಿಂಹಾಖ್ಯತನಯೋವೇದಪಾರಗಃ । ತಸ್ಮೈನೃಸಿಂಹ
55 ಭಟ್ಟಾಯವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ । ವಸಿಷ್ಟಗೋತ್ರೇಜೋತ್ಪಂ
56 ನಆಶ್ವಲಾಯನಸೂತ್ರವಾನ್ । ಬಹ್ವೃಚಃಸೂರಿಭಟ್ಟಸ್ಯತ
57 ನಯೋಮಲ್ಲಿಭಟ್ಟಕಃ । ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯವೃತ್ತಿಮೇ
58 ಕಾಂಪ್ರದತ್ತವಾನ್ । ಗ್ರಾಮಸ್ಯಾಸ್ಯಚತುಸ್ಸೀಮಾಲಿಖ್ಯಂತೇದೇಶಭಾ
59 ಷಯಾ । ಮೂಡಲುಬಳೇನಕೊಪ್ಪದಕೊಳ್ಳಹಳ್ಳೀಹಳ್ಳಗಡಿಂ
60 ದಂಪಡುವಲುಕುಸಕೂರಕೆರೇಕೋಡಿಂದಂತೆಂಕಲುಕಾ
61 ಳೀಕೊಪ್ಪದಯದ್ದಮೊದಡಿಂದಂಬಡಗಲು
62 ಹೊನ್ನಹಳ್ಳಗಡಿಇಂತೀಚತುಸ್ಸೀಮಾವಿವರ । ಸಾಕ್ಷಿಣೋ
63 ತ್ರವಿಲಿಖ್ಯಂತೇಸೂರ್ಯಚಂದ್ರಮುಖಾಸುರಾಃ । ಆದಿತ್ಯಚಂ
64 ದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ ।

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

65 ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಸ್ಯಜಾನಾತಿ
66 ನರಸ್ಯವೃತ್ತಂ । ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭು
67 ಜಾಂ । ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ।
68 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾ
69 ನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವ
70 ದತ್ತಾದ್ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪ

71 ರದತ್ತಾಂ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತ್ । ಸಾ
72 ಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾ
73 ಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿ
74 ವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ । ಶ್ರೀಗೋಪಾಲಕೃಷ್ಣ
75 ಶ್ರೀರಾಮ

28

ಅದೇ ಹೋಬಳಿ ಸಕ್ರೆಬೈಲ್ ಗ್ರಾಮದ ಪಟೇಲನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನ
2 ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
3 ಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷಂ೧೫೬೯ನೆಯಸಾಧಾರಣ
4 ಸಂವತ್ಸರದಜೇಷ್ಟಶುಂ೧ಲುಶ್ರೀಮತ್ಸಜನಶುದ್ಧಶಿವಾಚಾರಸಂಪಂ
5 ನದ್ಯಾವಾಪೃಥ್ವೀಮಹಾಮಹತ್ತಿನವಳಗಾದಕುಪ್ಪಸ್ತಕಂಥೆಮನೋಹರದೇ
6 ವರಶಿಷ್ಯರುಕೆಂಪುನಂಜೇದೇವರಿಗೆಶ್ರೀಮದ್ದಿಡವಮುರಾರಿಕೋ
7 ಟೇಕೋಳಾಹಳವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪಕಶಿವಗು
8 ರುಭಕ್ತಿಪರಾಯಣರಾದಕೆಳದೀಸದಾಶಿವರಾಯನಾಯಕರವಂ
9 ಶೋದ್ಭವರಾದಸಂಕಂಣನಾಯಕರಪ್ರಪೌತ್ರರುಸಿದ್ದಪ್ಪನಾಯಕರ
10 ಪೌತ್ರರುಶಿವಪ್ಪನಾಯಕರಪುತ್ರರಾದಸೋಮಶೇಖರನಾಯಕರೂಕೊ
11 ಟ್ಟಧರ್ಮಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆಬಿದಿರೂರಬಾಳೇಕೊಪ್ಪದಲ್ಲೂ
12 ನಂಮಹೆಸರಲ್ಲುಮಠವಕಟ್ಟಿಸಿನಿಮಗೆಶರಣುಮಾಡಿದವಶೀಕ್ರುತ
13 ಮಠದಧರ್ಮಕೆಹೇರುವಮಾನ್ಯದಎತ್ತುನಡೆ೧೦ಅಯಿವತ್ತುಯೆತ್ತಿ
14 ನಮಾನ್ಯವನೂಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟಿಧೇವೆಯಾಯೆತ್ತಿನಲೂತಾವು
15 ಜೀವಿಸುಅಡಕೆಮೆಣಸುಝುಲ್ಲಿಪಟೆಖೊಬರಿಕವಾಡಅಕ್ಕಿಭತ್ತರಾಗಿ
16 ಉಪ್ಪುಹುಳಿಬೆಲ್ಲಯೆಂಣೆತುಪ್ಪವಿದಳಬೂಸಕಾಯಿಕತ್ತಹೊಗೇಸೊ
17 ಪ್ಪುಜವಳಿಮುಂತಾಗಿ । ಯಿಕ್ಕೇರಿದುರ್ಗವಸುದಾರೆಸಕ್ಕರೇಪಟ್ಟಣಕಾಮನದು
18 ರ್ಗದಹೋಬಳಿಘಟ್ಟದಕೆಳಗಣಹೋಬಳಿಚಂದಾವರದಸುಂಕಸಹಾ
19 ಯಿರಾತಾಣೆಗಳಲ್ಲಿಯೆತ್ತುಗಳವರ್ನವಯಸಬರಸಿಹೇರಿಕೊಂಡುಷಡ್ದರು
20 ಸನ . . . . ಧರ್ಮವನೂನಡಸಿಕೊಂಡು ।

ಹಿಂಭಾಗ.

21 ನಿಂಮಶಿಷ್ಯಪರಂಪರೆಯಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
22 ಗಳಾಗಿಸುಖದಿಂಅನುಭವಿಸಿಕೊಂಡುಬಾಹದುಎಂ
23 ದುಕೊಟ್ಟಯೆತ್ತಿನಮಾನ್ಯದಧರ್ಮಶಾಸನ । ದೇವಸಾಕ್ಷಿ
24 ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃ

ದಯಂಯಮಶ್ಚ । ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಧ್ಯೇಧರ್ಮ
ಶ್ಚಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾ
ದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನು
ಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂ
ಭವೇತ್ ॥ ಶ್ರೀಸದಾಶಿವ

29

ಅದೇ ಪಟೇಲನ ವಶದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

೨ ಪತ್ರಗಳು.

೧ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋ
ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
ಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷ೧೬೩೩ನೆಯಖರಸಂವತ್ಸರ
ದಫಾಲ್ಗುಣಬ೧೦ಲುಶ್ರೀಮತ್ಸಜನಶುಧಶಿವಾಚಾರಸಂಪಂನದ್ಯಾ
ವಾಪ್ರುಥ್ವೀಮಹಾಮಹತ್ತಿನವಳಗಾದಚರಮೂರ್ತಿಮಹೇಶ್ವರರುಮೇಲಣಗ
ವಿಬಸವಲಿಂಗದೇವರಶಿಷ್ಯರುಬಸವಲಿಂಗದೇವರಿಗೆಯೆಡವಮುರಾ
ರಿಕೋಟೇಕೋಳಾಹಳವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪಕಶಿವ
ಗುರುಭಕ್ತಿಪರಾಯಣರಾದಕೆಳದಿಸದಾಶಿವರಾಯನಾಯಕರ
ವಂಶೋದ್ಭವರಾದಸಿದ್ದಪ್ಪನಾಯಕರಪ್ರಪೌತ್ರರುಶಿವಪ್ಪನಾಯಕರಪೌ
ತ್ರರುಸೋಮಶೇಖರನಾಯಕರಧರ್ಮಪತ್ನಿಯರಾದಚೆಂನಮ್ಮಾಜಿ
ಯವರಪುತ್ರರುಬಸವಪ್ಪನಾಯಕರುಬರಸಿಕೊಟ್ಟಭೂದಾನಧರ್ಮ
ಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆಯಿವರಿಗೆಉತ್ತಾರಕೊಟ್ಟಸ್ವಾಸ್ಥಿಗೆಶಾಸನವ
ಬರಸಿಕೊಡಬೇಕೆಂದುಮರಿಯಪ್ಪನವರುಹೇಳಿದ್ದರಿಂದಬರಸಿಕೊಟ್ಟ
ದುಗಾಜನೂರಸೀಮೆತ್ರಿಯಂಬಕಪುರದಅಗ್ರಹಾರದಿಂದಲೋಕಯನು
ತಂನಯಜಮಾನಿಕೆಉತ್ಪತ್ತಿಬಗ್ಯೆಉತ್ತಾರವಾದಸ್ವಾಸ್ತಿಯವಳಗೆಉತ್ತಾರಕೊಟ್ಟದು
ಸಖರೆಬಯಲಗ್ರಾಮದಿಂದವಿಂಗಡಿಸಿಕೊಟ್ಟದುಗ೧೨ಕ್ಕೆ ವಿವರಬೀಜಖ೨।೩ಕ್ಕೆ
ಖ೧ಕ್ಕೆ ಗ೧೪ಲುಗ೧೨ಚಿಕಮಳಕೆರೇಗ್ರಾಮದಿಂದಬುರಾನಖಾನಗೆಉಂಬಳಿ
ಉತ್ತಾರಕೊಟ್ಟದಬಗೆಲುಯಿವನಮಕಳುಮಯಿದುನಖಾನಬುಡಣಖಾನಪಾ
ದುಖಾನಶಾಬಾಸಖಾನಸಹಕೊಟ್ಟದುಗ೧೪ಯಿವಂದಿರಚಿಕಪಲುಡಖಾನಮಗಳ
ಬೂಖಾನನುತಂನಪಾಲಿಗೆಬಂದಭೂಮಿಯವಳಗೆಕೊಟದುಗ೮॥ಉಭಯಂ

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

ಗ೮॥ಕೆವಿವರಬೀಜಖ।॥ಕೆಗ೪॥ಕುಂಮರಿಯಿಂದಗ೧'೩==ತಾಶಾವಗ
ನಿಂದಗ೧'೩==ವಟ್ಟನಲುಕೂಡಿದಹೆಚ್ಚಿಗೆಯಿಂದಗ೨'೩।॥ಅಂತುರ್ಗ॥

23 ಉಭಯಂಗ ೭೧|| ಯೆಡತೊರೇಸೀಮೆಸಿದ್ದಾಪುರದಗ್ರಾಮದಿಂದಗೌಡವು
24 ರಿಯಮತನ್ನಉಂಬಳಿಯಿಂದಶರಣುಮಾಡಿದಬಗೆಲುಗಕ್ಕೆಪೆದ್ದಿಭಟ್ಟನ
25 ನಾರಸಿಂಹ್ಯಭಟ್ಟಗೆಜೆಂಣವಳಿಗ್ರಾಮದಿಂದಉತ್ತಾರಗಕ್ಕೆಕೆವಿವರಮೆಲು
26 ವಾಸೆಯಾಗೆತೆತ್ತುಬಾಹದುಗಂ೭ಯಿಾತನಹೆಂಡತಿಯೆಲಕನುಕ್ರ
27 ಯಕೆಕೊಟ್ಟಬಗೆಲುಗಂ|| ೩ ಉಭಯಗಕ್ಕೆನೂಅರವನೆಗೆವಪಿಸಿ
28 ಕೊಂಡುಆಬದಲಿಗೆಗಕ್ಕೆಉಭಯಂಗ ೯ಕೆವಿವರಕ್ರಯಗಕ್ಕೆ೭ಯಿ
29 ಪತಯೆರಡವರಹನುಅರವನೆಗೆತೆಗದುಕೊಂಡುಉತ್ತಾರಕೊಟ್ಟ
30 ದುಗಕ್ಕೆ೭ಯಿವರುಕ್ರಯಕೆತೆಗದುಕೊಂಡಬಗೆಲುಜೆಂಣವಳಿಗ್ರಾ(ಮ)
31 ದಸಿಸ್ತಿಗೆಕೊಡಿಸಿಆಬದಲಿಗೆಉತ್ತಾರಕೊಟ್ಟದುಗಂ|| ೩ ಉಭ
32 ಯಂಗ ೯ ಉಭಯಂಗಕ್ಕೆಂ|| ಮೂವತ್ತುವರೆವರಹನಸ್ವಾಸ್ಥಿ
33 ಯನುಶಿವಾರ್ಪಿತವಾಗಿಕೊಟ್ಟೆವಾಗಿಯಿಾಭೂಮಿಗೆನೆಟ್ಟಲಿಂಗವು
34 ದ್ರೆಕಲ್ಲಿನೊಳಗುಳ್ಳಸಿಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣಅಕ್ಷೀಣಿಆಗಾಮಿ
35 ಸಿಧಸಾಧ್ಯಂಗಳೆಂಬಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯಂಗಳುಯಿಾಭೂಮಿಯಲಿ
36 ಸಸ್ಯಾರಾಮವುಂತಾಗಿಯೇನುಅಧಿಕಫಲವಾಹಂತೆಸಹಆಗುಮಾಡಿ
37 ಕೊಂಡುನಿಂಮಶಿಷ್ಯಪಾರಂಪರ್ಯವಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾ
38 ಗಿಸುಖದಿಂಅನುಭವಿಸಿಕೊಂಡುಯಿಹರೆಂದುಬರಸಿಕೊಟ್ಟಭೂದಾ
39 ನಧರ್ಮಶಾಸನಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋ
40 ಹೃದಯಂಯಮಶ್ಚ | ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚಜಾನಾ

೭ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

41 ತಿನರಸ್ಯವೃತ್ತಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಛ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾ
42 ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪ
43 ರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತ್ | ಯತ್ರಯೋಗೀಶ್ವರಃ
44 ಕುರ್ಯ್ಯಾತ್ತುಶಿವಲಿಂಗಾರ್ಚನಂಸಕೃತ್ತು | ವಸಂತಿತತ್ರತೀರ್ಥಾನಿಸರ್ವಾಣಿಸತ
45 ತಂಗುಹಹರಸ್ಯಪ್ರೀಣನಾರ್ಥಂತ್ತುಶಿವಭಕ್ತಾಯದೀಯತೇ | ದಾನಂತದ್ವಿಮ
46 ಲಂಪ್ರೋಕ್ತಂಕೇವಲಂಮೋಕ್ಷಸಾಧನಂ || ಶ್ರೀ ಸ ದಾ ಶಿ ವ

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ಬೆಂಕೀಪುರದ ಹೋಬಳಿ ಬೆಂಕೀಪುರ ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀನರಸಿಂಹದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 6′ × 1′ 6″.

1 . . . . ರಸಿಂಹಾಯನಮಃ | ನಮಸ್ತುಂ . . . .
2 . . . . ತ್ರೈಲೋಕ್ಯ . . . . . . ಮೂಲ . . .
3 . . . . ಭ್ಯುದಯಯುಧಿಷ್ಠಿರವಿಕ್ರಮ . . .

. . . ಸಂದಕಲಿವರ್ಷ೪೫೦೫ಸಂದ . . . . .
. . . ರ್ಗಸಿರಶುದ್ಧ೫ಗುಭಂಡಾರಿಸಂಗಮೇಶಪರ . . .
. . . ಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಹರಿಹರ . . .
. . . ಮಹಾರಾಯರುಶ್ರೀವಿರೂಪಾಕ್ಷಸೀಮೆ . . . .
. . . ಯಾನಗರದನೆಲವೀಡಿನಲುವರ್ನಾಶ್ರಮಧರ್ಮಂಗ . . .
. . . ಹಕಾಲದಲುಆಮಹಾರಾಯರನಿರೂ . . . . .
. . . ನಾಳುತ್ತಿಹಬ್ರಾಹ್ಮಣ್ಯಕುಲಸಂಭಾವಿತ . . . .
. . . ಮಹಾಮೂರ್ತ್ತಿರ್ಮನೋಹರರಪಸಿರು . . . . . .
. . . ಯದದಕ್ಷಿಣಬಾರಣಾಸಿಮಹಾವರಾಹಸಂಭೂತ . . .
. . . ಚಕ್ರಾಂಕಿತೆಮಹಾತೀರಸಂಮಂಧಿಯಪ . . . . .
. . . ಲಕ್ಷ್ಮೀಮನೋಹರಶ್ರೀಮದ್ಭಕ್ತ ಜನಬ್ರಜಶ್ರೀಮದ್ವೇದ . . .
. . . ನಮದಭವಬ್ರಹ್ಮೇಂದ್ರಾದಿಸಮಸ್ತರುಷಿಜನಪ್ರತಿಪಾಲ . . .
. . . ಹದೇವರದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆದತ್ತವಾದದೇವ . . .
. . . ತೆಂದರೆ ॥ ಶ್ರೀನರಸಿಂಹಂಗಾಲೆಯುವನಾಬಹುರತ್ನಸುವರ್ನ . . .
. . . ರ್ಚನೆಮಹಾವಿನೆಯೋಗವನೋಂತುಭಕ್ತಿಯಿಂದಾನಾ . . .
. . . ಲವತೀತಧೀರಚತುರಮಾನವದಾನೆತತ್ಪ್ರಭೆಯನಾ . . . .
. . . ನುಂ ॥ ಎಱೆಪಂಮನೃಪನಸುತಂಜಗವಱಿವಂ . . .
. . . ಅಹಿಲದೀಪಸೇವೆಯನೆಱೆಮಾಡಿದಲಖರಾಜನು . . . .
. . . ಕಮಲಾಂಬಕನೊಲಿದೀಯೆತತ್ಪರಂಪರೆಯುಂ . . . .
. . . ಲಕ್ಷುಮಿಯುಸಂಭ್ರಮದೆಱೆಲಖನೃಪಕುಮಾ . . . .
. . . ಸಂಗಮೇಶವಂಶಾದಿಮಹಾರಾಯರಯಜ್ಞಪ್ರತಾಪ . . .
. . . ನಿಷ್ಠುರಂದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಲಕರುಂಬಸ . . .
. . . ಬಳರುಂವಿಷ್ಣುಭಕ್ತಿವಿರಚಿತಾಲಂಕ್ರುತರುಂಜೇಷ್ಠ . . .
. . . ಹರಾಜನಕ್ರುತಪ್ರತಿ . . ನೋರ್ದ್ಭತೋವ್ಯಾ . . ಪೆಂಮುಡಿ . .
. . . ನರಸಿಂಹಂ ॥ ಶ್ರೀಮನ್ಮಹಾನಾಯಕಾಚಾರ್ಯ್ಯರುಮಪ್ಪ . . .
. . . ದಯೆಚಿಲಖನಾಯಕರುದುಂಮಿಯನಾಡುಬಾಣೂರ . . .
. . . ನಾಡನೂಆಳುವಕಾಲದಲುಬಂಕಿಯಪುರದಕಾಲುವಳಿ
. . . ಯಪ್ರಾಂತದಲುಮಹಾಅರಣ್ಯವಾಗಿಯಿದಹಳುವನೂ
. . . ಯನುಸ್ಥಲನಿರ್ದೇಶವಮಾಡಿತಟಾಕಪ್ರತಿಷ್ಟೆಯಮಾಡಿಆ .
. . . ನಾದಿಯಲುಕಟ್ಟಿಸಿದನಾರಸಿಂಹಪುರದಗ್ರಾಮಂಆ . . ಕದಮೂ
. . . ಲಕ್ಷ್ಮೀಪುರಗ್ರಾಮಂಉಭಯಂಗ್ರಾಮಯೆರಡಱಅಷ್ಟಭೋಗತೇಜ
. . . ಯಸಕಲಸ್ವಾಮ್ಯವನೂಶ್ರೀಲಕ್ಷುಮೀನಾರಸಿಂಹದೇವರಿಗೆಸಮರ್ಪಿಸಿ
. . . ನ್ಯವಾಗಿನಡದು . . ಯೆರಡುಪುರವಗವುಡಪ್ರಜೆಗಳುಮಾಡುವಮದುವೆಯುಸುಂ
. . . ಯೆಪೆಪಿಂಡಿಹಸುಯೆಂಮೆಕೋಣಕುದುರೆನಡೆ . ಬಂಡಿಯೆತ್ತಿನಸುಂಕಆಪುರದ
. . . ಸೀಮೆಯಲುಉಪ್ಪಳದತೋಟತುಡುಕೆಕಬ್ಬಿನಾಲೆ . . ಸುಂಕಬಂಕಿಯಪುರ

39 ದಲುದೇವರಿಗೆನಡೆವವಮಾಂನ್ಯದತೋಟದಅಡಕೆಯಸುಂಕಪ್ರತಿವಾರ

40 ಕ್ಕೆ ಬಂದಯೆತ್ತಿನಹೇಱಿನಸುಂಕಅಂತುಯಿಷ್ಟ್ಯಱಿಸುಂಕಬಾರಂದೂ

41 ರಲುದೇವರಿಗೆನಡವವಮಾಂನ್ಯದತೋಟದಅಡಕೆಯಸುಂಕಆಪುರದಲುಯಿಪತ್ತು

42 . ಗ್ಗ ಡೆಸುಂಕಯಿಷ್ಟ್ಯಱಿಲುಯೇನುಹುಟ್ಟುವಧರ್ಮವನುಆಮಹಾರಾಯರ

43 ನಿರೂಪದಿಂಆಸಿದಪಂಣಾಗ . . . . ಸರಸಹಬಂಕಿಯಪುರದಠಾಣೆಯದಸುಂಕ

44 ಗುತ್ತಿಗೆಯಮಾಡುವಹೊಳೆಯಹೊರಸುಂಕಅಗಸ್ತ್ಯಗೋತ್ರರುಕುಶಾಖೆಯಿದಂಣಪನ

45 ಮಗನಾಗಂಣಗೆ . . . ಯಜುಶಾಖೆಯಭಾರದ್ವಾಜಗೋತ್ರದ

46 ಮಾರ್ಕಂಡೇಯ . . . . ಲಕ್ಷ್ಮಿನಾರಸಿಂಹದೇ

47 ವರಶ್ರೀಪಾದಾಸಮ . . . . ಧಾರಾಪೂರ್ವಕದಿಂದಕೊಟ್ಟಸ್ಥಿರಧರ್ಮಶಾಸನಕ್ಕೆ ಶುಭಮಸ್ತು

48 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆದಾನಾಶ್ರೇಯೋನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾ

49 ದಚ್ಯುತಂಪದಂ ॥ ವಾಚಾದತ್ತಂಮನೋದತ್ತಂಧಾರಾದತ್ತಂ . . ಯತೀಷಷ್ಟಿವರುಷಸಹ

50 ಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ . . . ಭಿಂನತಟಾಕಕೂಪಂಪ್ರಶಸ್ತರಾ

51 ಜ್ಯಂಶರಣಾಗತ : . . . . ಬ್ರಾಣಂದೇವಗೃಹಂಚಜೀರ್ಣಂಯಉದ್ಧರೇ . .

52 ಪೂರ್ವಚತುರ್ಗುಣಂ . . . . । ಯೇಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಶಾಮೇವಭೂಭುಜಾಂನಭೋ

53 ಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾದೇವದತ್ತಾವಸುಂಧರಾ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ

54 ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ॥ ಸರ್ವಾನೇತಾಂಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾಂಭೂಯೋಭೂಯೋ

55 ಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ . ಖಾನಸರುತ್ತಮಸಮಯಜ್ಞವ್ವೇದಾಂತಸಂಪನ್ನಸದ್ಭಾವಾಚಾರ

56 ಸುಗೋತ್ರಕೊಪ್ಪಿಪ್ಪರು . . . ಸಂತಾನವಂಕಪುರೀದೇವಸ್ಥಾನಸುಸಂಪದಾಧಿಪತಿತತ್ಪಾರಂಪ

57 ರ್ಯಾಸಂ . . ಪಂತಂಪುರುಷೋತ್ತಮಾರ್ಯ್ಯಸುತನೆಂದಾಚೆಂನಪಾಚಾರ್ಯ್ಯಂ

58 ತತ್ಪೀತಾಂಬರವಿಷ್ಣುವಾಮನಮುರಧ್ವಂಸಿನೃಕಂಠೀರವಃ(ತ)ತ್ಪಾದಾಂಬುಜಸೇ

59 ವಸಂನಹಿತನಾಚೆಂನಪ್ಪ . . . .

60 ತಸ್ತಾನಸಂರಕ್ಷಕರ್ತರ್ತತ್ಕಾಲಾ . . . . ಬಲರ್ವಾ . .

61 ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ಬ್ರಹ್ಮಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂ

62 ಪುತ್ರಪೌತ್ರಕಂ । . . . ಕ್ಷ್ಮಿವಿಾಕಾಂತಕೃಪಾಜಲಧಿಸರ್ವ . . ಚಿತ್ತಮ

63 ನೇಂನಂತರಂಗದಲ್ಲಿನಿಲಿಸಿದಿಂತೀಶುಭಶಾಸನಕ್ರಮುವನಿರ್ಮಿಸಿದಂ ॥ ಧರ್ಮಗಂಟ

64 ಕನಕುಲವದುನಿರ್ಮೂಲವನೆಯಿದಿನರಕವಾರ್ಧಿಯೊಳಾಳ್ಗಂಧರ್ಮಸಹಾಯಿಗಳಕು

65 ಲನಿರ್ಮಲಸುಭಾಗ್ಯದಾಯುವಕ್ಕೆ . . ವಕ್ಕಂ । ಯಿಂತುಸಕಲಲೋಕೈಕನಾಥ

66 . . . . ಶ್ರೀಲಕ್ಷ್ಮಿವಿಾರಮಣನಿರ್ಮಿತಶಾಸನಕ್ಕೆ ಶುಭಮಸ್ತುಮಂಗ

67 ಳಮಹಾಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

31

ಅದೇ ಗ್ರಾಮದ ಪಟೇಲ್ ಪುಸುಮರ್ಮಸಾಹೇಬರ ಉಂಬಳಿ ಹೊಲದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 6″.

1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷಸಾವಿರದ

2 ಮೂನೂರುಅವ್ವೆತಯೇಳುಸಂದವರ್ತಮಾನಪಾರ್ಥಿವಸಂವತ್ಸ

3 ರದಶ್ರಾವಣಸುಧಂಲುಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜ

4 ಪರಮೇಶ್ವರಶ್ರೀವೀರಹರಿಹರರಾಯಮಹಾರಾಯರು

5 ವಿದ್ಯಾನಗರದಲ್ಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ
6 ಜ್ಯಂಗೆಯುತ್ತವಿಹಲು . . . .
7 . . . . . . ಧಾರಾಪೂರ್ವಕವಾಗಿ
8 . . . .
9 . . , ...
10 . . . ಬಿದರೆಯಸಿಂಗಯನಾಯ್ಕನುಲಕ್ಷ್ಮೀ
11 . . . .
12 . . . .
13 ದಾನಂವಾಪಾಲನಂವಾಥದಾನಾಶ್ರೇಯೋನುಪಾ
14 ಲನಂದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾ
15 ಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾದ್ವಿ
16 ಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾ
17 ಲನಂಪರದತ್ತಾಪಹಾರೇಣ
18 ಸ್ವದತ್ತಂನಿಶ್ಫಲಂಭವೇತು . . .
19 . . . .
20 . . . . . . ತಂಮವೂ
21 ತಾಪಿತೃಗಳನುವಾರಣಾಸಿಯಲಿ
22 . . . . . . ಹೋಹರುಸಹಸ್ರ
23 ಗೋ . . . ನುವಾರಣಾಸಿಯಲಿವಧಿ
24 ಸಿದಪಾತಕಕ್ಕೆಹೋಹರು . .

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ಅದೇ ಹೋಬಳಿ ಹುತ್ತಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಶಾನಭೋಗ ರಾಮಪ್ಪನ ಹೊಲದಲ್ಲಿದ್ದ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
2 ಸ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾ
3 ಳುಕ್ಯವರಿಷದಱ್ಗನೆಯಆನಂದಸಂವತ್ಸರ
4 ದವೈಶಾಖಬಹುಳಪಾಡಿವಬುಧವಾರದಂದು
5 . . . . . ದೇವರಿಗಂ . . . ಗಂ
6 ಪುಟ್ಟಿದಸುಪುತ್ರ . . . ದಾನಸ್ನಾನಪೂರ್ವ್ವ
7 ಕಂಮಾಡಿಸೂರ್ಯ್ಯಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥ ಆ
8 ತನಸತಿದೇವಿಯಕ್ಕಂಪುರುಷಬ್ರತಮಂಕೈಕೊಂ
9 ಣ್ಡುಮಂಡಲಿಸಾಸಿರದಎಡತೊಱೆನಾಡಉತ್ತ
10 ವದಗ್ರಾಮದಲುಸುರಲೋಕಪ್ರಾಪ್ತಳಾದಳ್ । ಆ
11 . . . . ಕಲ್ಲು
12 ನಿಳುಗುಡ್ಡದ . , ...

33

ಅದೇ ಹೋಬಳಿ ನೇರ್ಲಕೆರೆ ಗ್ರಾಮದ ಪೂರ್ವಕಡೆ ಕರೀಮಟ್ಟಿಮೇಲೆ ಹುಟ್ಟು ಗುಂಡಿನಲ್ಲಿ ಬರೆದಿರುವದು.

ಹಳಗನ್ನಡಕ್ಷರ.

1 ಗಂಡಗುಡಿಯಸೋಮೋಜತಂನ
2 ಗುಂಡು

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ಅದೇ ಹೋಬಳಿ ಅಂತರಗಂಗೆ ಗ್ರಾಮದ ಪೂರಬಾಗಲ ಪೊಳಗಡೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1′4″ × 1′ 3″.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾ
2 ಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
3 ಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸಾಧಾರಣಸ
4 ಂವತ್ಸರದಚೈತ್ರಬಱ್ಲುಹೊಂನ
5 ಹಳಿಯರಾಮಿನಾಯಕನಮಗಕೇ
6 ತಿನಾಯಕನಮಗಅಂತರಗಂಗೆ
7 ಸಂಣೆಯರುಗ್ರಾಮಗೌಡಿಕೆ

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ಅದೇ ಹೋಬಳಿ ತಿಂಮಲಾಪುರದ ಕೆರೆವೊಳಗೆ ನೆಟ್ಟಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 3′ × 1′ 3″.

1 ಯಿಾಕೆರೆನೀರುವು
2 ರ್ಷಪ್ರಮಾಣ
3 ನಿಂತುತಿಂಮಲ
4 ಪುರಕ್ಕೆ ಸಲ್ಲ
5 ಜೀಕೂ ॥

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ಅದೇ ಹೋಬಳಿ ಹಿರಿಯೂರು ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರುದೋರಸಮುದ್ರದನೆಲವೀಡಿನಲುಸುಖಸಂಕಥಾ
2 ವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ಹಿಱಿಯಪ್ಪನುಮಂ
3 ಡಲಿಸಾಯರದನಾಳ್ಪ್ರಭುವಡ್ಡವ್ಯವಹಾರಿಯಡವಿಗೊಡೆಯಹೊಯ್ಸಳಗೋ
4 ಯಿಸೆಟ್ಟಿಯರಸುಪುತ್ರಕಲ್ಲಿಸೆಟ್ಟಿಯಕುವ(ರ)ಬಲ್ಲಗಾವುಂಡನಾವೂರತುಱು
5 ವಹಳ್ಳಿಯಗಂಡುಯ್ಯಲ್‌ಸಾರ್ವ್ವರಿಸಂವತ್ಸರದಶ್ರಾವಣಸುದ್ಧ೧೫ಬುಧವಾರದಂದುಸೀಬಯ್ಯಹರಿದುಹಲರಂಕೊಂದು
6 ತುಱುವೆಲ್ಲಂಮಗುಳ್ಚಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥ ಶ್ರೀ ॥ ಮತ್ತ . . . . .
7 . . . . . ರಂನೊಡೆದುಮೂದಲ್ಸಿಹಲರಂಕೊಂದುಸ್ವಾಮಿಕಾರ್ಯ್ಯ . . ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥

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ಅದೇ ಸ್ಥಳದ ೧ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಶದ೨೫ನೆಯರೌದ್ರಸಂವತ್ಸರ
2 ದಆಶ್ವಯುಜಸುದ್ಧಪಾಡಿವಆದಿವಾರದಂದು ಶ್ರೀಮನ್ಮಹಾ
3 ಮಣ್ಡಳೇಶ್ವರಂನನ್ನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರನಾಡೊಳಗೆಮ
4 ಹಾಪ್ರಭುಅಡವಿಗಾವೆಯಸಿಂದಗಾಮುಣ್ಡನ . ಕಬಕ್ಕಲು
5 ತೆಲ್ಲಿಗಬಿಟ್ಟಿಮಯ್ಯನಮಗಂಗೋತ್ರಪವಿತ್ರಂಲೊಕಿಗುಂಡಿಗೆ
6 ಬೆರಂ . . . ಕಂಬೋಗಿಜ್ಜಿರ್ಗ್ಗಲ್ಲಿಆಗ್ರಾಮದತುಱುವಂತೊಱ
7 ಹರಕಾಳಯಆಪುಯ್ಯಲಿಂಗೆಱಗಿಮೋಲಾಳಂನಿಱಿ
8 ದುಕುದುರೆಯಂಪಿಡಿದುತಂಮಕೂಸನಕಯ್ಯಮಾಕೊಲುಮ
9 ಗುಳೆಆಳೆವರಿದುಮಾರ್ಬ್ಬಲಮನಕಾದಿಸಿತುಱುವಂಮ
10 ಗುಳ್ಚಿರ್ತ್ತೆಲ್ಲಿಗಬಮ್ಮರ್ಣಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದ ೨ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ವಿಭ(ವ)ಸಂವತ್ಸರದಜೇಷ್ಠಸುಂ೧ಸೋಅಡವಿಗಾವೆ
2 ಯಶ್ರೀಸಿದ್ಧೇಶ್ವರದೇವರಪಾದಾರಾಧಕರುಮುಪ್ಪ
3 ನಾಡಿಗದಾಸೆಯುನಮಗಂಬೂರಿಕೆಬೆದ್ದಮ್ಮ
4 ನುತನಗಂಮುಕ್ತಿಪದಾರ್ತ್ಥವಾಗಿ . . ಪು
5 . . . ಮನದಿಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ಶ್ರೀ

39

ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಶಾಸನ.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 4′ 6″ × 2′ 4″.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂ

2 ಲಸ್ತಂಭಾಯಶಂಭವೇ ‖ . . . . . ಗತಿ ‖ . . . .

3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಸ

4 ತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜ .

5 . . . . ರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ‖ . . .

6 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ‖ ಉತ್ತಮಮಪ್ಪನಂದಗಿರಿಕೋಟೆಪೊಳಲ್ಕುವಳಾಲ . . .

7 ತೊಂಭತ್ತಱುಸಾಸಿರಂವಿಶಯಮಾಪ್ತನನಿಂದ್ಯಜಿನೇಂದ್ರನಾಜಿರಂಗಾತ್ತಜಯಂಜಯಂಜಿನಮತಂಮತ

8 ಮಾಗಿರೆನಂತತಂನಿಜೋದಾತ್ತತೆಯಿಂದಮಾದಡಿಗಮಾಧವಭೂಭುಜರಾಳ್ದರುರ್ವ್ವಿಯಂ ‖

9 ಉತ್ತರದಿಕುತಟಾವಧಿಗೆತಾಗೆಮೊದಕ್ಕಲೆಮೂಡತೊಂಡೆನಾಡತ್ತಪರಾಶಿಗಂಬುನಿಧಿ . ಪೇರೊಳೆಯಪ್ಪ . .

10 . . . ಕೊಂಗುಮತ್ತಿತ್ತೊಳಗುಳ್ಳವೈರಿಗಳನಿಕ್ಕಿ . ರಾವ್ರಿತಗಂಗವಾಡಿತೊಂಭತ್ತಱುಸಾಸಿರಂ . . ಮಾಡಿ

11 . ಗಂಗರುಜ್ಜುಗಂ ‖ . . ಱಿದಗಂಗನಿಂ . ಯ . . ಹರಿವರ್ಮ್ಮ . ವಿಷ್ಣುನ್ರಿಪನಿಂನಿಜ . .

12 . . . . ಮಯುಗಂಗನ್ರಿಪಾಳಂ ‖ . . . ರುಶಂ . ರಮಾದಂ . .

13 . . ಂತುನೂಪ . ದ್ವಿಳನದ್ವೀಪದೊಳರಿನ್ರಿಪಕೋಪಾನಳಶಿಖಿಯೆನಿಪ್ಪವಿಜಯ . . . .

14 . ಯೋಱಿದಮಾರಸಿಂಗ . . ಕುಳರಾಜಿಗಂಪೆಸರ್ವ್ವೆತ್ತಾಮರುಳಂತಂನ್ರಿಪತಿಳಕನದಿಗ್ಜಯ

15 . . ಂಸತ್ಯವಾಕ್ಯನಚಳಿತಧೈರ್ಯ್ಯಂ ‖ ಗರ್ವ್ವದಗಂಗಂವಸುಧೆಯೊಳೋರ್ವ್ವನೆಕಲಿಚಾಗಿಶೌಚಿ . ರೆ .

16 . . ಗಂಗಂದೋರ್ವ್ವ . . ಮಜಿರಮನಗುರ್ಜ್ಜ . ಕಲಿರಾಚಮಲ್ಲಭೂಭೃತ್ತಿಳಕಂ ‖ . ತಂಗಂ . ಱಿವಂ

17 . ಯಮಮುಂ . . . . . . ಳುವನಾಮದಕರಿಯಂಪಿಂಗದೆನಿಲಿಸುವಸಾಹಸತುಂಗಂಕೇವಳಮ

18 ನೋ . . ಗಂಗಂ ‖ . . ನಿಸಿನೆಗರ್ದ್ದಗಂಗವಂಶೋದ್ಭವರೊಳಾ . . ಗನಾಮಗಂಚುಚ್ಚುವಾಯ್ದ

19 ಗಂಗನಾತನಸುತಂಪುಟ್ಟಿ . . ನಾತನತನೆಯಂಶ್ರೀವಿಕ್ರಮ . . ನಪುತ್ರಂಭೂ . . . .

20 . . . ‖ ಶ್ರೀಪುರುಷಂ . ಅಂತಾರಾಜನತನಯಸಿವಮಾರದೇವಂತತ್ತನೂಭವಕೀತಯಪೆರ್ಮ್ಮಾಡಿತ . . ತ್ರಂ

21 . ರುಗಪೆರ್ಮ್ಮಾಡಿ . ತದಾತ್ಮಜಂಮರುಳದೇವಗುತ್ತಿಯಗಂಗನಾತನನುಗಂಮಾರಸಿಂಗನಾತನನುಗಂಯ

22 ಱಿಯಂಗದೇವನಾತನನುಗಂಬರ್ಮ್ಮದೇವಯಿಂತೀಗಂಗವಂಶೋಜ್ಞತರುರಾಜ್ಯಂಗೆಯ್ಯೆಶ್ರೀಮತ್ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತಿ

23 ದೇವರಗುಡ್ಡಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿಬರ್ಮ್ಮದೇವ . . . . ಶರಣಂ . . . . .

24 . . . ದೇವ . . . . ಆತನಪಟ್ಟಮಹಾದೇವಿಯೆಂತೆಂದೆಡೆ . . .

25 . . . . . . ಯೆನಿಸಿದ . ಮಹಾದೇವಿಯಪುತ್ರ . . ತೊಡಮಟ್ಟಿದಮಾರಸಿಂಗಂ . . ಗಂಗಭುಜ

26 ಬಳಗಂಗಭೂಭುಜರಾಜ್ಜಿಸಿದ . ಪೆರ್ಮ್ಮನಿರಂತರಂ ‖ ಸ್ಥಿರಸೇಮೇರುಗಿರೀಂದ್ರದೊಳಾಸೆಣಸುವಂ . . .

27 ಪ್ಪುರುಡಿಪ್ಪಂಕಲಿಯೋಸುರೇಂದ್ರಸುತನಂಮೆಚ್ಚಂಮಹಾದಾನಿಯೋಸುರಭೂಜಕ್ಕೊಱೆಗಟ್ಟಿವಂಚದುರನು

28 . . ದಿರದೀಥಾರಿಣಿಬಣ್ಣಿಕುಂರಣಜಯಪ್ರೋತ್ತುಂಗನಂಗಂಗನಂ ‖ ನುಡಿದುದೆನನ್ನಿಮಾಡಿದುದೆ

29 ಶಾಸನ . . ಮಾರ್ಪ್ಪಿಡಿದುದೆವಜ್ರಲೇಪ . . ಜ್ಜುದೆಮೃತ್ಯುಪರೋಪಕಾರದೊಳ್ನಡೆದುದೆಬಟ್ಟೆಪ .

30 . . . ಮೆಯ್ಯೆನೆ . . . . ಪೋಲಿದು . . . ನಡೆವನೃಪೇಂದ್ರನಾವನಖಿಳಾವನಿಯೊಳುಕಲಿಗಂಗಭೂ

31 . . . . ಆತನಪಟ್ಟಮಹಾದೇವಿಪದ್ದಿಗಭೂಪನಮಗಳುಗಂಗಮಹಾದೇವಿಗಮಗ್ರತನೂಜ

32ನ . . . . ಮೆಂತೆಂದಡೆ ॥ ಸ್ವಸ್ತಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಳಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕುವಳಾಲಪು

33 . . . ನಂದಗಿರಿನಾಥ . . ರಿಪುಯೂಥಮದಗಜೇಂದ್ರಲಾಂಛನಚತುರವಿರಂಚನಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದ

34 . ವಿಚಕಿಳಾಮೋದನಂನಿಯಗಂಗಜಯದುತ್ತರಂಗಗಂಗಕುಳಕುವಳಯಶರಶ್ಚಂದ್ರಮಂಡಳಿಕದೇವೇಂದ್ರದರ್ಪೋದ್ಧತಾರಾ

35 . . . . ಗಂಡರಗಂಡದುಟ್ಟರಗಂಡನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ನಂನಿಯ

36ಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವ . . ಹಳ್ಳಿಯವೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪ

37ಜೀವಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತೆಡೆದೊಱೆಯೆಪ್ಪತ್ತರನಾಳ್ವ ಪ್ರಭುಜಿನೇಂದ್ರಪಾದಾರವಿಂದಾಮೃತಭ್ರಿಂಗನೆನ್ನಿದಸಿಂದಗಾವುಂ .

38ಡನಾತನಮಹಾಸತಿಮಹೇಶ್ವರಗಣಾಗ್ರಗಣ್ಯೆಯೆನ್ನಿದನಾಗಗಾವುಂಡಿಯುಂ । ವೀರಗ್ರಾಮೆಯಲಿ

39ಸುಖದಿಂಜೀವಿಸುತ್ತಿರೆ । ಚಾಳುಕ್ಯವಿಕ್ರಮಸಂವತ್ಸರದ ೯ . ನೆಯಶುಭಕೃತ್ಸಂವತ್ಸರದುತ್ತ . . .

40ಸಂಕ್ರಮಣಸೂರ್ಯ್ಯಗ್ರಹಣಬ್ಯತೀಪಾತಪುಣ್ಯಕಾಲದಲುಶ್ರೀಮತ್ಸಿದ್ಧೇಶ್ವರದೇವರಾಚಾರ್ಯ್ಯಬ್ರಹ್ಮೇ

41ಶ್ವ . ದೇವರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಯಾ . . . . . . ಭೋಗಕ್ಕಂಆಹಾರದಾನಕ್ಕಂಜೀರ್ಣ್ನೋ

42 . . . ಮೂಡಲು . . . . . . ಬಡಗಲುಗಂಗನ . . . .

43ಉಬ್ಬದ್ದಲೆಕಮ್ಮಮೂವತ್ತುಂ . . ಹಡವಳಗಟ್ಟದೊಳಗೆಬೆದ್ದ . . . ಮತ್ತರುಮೂಱು . . .

44ಯೆಂದುಯಿಹಲೋಕಕ್ಕೆ ಖ್ಯಾತಿಯುಂಪರಲೋಕ . . ಸುಖಮುಂಯಾಜ್ಜಿಸಿಕೊಂಡ . . . . ಧರ್ಮ್ಮವ

45ಪ್ರತಿಪಾಳ್ಸಿದಸಾಯಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಸುವರ್ಣದಿಂಕಟಿಸಿಶ್ರೀವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರ

46ದಲು . . . ದುಗಳ್ಗೆ ದಾನಂಮಾಡಿದಫಲವಕ್ಕು ಈಧರ್ಮಕ್ಕೆ ಪ್ರತಿ . . . . ನಾದವಂಯಿಂತೀಸ್ಥಳದಲಿಕವಿಲೆಯುಮ

47ನಾಬ್ರಾಹ್ಮಣರುಮಂತಂನಸ್ವಹಸ್ತದಲಳಿದಂತಪ್ಪಫಲವನೆಯ್ವಂ . ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂ

48ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ।

40

49ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಂಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ

50ಸಂಯುಕ್ತಚೂಡಾಮಣಿಮಲಪರೊಳುಗಂಡಗಂಡಪ್ರಚಂಡ . . . . . . ಕ್ಷತ್ರಿಯಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಪರಿಪೂರ್ಣ್ನಾರ್ಣ್ನವಂ

51ಕದೆನ್ನೈಯ್ಕ ಭೈರವಂಬಾಸಂತಿದೇವೀಲಬ್ಧವರಪ್ರಸಾದನುಮಪ್ಪಹೊಯ್ಸಳದೇವನಪೆರ್ಮ್ಮಎಂತೆಂದಡೆ ॥ ನೀಳಗಿರಿಹಡಿಯಘ

52ಟ್ಟಂಯೇಳುಂಮಲೆಕಂಚಿತುಳುವರಾಜೇಂದ್ರಪುರಂಕೋಳಾಲಬಯಲುನಾಡುಮನಾಳಾಪದೆಕೊಂಡವಿಷ್ಣುವರ್ಧನದೇವಂ ॥ ವ ॥ ವೃತ್ತ

53ಮೆಂತೆಂದಡೆ ॥ ತಳಕಾಡುಗಂಗವಾಡಿನೊಳಂಬವಾಡಿಕೊಂಗುನಂಗಲಿಬನವಸೆ . . . ಹಲಸಿಗೆವೆ . . ಗ್ರಾಮೆಉಚ್ಚಂಗಿಬಳ್ಳರೆರೊ

54ದ್ದವಲ್ಲೂರುಯಿಂತೀಸಮಸ್ತದುರ್ಗ್ಗಂಗಳಂತದ್ವೈರಮುಮಂತಂನ್ನಪರಾಕ್ರಮ . ಕೊಂಡುವೀರಲಕ್ಷ್ಮಿಯುಮಂಜಯಲಕ್ಷ್ಮಿ

55ಯುಮಂಲಕ್ಷ್ಮಿಯುಮಂಯಾಜ್ಜಿಸಿಯಿಹಲೋಕಖ್ಯಾತಿಯುಮಂಪರಲೋಕಸುಖಮುಮಂಪಡೆದೀಮಹಾಮಂಡಳೇಶ್ವ

56ರಂವಿಷ್ಣುವರ್ದ್ಧನಹೊಯ್ಸಳದೇವಂಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯೆ ॥ ಯಾತನಪುತ್ರಂವೀರನಾರಸಿಂಹದೇವನಾತನಗ್ರತನೂ

57ಜಂವೀರಬಲ್ಲಾಳುದೇವರುದೋರಸಮುದ್ರದನೆಲವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ॥

58ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತೆಡೆದೊಱೆಲೊಪ್ಪವಮಂಡಲಿಸಾಯಿರದನಾಳ್ವ ಪ್ರಭುವಡ್ಡವ್ಯವಹಾರಿ

59ಜಿನೇಂದ್ರಪಾದಾರಾಧಕರುಮಪ್ಪಹೊಯ್ಸಳಗೊಯ್ದಿಸೆಟ್ಟಿಯರಾಯನಗ್ರತನೂಜಂಬಲ್ಲಗಾವುಂಡನಾತನತಂಮ

60ಜೊಪ್ಪಗಾವುಂಡನಿಂತೀಸುಪುತ್ರರ್ವ್ವೆರಸುದೀರ್ಘ್ನಾಯು . . . ಯಂತಳದರ್ದ್ದಪರೋಪಕಾರಾರ್ತ್ಥದಿಂಸುಖ

61ದಿಂಜೀವಿಸುತ್ತಿರ್ದ್ದೊಂದುದಿವಸಂಸಿವಧರ್ಮ್ಮಕಥನವಂಕೇಳ್ದುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ೪೮ನೆಯಸಾರ್ವ್ವರಿಸಂವತ್ಸರದುತ್ತರಾಯಣ
ಸಂಕ್ರಾಂತಿ

62ಸೂರ್ಯ್ಯಗ್ರಹಣವಿತೀಪಾತಮಿಂತೀಸುದಿನಂಕೂಡಲುಶ್ರೀಸಿದ್ಧೇಶ್ವರದೇವರಂಗಭೋಗಕಂನಿವೇದ್ಯಕ್ಕಮಾಹಾರದಾನಕಂಜೀರ್ಣ್ನೋ
ಧಾರಕಂ

63 ಮುಂನಿದದೇವಸ್ವದಗದ್ದೆಯಹಿರಿಯಹಳ್ಳ . . . . ಹಳಿಯಲುಗದ್ದೆಕಂಬಇಪ್ಪತ್ತು ॥

64 ದಯೆಯಿಂತಿದನೆಯ್ದೆಕಾವಪುರ್ಶಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರದೊಳುವಾರಣಾಸಿಯೊಳ್

65 ಕೋಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂಕೊಂದುದೊಂದಯಸಂಸಾರ್ಗ್ಗವೆ . . ಸಾಖಿರವಪುದೀಕ್ಷೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥

41

66 ದುಂದುಭಿಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ್ಧಪಾಡಿವಸೋಮವಾರದಂದುಬೊಪ್ಪಗೌಡಗೋವಿಂದಗೌಡಹಡವಳ

67 . . . , ... ಕಂಸಿದ್ಧೇಶ್ವರದೇವರದೇವಾಲ್ಯದಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕಂಆಹಾರದ

68 . . . . ಕಂಬ ಹತ್ತುಂಸದ್ದಲೆಕಂಬಇಪ್ಪತ್ತುಂಬಳ್ಳಿವಿ

69 . . . . ಕೆತೋಟಕಂಬಮೂಱುಯಿದ

70 . . . . ದಾವಂಣಬರದಮಲೋ

(ಭೂಮಿಯಲ್ಲಿ ಹೂಳಿಕೊಂಡ ತುಂಡಿನಲ್ಲಿ.)

71 ಆಬಡಗಣ

72 ಕೆಱೆಯಬಡಗಣವಂ . . . ದೇವರ

73 ಯಿಂಬಿಟ್ಟು

74 ಬಿಟ್ಟುಮಹಾಪುಂಣ್ಯಮನುಪಾರ್ಜಿಸಿ

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ.)

42

ಅದೇ ಗ್ರಾಮದ ಸಾಲೇರ ಪುಟ್ಟಬಸಪ್ಪನ ಮನೆ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ 9″ × 1′ 10″.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ

2 ಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾ

3 ರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮ . . . . . ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ

4 . . . . . ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲ . . . ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತ

5 ರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲ್ಲುತ್ತಮಿರೆ . . .

6 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಳಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿ . .

7 . . . . ಕೋಳಾಲಪುರವರೇಶ್ವರನಂದಗಿರಿನಾಥ . . . .

8 . . . ಚತುರವಿರಂಚನಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರ . . . . .

9 ಯಗಂಗಜಯದುತ್ತರಂಗ . . ಗಂಗಕುಳಕುವಳಯ . . . ಮಂಡಳಿಕದೇವೇಂದ್ರಂ . . .

10 ತಾರಾತಿವನಜವನವೇದಂಡ . . ಕೊ . . . .

11 ಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮಂನನ್ನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರೆಡಹಳ್ಳಿಯವೀಡಿನಲುಸು . . .

12 ಖತಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ . . ವ . . ಗಂಗ

13 ಯನಾತನಗ್ರತನೂಜಂಹಡವಳಹೆರ್ಮ್ಮಾಡಿದೇವರಸರುಸುಖದಿಂಜೀವಿಸುತ್ತಿರ್ದ್ದಂ

14 ದುದೆವಸಂಶಿವಧರ್ಮ್ಮಕಥನವಂ . . . . .

15 . . . .

16 . . ಹಡವಳ . . . . ಚಾಕಬ್ಬೆಕೆಱೆಯಬಡಗಣಪ . . . . ಗದ್ದೆಕಂಬ
17 . . ಕೆಱೆಯಬಡಗಣಕೋಡಿಯಿಂಪೆದ್ದಲೆ . . . . . ಯಿಂತೀಭೂ
18 ಮಿಯನಂನಿಯಗಂಗದೇವಂಕುಡೆಪಡೆದುತಂನೊ . ಭಾಗಿಸಿಂಗಗವುಡನಸನ್ಮತದಿಂ
19 ಯಿಹಲೋಕಕ್ಕೆ ಖ್ಯಾತಿಯುಂಪರಲೋಕಕ್ಕೆ ಸುಖಮನಾರ್ಜ್ಜಿಸಿದಂಮಂಗಳಮಹಾ
20 ಶ್ರೀ ಶ್ರೀ ॥ ದಾನಂವಾಪಾಲನಂವಾಪಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂದಾನಾಸ್ವರ್ಗ್ಗಮ
21 ವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥

43

ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶ
22 ಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮ
23 ಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೊಳುಗಂಡಕದನಪ್ರಚಂಡಶೌಚಗಾಂಗೇಯಕ್ಷತ್ರಿ
24 ಯಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಪರಿಪೂರ್ಣ್ನಾರ್ಣ್ಣವಂಕದನೈಕಭೈರವಂವಾಸಂತಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾ
25 ದನುಮಪ್ಪಹೊಯ್ಸಳದೇವನಪೆರ್ಮ್ಮೆಯೆಂತೆಂದಡೆ ॥ ನೀಲಗಿರಿಹಡಿಯುಘಟ್ಟಂ
26 ಯೇಳುಂಮಲೆಕಂಚಿತುಳ್ವರಾಜೇಂದ್ರಪುರಕೋಳಾಲಬಯಲುನಾಡುಮ
27 ನಾಳಾಪದೆಕೊಂಡವಿಷ್ಣುವರ್ದ್ಧನದೇವಂ ॥ ಆತನಸುಪುತ್ರಂವೀರನಾರಸಿಂಘಭೂಪಾ
28 ಳನಾತನಗ್ರತನೂಜಂವೀರಬಲ್ಲಾಳದೇವರುದೋರಸಮುದ್ರದನೆಲವೀಡಿನಲುಸುಖ
29 ಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀ
30 ಮತೆಪೆದೊಱೆಯೆಪ್ಪತ್ತುಮಂಡಲಿಸಾಯಿರದನಾಳುಪ್ರಭುನೇಮವೆ
31 ಗ್ಗಡೆಯಾತನಮಗಂಚಿಣ್ಣಗಉಡಮಹಾಪ್ರಭುಹೊಯ್ಸಳಗೊಯ್ದಿಸೆ
32 ಟ್ಟಿಯರಾಯನಗ್ರತನೂಜಂಬಲ್ಲಗೌಂಡನಾತನತಂಮ್ಮಂಪ್ರ
33 ಭುಶೇನಸೆಟ್ಟಿಚೊಪ್ಪಯ್ಯನಿಂತಿವರುವೆರಸಿಸುಖದಿಂಜೀವಿಸುತ್ತಮಿರ್ದ್ದ
34 ನಂದನಸಂವತ್ಸರದಾಶಾಡಸುದ ೧೧ಗುಕರ್ಕಟಕಸಂಕ್ರಮಣದಲಾದೇವರಿಗೆ
35 ಗದ್ದೆಕಮ್ಮಹಂನ್ನೆರಡು೧೨ತಾವರೆಯಕೆಱೆಯಕೆಳಗೆಯಾಕೆ
36 ಱೆಯಮೊಳಗೆಬೆದ್ದಲೆಕಂಬಮೂವತ್ತು೩೦ಮಂಬಾಗವಾಡಿಯ
37 ಸೋಮೇಶ್ವರಪಂಡಿತರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಲಾ .
38 ತಂನಮಗಳಆಸ್ಥಾನಮಂಗೋಳಿಬೀಡಿನದಾಸಯಜೀಯರಮಗನಾಗ
39 ರಾಸಿಗೆಕೊಟ್ಟಂ । ನಾಗೊಯ್ದಿಸೆಟ್ಟಿಯಬೆಸವಗಂಅಕ್ಕಸಾಲೆಚಟ್ಟೋಜನತಂಮ್ಮಂ
40 ಮಲ್ಲೋಜಂಊರಿಂದಬಡಗಲುಕೆಱೆಯಂಕಟ್ಟಿಸಿದಂದೇವಾಲ್ಯವಂಎತ್ತಿಸಿದಂ
41 ಆಧರ್ಮಮಂಪ್ರತಿಪಾಳಿಸುತ್ತಿರ್ದ್ದಂಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
42 ದಯೆಯಿಂದಿಂತಿದನೆಯ್ದೆಕಾಯ್ವಪುರ್ಷಂಗಾಯುಂಮಹಾಶ್ರೀಯುಮ
43 ಕ್ಕೆಯಿದಂಕಾಯದಕಾಯ್ವಪಾಪಿಗೆಗುರುಕ್ಷೇತ್ರದೊಳುವಾರಣಾಸಿ
44 ಯೊಳೆಕ್ಕೋಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಢ್ಯರಂಕೊಂದುದೊಂದುಯಶಂ
45 ಸಾರುಗುಮೆಂದುಸಾಱಿದಪುದೀಶೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥ ಸ್ವದತ್ತಂ
46 ಪರದತ್ತಂವಾಯೋಹರೇದ್ಧಿವಸುಂಧ್ಧರಾಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಾಂವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ಪಟೇಲನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 2″.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗ
2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ . . . ಮಗ . . . .
3 . . . ಗತಿ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮ
4 ಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರ
5 ಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರುವಿಜಯರಾಜ್ಯ
6 ಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆತ
7 ತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾ
8 ಜಂಪರಮೇಶ್ವರಕುವಳಾಲಪುರವರಾಧೀಶ್ವರಂನಂದಗಿರಿನಾಥದಳಿತರಿ
9 ಪುಯೂಥಮದಗಜೇಂದ್ರಲಾಂಛನಚತುರವಿರಂಚನಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾ
10 ದವಿಚಕಿಳಾಮೋದನಂನಿಯಗಂಗಜಯದುತ್ತರಂಗಗಂಗಕುಳಕುವಳಯಶಶಶ್ಚಂ
11 ದ್ರಮಂಡಳಿಕದೇವೇಂದ್ರದರ್ಪ್ಪೋದ್ಧತಾರಾತಿವನಜವನವೇದಂಡಕುಶ್ಮಕೋದಂಡಗಂಡರಗಂಡದು
12 ಟ್ಟರಗಂಡನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಶ್ರೀಮಂನಂನಿಯಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇ
13 ವರೆಡೆಹಳ್ಳಿಯಬೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ॥
14 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಹಡವಳಗಂಗಯ್ಯನಾತನಗ್ರತನೂಜಂಹಡವಳಪೆ
15 ರ್ಮ್ಮಾಡಿದೇವರಸುಸುಖದಿಂಜೀವಿಸುತ್ತಿರ್ದ್ದೊಂದುದೆವಸಂಶಿವಧರ್ಮ್ಮ . . . ಳ್ವೊಡ
16 ವಿಗಾಚ್ಛ್ಯರ್ಯ್ಯಶ್ರೀಕಮಳೇಶ್ವರದೇವರದೇಗುಲಮಂಗರ್ಭ್ಭಗ್ರಿಹನಿಲು . . . ಸಿಯ
17 ಕಲುಗೆಲಸಮಂಮಾಡಿಸಿಆದೇವರನಿವೇದ್ಯಕ್ಕೆಚಾಕಿಯಕೆಱೆಯಕೆಳಗೆಗಂಗನ . .
18 ಯಲುಗದ್ದೆಬೆದಲೆಯಾಗಿಕಂಬ೩೦ಅವ್ವೆಯಕೆಱೆಕೆಳಗೆಗದ್ದೆಬೆದಲೆಕಂಬ೪೦
19 ಯಿಂತೀಭೂಮಿಯಂನಂನಿಯಗಂಗದೇವಂಕೊಡೆಪಡೆದುತಂಗೋಭಾಗಿಸಿಂಗಗಾವುಂಡನಸನ್ಮತ
20 ದಿಂಬಿಟ್ಟಿಹಲೋಕಕೆಖ್ಯಾತಿಯಂಪರಲೋಕಕೆಸುಖಮುಂಯಾಜ್ಜಿಸಿಕೊಂಡಮಂಗಳಮಹಾ
21 ಶ್ರೀಶ್ರೀದಾನಂ(ವಾ)ಪಾಲನಂವಾಪಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತ್ತಿ
22 ಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥

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23 ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂ
24 ದ್ವಾರಾವತೀಪುರವರಾಧೀ . . . . ಮಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾ
25 ಮಣಿಮಲಪರೊಳುಗ . . . . . ಚಂಡಶೌಚಗಾಂಗೇಯಕ್ಷತ್ರಿಯಧರ್ಮ್ಮನಿರ್ಮ್ಮಳ
26 ಪರಿಪೂರ್ನ್ನಾರ್ನ್ನವಕದನೈ . . . . . ತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದನುಮಪಹೊಯ್ಸಳದೇ
27 ವನಪೆರ್ಮ್ಮಾಡಿಯೆಂತೆಂ . . . . . ರಿಹಡವೆಗಟ್ಟಿಂಪಿಳುಂಮಲೆಕಂಚಿತುಳ್ವರಾಜೇಂ
28 ದ್ರಪುರಂಕೋಳಾಲ . . . . . ದುಮನಾಳಾಪದೆಕೊಂಡವಿಷ್ಣುವರ್ದ್ಧನದೇವ .
29 ಆತನಸುಪುತ್ರವೀರನಾರ . . . . ಪಾಳನಾತನಗ್ರತನೂಜಂವೀರಬಲ್ಲಾಳದೇವಂದೋರ
30 ಸಮುದ್ರದನೆಲೆವೀಡಿನಲುಸುಖಸಂಕತ್ತಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ತ

[31]ತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತು . . . ದೋಱೆಯಪತ್ತುಮಂಡಲಸಾಯಿರದನಾಳ್ವ ಪ್ರಭುನೇವ
[32]ವೆಗ್ಗಡೆಅತನನುಗಚೆಣ್ಣ ಗೌಂಡವಮಾಹಪ್ರಭುಹೊಸಣಗೋವಿಮಸೆಟ್ಟಿಯರಾಯನಗ್ರ
[33]ತನೂಜಂಬಲ್ಲಗೌಡನಾತನತಂಮಂಪ್ರಭು . ಮಸೆಟ್ಟಿಬೊಪಯ್ಯನಿಂತವರುವೆರಸಿಸು
[34]ಖದಿಂಜೀವಿಸುತ್ತಮಿರ್ದ್ದನಂದನಸಂವತ್ಸರದಆಶಾಡಸುಧ್ಧಂಗುರುವಾರಕರ್ಕಟಕ
[35]ಸಂಕ್ರಮಣದಲಾದೇವರಿಗೆಮಲ್ಲಿಕಾರ್ಜ್ಜುನಗುರುಗಳಕಾಲಂತೊಳದುಧಾರಾಪೂ
[36]ರ್ವ್ವಕಂಮಾಡಿಅಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸುವರುಯಿಹಲೋಕಕ್ಕೆ ಸುಖಮಂಪರಲೋಕಕ್ಕೆ
[37]ಗತಿಯಂಪಡವರೂಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ ॥ ದಯೆಯಿಂದಿಂತ್ತಿದನೆಯ್ದೆ ಕಾಯ್ದ
[38]ಪದವಂಗಾಯುಂಮಾಹಾಶ್ರೀಯು . . ಯಿದಂಕಾಯದೆಕೊಳ್ವಪಾಪಿಗೆಗುರು
[39]ಕ್ಷೇತ್ರದೊಳುವಾರಣಾಸಿಯೊಳಿಂಕೋಟ್ಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಢ್ಯರಂಕೊಂ
[40]ದುದೊಂದುಯಶಮಂಸಾಗ್ರ್ಗಮೆಂದದುಸಾಱಿದಪುದೀಶೈಳಾಕ್ಷರಂಧಾತ್ರಿ
[41]ಯೊಳು ॥ ಸ್ವದತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಸಷ್ಟಿರ್ವ್ವರುಷಸಹಸ್ರಾ
[42]ಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ವಾಗುದತ್ತಂಮನೋದತ್ತಂಧಾರಾದತ್ತಂತಥೈ
[43]ವಚನರಕಾನನುವರ್ತ್ತಂತೇಯಾವಚ್ಚಂದ್ರದಿವಾಕರೌ ॥

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ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡೇರಿ ಗ್ರಾಮದಲ್ಲಿ ಗೌಡನಂಬಳಿ ಹುಣಶೇಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 8″.

[1]ಸರ್ವಧಾರಿಸಂವಚ್ಚರದಪುಶ್ಯಬಂಲು
[2]ಶ್ರೀಮತುರಾಘವತ್ತಿಂಮಸ್ಸಯ್ಯನವರುನಸು
[3]ಪುರದಕಲ್ಲಗೊಂಡಗಉಡಗೆಕ್ಕೊಟಕೆರೆಮಾಂನ್ಯ
[4]ದಗದೆಯ್ಯಕ್ರಮವೆಂತ್ತೆಂದರೆ । ನೀನುನಂ
[5]ಮಬಂಕಿಯಪುರದಸೀಮೆಯೊಳಗಾದದೊ
[6]ಡ್ಡೇರಿಯಕೆರೆಯಕಟಿಸಿರೂಪುಮಾಡಿಸಿದಕ್ಕೆ ಕೊ
[7]ಟ್ಟಗದೆಕೆರೆಯಕೆಳಗೆಮಂಣುಖಂಡುಗಕೆರೆಮೇಲೆ
[8]ಮಂಣುಖಂಡುಗಅಂತ್ತುಮಖಂಅಕ್ಷರದಲೂಮಣು
[9]ಖಂಡುಗಬೀಜವರಿಯಗದೆನುನೀನುಗೆಯಿಸಿರೂಪ
[10]ಮಾಡಿಕೊಂಡುಸರ್ವಮಾಂನ್ಯವಾಗಿನಿಂನಪುತ್ರಪಉ
[11]ತ್ರಭಿಉದ್ಧಿಯಾಗಿಅನುಭವಿಸಿಕೊಂಡುಸುಖದ
[12]ಲಿಯಿರಲ್ಲುಳವನು । ಯಿಮಾಂನ್ಯಕ್ಕೆ ಆರೊಬ್ಬ
[13]ರುಅಳುಪಿದರೂತಮಮಾತ್ರುಗಳಿಗೆಅಳುಪಿ
[14] . ರು । ತಂಮತಂದೆತಾಯನೂವಾರಣಾಸಿಲಿಕೊಂದ
[15]ಪಾಪಕ್ಕೆ ಹೋಹರೂ । ಎಂದುಕೊಠಕೆರೆಮಾಂನ್ಯ
[16]ಗದೆಯುಸಾಶನಕ್ಕೆ ಶುಭಮಸ್ತುಮಂಗಳಮಹಾ
[17]ಬಿಳಿಕೆಮಲ್ಲಿಗೌಂಡನಬರಹ ॥ ಕಂಮಾಱ . . ಬಡಿಗಿಮ . .
[18]ಜಾಉರಅಕ್ಕಸಾಲೆಹಲಗೆ ॥ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಗಂಗೂರಿಗೆ ಶೇರಿದ ಚಮಟೀಹಾಳು ಪಾಳುಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಉತ್ತರ ದಿಕ್ಕಿನಲ್ಲಿ ಬಿದ್ದಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″.

[1]ಶ್ರೀಮತುವಿಭವಸಂವತ್ಸರದ
[2]ಪಾಲ್ಗುಣಸು । ವ । ಶ್ರೀಮತು
[3]ಕೂಟನಮಡುವಿನಶ್ರೀಮದಸೇಪ
[4]ಮಹಾಜನಂಗಳುತಂಮ್ಮಹಳಿ
[5]ಕೆಂಪಿಡಿಯನು । ದೇವಾನಹೊಱ
[6]ತಾಗಿಬಿದಿರೆಯನಾಯ್ಕನಮಗಳು .

7 ಕಾಚಮನಾಯ್ಕಿತಿ . ತಂಮ್ಮಹರಿ
8 ವಾಣಕ್ಕೆಕೊಟ್ಟದುಕೆಯಿಾಕೆಗಂ_ಂಸಾ
9 . . . . ಪು . ನುತೆತ್ತುಷುಬದಿಂ
10 ಬಾಳುವಳುಯಿದಕೆಅಳುಹಿದ
11 ದುಕಳ್ತಿಯು . . . ಕರಡುಗು
*12 ಕೂಟಿನವುಡುವಿನಹಳ್ಳಿಯ . . . .
13 . . ಉಡ . ತಾನ . ಯುವುುಂತಾಗಿ
14 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಾಬನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಭದ್ರಾನದಿಯ ನೀರಿನ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′ 3″.

1 ಓಂನಮಶ್ಶಿವಾಯನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾರ . . . .
2 ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇತು । ನಮಸಿಧೆಭ್ಯಗುರುಪ್ರ . . .
3 ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾಮಂಡಳೇಸ್ವರಂಶ್ರೀಮ . . . .
4 ವತೀಪುರವರಾಧೀಸ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮ
5 ಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೊಳುಗಂಡಕದನಪ್ರ
6 ಚಂಡಸಚಗಾಂಗೇಯಕ್ಷತ್ರಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಪರಿಪೂರ್ಣ್ನಾರ್ಣವಂಸತ್ಯರಾಧೇಯ
7 ಕದನೈಕಭೈರವಂಬಳಿಕ . . . ರೆಕಾಚಿರಣರಂಗಧೀರಬಿರಾಡಮಣ್ಣ೪
8 ಕಕುರುಂಗಕಟ್ಟೆರವವೈರಿಮಂಡಳಿಕಚತು . . . . . . ವನ . ಡವಸ
9 ಮಸ್ತಲೋಕೈಕನಾಥಶ್ರೀಪುರುಷೋತ್ತಮದೇವರಪಾದಾಬ್ಜಭೃಂಗಸಾ
10 ಹಸೋತ್ತುಂಗನನೇಕನಾಮದಿ . . . . ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಸ್ವ
11 ರತ್ರಿಭುವನಮಲ್ಲಗಂಗಹೊಯ್ಸಳ . . ವೀರಬಲ್ಲಾಳದೇವರುಕೊಂಗು
12 ನಂಗಲಿತಳಕಾಡುಬನವಸೆಹಾನುಂಗಲುಹಲಸಿಗೆಪಳುವಲನೊಣಂ
13 ಬವಾಡಿಉಚ್ಚಂಗಿಗೊಂಡಗಂಡಭುಜಬಲವೀರಬಳಾ(ಳ)ದೇವರುದೋರಸಮು
14 ದ್ರದನೆಲೆವೀಡಿನೊಳುದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದಿಸುಖಸಂಕ
15 ಥಾವಿನೋದದಿಂರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂ
16 ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ತತುಪಾದಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಶ್ರೀ
17 ಮದ್ಸಿಂಗನಾಯಕಮಾಕನಹಳ್ಳಿಯಮೂಲಸ್ತಾನದೇವರಿಗೆ
18 ಮಾಧವಪಂಡಿತರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ
19 ಬಿಟ್ಟದತ್ತಿಮತ್ತಲೊಂಕಂಬಳಿಂ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇ
20 ದಿವಸೋಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿಮಿಷಮಾಂಜಾಯತೇಕ್ರಿ
21 ಮಿ ॥ ಯಿಂತೀಧರ್ಮ್ಮಂಕೆಡಿಸಿದವನುಕವಿಲೆಯುಂವೇದಾಢ್ಯರಂಕೊಂದ
22 ಪಂಪಕ್ಕು

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*ಈ ಮೂರು ಪಙ್ತಿಗಳು ಆರಂಭದಲ್ಲಿ ಇವೆ.

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಗೊಪ್ಪೇನಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 2′.

(ಮೇಲೆ 19 ಪಙ್ತಿಗಳು ಸುತರಾಂ ಸವಿದು ಹೋಗಿವೆ.)

20 . . . . ಸಾವಿರ . . . .
21 . . . ಬೊಪ್ಪಗಾಂಡರವಿಭು . ರು . . . ಶ್ವೇಶ್ವರಸ್ತಾನವಂ . .
22 . . . . ಬಿಟ್ಟಭೂ . . . .
23 . . ಬೊಪ್ಪೆಯನಹಳ್ಳಿಇದ . . . . . . ಮೊಫೆ . .
24 . . . ಗಂಗೂರುಅರಕೆಱೆ . . . . . ಸೋಮೋ
25 ಸ್ವರದೇವರಿಗೆಸ್ಥಾನ . . . . ಹಳ್ಳಕಿಳ್ಳ
26 . . . . ಹಡವಳಿಕೆಯ . . ಯಲು . . . . . .
27 . . . . ಯಮಾಳೆಯನಹಳ್ಳಿಶ್ರೀಗೊ . . ಮಠದ . .
28 . . . . ದಹೊಳೆಯ . . . . . . ಸ್ತಾನಆದೇವರಿಗೆಭೂ
29 . . . . ಕೆಱೆಯಪಡುವಣಕೋಡಿಯಲಿ
30 . . . . ಕಂಬಎಂ . . . . . ಯೊಂದುಪ್ರತ್ಯೇ
31 . . . . ನಿವೇಶನ ॥ ಸ್ವದತಂ ।

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ಅದೇ ಹೋಬಳಿ ಗೋಣೀಬೀಡು ಹೊಳೆ ಬಳಿ ಗೌಡ ರುದ್ರಪ್ಪನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲಿನತುಂಡು.

1 ಹಲರಬೆಸದಿಂದಹಡಿಯರ . . ರಾಹುತಹೋ
2 ಹಲ್ಲಿಮಾಡಿದವೀರತ್ವ ॥ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

(ಮೇಲುಭಾಗ ಒಡೆದು ಹೋಗಿಧೆ.)

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ಅದೇ ಹೋಬಳಿ ಸಿದ್ದಾಪುರದ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 10″.

1 ಓಂನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚನ್ದ್ರಚಾಮರಚಾರವೇತ್ರೈ
2 ಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ಥಂಭವಾಯಸ್ವಯಂಭು
3 ವೇ ॥
4 ಸ್ವಸ್ತಿ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರ
5 ಮೇಸ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರಯಕುಳತಿಳ
6 ಕಂಶ್ರೀಮತುತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜೆಯ
7 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚನ್ದ್ರ
8 ತಾರಂಬರಂಸಲುತ್ತಮಿರೆಶ್ರೀಮತ್ತ್ರಿಭುವನಮ
9 ಲ್ಲಕೋಳಾಲಪುರವರಾಧೀಸ್ವರಂಪದ್ಮಾ(ವ)ತೀಲಬ್ಧವರಪ್ರಸಾದ
10 ದುಟ್ಟರಗಂಣ್ಡ ಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರುಗಂಗವಾ
11 ಡಿತೊಂಬತ್ತಱುಸಾಸಿರಂಮೋಘೌಟ್ಟಮಂಡಲಿಸಾಸಿರಮುಮಂ
12 ಸುಕಸಂಕತಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದ
13 ಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಶ್ರೀಮತುಬಟ್ಟಗಾವೆಯುಚಟ್ಟಗಾಮುಂ
14 ಣ್ಡಂಗೆಪುಟ್ಟಿದಲ . . ಡಿಯಕೇತಗಾಂಮುಣ್ಡಶ್ರೀಮತುಚಾ
15 ಳುಕ್ಯವಿಕ್ರಮಕಾಲದಮೂವತ್ತನೆಯಸರ್ವ್ವಜಿತುಸಂ
16 ವತ್ಸರದಪಾಲ್ಗುಣಸುದ್ಧಪಾರ್ಣ್ನಮಿವಡ್ಡವಾರದಂದು

17 ಶ್ರೀಕಣ್ಠಪಣ್ಡಿತರಕಾಲಂಕರ್ಚ್ಚಿ ಕ . ಗಧಾರೆಯನೆಱೆ
18 ದು ಹೆಗ್ಗಡೆಗೇತಣ್ಣನುಸಿದ್ಧೇಸ್ವರದೇವರ್ಗ್ಗೆಪಡಿಸ
19 ಲಿಕೆಭೋಗನಿವೇದ್ಯಕೆಬಿಟ್ಟದತ್ತಿ ದೇಗುಲದಿಂದೆಕ
20 ಗಲುಹಳ್ಳದಿಂತೆಂಕಲುಮುಂಣ್ಡಲಿಗಡಿಯಲುಮ
21 ತ್ತಲೆಂಬೆದ್ದಲೆಗದ್ದೆಗುಣಿಗನಮತ್ತಲುಂ
22 ಇನ್ತು ಪ್ರಮಾಣಿನಲುಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿ
23 ದಂಗಂಗಗಾಮುಣ್ಡ ಸಕಳೋರ್ಬ್ಬೀಸ್ತುತಮಪ್ಪಧರ್ಮ್ಮಮ
24 ನಿದಂಕಾಯ್ವಪುರುಷಂಗಾಯುಶ್ಶ್ರೀಯುಂಮೈಸ್ವ
25 ರ್ಯ್ಯಮುಮಕ್ಕು ಇದಂಕಾಯದೆಕಾವಪಾಪಿಗಂ
26 . . ಮಾವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಗಳೊಳುಎಕ್ಕಿಸ
27 . . . . ಪ್ರರಂವೇದಾಢ್ಯರಂಕೊಂದಪಾತಕನಕ್ಕುಂ
28 . . . . ವಸ್ಥಾನಮುಮಂ ॥ ಸ್ವದತ್ತಂಪ
29 . . . . . . ತಿವಸುನ್ಧರಾಷಷ್ಟಿರ್ಬ್ಬರ್ಷ . . .
30 . . . .

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾ . . . .
2 ಣವೀರಬಲ್ಲಾಳದೇವರ . . . .
3 . ಸುಖಸಂಕಥಾವಿನೋದ . . . .
4 ತ್ತವಿರಲುವಿಳಂಬಿಸಂವತ್ಸರದಸಾ . . .
5 ಆದಿವಾರ . . . .
6 . . . .
7 ಬಿಟ್ಟಿಬೋವಂಕಾದಿತುಱುಮೆಂಮುಗುಚಿಸರ್ಗ್ಗಸ್ತನದ . . .
8 ರಬಂಮಃಗೌಂಡಕೇತಗೌಂಡಮಾದಿಗೌಂಡಕಮಗೌಂಡನಾಲುಗೌಡುಗ
9 ಳುಂಬಿಟ್ಟಿಬೋವನಮಕ್ಕಳಿಗೆಆಚಂದ್ರತರಸಲುವಂತಾ
10 ಗಿಬಿಟ್ಟಗದೆಬೆದಲಿಕಂಬಱಂಕಱಿದರ್ಮ್ಮನಳಿದಡೆನರಕ

(ಮೇಲ್ಭಾಗ ಒಡದು ಹೋಗಿದೆ.)

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ಅದೇ ದೇವಾಲ್ಯದ ಮುಂದೆ ಕಂಚುವಾಳದ ಮರದ ಕೆಳಗಿನ ವೀರಕಲ್ಲು.

1 . . ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂ . . .
2 . . . ಬಲ್ಲಾಳದೇವರಸರಃದೋರಸ . . .
3 . . . ನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
4 ಗೆಯುತ್ತ . . . .

(ಮೇಲ್ಭಾಗ ಒಡದು ಹೋಗಿದೆ.)

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ಅದೇ ಹೋಬಳಿ ಸೋಗಾನೆ ಅಗ್ರಹಾರದ ಶಂಕರ ದೇವಸ್ಥಾನದೊಳಗೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 2″.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ನಿತ್ಯೋದ್ಭಾಸಿಮೃಣಾಳಕೋಮಲನಿಜಪ್ರೋತ್ತುಂಗ

2 ದಂಷ್ಟ್ರೋತ್ಥಿತಂಕ್ಷೋಣೀಚಕ್ರಮಭಿಪ್ರಸಾರಿತಪಯಃಪೂರಾಭಿರಾಮಂಮಹತ್ । ಸಾನಂದಂವಿಕಸತ್ಸರೋರುಹಧಿಯಾಸದ್ಯಃಸರೋಜಾಲಯಾಮಾರೂಢಾ

3 ಮವಲೋಕ್ಯಜಾತಹಸಿತಃಪೋತ್ರೀಹರಿಃಪಾತುವಃ । ಅಸ್ತಿಸರ್ವತ್ರವಿಖ್ಯಾತಃಭೂಭುಜಾನಾಂಶಿಖಾ

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*ಅಕ್ಷರಗಳು ಕಾಣುವದಿಲ್ಲವಾಗಿ ಗ್ರಾಮಸ್ಥರ ನಾಗರಾಕ್ಷರದ ಪ್ರತಿಯಿಂದ.

4 ಮಣಿಃ । ವೀರಪ್ರತಾಪಪುತ್ರಶ್ಚ ದೇವೀಗರ್ಭಾಬ್ಧಿಚಂದ್ರಮಾಃ । ಇಕ್ಷ್ವಾಕೂಣಾಂಯಥಾರಾಮಃಯದೂನಾಂಕಮಲಾಪತಿಃ । ತಥಾಶ್ರೀವೀರಬ

5 ಲ್ಲಾ ಖ್ಯಃಯಶಸ್ವೀಭುವಿವಿಶ್ರುತಃ ॥ ಧರ್ಮೇಚಾಸ್ಯಯುಧಿಷ್ಠಿರೋಭುಜಬಲೇಪಾರ್ಥೋದ್ವಿಷಾಂಸ್ನಿಘ್ನತಃಯುದ್ಧೇಭಾರ್ಗವರಾಮವ

6 ಸಹರಿಶ್ಚಂದ್ರಶ್ಚ ಸತ್ಯೇಭವತ್ । ಶೌರ್ಯೇಶಂತನುಜೋಭುವಿಶ್ರುತಿರಿವಚಾಯುರ್ಗುಣೇದ್ರೋಣಜೋಔದಾರ್ಯೇಚಾರ್ಕ

7 ಸೂನುಃಪ್ರಥಿತಗುಣಗಣೋವೀರಬಲ್ಲಕ್ಷಿತೀಶಃ ॥ ಶಿವಪೂಜಾರತಃಶ್ರೀಮಾನ್‌ಕ್ಷಾತ್ರಧರ್ಮ್ಮಧುರಂಧರಃ । ವದಾನ್ಯಾನಾಂಶಿಬಿರಿ

8 ವಭೋಗೇರತಿಪತಿರ್ಯಥಾ ॥ ವೀರಃಶ್ರೀಬಲ್ಲರಾಯಃಪ್ರಥಿತಗುಣಗಣಃಪೊಸಳಾಖ್ಯೇಪುರೀಂದ್ರೇತಸ್ಮಿನ್ಸಿಂಹಾಸನಸ್ಥಃಸಮುದಿತ

9 ಹೃದಯಃಕೀರ್ತ್ತಿಮಾನ್ರಾಜವರ್ಯಃ । ನೀತ್ಯಾರೀತ್ಯಾನಿರಸ್ಯಂನಳನಹುಷನೃಗಾನಸ್ಯಮಂನ್ಯಾಮಥಾಂನ್ಯಾನಾಸೇತೋರಾಸುಮೇರೋರಿವ
ಸಕಲಮಹೀಂಪ್ರಾ

10 ಜ್ಯರಾಜ್ಯಂಶಶಾಸ ॥ ಪುತ್ರಪೌತ್ರೈಃಪರಿವೃತಃಸಾಮಂತೈಃಸಚಿವೈಸ್ತಥಾ । ಸಮಂಶಾಸತಿಭೂಚಕ್ರಂಬಲ್ಲಾಲಾಖ್ಯೇಮಹೀಪತಿಃ ॥ ಸಕದಾ
ಚಿದಗಾದ್ರಾ

11 ಜಾದೂರ್ವಾಸಾಶ್ರಮಮಂಡಲಂ । ತತ್ರೈವತುಂಗಭದ್ರಾಯಾಸ್ತೀರೇಚೈವಾತಿಪಾವನೇ । ದಾನಾನಿವಿವಿಧಂದತ್ವಾಬ್ರಾಹ್ಮಣೇಭ್ಯೋಬಹೂನಿ

12 ಚ । ತತಶ್ಚ ಭೂಮಿದಾನಂಚದತ್ವಾತ್ವಾಚಂದ್ರತಾರಕಂ । ಶಾಲಿವಾಹನನಿರ್ಣೀತೇಶಕಾಬ್ದೇದಶಭಿಃಶತೈಃ । ಏಕಃಶತಸ್ತ್ರಯಃ

13 ಪಂಚಭಕಾಬ್ದೇಗಣಿತಕ್ರಮಾತ್ । ಶ್ರೀಮುಖೇವತ್ಸರೇಮಾಘೇಪೂರ್ಣಮಾಸ್ಯಾಂಶುಭೇದಿನೇ । ಭಗರುಕ್ಷೇಂದುವಾರೇಚತುಂ

14 ಗಾತೀರೇತಿಶೋಭನೇ । ಚಂದ್ರೋಪರಾಗಸಮಯೇಶ್ರೀಭೀಮೇಶ್ವರಸಂನಿಧೌ । ರುಗ್ಯಜುಃಸಾಮಶಾಖೇಭ್ಯೋಬ್ರಾಂಹ್ಮ

15 ಣೇಭ್ಯೋಮುದಾನ್ವಿತಃ । ರಾಜ್ಯಸ್ಯಾರಗವೇಂಠಸ್ಯಸ್ವರ್ಣಗ್ರಾಮಸ್ಥಳಸ್ಯಚ । ಗಂಗೆಮಂಡಲನಾಡೋಶ್ಚ ಭೂಷಣಂಭುವಿವಿ

16 ಶ್ರುತಂ । ಪ್ರಾಚ್ಯಾಂಮತ್ತೂರಗ್ರಾಮಸ್ಯದುಂಮಲೇಸ್ಯಚದಕ್ಷಿಣಂ । ಪ್ರತೀಚೀಂಪಶ್ಚಿಮಾಮಾಃಶಿರಿಯೂರಸ್ಯಚಪಿಶ್ರು

17 ತಾತ್ । ಗ್ರಾಮಸ್ಯಜುಲಿಧಾರಸ್ಯಉತ್ತರಸ್ಯಾಂದಿಶಿಸ್ಥಿತಾಂ । ಸ್ಥಾಪ್ಯಂಗ್ರಾಮಹಿಕಾಂಶೀಮಾಮುಪಗ್ರಾಮೈಃಸುಶೋಭನಾಂ ।

18 ಜೋಸಲೇಶಪುರಂಚೇತಿಪ್ರತಿನಾಮಸಮಾಶ್ರಿತಂ । ಸರ್ವದಾಸರ್ವಸಸ್ಯಾಢ್ಯಂಸೋಗಾನೇಗ್ರಾಮಮುತ್ತಮಂ । ಸರ್ವಮಾನ್ಯಂಚ

19 ತುಃಸೀಮಾಸಂಯುತಂಚಸಮಂತತಃ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ ॥ ಅಕ್ಷೀಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಪೃಥಗ್ಭೋಗ್ಯಂನು

20 ಭೂರುಹಂ । ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚ ಕಛೇನಾಪಿಸಮನ್ವಿತಂ । ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಸ್ಯಾಧ
ಮನಸ್ಯಾ

21 ಪಿವಿಕ್ರಯಸ್ಯಾಪಿಚೋಚಿತಂ । ಪರೀತೈಃಪ್ರಯತ್ನೈಃಸ್ನಿಗ್ಧೈಃಪುರೋಹಿತಪುರೋಗಮೈಃ । ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ಶ್ರೋತಾಪ್ರತೀಕಾರಾದಿಕೈ

22 ಗ್ಗಿರಾ । ವೀರಬಲ್ಲಾಲರಾಜೇಂದ್ರೋಮಾನನೀಯೋಮಹಾಮತಿಃ । ಯತಶ್ಚೈವೇಕಾದಶಧಂಕೃತ್ವಾತೇಭ್ಯಃಪೃಥಕ್ಪೃಥಕ್ । ಸಹಿರಣ್ಯಾಪ

23 ಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ವಿಬುಧೈರ್ನಿಯಮಾನಸ್ಯಗ್ರಾಮದೇವಸ್ಯಚಕ್ರಿಣಃ । ತ್ರಿನಿಷ್ಕಸಂಖ್ಯಕಾಭೂಮಿ

24 ರ್ವಿಠ್ಠಲೇಶಸ್ಯಕಲ್ಪಿತಃ । ರುಷಿಭಿಸ್ತೂಯಮಾನಸ್ಯಗ್ರಾಮದೇವಸ್ಯಧೂರ್ಜಟೇಃ । ತ್ರಿನಿಷ್ಕಸಂಖ್ಯಕಾಭೂಮಿಃಶಂಕರಸ್ಯಚ

25 ಕಲ್ಪಿತಾ । ಸೋಗಾನೇನಾಮಧೇಯೇಸ್ಮಿನ್‌ಗ್ರಾಮೇತತ್ರಮಹೀಸುರಾಃ । ಭಾಗಮಂತೋವಿಲಿಖ್ಯಂತೇವೇದವೇದಾಂಗಪಾರಗಾಃ । ಸುಬ್ರಹ್ಮ

26 ಣ್ಯಸುತಃಶ್ರೀಮಾನ್‌ಯಾಜುಷಿಕೌಶಿಕಾನ್ವಯಃ । ಯಜ್ವೇಶಿರುಮಲವೇದಜ್ಞೋಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ । ೧ । ಆಶ್ವ

27 ಲಾಯನಸೂತ್ರಸ್ಯಪುರೋಹಿತವರಸ್ಯಚ । ಸೂನುಃಶಂಕರಭಟ್ಟಸ್ಯಸುಧೀಃಕಾಶ್ಯಪಗೋತ್ರಜಃ । ಶಂಕರೋಪಾಧ್ಯ

28 ದೈವಜ್ಞೋಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ । ೨ । ಬಹುದಾಯನಸೂತ್ರಸ್ಥೋಗೌತಮಾನ್ವಯಸಂಭವಃ । ಶಂಕರನಾರಣ

29 ಭಟ್ಟೋಸ್ಯೈಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ । ೩ । ಜನಾರ್ದನಚ್ಯುತಃಸಿದ್ಧಃಕಪಿಗೋತ್ರಸಮುದ್ಭವಃ । ಬಹ್ವೃಚಃಕೃಷ್ಣಸೂರೀಚ

30 ಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ । ೪ । ಸುತೋದೇಮಣಭಟ್ಟಸ್ಯವಿಶ್ವಾಮಿತ್ರಸಮನ್ವಯಃ । ವಿರೂಪಾಕ್ಷಾವಧಾನೀಚಭಾ

31 ಗಮೇಕಮಿಹಾಶ್ನುತೇ । ೫ । ದ್ರಾಕ್ಷಾಯಣೀಯಸೂತ್ರಸ್ಯವಿಶ್ವಾಮಿತ್ರಸಮನ್ವಯಃ । ಮಂಗಳೋಪಾಧ್ಯವರ್ಯಶ್ಚ ಭಾಗಮೇಕ

32 ಮಿಹಾಶ್ನುತೇ । ೬ । ಪುತ್ರಶ್ಚನಾಗದೇವಸ್ಯವಿಶ್ವಾಮಿತ್ರಸ್ಯಬಹ್ವೃಚಃ । ಸುಬ್ರಹ್ಮಣ್ಯಾವಧಾನೀಚಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ । ೭ । ನಾರಸೀ

33 ಭಟ್ಟಪುತ್ರಸ್ತು ಭರದ್ವಾಜಾನ್ವಯಃಸುಧೀಃ । ಐಯ್ಯಾವಧಾನೀರುಗ್ವೇದೀಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ । ೮ । ತಿಪ್ಪಾಭಟ್ಟಸ್ಯಧೀವಜ್ಞೋರಂ

34 ಗಾಭಟ್ಟಸ್ಯಸೂನುಮಾನ್ । ವಸಿಷ್ಟಗೋತ್ರೀರುಗ್ವೇದೀಭಾಗ(ಮೇಕ)ಮಿಹಾಶ್ನುತೇ । ೯ । ಜಾಮದಗ್ನ್ಯಾನ್ವಯೋಧೀ

35 ಮಾನ್‌ವೇಂಕಟೇಶಶ್ಚ ಬಹ್ವೃಚಃ । ಗಿರಿದೇವಸ್ಯಪುತ್ರಸ್ತು ಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ । ೧೦ । ಶಂಕರಸ್ಯಚಪು

36 ತ್ರಾಯದ್ವೈವಣ್ಣಾಯಜಧೀಮತೇ । ಶಂಕರೋಪಾಧ್ಯವರ್ಯಾಯಕಾಸ್ಯಪಸ್ಯಜಬಹ್ವೃಚಃ । ಆಸಾಂನಿ
37 ಷ್ಕಾಂಗಸಂಖ್ಯಾಕಾನ್‌ಭೂಮಿಂಚಪ್ರದದೌಮುದಾ । ಗ್ರಾಮಸ್ಯಾಸ್ಯಚಸೀಮಾನೋದಿಕ್ಷು
38 ಪ್ರಾಚ್ಯಾದಿಷುಕ್ರಮಾತ್ । ತತ್ತದ್ಗ್ರಾಮಸಮಾಯುಕ್ತಾಃಲಿಖ್ಯಂತೇದೇಶಭಾಷಯಾ ॥ ಪೂರ್ವಸಿರಿ
39 ಯೂರಗಡಿಯಂ । ಉತ್ರಕಂಚುಕಾರನಕಟ್ಟೆವತ್ತು ದಿಬ್ಬದಲ್ಲುಕಲ್ಲು । ೧ । ದಕ್ಷಿಣಹುಳಿಯೂರ
40 ಗ್ರಾಮದಿಂಉತ್ರಯತ್ತು ದಿಬ್ಬ ದಲ್ಲುಕಲ್ಲು । ೧ । ಪಶ್ಚಿಮರಾಮನಾಥನಹುಣಸೇಮರನಸಮೀಪಮಾರ್ಗದ
41 ವತ್ತಿನಲ್ಲುಕ । ೧ । ಉತ್ರಹಂಮಳ್ಳಿಯಮಾರ್ಗದಿಂಪೂರ್ವಆವತ್ತಿನಲ್ಲುಕಾ । ೧ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
42 ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾದ್ದ್ವಿಗು
43 ಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತ್ । ಸ್ವದ
44 ತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತೃದತ್ತಾ ಸಹೋದರೀ । ಅನ್ಯದತ್ತಾಚಮಾತಾಚತಸ್ಮಾದ್ದತ್ತಾಂಪರಿತ್ಯಜೇತ್ ।
45 ಯಃಸ್ವದತ್ತಾಂಪರೈರ್ದತ್ತಾಂಹರೇತಸುರವಿಪ್ರಯೋಃ । ವೃತ್ತಿಂಸಂಜಾಯತೇವಿಷ್ಠಾಯಾಂಕ್ರಿಮಿರ್ವರ್ಷಾಣಾಮಯು
46 ತಾಯುತಂ । ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಮಹದ್ಭಿಃ । ಸರ್ವಾ
47 ನೇತಾನ್‌ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್‌ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ । ಸಮುದ್ಧರಂತಿ
48 ಯೇವಿಪ್ರಂಸೀದಂತಂಮತ್ಪರಾಯಣಂ । ತಾನುದ್ಧರಿಷ್ಯೇದಚಿರಾದಾಪದ್ಭ್ಯೋನಸೌರಿವಾರ್ಣವಾತ್ ।
49 ಸರ್ವಾನ್‌ಸಮುದ್ಧರೇದ್ರಾಜಾಪಿತೇವವ್ಯಸನಾತ್ಪ್ರಜಾಃ । ಆತ್ಮಾನಮಾತ್ಮನಾಧೀರಃಯಥಾಗಜಪತಿರ್ಗಜಾನ್ ।
50 ಏವಂವಿಧೋನರಪತಿಃವಿಮಾನೇನಾರ್ಕವರ್ಚಸಾ । ವಿಧೂಯೇಹಾಶುಭಂಕೃತ್ಸ್ನಮಿಂದ್ರೇಣಸ
51 ಹಮೋದತೇ ॥ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

55

ಬಿದರೆ ಹೋಬಳಿ ಬಿದರೆ ಗ್ರಾಮದ ಸಾಲೇಶ್ವರ ದೇವಾಲ್ಯದ ಹಿಂದೆ ಏರಿಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ 6″ × 2′ 9″.

1 ನಮಸ್ತುಂಗ . . . .

(ಮೇಲ್ಭಾಗ ೫೦ ಪಙ್ಕ್ತಿಗಳು ಹೋಗಿವೆ.)

51 ಯುಂಧಾತ್ರಿ . . . . ದೆವಿಕ್ರ್ಯ . . . ಗೆಚತುರ್ಭುಜ
52 ಜಂಗಳಮ . . . . ಮಲನಾರಿಗೆಪ್ರುಣ್ಯಸಂಪ
53 ದ . . . . ರಿಗಬೂಚಣ . . . . ನತುಳಶೌರ್ಯನಿಧಿಗುಣಮಹಿತಂಭೂ
54 ನುತಬಲ್ಲಾಳಧರಿತ್ರೀನಾಥನ . . . . ಚೆತುರಾನನನನ್ತೆ . . . .
55 ಸನನ್ತೆ ಭಾಸ್ಕರಸುತನನ್ತೆ . . . . . ಪರಹಿತ . . ॥ ಕುಡು . ಗಕ್ಕನಜನಾಡಿದನ
56 ಪ್ಪಡೆದ . . . ನಾಜಿರಂಗದೊಳೆತೊಡರ್ದಡೆ . . . . ಳುದ್ಘುಳನೊಳ್ಪರಿದೋರೆಪು
57 ದೀಪಾ . . ನೊವಿಶ್ರುತವಿಶ್ವಧಾ . . ಕಡುಗಲಿವೀರಹೊಯ್ಸ . . ಜನಕಳ್ಪಮಹೀರುಹಮೆಂ
58 ದುಭೂ . . . ದಭಿವರ್ಣ್ಣಿಕು . . . ಮ್ಮಣನಗ್ರಸೂನು . . . . ನೊಳಸುಹೃತ್ಕುಳನಿರ್ಮೂ
59 ಳನೊ . . . . . ಧಿಪತ್ಯ . . . . . ಕ್ರಮಸರೋಜನತಜನತಾ
60 ಮನೋಹರ . . ದ್ಘಕೀರ್ತ್ತಿಸಹಿತ . . ಸಂಸ್ತುತಸೂಕ್ತಿಬಂಧುರ . . ಜಯ . . ಮೆಂಸ್ಥಿರತರಪುಣ್ಯಮೂರ್ತ್ತಿ
61 ಸಿರಿಗಂ . . . ಡಕಾಮಮ್ಮನಕನೂತನಾರ್ಜ್ಜುನಂ । ನಿಟ್ಟುರ . . . . ಕ್ಕಟ್ಟಗಳಾದಂಸಿರಿಗಂನೆಟ್ಟನೆ . . . . ಸೆಂಮನಪುತ್ರಂ ॥

62 ಆಚಂದ್ರಾರ್ಕ್ಕಂಸಕಳೋರ್ವ್ವೀಚಕ್ರದೊಳೊಗೆದಕೀರ್ತ್ತಿನೆಗಳ್ದಂ . . ಪ್ರತಿಪನ್ನ ಕರ್ನ್ನನಹಿತಕೃತಾಂತಂ ॥ ನಿರುಪಮುದಶಾವತಾರಂ ಸ್ಫುರಿತಸು

63 ದರ್ಶನನುದಗ್ರಲಕ್ಷ್ಮೀಶ . ಭಾಸುರವಿನುತವೃತ್ತಿ ಯೆಸೆದನಿರುತ . . . ಗೋವಿಂದಂ ॥ . . ಪಡೆವಳಕಾಳಂಗೊಪ್ಪಿನ . . ಡೆಕಾವುಲೆನಾ . . ನೆಗಳ್ದಪೆರ್ಮ್ಮ . ಯಿಂಪೆರ್ಮಡದಿ

64 ಯರೆನೆಸೊಗಯಿಸಿದ . . ಡಂಗೆಸೊಗಯಿಪವ್ರೋಲಗಜೆಯುಂ . . . . ಕಳಹಂಸಯಾನೆರಂಭಾಲಲಿತೊ . . . . . . ರಕಚಭರೋಲ್ಲಾಸಿನಿಕೋಕಿಳ

65 ನಾದೆಸೊಗಯಿಪಳು . . . ನಾರಿನಿಜಾಧಿಪತಿ .. . ನಾವ . ಮನೋ . . ಪವಿಭ್ರಮುಕಳಾವತಿಪೆರ್ಮ್ಮಲೆನಾರಿಸಂ

66 ತತಂಸರಸತಿಗಿಂ . . ಗಿರಿಜಾಗೇಂಪೆರಲಗ್ಗದ . . ಬಗೆಂಪೆರಲ್ . . . ಕಾಳನಕಾಂತೆರಂಜಿಪಳ್ . . . . ಕಾವುಲೆನಾರಿಸಕಳಕಳಾಮಹಿತೆಗೆನೆಗಳ್ದ .

67 ರಿಗಂಬಲ್ಲುಗನೆಂಬೀ . . . ಧೈರ್ಯ್ಯರಖಿಳದಿಶಾಮಂಡಳದತ್ತ ಕೀರ್ತ್ತಿಗಳ್‌ನುತರಾದರ್ ॥ ಪೆರ್ಮ್ಮಗೆತಾಯ್ವನೆಯೆನಿಸಿದಪೆರ್ಮ್ಮಲೆ ನಾ . . ತನೂಜರಾದಗ್ಗುಣದಿಂನೊರ್ಮ್ಮ

68 ಡಿನಿಜಕುಲಜಗ್ಗನೆಧರ್ಮ್ಮಯುತನ್ನೆಗಳ್ದ ಬೈಚಣಂಸಿಂಗಣನುಂ ॥ ಆನಾಲ್ವರೊಳಂಪಿರಿಯ ॥ ಪಡವಳವಾದನುಂಮದನನುಂವನಿತಾಜನ ಚಿತ್ತಹಾರಿಗೆ . . ಪಡವಳವಾದನುಂರವಿಜನುಂ

69 ನಿಖಿಳಾರ್ತ್ಥಿಜನಾರ್ತ್ತಿಹಾರಿಗಳ್‌ಪಡವಳವಾದನುಂನೆಗಳ್ದ ಶೂದ್ರಕನುಂಘನಶೌರ್ಯ್ಯಶಾಳಿ . . . ಪಡವಳವಾದನುಂನೃಡನು ವಾತ್ರಿತರಕ್ಷಕರೆಂತುನೋಳ್ಪಡಂ ॥

70 ಪ್ರೊ . . . ಮಲ್ಲಂಕಣೆಸೆವನ . . ವಧೂ . . ಜಯಲಕ್ಷ್ಮೀವಲ್ಲಭಂವಿರೋಧಿಜನಹೃತ್ಸೆಲ್ಲಂ ॥ ಅನುಪಮವಿತರ ಣಗುಣದೊಳ್‌ದಿನ

71 ನಾಥಸುತ . . . ಬಲಿಗಂಬಿಗಂವಿನುತಖಚರಂಗಮಂಗಳವೆನೆಸೊ . . . ದಧೀಚಿಗವೆಳೆಯೊಳ್ ॥ . . ನುವರ ದೊಳರಿದುಸಕಳಘನಕರಿಘಟೆಯುಂ

72 . . ಕೊಲ್ದು . . . ಸಿಂಗನೆನಿಸಿನೆಗಳ್ದ ಜನಮಹಿತಂಸಿಂಗನಮಳಲಕ್ಷ್ಮೀ . . . ತುಂಪಡವಳ ಹೆಂವಾಡಿತಂಮವ್ವೆಕಾಳವ್ವೆಪಡವಳಿತಿಯುಹೆಸರಿಂಕಾಳೇಶ್ವರದೇವ

73 ರದೇವಾಲಯಮುಂಮಾಡಿಸಿದನಾಪಡವಳಹೆಂವಾಡಿಯುಮುಗಪಡವಳಕಾಳಯ . . . ಹಡವಳಿತಿಕಾಳವ್ವೆಯುಹೆಸರಕಾಳೇಶ್ವರದೇ ವಾಲಯಮುಂಕಲ್ಲಿ ಸನಂವಾ

74 ಡಿದಶಕವರ್ಷ ೧೦೯೯ನೆಯುಸರ್ವ್ವಜಿತ್ಸಂವತ್ಸರದಚೈತ್ರಶುದ್ಧಬಿದಿಗೆಬ್ರಿಹಸ್ಪತಿವಾರದಂದುಶ್ರೀಕಾಳೇಶ್ವರದೇವರಿಗೆಕಲ್ಯಾಣಪಂಡಿತರಕಾ ಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ

75 ಬಿಟ್ಟಭೂಮಿಯೂರಮುಂದಣಹಡವಳಗಟ್ಟದಕೆಳಗೆ . . . ಯಲುಗದ್ದೆಕಂಬ೧ಂಅತ್ತಲಿಂಬಡಗಬೆದ್ದಲುಕಂಬ೧ಂಹಿರಿಯಾಕೆಱೆ ಯೊ . . . ಡಿಗೆಯಹೊಲಗೆರೆಯಲ್ಲಿಬೆದ್ದಲುಕಂಬ

76 . . . . ನವಿಲೆಯಗಡಿಯಲೆಳ್ಳಿಂಗೆಕಂ . . . ಅಂತುಗದ್ದೆಬೆದ್ದಲುಮುಂಕಂ . . . ಆದೇವಾಲಯದಿಂಪಡು ವಲಂ . . . . ಕಂಚಗಾಱಬಸವ್ರೋಜಕಂ

77 ಡರಿಸಿದಂ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಕಾಳೇಶ್ವರದೇವರ ದೇವಾಲಯುವಮಾತ್ರ

78 . . . . . ಮಾಡಿದ । ಅದ . . . ಗಾವೆಯ . . ಮಾಡಿದ . . ಮಗಮಲ್ಲೋಜಮಾಡಿದಗರ್ಬ್ಭಗ್ರಿಹ ॥

79 ಅಂತುಹಡವಳನವರುಹಡದಪೂರ್ವ್ವದಜನ್ಮಭೂಮಿಯೂಗ್ಗಳುಬಿದಿರೆಯಡವಿಗಾವೆಯ . . . . . ಹಿರಿಯೂರು . . . ಲಿಯದಕ್ಕೆ ಹಳ್ಳಿ

80 ಹಡವನಹಳ್ಳಿಕೊಂಮನಹಾಳುಮಳಲಕೆಱೆಕಿಲಸೂರುಅದಕ್ಕೆ . . . . . . ಲುವಳ್ಳಿಹಡವಳನಹಳ್ಳಿಜಾವಳಿ । ಬೆಳಗಲಿ ॥

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ಅದೇ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆ ಅಂಗಳದಲ್ಲಿ ಮಟ್ಟಿ ಬಸಪ್ಪನ ಬೈಲಿನಲ್ಲಿ ನೆಟ್ಟ ವೀರಗಲ್ಲು.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
2 ಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾ
3 ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾ
4 ಭರಣಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿ
5 ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆತತಪಾದಪದ್ಮೋಪಜೀವಿ
6 ಉತ್ತಮಮಪ್ಪನಂದಿಗಿರಿಕೋಟೆಪೊಳಲ್ಕುವಳಾಲಮಾ . ತೊಂಭತ್ತಱುಸಾಸಿರಂವಿಷಯಮಾಪ್ತನನಿಂದ್ಯ
7 ಜಿನೇಂದ್ರನಾಜಿರಂಗಾತ್ತಜಯಂಜಯಂಜಿನಮತಂಮತಮಾಗಿರೆಸನ್ತತಂನಿಜೋದಾತ್ತತೆಯಿಂದಮಾದಡಿ
8 ಗಮಾಧವಭೂಭುಜರಾಳ್ದರುರ್ವ್ವಿಯಂ ॥ ಇನ್ತೆನಿಸಿನೆಗೞ್ತೆವೆತ್ತಗಂಗಾನ್ವಯದ . . . .
9 ರುರಾಜ್ಯಂಗೆಯ್ವುತ್ತಮಿರೆಇರೆ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವ
10 ರಂತ್ರಿಭುವನಮಲ್ಲವೀರಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯು

11 ತ್ತಮಿರೆಶ್ರೀಮ
12 ಚ್ಚಾಳುಕ್ಯವಿ
13 ಕ್ರಮಕಾಲ
14 ದಱಂನೆಯವಿಸ್ವಾ
15 ವಸುಸಂವತ್ಸ
16 ರದಮಾಘಸುದ್ಧ
17 ಬಿದಿಗೆಸೋಮವಾರ
18 ದಂದುಸ್ವಸ್ತಿದುಸ್ತರಾರಾ
19 ತಿಮಸ್ತಕಸ್ಥಗಿತದೋರ್ದ್ದ
20 ಣ್ಡಕದನಪ್ರಚಂ
21 ಡಂನಿಜಕುಳಕುವ
22 ಳಯಸುಧಾಕರರಿ
23 ಪುನಿಕರಭೀಕರಂಹರಹಸನರುಚಿರಕೀರ್ತ್ತ್ಯಂಗನಾಭುಜ . . . . ರಾಧೀಶ್ವರ
24 ಪರಮಮಾಹೇಶ್ವರಂನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತನಪ್ಪಪಡವಳಗಂಗಿಮಯ್ಯಬೆಳಗವತ್ತಿಯದಾ . . .
25 ಮೇಲೆಧಾಳಿಯನಿಟ್ಟಳೆವರಿದುಪಲರಳಿವಿನಲುತನ್ನಪರಿಚ್ಛೇದಿಸಿ ॥ ಧುರದೊಳುಪತಿಹಿತಶೌರ್ಯ್ಯ .
26 ಲರವರಿಸುವಮನುಜರೆಲ್ಲರಪೆಂಪದೊರೆಗಿಡಿಸಿವೀರಗಂಗನಹನುಮಂಧರೆಪೊಗಳಲುಸುರ
27 ಗತಿಪೋಪ . ಯಮಪಡವಳಗಂಗ ॥ ಅದಿರ್ದುದುಧರೆಖುರಘಾತದಿನುದಿರ್ದ್ದವುತಾರಗೆಗಳ್ . . . . . . ರ
28 ಸವಸದಿಂಬಿದ್ದಿರ್ದ್ದವರಿನರರಹೃದಯಂಕದನದೊಳೀಗಂಗನೇಱಿಪರಿಯಿಸೆಹಯಮಂ ॥ ಪತಿಹಿತನೆನ್ದು . . . .

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ಅದೇ ಹೋಬಳಿ ನಿದಿಗಿಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ರಸ್ತೆ ಬಳಿ ಡೊಡ್ಡಮನೆ ನವಿಲಪ್ಪಗೌಡನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 3′.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ
2 ಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾ
3 ಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮು . . ರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬ
4 ರಂಸಲುತ್ತಮಿರೆ ॥ ತತಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಉತ್ತಮಮಪ್ಪನಂ . . . . ತೊಂಭತ್ತಱುಸಾಸಿರಂವಿಷಯಮಾ
5 ಪ್ತನನಿನ್ದ್ಯಜಿನೇಂದ್ರನಾಜಿರಂಗಾತ್ತಜಯಂಜಯಂಜಿನಮತಂಮತಮಾಗಿರೆಸಂತತಂನಿಜೋದಾತ್ತತೆಯಿಂದಮಾದಡಿಗಮಾಧವಭೂಭುಜ
6 ರಾಳ್ದರುರ್ವ್ವಿಯಂ ॥ ಉತ್ತರದಿಕ್ತಟಾವಧಿಗೆತಾಗಿನು . ಬಲಿಮ . ಜತೊಂಡೆನಾಡತ್ತಪರಾಶೆಗಂಬುನಿಧಿಚೇ . . ಯಿಪ್ಪ . . .
7 ಕೊಂಗುಮತ್ತಿತ್ತೊಳಗುಳ್ಳವೈರಿಗಳನಿಕ್ಕಿಪರಾವ್ರಿತಗಂಗವಾಡಿತೊಂಭತ್ತಱುಸಾಸಿರಂ . . ಲಿಮಾಡಿದನಿಂತುಟುಗಂಗನುಜ್ಜ್ವಗಂ ॥ . .

8 ಗಂಗನಿಂಭಯಮಿಲ್ಲದಹರಿವರ್ಮ್ಮವಿಷ್ಣುನೃಪನಿಂನಿಜದಿಂಬಳಿಕ್ಕೆತಗಂಗಾಲುಮಾಧವನಲ್ಲಿಂಬಳಿಚುಚ್ಚ್ಯರ್ವಾಯ್ದಗಂಗನೃಪಾಳಂ ॥ ಶ್ರೀಪುರು
ಷಂ

9 ಶಿವಮಾರಂಭೂಪಾಳಕ್ರಿಂತ . . . ಪನಾಸಯಿಗೊಟ್ಟಂದ್ವೀಪಾಧಿಪದೊಳರಿನೃಪಕೋಪಾನಳಶಿಖೆಯೆನಿಪ್ಪವಿಜಯಾದಿತ್ಯಂ ॥ ಮ

10 . ಯೆಱೆದಮಾರಸಿಂಗನಾಕುರುಳರಾಜಿಗಂಪೆಸರ್ವೆತ್ತಾಮರುಳಂತಂನೃಪತಿಳಕಂಪಿರಿಯಮಗಂಸತ್ಯವಾಕ್ಯನಚಳಿತಶೌರ್ಯ್ಯಂಗ
ರ್ವ್ವದಗಂ

11 . ವಸುಧೆಯೊಳೋರ್ವ್ವನೆಕಲಿಚಾಗಿಶೌಚಿಗುತ್ತಿಯಗಂಗಂದೋರ್ವ್ವಿಕ್ರಮಾಭಿರಾಮನಗುರ್ವ್ವನಕಲಿರಾಚಮಲ್ಲಭೂನೃ(ಪ)ತಿಳಕಂ ॥
ತೆಂಗಂಮು

12 . . ವಹಸಿಯಕಾಂಪ್ರಂಗಂಪಿಡಿದಡಸಿಕೀಳ್ವನಾಮದಕರಿಯಂಪಿಂಗದೆನಿಲಿಸುವಸಾಹಸತುಂಗಂಕೇವಳಮೆನೆಗಳ್ದರಕ್ಕಸಗಂಗಂ ॥ ಇ
ನ್ತೆನಿಸಿನೆಗಳ್ದ

13 ಗಂಗವಂಶೋದ್ಭವರೊಳಾದಡಿಗನಮಗಂಚುರ್ಚುವಾಯ್ದಗಂಗನಾತನಸುತಂದುರ್ವ್ವಿನೀತನಾತನತನೆಯಂಶ್ರೀವಿಕ್ರಮನಾತನಪುತ್ರಂಭೂವಿ
ಕ್ರಮಂತ

14 ತ್ಸೂನುಶ್ರೀಪುರುಷಮಹಾರಾಜಂ । ತತ್ತನೆಯಂಶಿವಮಾರದೇವಂ । ತತ್ತನೂಭವನೆಱೆಯ . . . . ತುಪುತ್ರಂಭೂತುಗಪೆ

15 ರ್ಮ್ಮಾಡಿ । ತದಾತ್ಮಜಂಮರುಳದೇವಂ । ತದನುಜಗುತ್ತಿಯಗಂಗನಾತನತಮ್ಮಂಮಾರಸಿಂಗದೇವನಾತನಮಗಂಕ . . ಗದೇವನಾತ
ನಮಗಂಬರ್ಮ್ಮದೇವ

16 ನಿನ್ತುಗಂಗವಂಶೋದ್ಭವರುರಾಜ್ಯಂಗೆಯ್ಯೆ ॥ ದಕ್ಷಿಣದೇಶನಿವಾಸೀಗಂಗಮಹೀಮಂಡಳಿಕಕುಳಸಂಧರಣಃಶ್ರೀಮೂಳಸಂಘನಾಥೋನಾಮ್ನಾ
ಶ್ರೀ

17 ಸಿಂಹನನ್ದಿಮುನಿಃ ॥ ಶ್ರೀಮೂಲಸಂಘವಿಯದಮೃತಾಮಳರುಚಿರುಚಿರಕೊಣ್ಡಕುನ್ದಾನ್ವಯಲಕ್ಷ್ಮೀಮಹಿತಂಜಿನಧರ್ಮ್ಮಲಲಾಮಂಕ್ರಾನೂ
ಗ್ರ್ಗಣಂ

18 ಜನಾನಂದಕರಂ ॥ ಆಗಣದನ್ವಯದೊಳು ॥ ಮಣಿರಿವವನರಾಶೌಮಾಳಿಕೇನಾಮರಾದ್ರೌತಿಳಕಮಿವಲಲಾಟೇಚಂದ್ರಿಕೇವಾಮೃತಾಂಶೌಇ
ವಸರಸಿಸರೋ

19 ಜೇಮತ್ತಭೃಂಗೀನಿಕಾಯಂಸಮಜನಿಜಿನಧರ್ಮ್ಮೇನಿರ್ಮ್ಮಳೋಬಾಳಚಂದ್ರಃ ॥ ಅವರಶಿಷ್ಯರು ॥ ವಿಮಳಶ್ರೀಜೈನಧರ್ಮ್ಮಾಂಬರಹಿಮ
ಕರ

20 ನುದ್ಯತ್ತಪೋರಾಜ್ಯಲಕ್ಷ್ಮೀರಮಣಂಭೂಮಂಡಳಾಧೀಪನುಭಯಸಿದ್ಧಾನ್ತರತ್ನಾಕರಂಜಂಗಮತೀರ್ತ್ಥಂಭವ್ಯವಕ್ತ್ರಾಂಬುಜಖರಕಿ

21 ರಣಂಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತಮುನೀಂದ್ರಂಕ್ಷೀರನೀರಾಕರಜಳದಯಃಶೋವೇಷ್ಟಿತಾಶಾವಿಭಾಗಂ ॥ ಅವರಶಿಷ್ಯರು ॥ ಗುಣಿಯೆ

22 ನೆಜಿನಮತರಕ್ಷಾಮಣಿಯೆನೆಕವಿಗಮಕವಾದಿವಾಗ್ಮಿಪ್ರವರಾಗ್ರಣಿಯೆನೆಪಂಡಿತಚೂಡಾಮಣಿಯೆನೆಗುಣನನ್ದಿದೇವರೆಸೆದರ್ದ್ಧರೆಯೊ

23 ಳು ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥ ಅಳವೇಪೇಳುನುಡಿಯಲ್ಕೆ . ಬಿರುದಮಾಣುಮಾಣೆಲೆಶಾಂಖ್ಯವಾಗ್ಘರಮಂನಚ್ಚದೆನೀನಡಂಗಿಡದೊಡಿರ್ಚ್ಛಬ್ರ್ಛ
ಕನ್ನೈಯ್ಯಾಯಿಕಾ

24 ಮಲೆಯದಿರಿಂತುಮಿಟ್ಟವೇಕೆಚಲದಿಂದೀಬಂದ . ಪಂ . ರ್ಮ್ಮನಂದರೆಯಲುಶ್ರೀಗುಣಚಂದ್ರದೇವನಮಳಂವಾದೀಭಕಂಠೀರವಂ ॥ ತತ್ಸಧ
ರ್ಮ್ಮರು ॥

25 ಗಂಗಾವಾರಿಸುಸ್ಯೈವಳಂಸುರಕರೀದಾನಾರ್ದ್ರಗಂಡಸ್ಥಳಃಸಂಭುಃಕಂಠವಿಲಗ್ನಘೋರಗರಳಃಚಂದ್ರಃಕಳಂಕಾಂಕಿತಃಕೈಳಾಸೋವನವಲ್ಲರೀಪ
ರಿವೃ

26 ತಃಸಾಮ್ಯಂಕಥಂವಕ್ಷ್ಯಹಂಕಿಂತೂ . ಸಹಮಾಘಣಂದಿಯಮಿನಃಕ್ಷಿತ್ರಂತಪೋದ್ಯಚ್ಛ್ರಿಯಂ ॥ ಆಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಮುನಿರಾಜರಾಜನ

27 ಶಿಷ್ಯರು ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಕಲ್ಯಾಣಾಷ್ಟಮಹಾಪ್ರತಿಹಾರ್ಯ್ಯಚತುಸ್ತ್ರಿಂಶದತಿಶಯವಿರಾಜಮಾನ

28 ಭಗವದರ್ಹತ್ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಮುಖಕಮಳವಿನಿರ್ಗ್ಗತ . . ಸದಾದಿವಸ್ತುಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣಸಿನ್ಧಾನ್ತಾಮೃತ
ವಾರ್ದ್ಧಿ

29 ವಾದರ್ತ್ಥಿತವಿಶುದ್ಧೋದ್ಧಬುದ್ಧಿಸಮೃದ್ಧ . . ಸಕಳಭುವನಪ್ರಸಿದ್ಧರುಂಶಮದಮಯಮನಿಯಮನಿಯಮಿತಾಂತಃಕರುಣರುಂವಾಕ್ಸಂ
ದರ್ಶಿನ್ತನಮಂ

30 ಡನರತ್ನಾಭರಣರುಮಪ್ಪಶ್ರೀಮತ್ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರೆನ್ತೆಂದಡೆ ॥ ಆಶೀದಾಶಾನ್ತರಾಳಪ್ರಥಿತಪೃಥುಯಶೋವ್ಯೋಮಗಂಗಾತರಂಗಃ ಚಂಚ

31 ಚ್ಚಾರಿತ್ರಧಾತ್ರೀಭವದತಿಲಲಿತೋದಾರಗಂಭೀರಮೂರ್ತ್ತಿಃ ವಾಕ್ಕಾನ್ತೋತ್ತುಂಗಪೀನಸ್ತನಕಳಶಲಸಂನೂತಚೂತ[ಃ]ಪ್ರವಾಳಃ ಸಿದ್ಧಾನ್ತಕ್ಷೇ

32 ರನೀರಾಕರಹಿಮಕಿರಣಃ ಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವಃ ॥ ಅಭಿನವಗಣಧರರೂಪಂ ತ್ರಿಭುವನಜನವಿನುತಚರಣಸರಸಿರುಹಭೃಂಗಂ । ಶುಭಮತಿ

33 ತ್ರೈವಿದ್ಯಾಸ್ಪದನುಭಯಕವೀನ್ದ್ರೋತ್ತಮಂ ಪ್ರಭಾಚಂದ್ರಬುಧಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಸಸಿವಿಶದಕೀರ್ತ್ತಿನಿರ್ಮ್ಮದನಸದೃಶಗುಣರತುನ ವಾರ್ದ್ಧಿ

34 ಕ್ರಾನೂರ್ಗ್ಗಣಸದ್ಬಿಸರುಹವನಾರ್ಕ್ಕನೆಂಬುದುವಸ್ಮತಿಯೊಳನಂತವೀರ್ಯ್ಯಸಿದ್ಧಾಂತಿಗರಂ ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥ ಮನವಚನಕಾಯಗುಪ್ತಿ ಯುನ

35 ನುನಯದಿಂತಳೆದುಪಂಚಸಮಿತಿಯುವಶದಿಂದನುವಶನಾದತಪೋನಿಧಿಮುನಿಚಂದ್ರಬ್ರತಿಪನಖಿಳರಾದ್ಧಾನ್ತೇಶಂ ॥ ಇನ್ತೆ(ನಿ)ಸಿನೆಗರ್ತ್ತೆಯಂತ ಳೆದಶ್ರೀ

36 ಮತುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಂ ಭುಜಬಳಗಂಗ ವರ್ಮ್ಮಡಿಬರ್ಮ್ಮದೇವ ॥ ಬಳವದ್ವೈರಿಗಳಂಪಡಲ್ಪಡಿಸಿಗೆಲ್ದುಗ್ರಾಜಿಯೊಳು ಮಾಣ್ದನೇ

37 ಚಲದಿಂದಂಪರಿಯಿಟ್ಟುವೈರಿಪುರಮಂತತ್ಕೋಟೆಯಂತದ್ಮಹೀತಳಮಂಕೊಂಡು . . . ತ್ರಿಬಂಣಿಸ್ವಿನಂಶ್ರೀಬರ್ಮ್ಮದೇವಂಮಹೀತಳ ಮಂತೋಳು

38 ವಲದಿಂನಿಮಿಷ್ಕ್ವಿದನಿದೇಂಪೆರ್ಮ್ಮಡಿಶೌರ್ಯ್ಯಾತ್ಮನೋ ॥ ಭರದಿಂದಾಂತದ . . . . ಗಶರಣೆಂದನ್ರಿಪಂಗವೆರಪುಬಂಧನರಂಗಂ ಸುರಗಿರಿವಜ್ರಾಗಾ

39 ರಂಸುರಭೂಜಂಬರ್ಮ್ಮದೇವನದಟರದೇವಂ ॥ ಇನ್ತೆನಿಸಿದಬರ್ಮ್ಮದೇವನಪಟ್ಟಮಹಾದೇವಿಯೆಂತೆಂದಡೆ ॥ ಜಿನೇಂದ್ರಪಾದಾಂಬುಜಮತ್ತ ಭೃಂಗೀಗು

40 ಣಾವಳೀಭೂಷಣಭೂಷಿತಾಂಗೀ । ನಿತಂಬಿನೀನಾಂಕಳಶಾಯಮಾನಾವಿರಾಜತೇಗಂಗಮಹಾಧಿದೇವೀ ॥ ನಿಜವೆನಿಸಿನೆಗರ್ತ್ತೆಯಮಹಾಸ

41 ತಿಗುತ್ಸವಮಂನಿಮಿಚ್ಚ್ವಿಪಾತುಮಜರೆನಿಸಿದ್ದರ್ತಮ್ಮತೊಡಮಾಡಿದ . . . . ಂಸಜಯದೆಸತ್ಯಚೋಳನ್ರಿಪನುಂಕ ಲಿರಕ್ಕಸಗಂಗದೇ

42 ವನುಂಭುಜಬಳಗಂಗಭೂಭುಜನ್ಮಾರ್ಜ್ಜಿಸಿದರ್ಜ್ಜಸಮಂ . . . ರನ . . ರಂ ॥ ಸ್ಥಿರನೇಮೆರುಗಿರೀಂದ್ರನೊ . . . ಳ್ಸಿಣಸುವಂಗಂಭೀರನೇವಾರ್ದ್ಧಿಯೊಳ್ಪಿರುಡಿಪ್ಪಂ . . .

43 ಕಲಿಯೇಸುರೇಂದ್ರಸುತನಂಮೆಚ್ಚಂಮಹಾಚಾಗಿಯೇಸುರಭೂಜಕ್ಕೊರೆಗಟ್ಟುವಂಚದುರನೇಪಾಂಚಾಳನಂಗೆಲ್ದನಂದಿರದೀಧಾರಿಣಿಬಣ್ಣಿಕುಂ ರಣಜ

44 ಯಪ್ರೋತ್ತುಂಗನಂಗಂಗನಂ ॥ ನುಡಿದುದೆನನ್ನಿಮಾಡಿದುದೆಶಾಸನಮಿತ್ತುದೆರಾಮರೇಸುಮಾರ್ಪ್ಪಡಿದುದೆವಜ್ರಲೇಪಮುಱಿದಿರ್ದ್ದದೆಮಿ ತ್ರತ್ವ । ಪರೋಪಕಾರಮೊಳ್ನ . .

45 ಡೆದುದೆಬಿಟ್ಟಿಸದುಗುಣಮೆಮೆಯ್ಯೆನೆನಿನ್ನಮೊಲಿನ್ತುನೀತಿಯೊಳುನಡೆವನ್ರಿಪೇಂದ್ರನಾವನಿಳೆಯೊಳುಕಲಿಗಂಗಭೂಪತೀ ॥ ಆತನತಮ್ಮಂ ॥ ಗ ಜರಿಪುವಿಷ್ಟ

46 ರಾದಿವಿಭವೋದಯಪಾರ್ಶ್ವಜಿನೇಂದ್ರಪಾದಪಂಕಜಮದಭೃಂಗಗಂಗಕುಳಮಂಡನದಳಿತವೈರಿವರ್ಗ್ಗಭಾವಜನಿಭಮೂರ್ತ್ತಿದಿಗ್ವಲಯವರ್ತ್ತಿ ತಕೀರ್ತ್ತಿಸ

47 ಮಸ್ತಧಾತ್ರಿಯೊಳ್ಭುಜಬಳಗಂಗಭೂಪನಿನ . . . . . . ಮಂಡಳಿಕಭೈರವ ॥ ಆತನಪಟ್ಟಮಹಾದೇವಿ ॥ ಪುಣ್ಯದ . . . . ಪಟ್ಟಂಭೂಪಂಗೆಗಂಗವಾಡಿ

48 ಗೆತಳದಪ್ಪಟ್ಟಮನೆಂತೆಂದಡೆಗಂಗನಪಟ್ಟಮಹಾದೇವಿ . . . . . . ಎಯಗ್ಗಂಭುಜಬಳಗಂಗದೇವನಗ್ರತನೂಜನೆನ್ತೆಂದಡೆ ॥ ಕಲಿಯನದಿರ್ದ್ದ . .

49 ಲೆಂದುನಿಮ್ರಿದತ್ತಿದಬಾಹುಮೆರಾ . . . . . . ಲ್ಲಳದೇದಿ . . . . . . ಮಱಿ . . . ಗಲುಸಲೆ . . . . ಗೆಯುನಾರಳವಿ . . . . . . ಗಂಗನಿನ್ತುಮಂಡಳಿಕ .

50 ಳಪ್ರದ . ರಿವೆಸರಂದೆಸೆಯುನ್ತುವರಂನಿಮಿಚ್ಚಿರ್ದ . . ವದಾಜ್ಞಾಲತೆಪರ್ವ್ವಿದೆಣ್ದೆಸೆಯೊಳಂವಿದ್ಯುಜ್ಜಯಸ್ತಂಭವಿಂತಿವೆನಲುದಿಗ್ವ
ಜಯರ್ತ್ಥಿ . . . . . ಕಟ್ಟಲುಕೆತ್ತಿದುತ್ತುಂಗಹಸ್ತವ

51 ನಾಂತನ್ಯಬಳಕ್ಕೆದೋರ್ಪ್ಪನೆವದಿಂಕೋದಣ್ಡದತ್ತಣ್ಗೆನಿಳುವನೀನಟಿಯೆಗಂಗನಾತ್ಮಕರ . ಒಸಂಗ್ರಾಮರಂಗಾಗ್ರದೊಳು ॥ ಜನ .
. . . . . ಪಮುಖಿಳಾಶಾದೇವತಾಪಾಂ

52 ಗರಕ್ಮಿಸಹಶ್ರಂಚಕಮರಕಕರೀಂದ್ರರಿಪುಬಲವಿಕ್ರಮಂ . . ನದಾಗೆಸುಸಾಮ್ರಾಜ್ಯ . ತಾಭಿವ್ರಿದ್ಧಿವಿಭವಂವೆಚ್ಚುತ್ತಿರಲು .
. . . ರಿರೆಸತ್ಯಗಂಗನೆಸೆದಂವಿಶ್ವಾವನೀಭಾಗ

53 ದೊಳು ॥ ಸ್ವಸ್ತಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕುವಳಾಲಪುರವರಾಧೀಶ್ವರಂನಂದಗಿರಿನಾಥ .
. . . ಮದಗಜೇಂದ್ರಲಾಂಚ್ಛನಂಚತು

54 ರವಿರಿಂಛನಂಪದ್ಮಾವತೀದೆವೀಲಬ್ಧವರಪ್ರಸಾದಂವಿಚಕಿಳಾವೋದಂನನ್ನಿಯ . . . ತ್ತರಂಗಂಗಂಗಕುಳಕುವಳಯಶ .
ವೇಂದ್ರಂದರ್ಪ್ಪೋದ್ಧತಾರಾತಿವನ

55 ಜವನವೇದಂಡಂಕುಸುಮಕೋದಂಡಂಗಂಡರಗಂಡಂದುಟ್ಟರಗಂಡಂನಾಮಾದಿಸಮಸ್ತ . . . . . . ಶ್ರೀಮಂನನ್ನಿಯಗಂಗಂ
. . . . ಯನೆಲೆವೀಡಿನಲುಸುಕಸಂ

56 ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆಶ್ರೀಮತುಕಳಂಬೂರುನಗರಾಧಿಪತಿಪಟ್ಟಣಸ್ಥ . . . .
ಲುಮಾಡಿಸಿದಬಸದಿಯೆನ್ತೆಂದಡೆ ॥

57 ಇದುಭೂದೇವತೆಹೊತ್ತಹೊಂಗಳಶವೋಶ್ರೀಯಸ್ಸುಧಾಭರಪೂರದಿನಾ . . . .
ತ್ರಯಮಂಡನಾಸ್ಪದವೋತಾನೆಂದು . . . . .

58 ಲೋಕಂಮನೋಮುದದಿಂಬಣ್ಣಿಸೆಬಮ್ಮಿಸೆಟ್ಟಿಜಿನಚೈತ್ಯಾವಾಸಮುಂಮಾಡಿದಂ ॥ ಭುವನ . . . ಯ್ಯಾಗೆ
ಮಹತ್ವದಿಂ . . . ದುಚಾತು

59 ವರ್ಣ್ಣಸಂಘಕ್ಕಭೀಷ್ಟಮನಿತ್ತೆತ್ತಿಸಿಜೈನಗೇಹಮನನುತ್ಸಾಹಸಂದೋಹ . . . .
ದನುಜನಿಷ್ಟಶಿಷ್ಟಜನಕಳ್ಪಕುಜಂಸದ

60 ನೋಪಶೋಭಿತಾಭ್ಯುದಯವಿಭೂತಿಗಾಸ್ಪದನುದಾರಕಳಾಧಿಪನೀತನೆಂಬಂಹೆ . . . .
ದನುದಿತೋದಿತಂನೆಗಳ್ದನೀವಸುಧಾತಳದೊ

61 ಳುನಿರಂನ್ತರಂ ॥ ಬಮ್ಮಿಸೆಟ್ಟಿಯವನಿತೆ ॥ ತನಗನುವಶಿಯೆನಿಸಿಜಗಜ್ಜನಸಂಸ್ತುತಶೀಳಗುಣಗಣಾಳಂ . . . . .
. . . . ರಾಜಿಸುತಿರ್ದ್ದಳು ॥ ಅವರಿರ್ವ್ವಗ್ಗಮಗಣ್ಯಪು

62 ಣ್ಯಜನಿತಶ್ರೀರಾಯುರಾರೋಗ್ಯವೈಭವಸಂಪನುಮಹಿಮಾಘಭವಪ್ರಭೂತೆ . . . .
ಯಮಾಡುತಿರ್ಪ್ಪವಿಳಾಸಂಬೆರಸೊ

63 ಳ್ಪವೆತ್ತನವನೀಚಕ್ರಂಮನಂಗೊಳ್ವಿನಂ ॥ ಅನ್ತವರ್ಮ್ಮಡಿಸಿದಬಸದಿಯಪೂಜಾವಿಧಾನ . . . .
. . . . ಷಿಯಗ್ಗ್ರಹಾರದಾನಕ್ಕಂಶ್ರೀಮಬ್ಬಾಳು

64 ಕ್ಯವಿಕ್ರಮಕಾಲದಳಿ೬ನಾಲ್ವತ್ತೆರಡನೆಯಮನುಮಥಸಂವತ್ಸರದುತ್ತರಾಯಣಸಂಕ್ರ . . . .
. . . . ಲಾಪುಣ್ಯತಿಥಿಯಂದುಶ್ರೀಮಂನ್ನನ್ನಿಯ

65 ಗಂಗಪೆರ್ಮ್ಮಡಿದೇವನಿಂದಂಕುಡಲುಪಡೆದುಬಮ್ಮಿಸೆಟ್ಟಿಯರ್ಮ್ಮಷಪಾಷಾಣಗಚ್ಛಾಂಬರಶರಶ್ಚಂದ್ರ . . . . ಶುಭಕೀರ್ತ್ತಿದೇವಭಟ್ಟಾ
ರಕರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಸರ್ವ್ವನಮಸ್ಯಂಸರ್ವ್ವಬಾಧಾಪರಿಹಾ

66 ರವಾಗಿಬಸದಿಗೆಕೊಟ್ಟವೃತ್ತಿಊರಿನ್ದಂಮೂಡಣದೆಸೆಯಿಂಸವಣನಕೆಱೆಯಕೆಳಗೆಗಳ್ಟಿಗಳೆಯಲುಮತ್ತರು೬ಆಗದ್ದೆಯಲುಕೂಡಿದದಿಂತೆವಿ
. ದೆಕೆಱೆಯಬತ್ತುನಾಹ

67 . ಗಾಗಿದ್ದ . . ಸಾಲಕೆಱೆಯಕೋಡಿಯಿಂದಂಕೆಳಗೆಗಳ್ದೆಯಲುಮತ್ತರು೧ಆಕೋಡಿಯಿಂದೊಳಗಾದದೋಂಟಸ್ಥಳದನಿವೆಳೆಯಲು
ಪದ್ದಲುಗಳೆಯಮತ್ತರು೭ಅದಕ್ಕೆಸೀಮೆಬಡಗಲಬಿ

68 ಳಿಕೆಯ . . . . . . ಲಗಡಿಈಶಾನ್ಯದದೆಸೆಯಿಂಪೋಣಿಯಮೊಟ್ಟಱೆಮೂಡಲದಿನ್ನೆಯಹೊಲಗಡಿಯಿಂದಂತೆಂಕಬರಲುಬಿಲ್ಲಱೆ
ಅಲ್ಲಿಂದಂಹಡುವಲುಸವಣನಕೆಱೆಯತಾಯಿವಳ್ಳಂಮೇರೆಹಿರಿ

69 ಯಕೆಱೆಯಕೆಳಗೆತೋಂಟಕಂಮ್ಮ ೧೨ ಮನೆಯನೆಲನಣಂ ೧೨ ಆತೆಲ್ಲಿಗನಗಾಣ ೧ ಇನ್ತುಬಿಟ್ಟದತ್ತಿಯಂಪ್ರತಿಪಾಳಿಸಿದಮಹಾಪುರುಷಂಗೆಪ್ರ
ಯಾಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಗಳೊಳ್ಸಾ

70 ಯಿರಕವಿಲೆಯಕೋಡುಂಕೊಳಗಮುಂಹೊನ್ನಲುಕಟ್ಟಿಸಿದಾನಂಗೊಟ್ಟಫಳಮನೆಯ್ದುವಂ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾದತ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ
ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಫಳಂ ॥ ಸಾಮಾನ್ಯೋ

71 ಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾನುಭೂಯೋಭೂಯೋಯಾಚ
ತೇರಾಮಭದ್ರಃ ॥ ಇನ್ತೀಧರ್ಮ್ಮಮನಳಿದಮಹಾ

72 ಪಾತಕಿಗನರ್ಘ್ಯತೀರ್ತ್ಥಂಗಳೊಳ್ಸಾಯಿರಕವಿಲೆಯಂಕೊಂದದೋಷಮಕ್ಕು ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇದ್ವಸುಂಧರಾಂಷಷ್ಟಿ
ವ್ವರ್ಷಸಹಶ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ದಯೆ

73 ಯಿಂದಿಂತಿದನೆಯ್ದೆಕಾವಪುರುಷಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರಂಗಳೊಳುವಾರಣಾಸಿಯೊಳ್
ಕ್ಕೋಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇ

74 ದಾಢ್ಯರಂಕೊನ್ದುದೊಂದಯುಸಂಸಾಗ್ಗಮಿದೆಂದುಸಾಱಿದಪುದೀಶೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥

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ಅದೇ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆ ಏರಿಮೇಲೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಸಕಳಗುಣಸಂಪಂನರಪ್ಪಶ್ರೀಮೂಲ
2 ಸಂಘದೇಸಿಯಗಣಕೊಂಡಕುಂದಾನ್ವಯಪೊಸ್ತಕಗಚ್ಛದ
. . . . . .
5 ಗೌಡನಮಗಎಲವಟ್ಟಿಯದಾಸೆಯನಾಯಕನನಿಸಿದ್ಧಿಯಪ್ಪಭೂಮಿ
6 ಯಿದುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಪಿಳ್ಳಂಗೆರೆ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಪಾಳು ಈಶ್ವರದೇವಸ್ಥಾನದೊಳಗೆ ಲಿಂಗದ ಪೀಠದಮೇಲೆ.

1 ಪಲವ . ನಾಥವಿಮುನಿಮಾಡಿದವಿದ್ಯ
2 ಮದು . ಫಳಾ . . . ನಡಿತರಱೊಗ
3 . ದುಬಿಳದಕಾಂಗಿರಸದವತ್ಸರ
4 . . ಪರಿಗತಿವಿಮಿರ್ದು . ಧಮಂಚಿನಾ .
5 ಬಿಳದಮಲಿ ॥ . ದ . ಕೇಚರತಿಂಮಕು

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ಅದೇ ಹೋಬಳಿ ಅಬ್ಬುರನಕಟ್ಟೆ ಗ್ರಾಮದ ಕಲ್ಲುಮಟ್ಟಿಯಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′.

. . . . . .
4 ತುಱುವಮಗಚ್ಚಿಸುರ[ಸುರ]ಲೋಕಪ್ರಾಪ್ತನಾದ ॥
5 ಹರವ . ಕಾ . ಳಯ್ಯ . ಸಿಂ . ಗುಣ್ಣನುಂಬಿಟ್ಟಗುಡ್ಡೆಮಾಂನ್ಯ
6 ಕವಿಲಗುಂಡಿಯಲ್ಲಿ . ಬಂ೧ಂ

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ಅದೇ ಹೋಬಳಿ ಹಾರೋಬೆನವಳ್ಳಿ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ೧ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′6″ × 2′6″.

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಸ್ವರಂ ಪರಮಭ
2 ಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಲತಿಲಕಂ ಪರನಾರೀಸಹೋದರಂ ಚಲದಂಕರಾಮ ಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿ
3 ದುರ್ಗ್ಗಮಲ್ಲನೇಕಾಂಗವೀರಂ ಮಲರಾಜರಾಜ ಮಲಪರೊಳುಗಂಡ ಗಂಡಭೇರುಂಡ ಕದನಪ್ರಚಂಡ
4 . . . . ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ . . . :
5 . . . ಮೇಶ್ವರದೇವರ್ಸ್ಸರಮಗನಾರಸಿಂಗದೇವರ್ಸ್ಸರುದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನಲು ಸುಖಸಂ
6 . . . ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದಲಿ ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಿಯಿಂಮಡಿರಾವುತರಾಯ ರಾಯಕುಮಾ
ರ . . . . ಸರಿವಿಸೆ
7 . ಣಯಕನುದನೆಯದಂಣಾಯಕನು . . . ರಾಜ . . ಸೆಯ . . ಕ
. . . . .
8 . . . . ಯಕುಲ . . . . .
9 . . . .
10 . . . . ಅಂ
11 ಣ್ಣನ . . . . ಸಕವರಸ ೧೨೦೮ನೆಯ ಬೆಯ ಸಂವತ್ಸರ ಚ ಫಾಲ್ಗುಣ . . ಸೋಮವಾ
12 ರದಲು ಹೊಸಗುಂದದ ಬೊಂಮರ್ಸ್ಸನವರು ಕೂಡಲಿಯ ಯಿಱಿದು ತುಱವ ಕೊಂಡು . . . ದಿನಬೆ
13 ಣ್ಣೆವಳಿ ಜನೆಗುರುಗಳ ವುರಲಿದು ಹುಯಲ ಹರಿದು ಕಾದಿ ತಳ್ತಿಱಿದು ಲ ಬೊಮೆನಾಯ್ಕನ ಹೆಂಡತಿ . . ಬವೆನಾಯ
14 ಕಿತ್ತಿ ತೋಳುಕಯಿಗೊಟ್ಟು ಸಗ್ಗಪ್ರಾತ್ತರಾದರು ಅವರ ವೂರ್ದ್ಧಕ್ರಿಯೆಯ ಅವರ ಮಗ ಪಿಳ್ಳೆಯನಾ
15 ಯ್ಕನು ಮಾಡಿ ಶ್ರೀಹೊಂನೇಸ್ವರದೇವರ ಸಂನ್ನಿಧಿಯಲು ಬೀರಗಲ್ಲ ನಿಲ್ಸಿ ಆ ಹೊಂನೇಸ್ವರದೇ
16 ವರ ಅಮ್ರಿತಪಡಿಗೆ ವೂ ಬೀರಗಲ್ಲ ಪೂಜೆಯ ನಡಸುವಂತಾಗಿ ಕಬಿನ ಕಟೆಯ
17 ಕೆಳಗೆ ೧ ಕಂಬ ಗದ್ದೆಯನು ಆ ಪಿಳ್ಳೆಯನಾಯ್ಕನು ಆ ಜನೆಯ ಗುರುಗಳಿಗೆ ಕಾಲತೊಳದು ಧಾರಾಪೂರ್ವ್ವ
18 ಕವಾಗಿ ಕೊಟ್ಟರು ಆ ಬೀರಗಲ ಪೂಜೆಯ ನಡಸುವಂತಾಗಿ ಆ ಜನೆಯ ಗುರುಗಳ ಅವರ ಸಂತತಿಯ
19 ನು ನಾವುತ್ರಿಶುಧಿಯಿಂದ ನಂಬಿದವರು । ಮಂಗಳ ಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 6′ 2″.

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರ(ಮೇ)ಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ
2 ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಪರನಾರೀಸಹೋದರಂ ಚಲದಂಕರಾಮ ಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲನೇಕಾಂಗವೀ
. . . .
5 . . . . . ಸುಖಸಂಕತಾವಿನೋದದಿ . . . . .
6 . . . . . . ಯಕರುಮದುಗೆಯದಣ್ಣಾಯ
7 ಕರು ಕೂಡಲೆಯ ನೆಲವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರ್ದ್ದಲ್ಲಿ ಆ . ರಮ
8 . . . ತಿನಾಯ್ಕ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮಹಾಸಾವಂತಾಧಿಪತಿ . . ಕಲಜಾತ . ಸಿಡಿ
ಲಮಾಕ್ರ್ಗಂಬ . . ಚಲಿಂ

9 . . . . . . ಡಬಿಟ್ಟದೇವನಬೀಡಿಂಗೆಬಳ್ಳಿ . . .
ಪುರವಸಾಧಿಸ . . ಮ
10 . . . ಚೊಕ್ಕಿಯನಾಯ್ಕನಬೊಂಮಲಂಮ್ಮನಾಯ್ಕ . . . . .
11 . . ಯನಬೊಂಮೆಯನ . ನೂಶಕವರುಷ೧೦೮ನೆಯಜ್ಯೆಯಸಂವತ್ಸರದಫಾ
12 ಲ್ಗುಣಸು೩ಸೋಮವಾರದಲುಹಾನುಗಲು . . ಬೊಂಮ್ಮರಸನವರುಕೂಡಲೆಯಬನೆ . .
13 . ತುಱುವಕೊಂಡುಹೋಹಲ್ಲಿಬೀಡಿನಬೆಣ್ಣವಳ್ಳಿಯಜಂನೆಯಗುರುಗಳಉರಲಿದಃಹುಯ
14 ಲಹರಿದುಕಾದಿತಳ್ತಿಱಿದುಮೆಱದುಸ್ವರ್ಗಪ್ರಾಪ್ತರಾದರು । ಅವರವೂರ್ಧ್ವಕ್ರಿಯಂಆವರಅಂ
15 ಣ್ಣಪಿಳೆಯನಾಯಕನುಮಾಡಿಶ್ರೀಹೊಂನೇಸ್ವರದೇವರಸಂನಿಧಿಯಲುಬೀರಗಲ್ಲನಿ
16 ಲ್ಸಿಆಹೊಂನ್ನೇಸ್ವರದೇವರಅಮ್ರಿತಪಡಿಗೆಪೂಬೀರಗಲ್ಲಪೂಜೆನೂನಡ
17 ಸುವಂತಾಗಿಕಬಿನಕಟ್ಟಿಯಕೆಳಗಣಭೂಮಿ । ಆಬೀರಗಲಪೂಜೆಯನುನಡ
18 ಸುವಂತಾಗಿಆಜನೆಯಗುರುಗಳನುಆವರಸಂತತಿಯನುನಾವೃತ್ರಿಸುದ್ಧಿಯಿಂ
19 ದನಂಬಿದೆಪೂ ॥ ಮಂಗಳಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದುಮ್ಮಳ್ಳಿ ಗ್ರಾಮದ ಹಾಲಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ನೆಟ್ಟವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀ . ಕ್ಷಯಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ . . . . .
2 ವಾರದಂದುಬಿಲಗೌ . ರಸನನಚ್ಚಿನಾಳ್ಕ್ರ . . . . . .
3 . . . . ಯಕನಮಗಕೇತಯನಾಯಕ . . . .
4 . . . . ಚ್ಚಿದಲ್ಲಿತಳುತಿಱಿದುಕಾದಿಪಲರಂಕೊಂದುಸುರಲೋ
5 . . . . . .

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ಅದೇ ಹೋಬಳಿ ಪುರಲೇ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯದಲ್ಲಿ ವೀರಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7′ 6″ × 3′ 6″.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀತ್ರೈಭುವನಮ

2 ಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ॥ ಎನಗೆಂದಾವಿಕ್ರಮಾಂಕಂಗಡಸಿಗಳಮನಿಕ್ಕಿಟ್ಟನೋಪ್ರೋಪ್ರೊಕೀನಾಶನಪ್ರೋಲೆಯ್ತುಂದುಕಾಯ್ಪಿಂಕಿಳದೊಂತಲೆಯನಾವೀರನೇಂಮಾಣನೇಗೆಯ್ವೆನುತ್ತಂಭೀತಿಯುಂಬಟ್ಟದನೆಕನಸು

3 ಗಂಡುಮ್ಮಳಂಗೊಂಡುಚೋದ್ಯಂನನಸೆಂದೆಚ್ಚತ್ತಿರುತತಂನೆಯತಲೆಯನತಿಭ್ರಾಂತನಂದಿಂದುನೋಳ್ಕುಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಶ್ರೀಮದೆಱೆಯಂಗಹೊಯಿಸಳನಳಿಯಂಹೆಮ್ಮಾಡಿಯರಸನಕೀರ್ತ್ತಿವಿಶಾರದಮೆಂತೆಂದಡೆ ॥ ಇವನಿಂದಂಕಂಡೆನೇಳುಂಕಡಲಕಡೆಯನೇಳುಂಕುಭೃತ್ಕೂಟಮಂದಿಗ್ದೇವದಂತಿಬ್ರಾತ

4 ಮಂಲೋಕದಪವಣನೆನುತ್ತುಂಯಶೋಲಕ್ಷ್ಮಿಮೋವೆಚ್ಚಿರ್ತನ್ನಾ . ತನ್ನೊಂದಱಿವಿನಳವುತನ್ನಾಪ್ಪುರ್ತನ್ನೇಳ್ಗೆತನ್ನಮನೋವಿಳಾಸಂತನ್ನಪೆಂಪತ್ತಳಿಗಮೆನಿಸಿದಂಹೆಮ್ಮರ್ಮಾನ್ಧಾತಭೂಪಂ ॥

5 ಸ್ವಸ್ತಿಶ್ರೀಜನ್ಮಗೇಹಂನಿಭೃತನಿರುಪಮೌರ್ವ್ವಾನಳೋದ್ದಾಮತೇಜಂವಿಸ್ತಾರೋಪಾತ್ತಭೂಮಣ್ಡಳಮಮಳಯಶಶ್ಚನ್ದ್ರಸಂಭೂತಿಧಾಮಂವಸ್ತುಬ್ರಾತೋದ್ಭವಸ್ಥಾನಕಮತಿಶಯ

6 ಸತ್ವಾವಳಂಬಂಗಭೀರಂಪ್ರಸ್ತುತ್ಯಂನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸೆಗುಂಹೊಯ್ಸಳೋರ್ವ್ವೀಶವಂಶಂ ॥ ಅದಱೊಳುಕೌಸ್ತುಭದೊಂದನರ್ಗ್ಘಗುಣಮಂದೇವೇಭದುದ್ದಾಮ

7 ಸತ್ವದಗುರ್ವ್ವಂಹಿಮರಸ್ಮಿಯುಜ್ವಳಕಳಾಸಂಪತ್ತಿಯಂಪಾರಿಜಾತದುದಾರತ್ವದಪೆಂಪನೋರ್ವ್ವನೆನಿತಾಂತಂತಾಳ್ದಿತಾನಲ್ತೆಪುಟ್ಟಿದನುದ್ವೇಜಿತವೀರವೈರಿವಿನಯಾದಿತ್ಯಾವನೀ

8 ಪಾಳಕಂ ॥ ಮದವದ್ಭೂಪಬಳಾನ್ಧಕಾರಹರಣಂತೇಜೋಧಿಕಂಸಂತತಾಭ್ಯುದಯಂಸಂಹೃತವಿದ್ವಿಷತ್ಕುವಳಯಂಶ್ರೀಕಂಸುಹೃಚ್ಚಕ್ರಸಮ್ಮದಸಂಪಾದನಹೇತುಸತ್ಪಥಗತಂಪದ್ಮೋ

9 ದ್ಭವೋದ್ಭಾವಕಂವಿದಿತಾರ್ತ್ಥಾನುಗನಾಮನಲ್ತೆವಿನೆಯಾದಿತ್ಯಾವನೀಪಾಳಕಂ ॥ ವಿನಯಾದಿತ್ಯನೃಪಂಸಜ್ಜನರ್ಗ್ಗಂದುರ್ಜ್ಜನರ್ಗ್ಗಮಾತ್ಮವಿನೆಯಂತೇಜಂಜನಿಯಿಸೆನಯಮುಂಭಯಮುಂವಿನೂ

10 ತನಾಳ್ದಂವಿಶಾಳಭೂಮಣ್ಡಳಮಂ ॥ ಆವಿನಯಾದಿತ್ಯನವಧುಭಾವೋದ್ಭವಮಂತ್ರದೇವತಾಸಂನಿಭೆಸದ್ಭಾವಗುಣಭವನಮಖಿಳಕಳಾವಿಳಸಿತೆಕೆಳೆಯಬರಸಿಯೆಂಬಳುಪೆಸರಿಂ ॥ ಆದಂಪತಿಗೆತನೂಭವನಾದೊಂಸಚಿಗಂ

11 ಸುರಾಧಿಪತಿಗಂಮುಂನ್ನೆಂತಾದಂಜಯಂತನಂತೆವಿಷಾದವಿದೂರಾಂತರಂಗನೆಱೆಯಂಗನೃಪಂ ॥ ವೃ ॥ ಆತಂಚಾಳುಕ್ಯಭೂಪಾಳಕನಬಲದಭುಜಾದಣ್ಡಮುದ್ದಂಡಭೂಪಬ್ರಾತಪ್ರೋತ್ತುಂಗಭೂಭೃದ್ವಿದಳನಕುಳಿಶಂವಂದಿಸ

12 ಶ್ಯಾಘಮೇಘಂಸ್ವೇತಾಂಭೋಜಾತದೇವದ್ವಿರದನಶರದಭ್ರೇಂದುಕುಂದಾವದಾತಧ್ಯಾತಪ್ರೋದ್ಯದ್ಯಶಃಶ್ರೀಧವಳಿತಭುವನಂಧೀರನೇಕಾಂಗವೀರಂ ॥ ಮಾಳವಸೇನೆಯಂತುಳಿದುಧಾರೆಯನೋವದೆಸುಟ್ಟುತೂಳ್ದಿತಚಕ್ಕೋಳನನಿಳ್ದು

13 ತತ್ಕಟಕಮಂಕಡುಪಿಂನೆಱೆಸೂಱೆಗೊಣ್ಡದೋಶ್ಶಾಳಿಕಳಿಂಗನಂಮುಱಿದುಭಂಗಿಸಿದಾತ್ಮಭುಜಪ್ರತಾಪಮಂಕೇಳ್ದಿಶಾಧಿಪಂನೆಗಳ್ದನೀತೆಱದಿನೆಱೆಯಂಗಭೂಭುಜಂ ॥ ಎಱೆಯನಖಿಳೋರ್ವ್ವಿಗೆನಿಸಿದ್ದೆಱೆಯೆಂಗನೃಪಾಳಕನಂಗನೆ

14 ಚೆಲ್ವಿಂಗೆಱೆವಟ್ಟುಸೀಲಗುಣದಿಂನೆಱೆದೇಚಲದೇವಿಯಂತುನೋಂತರುಮೊಳರೆ ॥ ಎನೆನೆಗಳ್ದಿ(ವ)ರಿರ್ವ್ವರ್ಗ್ಗಂತನೂಭವರ್ಣ್ನೆಗಳ್ದಿರಲ್ತೆಬಲ್ಲಾಳಂವಿಷ್ಣುನೃಪಾಳಕನುದಯಾದಿತ್ಯನೆಂಬಪೆಸರಿಂದಮಖಿಳವಸುಧಾತಳ

15 ದೊಳು ॥ ವೃ ॥ ಅವರೊಳುಮಧ್ಯಮನಾಗಿಯುಂಧರಣಿಯಂಪೂರ್ವ್ವಾಪರಾಂಭೋಧಿಯುಮುಬ್ಬಿನಂಕೂಡೆನಿಮಿರ್ಚ್ಚಿರ್ಪ್ಪೊಂದುನಿಜಬಾಹಾವಿಕ್ರಮಕ್ರೀಡೆಯುದ್ಧವದಿಂದುತ್ತಮನಾದನುತ್ತಮಗುಣಬ್ರಾತ್ಯೆ

16 ಕಥಾಮಂಥರಾಧವಚೂಡಾಮಣಿಯಾದವಾಬ್ಜದಿನಪಂಶ್ರೀವಿಷ್ಣುಭೂಪಾಳಕಂ ॥ ಎಳೆಗೆಸೆವಕೊಯತೂತ್ತ್ತಳವನಪುರಮಂತೆರಾಯರಾಯಪುರಂಬಳ್ವಳಬಳದವಿಷ್ಣುತೇಜೋಜ್ವಳನದೆಪೆಂದವುಬಲಿಷ್ಟರಿಪು

17 ದುರ್ಗ್ಗಂಗಳ್ ॥ ಕಮಲಾಕ್ಷಂಪುರುಷೋತ್ತಮಂ . . ನೈಕಾಹ್ಲಾದನಂದ್ವಿಷ್ಟದೈತ್ಯಮದಧ್ವಂಸನನಂತೆಭೋಗಯುತನುರ್ವ್ವೀಭಾರಧಾರೇಯನುತ್ತಮಸತ್ವಾನ್ವಿತನುದ್ಧ್ಯಯಾದವಕುಳಾಳಂಕಾರನೆಂದಿಂತುವಿಷ್ಣುಮಹೀಶಂ

18 ಸಲೆತಾನೆವಿಷ್ಣುವೆನಿಪಂಉರ್ವ್ವೀವಧೂವಲ್ಲಭಂ ॥ ಕ ॥ ಲಕ್ಷ್ಮಿದೇವಿಖಗಾಧಿಪಲಕ್ಷ್ಮಂಗೆಸೆದಿರ್ದ್ದವಿಷ್ಣುಗಂತನ್ತೆವಲಂಲಕ್ಷ್ಮಾದೇವಿಲಸಂನೃಕ್ಕಗಲಕ್ಷ್ಮನನೆವಿಷ್ಣುಗಗ್ರಸತಿಯೆನೆನೆಗಱ್ದಿಳು ॥ ಅವರ್ಗ್ಗಂಮನೋಜನನ್ತೆಸುದತೀಜನಚಿತ್ತಮನಿ(ಳ್)ಕೊಳಲ್ಕೆಸಾಲ್ವ

19 ವೆಯವಶೋಭೆಯಿಂದತನುವೆಂಬಭಿಧಾನಮನಾನದಂಗನಾನಿವಹಮನೆ . ಮು . . ನೆದೆವೀರರನೆಚ್ಚಿಯುದ್ಧದೊಳುತವಿಸವನಾದನಾತ್ಮಭುವನಪ್ರತಿಮಂನರಸಿಂಹಭೂಭುಜಂ ॥ ರಿಪುಸರ್ಪ್ಪಂದರ್ಪ್ಪದೌರ್ವ್ವಾನಳಬಹಳಶಿ

20 ಖಾಜಾಳಕಾಳಾಂಬುವಾಹಂರಿಪುಭೂಪೋದ್ಧೀಪ್ರದೀಪಪ್ರಕರಪಟುಸ್ಫಾರಝುಂಝಾಸಮೀರಂರಿಪುನಾಗಾನೀಕತಾರ್ಕ್ಷ್ಯಂರಿಪುನೃಪನಳಿನೀಷಣ್ಡವೇದಣ್ಡರೂಪಂರಿಪುಭೂಭೃದ್ಭೂರಿವಜ್ರಂರಿಪುನೃಪಮದಮಾ

21 ತಂಗಸಿಂಹಂನೃಸಿಂಹಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಯದುವಂಶಮಂಡನಮಣಿಃಕ್ಷೋಣೀಶಚೂಡಾಮಣಿಸ್ತೇಜಃಪುಂಜವಿನಿರ್ಜ್ಜಿತಾಂಬರಮಣಿ(ಃ)ಸದ್ವಂದ್ಯಚೂಡಾಮಣಿಃಯಸ್ಯೋದ್ಯತ್ಸುಯಶಃಸುಪರ್ವ್ವಸರಿತೋಲೋಕತ್ರಯಂಶೋಭತೇಜೀಯಾತ್ಸಾದ

22 ಯುಗಾನಮಂನೃಪಕುಳಃಶ್ರೀನಾರಸಿಂಹೋನೃಪಃ ॥ ಶ್ರೀಮೂಲಸಂಘವಿಖ್ಯಾತೇಮೇಷಪಾಷಾಣಗಚ್ಛಕೇಕ್ರಾಣೂರ್ಗ್ಗಣಜನಾಮಾಸೋನಿ

ವಿರ್ಮ್ಮಿತಂಹೆಮ್ಮ ಭೂಭೃತಃ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ . ಡ

23ವದಾವಾನಳಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಣ್ಡ ಗಂಡಭೇರುಂಡಮಣ್ಡಳಿಕಬೇಂಟೆಕಾಱಪರಮಂಡಳಸೂಱೆಕಾಱಸಂಗ್ರಾಮಭೀಮಕಲಿಕಾಲ
ಕಾಮಸಕಳವಂದಿಬೃಂದಹಂ . . ಸಂತರ್ಪ್ಪಣಸಮೃದ್ಧವಿತರಣವಿನೋದವಾಸಂತಿಕಾದೇವಿಲಬ್ಧವರಪ್ರಸಾದಮೃಗಮದಾಮೋದ
ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ

24ಮಣ್ಡಳಿಕಮಕುಟಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲೆಪರೊಳ್ಗಂಡನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡು
ಕೊಂಗುನಂಗಲಿಗಂಗವಾಡಿನೊಳಂಬವಾಡಿಬನವಸೆಹಾನುಂಗಲುಹುಲಿಗೆಱೆಬೆಳುವಲಂಗೊಂಡಭುಜಬಳವೀರಗಂಗಪ್ರತಾಪಹೊಯಸಳ
ನಾರಸಿಂಹದೇವ

25ರುಸಕಳಮಹೀಮಂಡಳಮಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಸುಕಸಂಕಥಾವಿನೋದದಿಂದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳುರಾಜ್ಯಂಗೆ
ಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ತದ್ರಾಜ್ಯೇಬುಧಕೋಟಿಸಂಪದವನಪ್ರಾಜ್ಯೇಪ್ರಧಾನಾಗ್ರಣೀರುನ್ಮೀಳತ್ಸುಕೃತಾಂಬು
ರಾಸಿ . . ಧಿ

26ಸಂಪತ್ತಿಚಂದ್ರೋದಯಃಶ್ರೀಮತ್ತಿಪ್ಪಣಭೂಪತಿಸ್ಸಮುದಗಾದುದ್ದಾನಧಾರಾಜಳೈರ್ದ್ಧಾತ್ರೀಸಂಪ್ರತಿಪದ್ಯತೇಪ್ರತಿದಿನಂಕಾಮಾಂಬುಸಸ್ಯಾಶ್ರ
ಯಾ ॥ ತಸ್ಯಶ್ಲಾಘ್ಯಗುಣೋದಯಸ್ಯಧರಣೀವಂದ್ಯೋನುಜಾತಸ್ವಯಂಶ್ರೀನುಂನಾಗಚಮೂಪತಿ . . . .

27ತಿಂಯತ್ರಯಃಯತ್ತೇಜಃಪ್ರಕರೈರಜಾಯತಪರಂಪದ್ಮಾನುರಾಗಪ್ರದೈದೃಪ್ಯದ್ವೈರಿತಮೋಘಟಾವಿಘಟನೈರ್ದ್ದೇವೋಗ್ರಸಂಗ್ರಾಮಣೀ ॥ ಶ್ರೀ
ಮಚ್ಚಾಮಲದೇವಿಭಾತಿಭವತೀತ್ಯೇವಂಬುಧೈರ್ಯ್ಯಾಸ್ತುತಾತದುವಂಶೇಗುಣಸಂಗಮೇನರಮಣಿ . . . .

28ಣೀಸಾಜಾತಾಭುವನಾಭಿರಾಮವಿಭವೈಲ್ಲಾವಣ್ಯಪುಣ್ಯೋದಯೈರ್ದ್ದೇವೀಸಂಪ್ರತಿಯನ್ಮುಖಪಂಕಜೇವಿಜಯತೇವಾಣೀಜಗತ್ಪಾವನೀ ॥
ಗಂಗರಧಾತ್ರಿಯೊಳವನೀವಂಗಳಮೆನಿಸಿಪ್ಪ . . ರುಳಿಂಗಾಸ್ತ್ರೀರತುನಂತುಂಗಜನ . . . .

29ಡಿಯಾಗಿರೆಕೊಟ್ಟಳು ॥ ವಚನ ॥ ಯಿಕ್ಷುವಾಕವಂಶಾವತಾರಮದೆಂತೆಂದಡೆ ॥ ಸಲೆವೃಷಭತೀರ್ತ್ಥಕಾಲಂಸುಲಲಿತಮೆನೆಸಕಳಭವ್ಯಚಿತ್ತಾ
ನಂದಂಕಲಿಕಾಲನಿಜ್ಜಿತಂಶ್ರೀಲಲನಾಲಾವಣ್ಯವರ್ದ್ಧನಕ್ರಮದಿಂದಂ ॥ ಸೊಗೆಯಿಸುವಕಾಲದೊಳುಕೀರ್ತ್ತಿಗೆಮೂ

30ಲಸ್ತಂಭಮೆನಿಪಯೋಧ್ಯಾಪುರದೊಳುಜಗದಧಿನಾಥಂಪುಟ್ಟಿದನಗಣ್ಯನಿಕ್ಷ್ವಾಕುವಂಶಚೂಡಾರತ್ನಂ ॥ ಧರೆಗೆಹರಿಶ್ಚಂದ್ರನೃಪೇಶ್ವರನೋರ್ವನೆ
ಕಾಂತನಾಗಿದೋರ್ವ್ವಲದಿಂದಂಬಿರುದರನದಿಪ್ಪಿವಿದ್ಯಾಪರಿಣತಿಯಿಂನೆಱೆದುಸುಖದಿನಿರೆಪಲಕಾಲಂ ॥ ವೃ ॥ ಆತ

31ನಪುತ್ರನಿಂದುದರಹಾಸನಿಭೋಜ್ವಳಕೀರ್ತ್ತಿಸದ್ಗುಣೋಪೇತಸುದಾತ್ತವೈರಿಕುಳಭೇದನಕಾರಿಕಳಾಪ್ರವೀಣನುದ್ಧೂತಮಳಂಸುರೇಂದ್ರಸದೃ
ಶಂಭರತಂಕವಿರಾಜಪೂಜಿತಂಖ್ಯಾತನತಕ್ಕ್ಯಪುಣ್ಯನಿಳಯಂಸುಜನಾಗ್ರಣಿವಿಶ್ರುತಾನ್ವಯಂ ॥ ರುಜು

32ಶೀಳಯುಕ್ತೆಯೆನಿಸಿದವಿಜಯಮಹಾದೇವಿತನಗೆಸತಿಯೆನೆವಿಬುಧವ್ರಜಪೂಜ್ಯಂಭರತಂಭಾವಜಸದೃಶಂನೆಗಳೆಸಕಳಧಾತ್ರೀತಳದೊಳು ॥ ವ
ಚನ ॥ ಆವಿಜಯಮಹಾದೇವಿಗೆಗರ್ಭದೋಹಳಂನೆಗಳೆ ॥ ವೃ ॥ ತರಳತರಂಗಭಂಗುರಸಮನ್ವಿತೆ

33ಯಂಝುಷಚಕ್ರವಾಕಭಾಸುರಕಳಹಂಸಪೂರಿತೆಯನುದುಫಲತಾಂಕಿತಗಾತ್ರೆಯಂಮನೋಹರನವಶೈತ್ಯಮಾಂದ್ಯಶುಭಗಂಧಸಮೀರನಿಭಾ
ಸ್ಯೆಯಂತಳೋದರಿನೆಱೆಗಂಗೆಯನಲೆದುಮೀವಭಿವಾಂಛೆಯನೆಯ್ದಿತಾಳ್ದಿದಳು ॥ ಕಲಹಂಸಯಾನೆಪಲರುಂ

34ಕೆಳದಿಯರೊಡವೋಗಿಪೂಣ್ಣಗಂಗಾನದಿಯಂವಿಳಸಿತಮಂಪೊಕ್ಕುನಿರಾಕುಳದಿಂದೋಲಾಡಿಪಾಡಿಗಾಡಿಯನಾಂತಳು ॥ ಅಂತುಮನದಲಂ
ಪುಪೊಂಪುವೋಗೆಗಂಗಾನದಿಯೊಳೋಲಾಡಿನಿಜಗೃಹಕೆವಂದುನವಮಾಸಂನೆಱೆದುಪುತ್ರನಂಪಡೆದಾತಂಗೆ ॥ ಗಂಗಾನದಿಯೊ

35ಳುಮಿಂದುಲತಾಂಗಿಮಗಂಬಡೆದಳಪ್ಪಕಾರಣದಿಮಾಂಗಲ್ಯನಾಮಮಾದುದಿಳಾಂಗನೆಗಧಿಪತಿಗೆಗಂಗದತ್ತಾಖ್ಯಾನಂ ॥ ವ ॥ ಆಗಂಗದತ್ತಂಗೆಭ
ರತನೆಂಬಮಗಂಪುಟ್ಟಿದನಾತಂಗೆಗಂಗದತ್ತನೆಂಬಂಮಗಂಪುಟ್ಟಿದಂ ॥ ಕಂ ॥ ಗುಣನಿಧಿಗೆಗಂಗದತ್ತಂಗಣುಗಿನಪುತ್ರವಿವೇಕನಿಧಿಪುಟ್ಟಿದ

36ಯಾಗ್ರಣಿಯಾಗಿಹರಿಶ್ಚಂದಪ್ರಣುತನೃಪೇಂದ್ರಧರಿತ್ರಿಯೊಳುಶೋಭಿಸಿದಂ ॥ ಮತ್ತಮಾನೃಪೋತ್ತಮಂಗೆಭರತನೆಂಬಸುತಂಪುಟ್ಟಿದನಾತಂಗೆ
ಗಂಗದತ್ತನೆಂಬಮಗನಾಗಿನ್ತುಗಂಗಾನ್ವಯಂಸಲುತ್ತಮಿರೆ ॥ ಕಂ ॥ ಹರಿವಂಶಕೇತುನೇಮೀಶ್ವರತೀರ್ತ್ಥಂವರ್ತ್ತಿಸುತ್ತ

37ಮಿರೆಗಂಗಕುಳಾಂಬರಭಾನುಪುಟ್ಟಿದಂಭಾಸುರತೇಜಂವಿಷ್ಣುಗುಪ್ತನೆಂಬನರೇಂದ್ರಂ ॥ ವ ॥ ಆಧರಾಧಿನಾಥಂಸಾಮ್ರಾಜ್ಯಪದವಿಯಂಕೈ
ಯ್ಕೊಂಡಹಿಚ್ಛತ್ರಪುರದೊಳುಸುಖಮಿರ್ದ್ದ ॥ ವ ॥ ನೇಮಿತೀರ್ತ್ಥಕರಪರಮದೇವರನಿರ್ವ್ವಾಣಕಾಲದೊಳೈಂದ್ರಧ್ವಜಮೆಂಬಪೂ

38ಜೆಯಂಮಾಡೆದೇವೇಂದ್ರನೊಸೆದು ॥ ಕ ॥ ಅನುಪಮದೈರಾವತಮಂಮನೋನುರಾಗದೊಳೆವಿಷ್ಣುಗುಪ್ತಂಗಿತ್ತಂಜಿನಪೂಜೆಯಿಂದೆಮುಕ್ತಿ
ಯನನರ್ಘ್ಯಮಂಪಡೆಗುಮೆಂದೊಡುಱದುದುಪಿರಿದೇ ॥ ವ ॥ ಆವಿಷ್ಣುಗುಪ್ತಮಹಾರಾಜಂಗಂಪೃಥ್ವೀಮತಿಮಹಾದೇವಿಗಂ

39ಭಗದತ್ತಂಶ್ರೀದತ್ತನೆಂಬತನಯರಾಗೆ ॥ ವ ॥ ಭಗದತ್ತಂಗೆಕಳಿಂಗದೇಶಮಂಕುಡಲಾತನುಂಕಳಿಂಗದೇಶಮನಾಳ್ದುಕಳಿಂಗಗಂಗನಾಗಿಸುಖದಿ
ನಿರೆ ॥ ಯಿತ್ತಲುದಾತ್ತಯಶೋನಿಧಿಮತ್ತದ್ವಿಪಮಂಸಮಸ್ತರಾಜ್ಯಮುಮಂಶ್ರೀದತ್ತನೃಪಂಗಿತ್ತಂಭೂ

40 ಪೋತ್ತಮನೆನಿಸಿರ್ದ್ದವಿಷ್ಣುಗುಪ್ತನರೇಂದ್ರಂ ॥ ಅಂತುಶ್ರೀದತ್ತನಿಂದಿತ್ತಲಾನೆಯುಂಡಿಗೆಸಱುತ್ತಮಿರೆ ॥ ಪ್ರಿಯಬನ್ಧುವರ್ಮ್ಮನುದಿಯಿಸಿನಯ
ದಿಂದಂಸಕಳಧಾತ್ರಿಯಂಪಾೞಿಸಿದಂಭಯಲೋಭದುರ್ಲ್ಲಭಂಲಕ್ಷ್ಮೀಯುವತಿಮುಖಾಬ್ಜಷಣ್ಡಮಣ್ಡಿತಹಾಸಂ ॥ ಅಂತಾಪ್ರಿ
41 ಯಬನ್ಧುಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಸಮಯದೊಳ್ಪಾರ್ಶ್ವಭಟ್ಟಾರಕರ್ಗ್ಗೆಕೇವಳಜ್ಞಾನೋತ್ಪತ್ತಿಯಾಗೆಸೌಧರ್ಮ್ಮೇಂದ್ರಂಬಂ
ದುಕೇವಳಿಪೂಜೆಯಂಮಾಡೆಪ್ರಿಯಬನ್ಧುವುಂತಾನುಂಭಕ್ತಿಯಿಂಬಂದುಪೂಜೆಯಂಮಾಡಲಾತನಭಕ್ತಿಗಿಂದ್ರಂಮೆಚ್ಚಿದಿವ್ಯವ
42 ಪ್ಪಯ್ದುಂತುಡುಗೆಗಳಂಕೊಟ್ಟು ನಿಮ್ಮನ್ವಯದೊಳ್ಮಿಥ್ಯಾದೃಷ್ಟಿಗಳಾಗಲೊಡಮದೃಶ್ಯಂಗಳಕ್ಕುಮೆಂದುಪೇಳ್ದುವಿಜಯಪುರಕ್ಕೆ ಹೀನತ್ರ
ಮೆಂದುಪೆಸರನಿಟ್ಟುದಿವಿಜೇಂದ್ರಂಪೋಪುದಿತ್ತಲುಗಂಗಾನ್ವಯಂಸಂಪೂರ್ಣ್ಣಚಂದ್ರನಂತೆಪೆರ್ಚ್ಚಿವರ್ತ್ತಿಸುತ್ತಮಿರೆ
43 ತದನ್ವಯದೊಳ್ಕಂಪಮಹೀಪತಿಗೆಪದ್ಮನಾಭನೆಂಬಮಗಂಪುಟ್ಟಿ ॥ ಕ ॥ ತನಗೆತನೂಭವರಿಲ್ಲದೆಮನದೊಳ್ಚಿಂತಿಸುತಮಿರ್ದ್ದುಪದ್ಮಪ್ರಭ
ನಾಪ್ಪಿನಕಣಿಸಾಸನದೇವತೆಯಂಪೂಜಿಸಿದಿವ್ಯಮಂತ್ರದಿಂಸಾಧಿಸಿದಂ ॥ ವ ॥ ಅಂತುಸಾಧಿಸಿದಿಶಾಧೀತವಿದ್ಯನಾಗಿ
44 ಪುತ್ರರಿರ್ಬ್ಬರಂಪಡೆದುರಾಮಲಕ್ಷ್ಮಣರೆಂದುಪೆಸರನಿಟ್ಟು ॥ ವೃ ॥ ಪರಮಸ್ನೇಹದೊಳಿರ್ಬ್ಬರಂನಡಪಿಲೀಲಾಮಾತ್ರದಿಂಚಂದ್ರನಂತಿರೆಸಂಪೂ
ರ್ಣ್ಣಕಳಾಂಗರಾಗಿಬೆಳೆಯಲುವಿದ್ಯಾಬಲೋದ್ಯೋಗಮುರ್ಬ್ಬರೆಯೊಳ್ಚೋದ್ಯಮೆನಲುಸಲುತ್ತಮಿರೆಕೀರ್ತ್ತಿಶ್ರೀದಿಶಾಭಾ
45 ಗದೊಳ್ಪನೆಯಾಶಾಗಜಮಂಪಳಂಚಲೆಯೆಲಕ್ಷ್ಮೀಭಾರದಿಂದೊಪ್ಪಿದರು ॥ ವ ॥ ಅಂತುಸುಖದಿನಿರ್ಪ್ಪುದುಮುತ್ತಲುಜ್ಜೆನಿಯಪುರಾಧಿಪತಿಮ
ಹೀಪಾಳನಾತುಡುಗೆಗಳಂಬೇಡಿಯಟ್ಟಿದಡೆಪದ್ಮನಾಭಂಕೃತಾಂತನಂತೆರೌದ್ರವೇಷಮಂಕೈಕೊಂಡು ॥ ಕ ॥ ಯೆಮಗದನಟ್ಟ
46 ಲುಕಾಗದುತಮಗೆತುಡಲುಯೋಗ್ಯಮಲ್ತುಸನ್ತಮಿರಲುವೇಳ್ಸಮರಕ್ಕೆವಂದನಪ್ಪಡೆನಿಮಿಶದೊಳಾಂತಿಱಿದುವೀರರಸಮಂಮೆಱೆವೆಂ ॥ ವ ॥
ಅಂತುನುಡಿದಟ್ಟಿಮಂತ್ರಿವರ್ಗ್ಗದೊಳಾಳೋಚಿಸಿತನತಂಗೆಯಾಳಬ್ಬೆಯುಂನಾಲ್ವರ್ಣ್ಣರಾಪ್ತರಪ್ಪವಿಪ್ರಸಂತಾನಮುಂಬೆರ
47 ಸಿಕಳಿಪಿದಡವರ್ದ್ದಕ್ಷಿಣಾಭಿಮುಖರಾಗಿಬರುತ್ತುಂರಾಮಲಕ್ಷ್ಮಣರ್ಗ್ಗೆದಡಿಗಮಾಧವರೆಂದುಪೆಸರನಿಟ್ಟುನಿಚ್ಚವಯಣದಿಂಬರುತ್ತಮಿರೆ ॥ ಕ ॥
ಬಂದವರ್ಗ್ಗಳುಚಿತಪದಮನಗುಂದಲೆಯಿಂಕಂಡರಮಳಲಕ್ಷ್ಮೀಚಿತ್ತಾನಂದನಮಂಪೇರೂರಂಮಂದಾರನಮೇ
48 ರುಪುಶ್ಯಗನ್ಧಾದ್ರಿಯರ್ಕ್ಕಂ ॥ ವ ॥ ಅಂತುಗಂಗಹೇರೂರಕ್ಕೆಂಡಲ್ಲಿಯತಟಾಕತೀರದೊಳ್ಬೀಡಂಬಿಟ್ಟುಚೈತ್ಯಾಲಯಮಂಕಂಡುನಿರ್ಬ್ಭರಭಕ್ತಿ
ಯಿಂತ್ರಿಪ್ರದಕ್ಷಿಣಂಗೆಯ್ದುಸ್ತುತಿಯಿಸಿಸಮಸ್ತವಿದ್ಯಾಪಾರಾವಾರಪಾರಗರುಂಜಿನಸಮಯಸುಧಾಂಭೋ
49 ಧಿಸಂಪೂರ್ಣ್ಣಚಂದ್ರರುಮುತ್ತಮಕ್ಷಮಾದಿದಶಕುಶಳಧರ್ಮ್ಮನಿರತರುಂಚಾರಿತ್ರಚಕ್ರಧರರಂವಿನೇಯಜನಾನನ್ದರಂಚತುಸ್ಸಮುದ್ರಮುದ್ರಿತ
ಯಶಃಪ್ರಕಾಶರಂಸಕಳಸಾವದ್ಯದೂರರಂಕಾಣೂರ್ಗ್ಗಣಾಂಬರಸಹಶ್ರಕಿರಣರಂದ್ವಾದಶವಿಧತಪೋನುಷ್ಠಾನಿಷ್ಠಿತರಂ
50 ಗಂಗರಾಜ್ಯಸಮುದ್ಧರಣರಂಶ್ರೀಸಿಂಹಣಂದ್ಯಾಚಾರ್ಯರಂಕಣ್ಡುಗುರುಭಕ್ತಿಪೂರ್ವ್ವಕಂಬಂದಿಸಿತಮಬಂದಭಿಪ್ರಾಯಮೆಲ್ಲಮಂತಿಳಿಯಪೇಳೆ
ಕಯ್ಕೊಂಡವರ್ಗ್ಗೆಸಮಸ್ತವಿಧ್ಯಾಭಿಮುಖಮ್ಮಾಡಿಕೆಲವಾನುದಿವಸದಿಂಪದ್ಮಾವತೀದೇವಿಯಂವಿಧಿಪೂರ್ವ್ವಕಮಾಹ್ವಾನಂಗೆಯ್ದು
51 ವರಂಬಡೆದುಖಡ್ಗಮುಮಂಸಮಸ್ತರಾಜ್ಯಮುಮನವರ್ಗ್ಗೆಮಾಡೆ ॥ ಕ ॥ ಮುನಿಪತಿನೋಡಲುವಿದ್ವಜ್ಜನಪೂಜ್ಯಂಮಾಧವಂಶಿಲಾಸ್ತಂಭಮನಾ
ರ್ದ್ದನುಗೆಯ್ದುಪೊಯ್ಯಲದುಪುಣ್ಕೆನೆಮುಱಿದುದುವೀರಪುರುಷರೇನಂಮಾಡರು ॥ ವ ॥ ಆಸಾಹಸಮಂಕಂಡು ॥ ವೃ ॥ ಮುನಿಪತಿಕ
52 ರ್ಣ್ಣಿಕಾರದೆಸಳೊಳ್ನೆಱೆಪಟ್ಟಮನೆಯ್ದೆಕಟ್ಟಿಸಜ್ಜನಜನವಂದ್ಯರಂಪರಿಸಿಸೇಸೆಯನಿಕ್ಕಿಸಮಸ್ತಧಾತ್ರಿಯಂಮನವೊಸೆದಿತ್ತುಕುಂಚಮನ
ಗುರ್ವ್ವಿನಕೇತನಮಾಗಿಮಾಡಿಬೆರ್ಪ್ಪನಿತುಪರಿಗ್ರಹಂಗಜತುರಗಮುಮಂನಿಜಮಾಗೆಮಾಡಿದರು ॥ ವ ॥ ಅಂತುಸಮಸ್ತರಾಜ್ಯ
53 ಮಂಮಾಡಿಬುದ್ಧಿಯನಿವರ್ಗ್ಗಿಂತೆಂದುಪಸಸಿದರು ॥ ವ್ರ ॥ ನುಡಿದುದನಾರೊಳಂನುಡಿದುತಪ್ಪಿದಡಂಜಿನಶಾಸನಕ್ಕೊಡಂಬಡದಡಮನ್ಯನಾರಿಗೆರೆ
ದಟ್ಟಿದಡಂಮಧುಮಾಂಸಸೇವೆಗೆಯ್ದಡಮಕುಲೀನರಪ್ಪವರಕೊಳ್ಕೊಡೆಯಾದಡಮರ್ತ್ಥಿಗರ್ತ್ಥಮಂಕುಡದ
54 ಡಮಾಹವಾಂಗಣದೊಳೋಡಿದಡಂಕಿಡುಗುಂಕುಲಕ್ರಮಂ ॥ ವೃ ॥ ಉತ್ತಮಮಪ್ಪನಂದಗಿರಿಕೋಟೆಪೊಳಲುಕುವಳಾಲಮಾಳ್ಕೆತೊಂಭತ್ತ
ಱುಸಾಸಿರಂವಿಷಯಮಾಪ್ತನನಿಂದ್ಯಜಿನೇಂದ್ರನಾಜಿರಂಗಾತ್ತಜಯಂಜಯಂಜಿನಮತಂಮತಮಾಗಿರೆಸಂತತಂನಿಜೋದಾ
55 ತ್ತತೆಯಿಂದಮಾದಡಿಗಮಾಧವಭೂಭುಜರಾಳ್ದರುರ್ಬ್ಬಿಯಂ ॥ ಉತ್ತರದಿಕ್ತಟಾವಧಿಗೆತಾಗೆಮುದಲೆಮೂಡತೊಂಡೆನಾಡತ್ತಪರಾಶೆಗಂಬು
ನಿಧಿಚೇರೊಡಿಯಿರ್ಪ್ಪತೆಂಕಕೊಂಗುಮತ್ತಿತ್ತೊಳಗುಳ್ಳವೈರಿಗಳನಿಕ್ಕಿಪರಾವೃತಗಂಗವಾಡಿತೊಂಬತ್ತಱುಸಾಸಿರಂವಳೆಲೆಮಾಡಿದನಿಂತು
56 ಟುಗಂಗನುಜ್ಜುಗಂ ॥ ಅಂತುಶತಜೀವಿಯೆಂಬುದಾಶಬ್ದಮಂಕೇಳ್ದು ॥ ಭರದಿಂದಂಚುರ್ಚ್ಚವಾಯ್ದಂಹೊಗಳೆಬುಧಜನಂಬಂದುಕಾವೇರಿ
ಯೊಳ್ಭೀಕರಮಾಗಲುವೀರಲಕ್ಷ್ಮೀನಯಸಕುಮುದಿನೀಚಂದ್ರಮಂನಿಂದುನೋಡಲುಪರಿವಾರಂತಂನಕೀರ್ತ್ತಿಪ್ರಭೆಬಳಸೆದಿಶಾಭೋ
ಗಮುಂಚೋ
57 ದ್ಯಮಾಗಲುಪರಮಶ್ರೀಜೈನಪಾದಂನೆಲಸೆಹೃದಯದೊಳ್ಮೇರುಶೈಳೋಪಮಾನಂ ॥ ಕ ॥ ಕ . , ಱಿದಗಂಗನಿಂಭಯಮಿಲ್ಲದಹುವರ್ಮ್ಮ
ವಿಷ್ಣುಭೂಪನಿಂನಿಜದಿಂಬಲ್ಲಿತದಂಗಾಲುಮಾಧವನಲ್ಲಿಂಬಳಿಚುರ್ಚ್ಚುವಾಯ್ದುಗಂಗನೃಪಾಳಂ ॥ ಶ್ರೀಪುರುಷಂಶಿವಮಾರಂ . .

58 ಳಂಕೃತಾಂತಭೂಪನಾಸಯಗೊಟ್ಟಧಿಪ . ದೊಳರಿನೃಪಕೋಪಾನಳಶಿಖಿಯೆನಿಪ್ಪವಿಜಯಾದಿತ್ಯಂ ॥ . . . ರೆಯೇೞಿದವಾರಸಿಂಗನಾ ಕುರುಳರಾಜಿಗೆವೆಸರ್ವ್ವೆತ್ತಾಮರುಳಂತಾನೃಪತಿಳಕನದಿತಿಯಮಗಂಸತ್ಯವಾಕ್ಯನಚಳಿತಶೌರ್ಯ್ಯಂ ॥ ಗರ್ವ್ವದಗಂಗಂವಸುಧೆಯೊಳೊರ್ವ್ವನೆ

59 ಕಲಿಚಾಗಿಶೌಚಿಗುತ್ತಿಯಗಂಗಂದೋರ್ವ್ವಿಕ್ರಮಾಭಿರಾಮನಗುರ್ಬ್ಬಿನಕಲಿರಾಚಮಲ್ಲಭೂಭೃ . . . ಮುೞಿವಂಹಾಸಿಕಮಂಗಂಪಿಡಿದಡಸಿಕೀಳಾವನಾಮದಕರಿಯಂಪಿಂಗದೆನಿಲಿಸುವಸಾಹಸತುಂಗಂಕೇವಳಮೆನೆಗೆಲ್ದರಕ್ಕಸಗಂಗಂ ॥ ಅವಯುವದಿಂ

60 ದೆಸಾಧಿಸಿದವಾಳವಮೇಳುಮನೆಯ್ದೆಗಂಗವಾಳವಮೆನಲಕ್ಕರಂಬರೆದುಕಲ್ಲುನಿಱಿಸುತ್ತೆಕಳಲ್ಚಿಚಿತ್ರಕೂಟಮನುಱಿಕನ್ನಮಜ್ಜೆಯನ್ನಪಾನುಜನಂಜಯುಕೇಸಿಯಂಮಹಾಹವದೊಳೆವಾರಸಿಂಗನೃಪನಿಕ್ಕಿನಿಮಿರ್ಚ್ಚಿದನಾತ್ಮಶೌರ್ಯ್ಯಮಂ ॥ ತನಯಂ

61 ಶ್ರೀಮಾರಸಿಂಹಂಗನುಪಮಜಗದುತ್ತುಂಗನಾದಂಜಗತುಪಾವನಲಕ್ಷ್ಮೀವಲ್ಲಭಂಗಿನ್ತುದಿಯ್ಸನೆಗೆಲ್ದಂರಾಚಮಲ್ಲಾವನೀಶಂಮನುಮಾರ್ಗ್ಗಂಗಂಗಚೂಡಾಮಣಿಜಯುವನಿತಾಧೀಶಭೂವಲ್ಲಭೇಶಂಜಿನಧರ್ಮ್ಮಾಂಭೋಧಿಚಂದ್ರಂಗುಣಗಣನಿಳಯಂರಾಜವಿದ್ಯಾಧರೇಂದ್ರಂ ॥ ಯಿಂತೆನಿಸಿನೆಗಳ್ದ

62 ಗಂಗವಂಶೋದ್ಭವರಾದಡಿಗನಮಗಂಚುಚ್ಚ್ವಿವಾಯ್ದಗಂಗನಾತನಸುತಂದುರ್ವ್ವಿನೀತನಾತನತನಯಂಶ್ರೀ - . . . . ನುಶ್ರೀಪುರುಷಮಹಾರಾಜಂತತ್ತನೆಯಂ . . . ದೇವತತ್ತನೂಭವನೆಱೆಯಂಗಪೆರ್ಮ್ಮಾಡಿತತ್ತುಪುತ್ರಂಬೂತುಗಪೆರ್ಮ್ಮಾಡಿತದಾತ್ಮಜರು . . . ದೇವತದನು

63 ಜಗುತ್ತಿಯಗಂಗನಾತನಮಮ್ಮಮಾರಸಿಂಗದೇವನಾತನಮಗಂಕಲಿಯಂಗದೇವನಾತನಮಗಂಬರ್ಮ್ಮದೇವನಿನಾಗಂಗವಂಶೋದ್ಭವರುರಾಜ್ಯಂಗೆಯ್ಯೆ ॥ ದಕ್ಷಿಣದೇಶನಿವಾಸೀಗಂಗಮಹೀಮಂಡಳಿಕಕುಳಸಂಧರಣಃಶ್ರೀಮೂಲಸಂಘನಾಥೋನಾಮ್ನಾಶ್ರೀಸಿಂಹನಂದಿ

64 ಮುನಿಃ ॥ ಶ್ರೀಮೂಲಸಂಘವಿಯದಮೃತಾಮಳರುಚಿರುಚಿರ . . . . ಜಯಲಕ್ಷ್ಮೀಮಹಿತಜಿನಧರ್ಮ್ಮಲಲಾಮಂಕಾಣೂರ್ಗ್ಗಣಜನಾ . . ಕರಂ ॥ ಆಗಣದನ್ವಯದೊಳು ॥ ಮಣಿರಿವವನರಾಶೌಚೂಳಿಕಾಚಾಮರಾದ್ರ್ಯಾತಿಳಕಮಿಮಲಲಾಟೇಚಂದ್ರಿ

65 ಕೇವಾಮೃತಾಂಶೌ । ಯಿವಸರಸಿಸರೋಜೇಮತ್ತಭೃಂಗೀನಿಕಾಯಂಸಮಜನಿಜಿನಧರ್ಮ್ಮನಿರ್ಮಳೋಬಾಳಚಂದ್ರಃ ॥ ಅವರಶಿಷ್ಯರು ॥ ವಿಮಳಶ್ರೀಜೈನಧರ್ಮ್ಮಾಂಬರಹಿಮಕರನುದ್ಯತ್ತ . . ಲಕ್ಷ್ಮೀರಮಣಂಭೂಮಂಡಳಾಧೀಶನುತನುಭಯಸಿದ್ಧಾಂತರತ್ನಾಕರಂಜಂ

66 ಗಮತೀರ್ತ್ಥಂಭವ್ಯಂವಕ್ತ್ರಾಂಬುಜಖರಕಿರಣಂಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತಮುನೀಂದ್ರಂಕ್ಷೀರನೀರಾಕರವಿಶದಯಶೋವೇಷ್ಟಿತಾಶಾವಿಭಾಗಂ॥ ಮನಮಂನಿಯಮಿಸಲಱಿಯತ್ತನುವಂ . . . ತೋರ್ಪ್ಪಮುನಿಯುಂಮುನಿಯೆಮನವಂತನುವಂನಿಯಮಿಸಲನುದಿನಮಿಸೇ

67 ಮಿದೇವನೋರ್ವ್ವನೆಬಲ್ಲಂ ॥ ಅವರಶಿಷ್ಯರು ॥ ಗುಣಿಯೆನೆಜಿನಮತರಕ್ಷಾಮಣಿಯೆನೆಕವಿಗಮಕವಾದಿವಾಗ್ಮಿಪ್ರವರಾಗ್ರಣಿಯೆನೆಪಂಡಿತಚೂಡಾಮಣಿಯೆನೆಗುಣನಂದಿದೇವರೆ . . . ಯೊಳು ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥ ಅಳವೇಪೇಳನುಡಿಯಲ್ಕೆನಿಂನಬಿರುದಂಮಾಣ್ಮಾ

68 ಣೆಲೆಸಾಂಖ್ಯವಾಗುಬಳಮಂನಚ್ಚದನೀನಡಂಗೆಡಱಿದಿಚ್ಛಾರ್ಬ್ಬಾಕನ್ನೈಯಾಯಿಕಾಮಲೆಯಲುವೇಡಿರುಮಟ್ಟುಮೆ . ಚಲದಿಂದೀಜ . . ಮನಂಡಲೆಯಲುಶ್ರೀಗುಣಚಂಪ್ರದೇವನಮಳಂವಾದೀಭಕಣ್ಠೀರವಂ ॥ . . . . ಧರ್ಮ್ಮರು ॥ ಗಂಗಾವಾರಿಸುಸ್ಸೈವಳಂಸುರಕರೀದಾನಾದ್ರಗಣ್ಡಸ್ಥ

69 ಳಶ್ಶಂಭುಃಕಣ್ಠವಿಲಗ್ನಪೂರಗರಳಶ್ಚಂದ್ರಃಕಳಂಕಾಂಕಿತಃಕೈಳಾಸೋವನವಲ್ಲರೀಪರಿವೃತಸ್ಸಾಮ್ಯಂಕಥಂ . . . ಕೀರ್ತ್ಯಾತ್ಮೈಸ್ಸಹಮಾಘನಂದಿಯಮಿನಶ್ಶುಂದ್ರಾತಪೋದ್ಯಚ್ಛ್ರಿಯಂ ॥ ಆಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಮುನಿರಾಜರಾಜನಶಿಷ್ಯರು ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತ

70 ಪಂಚಮಹಾಶಬ್ದಮಹಾಕಲ್ಯಾಣಾಷ್ಟಮಹಾಪ್ರಾತಿಹಾರ್ಯ್ಯಚತುಸ್ತ್ರಿಂಶದತಿಶಯವಿರಾಜಮಾನ . . . ಗವದ . . . ತುಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಮುಖಕಮಳವಿನಿರ್ಗ್ಗತಸದಸದಾದಿವಸ್ತುಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣರಾದ್ಧಾನ್ತಾಮೃತವಾರ್ದ್ಧಿವರ್ದ್ಧನರಾತ್ರ್ಯಭ

71 ರಣರುಮಪ್ಪಶ್ರೀಮತುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರೆಂತೆಂದಡೆ ॥ ವೃ ॥ ಆಶೀದಾಶಾಂತರಾಳಪ್ರಬಳಪೃಥುಯಶೋವ್ಯೋಮಗಂಗಾತರಂಗಚಂಚಚ್ಚಾರಿತ್ರಧಾತ್ರೀ . ವದತಿಲಕ್ಷಿತೋದಾರಗಂಭೀರಮೂರ್ತ್ತಿಃವಾಕ್ಕಾಂತಾತುಂಗಪೀನಸ್ತನಕಳಶಲಸಂನೂತಚೂತಪ್ರವಾ

72 ಳಸ್ಸಿದ್ಧಾಂತಕ್ಷೀರನೀರಾಕರಹಿಮಕಿರಣಶ್ಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವಃ ॥ ಅಭಿನವಗಣಧರ . . . ತ್ರಿಭುವನಜನವಿನುತಚರಣಸರಸಿರುಹಯುಗಂಶುಭಮತಿಕಾ . . . ರುಹವನಾರ್ಕ್ಕನೆಂಬುದುವಸುಮತಿಯೊಳನನ್ತವೀರ್ಯ್ಯಸಿದ್ಧಾಂತಿಕರಂ ॥

73 ವಾದಿವನದಹನಹುತವಹವಾದಿಮನೋ[ವಾದಿ]ಭವವಿಶಾಳಹರನಿಟಳಾಕ್ಷಂವಾದಿಮದರದನಬಿದುವಂ ಭೇದಿಪಮೃಗರಾಜಂಜಯತುಶ್ರುತಕೀರ್ತ್ತಿಬುಧಂ ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥ ಕವಿಗಮಕವಾದಿವಾಗ್ಮಿಗಳೆಂಬರಂಗೆಲ್ದಕನಕನಂದಿತ್ರೈ

74 ವಿದ್ಯವಿಳಾಸಂತ್ರಿಭುವನಮಲ್ಲವಾದಿರಾಜಂದಲೆನಿಸಿದಂನೃಪಸಭೆಯೊಳು ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಮನವಚನಕಾ . . . ಗುಪ್ತಿಯೊಳನುನಯದಿಂತಳೆದುಪಂಚಸಮಿತಿಯುವಶದಿಂದನುವಶನಾದತಪೋನಿಧಿಮುನಿಚಂದ್ರಬ್ರತಿಸನಖಿಳರಾದ್ಧಾಂತ . . ॥

75 ಅವರಸಿಷ್ಯರು ॥ ಪಿರಿದಂಪೊಗೞ್ವಡೇಂಗಳ ಪುರುಳುಂಟೆಮಾಡಲೆನ್ನ ಮುನಿಪತಿಯೆಂಬೀವರಚಿಂತಾಮಣಿ . . . ಕುರುಳಿಸುಸನ್ಮಾನಧ್ಯಾನ ಪುರುಳಿಯೆನಿಕ್ಕುಂ ॥ ತಪೋನುಷ್ಠಾನನಿಷ್ಠತರಾರೆಂದಡೆ ॥ ಕನ(ಕ)ಚಂದ್ರಮುನೀಂದ್ರನಪಾದಮಂನೆನೆವಭವ್ಯಸಮೂಹದಪಾಪಸಂ ಹನನ

76 ಮಪ್ಪುದುತಪ್ಪದುನಿಶ್ಚಯಂ ಮನ . . . . ನಿಶ್ಚಲುಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಮುನಿಯ . . . . ಅನವದ್ಯಾಚಾರನೆಜಿನಶಾಸನರಕ್ಷಾಮಣಿಶಾಂತನೆಸಕಳರಾಗದ್ವೇಷದೋಷಪ್ರಭಂಜನನುರ್ವ್ವೀನುತನೆಗುಣಪ್ರಣಯುತಂತಾನೆಂಬಿನಂವೀರಮೇದಿನಿಯೊ

77 . . . . . . ಧವಚಂದ್ರದೇವನೆಸೆದಂಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಂ ॥ ತ . . . . ರು ॥ ವರಶಾಸ್ತ್ರಾಂಭೋಧಿವರ್ದ್ಧನಹರಿಣಾಂಕಬಿರುದ ವಾದಿಮದವಿ . ಳನಿರುತಂತಾನೆನೆಮೆಸೆದಂಧರೆಯೊಳ್ತ್ರೈವಿದ್ಯಬಾಳಚಂದ್ರಮುನೀಂದ್ರ ॥ ಅವರಸ . . . . ॥ ವೃ ॥

78 . . . . . . ನಾಳ್ದಂಧರ್ಮಮನುಪೇಕ್ಷಿಸಿತಕೆಡಗಿಯದಾಗಳುಂಪೀನನಿತಂಬಮಂಘನಕುಚದ್ವಯಮುಂಮಱಗೊಣ್ಡುಮಾರ್ಗದೋದ್ಯಾನ ಮನೊಲ್ದುಪೊಕುನೆಱನೀಲಪಟಾಶೃತರಪ್ಪಯೋಗಿಗಳುದಾನವಿನೋದನೊಳುದೊರೆಗೆವಪ್ಪರೆಮಾಧವಚಂದ್ರದೇವನೊ . . . . . . ಸೆದ . . .

79 . . . . . . ಸತ್ಯಗಂಗಂಕುಡೆಕುರುಳಿಯೊಳಾದಂನದಾನಪ್ರಭಾವಿಸ್ತರದಿಂಶ್ರೀಬಾಳಚಂದ್ರಬ್ರತಿಪತಿಪಡೆದಂದಾನದಿಂಜೇಯನಲ್ಕುರ್ವ್ವರೆಯುಂಸಂಪೂರ್ಣ್ಣವಾಗಲ್ತಣಿಸಿದಮಿದುಬಲುಭೋದ್ಯಮಕ್ಷೀಣರಿದ್ಧಿಸ್ಫುರಿತಂಕಯ್ಗಣ್ಮಿಪೊಣ್ಮುತ್ತಿರೆ . . . . ಹಿ . . .

80 . . . . . . ಜ್ಞಾನಾದಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಚತುರಾಶ್ಯಕೋಟಿಕೂಟಮೊಳತಿಶಯಮೆನಿಸಿದ್ದರ್ಕೋಪಣತೀರ್ತ್ಥದೊಳೀಗಳುನುತಿಯಿಪವಡ್ಡಾಚಾರ್ಯ್ಯಬ್ರತಿಪತಿಯೆನೇಮಿದೇವರಿಂದಮೆಪೂಜ್ಯ ॥ ಸ್ಥಾವರಜಂಗಮುನುನಿತುಂಪಾವನಮಾಚ . . . . . .

81 . . . . . . ಜೆಯೆನಿಸಿಬಾಳ್ವಡಿಗಳಜೇಯಂಶ್ರೀನೇಮಿದೇವರುದಿಯಿಸೆಶುಭದಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಅಧನಗ್ಗಾರ್ಶ್ರಿತಗ್ಗಿರ್ಷ್ಟಸಂತತಿಗೆಚಾತುರ್ವ್ವರ್ಣ್ಣಸಂಘಕ್ಕೆ ತಾನಧಿಕೋತ್ಸಹದಿನಿ . . ಲುಂಬಯಕೆಯುಂಬೆರ್ಪ್ವರ್ತ್ಥಮುಂವಾಂಛೆಯುಂಬುಧಚಿಂತಾಮಣಿಮ . . . .

82 . . . . . . ರಿಕೂತ್ತಿರ್ತ್ತುಮಾಧವಚಂದ್ರಂಪಡೆದಂಸಮಸ್ತಭುವನಪ್ರಸ್ತುತ್ಯಮಂಸ್ತುತ್ಯಮಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಸಾಧುಸಿಗುರೂಪದೇಶದೊಳಾಧಿಕ್ಯತೆಯಾಯ್ತುಸಕಳಶಟ್ಕರ್ಮಗಳುವೇದಾಂತಮರ್ಮ . ಯುದರಿಬಗ್ರ್ಗೀಧೂಮಘರಟ್ಟನೊಡನೆತೊಡರ್ವಮ . . ॥ ಶಾಕಿನಿಡಾ . . . . . .

83 . . . ಕಿನಿಚೋರಾರಿಮಾರಿದೆವ್ವೆಯುರನಿತುಂಲೋಕಮುಱಿಯಲ್ಕೆ ಬ . . ಯಾಸಕಳಮನಱಿಯೆಬಿರುದಂದೇವೇಂದ್ರನುಮಂ ॥ ಇಂತೆನಿಸಿನೆಗಳ್ತೆಯಂತಳೆದಶ್ರೀಮತ್ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಭುಜಬಳಗಂಗಹೆರ್ಮ್ಮಾಡಿಬರ್ಮ್ಮದೇವ ॥ ಬಳವದ್ವೈರಿಗಳಂಪಡಲ್ವಡಿಸಿಗೆಲ್ವ . . . . .

84 ನುಮಾರ್ಣ್ಣನೇಚಲದಿಂದಂಪರಿಯಿಟ್ಟುವೈರಿಪುರಮಂತತ್ಕೋಟೆಯಂತದುಮಹೀತಳಮಂಕೊಂಡುಧರಿತ್ರಿಬಣ್ಣಿಸುವಿನಂಶ್ರೀಬರ್ಮ್ಮದೇವಂಮಹೀತಳಮಂತೋಳ್ವಲದಿಂನಿಮಿರ್ಚ್ಚಿದನಿದೇಂಹೆರ್ಮ್ಮಾಡಿಸಾಯ್ಯಾತ್ಮನೋ ॥ ಆತನಪಟ್ಟಮಹಾದೇವಿಯೆಂತೆಂದಡೆ ॥ ಜಿನೇಂದ್ರಪಾದಾಂಬುಜಮತ್ತಭೃಂಗೀ . . .

85 ಭೂಷಣಾಭೂಷಿತಾಂಗೀನಿತಂಬಿನೀನಾಂತಿಳಕಾಯಮಾನಾವಿರಾಜತೇಗಂಗಮಹಾದೇವೀ ॥ ವೃ ॥ ನಿಜಮೆನಿಪೀನೆಗರ್ತ್ತಿಯಮಹಾಸತಿಗುಚ್ಛವಂನಿಮಿರ್ಚ್ಚುವಾತ್ಮಜರೆನಿಸಿದತಮ್ಮುತೊಡಹುಟ್ಟಿದರೊಪ್ಪುವಮಾರಸಿಂಗನುಂಸಜಯದೆಸತ್ಯಗಂಗನೃಪನುಂಕಲಿರಕ್ಕಸಗಂಗದೇವನುಂಭುಜಬಳಗಂಗ . . .

86 ಭುಜನುಮಾರ್ಜ್ಜಿಸಿಪೆರ್ಜ್ಜಸಮಂನಿರಂತರಂ ॥ ಗಜರಿಪುವಿಷ್ಟರಾಜಿವಿಭವೋದಯಪಾರ್ಶ್ವಜಿನೇಂದ್ರಪಾದಪಂಕಜಮದಭೃಂಗಗಂಗಕುಳಮಣ್ಡನದಣ್ಡಿತವೈರಿವರ್ಗ್ಗಭಾವಜನಿಭಮೂರ್ತ್ತಿದಿಗ್ವಳಯವರ್ತ್ತಿತಕೀರ್ತ್ತಿಸಮಸ್ತಧಾತ್ರಿಯೊಳ್ಭುಜಬಳಗಂಗಭೂಪನಿನಗಾರ್ದ್ದೊರೆ ಮಂಡಳಿಕಕ . . .

87 ಆತನಪಟ್ಟಮಹಾದೇವಿ ॥ ಆಳುವರನನುಜವಟ್ಟಗೆಭೂಪಂಗೆಗಂಗವಾಡಿಗೆತಳೆದಳುಪಟ್ಟಮನೆಂದಡೆಗಂಗನಪಟ್ಟಮಹಾದೇವಿಯುಂತುನೋಂತರುಮೊಳರೆ ॥ ವೃ ॥ ಮಾರ್ಟ್ಟಾಶಾಂತಮಬಳ್ದಡಲಳೆದುದಧಿಬ್ರಾತಮಂತೂಗೆಸಂದಾಮೇರುಕ್ಷೋಣೀಂದ್ರಮಂತ್ರಿಸಿನೊಳೆಣಿಸಿತರಂಗೊಂಡು

88 ನಕ್ಷತ್ರಮಂಪೇಳುದಾನಂಬಲ್ಲರೆಬಲ್ಲಡೆಪೊಗಳ್ಗೆಮವಿಶ್ವಂಭರಾಭಾರಂವೀರಶ್ರೀರಾ . ಲೀಡವಜ್ರದೃಢಿಮಘನಭುಜಸ್ತಂಭನಂಗಂಗನಿಂನಂ ॥ ಅನ್ನೆಯಮಾಗಿದೂದಿಸುವುದೇಮೊಲೆವ್ವೋಪ್ರಕಾಸಯೆಲ್ಲವ್ವೊರನ್ನವೆಹೆಂಡಿರೊಳುಮನೆಗೋರ್ವ್ವರುದಾರೆಯರಣ್ಣಹುಟ್ಟರೇಹೊನ್ನಿಯಮವ್ವಳಡೇಂಜ

89 ಗದೊಳೋರ್ವ್ವಳೆಭಾಗಿಯೆತಾನೆಲೇಸೆಹುಃನನ್ನಿಯೊಳಿನ್ತುಗರ್ಬ್ಬಿತೆಯರಾಗ್ಗಳಚಂದಲದೇವಿಯುಂದದಿಂ ॥ ಶ್ರೀಮದ್ಭುಜಬಳಗಂ(ಗ)ದೇವಂಗಂಗಂಗಮಹಾದೇವಿಗಂಪುಟ್ಟಿದಸತ್ಯಗಂಗನಪ್ರತಾಪಮೆಂತೆನೆ ॥ ಜಸಮುದ್ಯದ್ಧವಳಾತಪತ್ರಮಖಿಳಾಶಾದೇವತಾಪಾಂಗರಶ್ಮಿಸಹಸ್ರಚ

90 . . . ಗಜೇನ್ದ್ರರಿಪುಪೀಠಂವಿಕ್ರಮಂತಾನದಾಗೆಸುಸಾಮ್ರಾಜ್ಯಲತಾಭಿವೃದ್ಧಿವಿಭವಂಮಯ್ವೆತ್ತಿರಲುಬಲ್ಲಿದರ್ಬ್ಬೆಸಕೆಯ್ಯುತ್ತಿರೆಸತ್ಯಗಂಗ
ನೆಸೆದಂವಿಶ್ವಾವನೀಭಾಗದೊಳು ॥ ಆತನರಸಿ ॥ ಪತಿಸತ್ಯಗಂಗದೇವಂಗಂ . . . . ದಾರಲಕ್ಷ್ಮಿತಾನೆನೆಸಿ . . . . . ತಳೆದ
ಳೇಂಪ

91 . . . . ಸದವರಾರೋರಾಣಿಕಂಚಲದೇವಿ ॥ ಭಾವಭವಂಗೆರೂಪುಮದಸಾಮಜವೈರಿಗೆವಿಕ್ರಮಕ್ರಮಂಸುರೇಂದ್ರಾವನಿಜಕ್ಕೆದಾನಗುಣ
ಮಬ್ಧಿಗೆಗುಣ್ಪಮರಾಚಳಕ್ಕೆ ಸಂಭಾವಿತಧೈರ್ಯಮಗ್ಗಲಿಪುದೆಂದಡೆಗಂಗಕುಭೃತುಕುಮಾರ . . . . . ಪಾಳಕಗೆದೊರೆಯಪ್ಪರೆ
ಮಿಕ್ಕಕುಬ್ರಿತುಮಾ . ಕ

92 . . . ಯಿಂದಂಕ್ಷೀರಾಬ್ಧಿಯುಮುಸವಸದಿಂಪೆಚ್ಚುರ್ವಂತೆಗಂಗಾನ್ವಯಮುಂಪಸರಿಸೆಪೆಚ್ಚುಗೆನಿನ್ನಿಂದಸದಳಮೌದಾರ್ಯ್ಯಶೌರ್ಯ
ಗಂಗಕುಮಾರಾ ॥ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರನೆಱೆಯಂಗಹೊಯ್ಸಳದೇವನಱಿಯಂಗಂಡರದಾವಣಿಹುಸಿವರಸೂಲಮಾವನಗಂನ್ದ
ವಾರಣಂಹೆಮ್ಮಾಡಿದೇವನೆಡೆ

93ದೊಱೆಮ . . ಸಾಯಿರಮುಮಂಹರಿಗೆಯನೆಲೆವೀಡಿನೊಳುಸುಖದಿನಾಳುತ್ತಿದ್ದುಕುಂತಳಾಪುರದೊಳುಚೈತ್ಯಾಲಯಮುಂಮಾಡಿದೇವರ
ಪೂಜಾವಿಧಾನಕ್ಕಂಚಾತುರ್ವ್ವರ್ಣ್ಣಸಂಘಸಮುದಾಯಚತುಸ್ಸಮಯದಾಹಾರದಾನಕ್ಕಂಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂಸಮು

94ದಾಯಮುಖ್ಯಸ್ಥಾನಮಾಡಿಯೆಡೆದೊಱೆಮಂಡಲಿನಾಡಪ್ರಭುಗಾವುಣ್ಡುಗಳಕರೆಯಲಟ್ಟಿಧರ್ಮ್ಮ . ಮಾರಯ್ಕೆಯಿಂದುಸಕವರ್ಷ೧೦೪೯
ನೆಯಪ್ಲವಂಗಸಂವತ್ಸರದಪುಶ್ಯಸು೧೩ದಶಿಗುರುವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮಣದಂದುತಂಮಗುರುಗಳುಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ . .

95ದೇವರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಮಾಡಿಬಿಟ್ಟದತ್ತಿಯೂಗ್ರಾಮದುಭಯಸಾ . ಸರ್ವ್ವನಮಸ್ಯವಲ್ಲಿಹುಟ್ಟುವಾಯದಾಯಸುಂಕನಿಧಿನಿ
ಕ್ಷೇಪಸರ್ವ್ವಭಾಧಾಪರಿಹಾರ ॥ ಮತ್ತರಾಜಸರ್ವ್ವಸ್ಯಸತ್ಯಗಂಗದೇವನೆಡೆಹಳ್ಳಿಯನೆಲೆವೀಡಿನೊಳುಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯು

96ದ್ದಲ್ಲಿಕುರುಳಿಯತೀರ್ತ್ಥದಲುಗಂಗಜಿನಾಲಯಮುಂಮಾಡಿಸಕವರ್ಶ ೧೦೫೪ನೆಯನಂದನಸಂವತ್ಸರದಚೈತ್ರಸುಪುಣ್ಣಮಿಯಾದಿವಾರಸೋ
ಮಗ್ರಹಣದಂದುತಂನಗುರು[ಗುರು]ಗಳುಶ್ರೀಮಾಧವಚಂದ್ರದೇವರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿಯುರಿಗನಬಣ್ಣ
ಯು . ರ

97ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಗಂಗಹೆಮ್ಮಾಡಿದೇವರಸಂನ್ನಿಧಿಯಲ್ಲಿಸರ್ವ್ವಾಧಿಕಾರಿಬಾಗಿಯಹೆಗ್ಗಡೆಲೊಕ್ಕಿಮಯ್ಯನಮಗಹೆಗ್ಗಡೆಚಂದಿ
ಮಯ್ಯಂಕುರುಳಿಯತಂಮಗಾವುಡಿಕೆಯಂಕಲಿಯರಮಲ್ಲಿಸೆಟ್ಟಿಮಾಱಂಕೊಂಡುಅರಸರಸಂನ್ನಿಧಿಯಲುಬಾಳಚಂದ್ರದೇ

98ವರ್ಗ್ಗೆಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟರು ॥ ಮತ್ತಸಿರಿಯಮಸೆಟ್ಟಿಯುಮಾತನಮಕ್ಕಳು . . . . . . ಆತನಗಾವುಡಿಕೆಯನನ್ನಿಯರಸ
ದೇವಪುಳ್ಳಪುರದಲುಬಾಳಚಂದ್ರದೇವರ್ಗ್ಗೆಧಾರಾಪೂರ್ವ್ವಕಮಾಡಿಕೊಟ್ಟರು ॥ ಅನ್ತುಭಯಗ್ರಾಮದ ॥

99 . . ಸಾಮ್ಯಸುಂಕಸಹಿತಸರ್ವ್ವಭಾಧಾಪರಿಹಾ . ಯ . . . .

100 . . . . . ಲ್ಲಿಮೂಡಹೆಬೀಡಬೆಣಚುಗಲ್ಲುಅಲ್ಲಿಂಮುಂದಾ . ಗುಣಯದತೆಂಕಲುಅಲ್ಲಿಮು . . . . ಮೂಡ
ಹೆಬ್ಬಿದಱುಅಲ್ಲಿಮೂ . . . . ಮೂಡಣಕಿನರಲುಅಲ್ಲಿ . . . .

101ಡ್ಡೆಯಕಲ್ಸಱಡುಅಲ್ಲಿಬಡ ॥ ಕೆರಿಯ . . ಅಲ್ಲಿಬಡಗ . . . . ಅಲ್ಲಿಮೂಡನಟ್ಟಕ . ಅಲ್ಲಿಮೂಡಲು . . ಕೆಱೆಯಡೆಯ . . . . .
. . . . . . ನ . ರಣಸವಣ . . . ಅಲ್ಲಿಮು . . . . . . ಅಲ್ಲಿಮೂಡಸೋಮಯ್ಯನಬಿಣ್ಣರೆಯೂರ . . . .

102ಗೊಡಕಲ್ಲುಸಱದುಅಲ್ಲಿಬಡಗ . . . . . ಡೊಳಗಣವ್ರೋಣಿಅಲ್ಲಿಂಪಡುವಣಮೂಲೆತೆಂಗಲ್ಲುಅಲ್ಲಿಂಹಡುವಹಬೀರತೆಯಸಾ . . . .
. . . . ಪಡುವಣಹಲವ . . ಗಲ್ಲು ಅಲ್ಲಿಂಪಡುವನೆ . . ಳದೊಳಗಳೆರಡುಂಮೊಱಡಿಯೆಡೆ . . ಸರಿಮುಅಲ್ಲಿಂಪಡು
ವಣನೀಱುವು . .

103ನೆಗಲ್ಲುಮಹಾನದಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನುಭಾವಿನಃಪಾರ್ತ್ಥಿ
ವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ದಯೆಯಿಂದಿಂತಿದನೆಯ್ದೆಕಾವಪುರುಷಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆಯಿ
ದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರೋರ್ವ್ವಿಯೊ

104ಳುಬಾಣರಾಸಿಯೊಳೇಳ್ಕೋಟಿಮುನೀಂದ್ರರುಂ ಕವಿಲೆಯುಂ ವೇದಾಢ್ಯರ ಂಕೊಂದುದೊಂದಯಸಂಸಾಗ್ಗಮಿದೆಂಮಸಾರಿಪುದುದೀಶೈಳಾ
ಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥ . . . .

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ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಲಿಂಗದ ಪಾಣಿವಟ್ಟದಮೇಲೆ ಇರುವದು.

1 ರಕ್ತಾಕ್ಷಿಸಂವತ್ಸರದಭಾದ್ರಪದಸುಧ೧೪ಆಸ್ವಸ್ತಿಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರುಸಮುದ್ರದನೆಲೆವೀಡಿನಲುಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ
2 ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಹಿರಿಯಹೆಡೆಯಅಸವರಮಾರಯ್ಯಂಗಳಸನ್ನಿಧಾನದಲು . . . ದಂಣ್ನಾಯಕವಿಷು . ಯಹೆಮಗಾವುಂಡ
3 ಹಡವಳಕಾಳಯ್ಯಗಂಗಗಾವುಂಡಬಪ್ಪಗಾವುಂಡಗಾಯಿಗಾವುಂಡಮಾಂಚಗಾವುಂಡಲಖಗಾವುಂಡುಗಳುಬಯಿಚಯ್ಯಹೊಂನಯ್ಯಮುಖ್ಯವಾದ
4 ಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುತಂಮಗಾಗಿ . ಕುಂತಳಾಪುರದಲ್ಲಿತ್ಸದಾಚಾರ್ಯ್ಯರಪ್ಪನೇಮಿಚಂದ್ರಭಟ್ಟಾರಕದೇವರಿಗೆನಾಳುಪ್ರಭು . . ಸಾವಂತ
5 ಮಾರಯ್ಯನುವಿಚಾರಿಸಿ . . . ಕಾಳಗಾವುಂಡ . . . . . . ಮಯಣಪೆಮ್ಮಲ . ದಿಯರಂಕಣ್ಡುತವ . . . . ಬರದಶಿಲಾಶಾಸನ
6 ವಂತೊಡದುಬಳಾತ್ಕಾರದಿತಂಮಭಕ್ತಿಯಾಗೆಸಲುತ್ತ . . . . . . ಯಬೆಣ್ಣವಳ್ಳಿಯಲ್ಲಿಮೂ
7 . . . .
9 ಯಕೊಂಡುನಾಳ್ಪ್ರಭುಗಳುಅಧಿಕಾರಿಸಾವಂತಮಾರಯ್ಯನುಂಮನದ್ಧಾರೆಯಾಗಿನೇಮಿಚಂದ್ರಭಟ್ಟಾರಕದೇವರಕಾಲಂತೊಳದುಧಾರಾಪೂರ್ವ್ವಕವಾಗಿ . . . ಶಿಲಾಶಾಸನವಂಬರೆದುಬೆನವಸೆಯದೊಡಿಕೆಯರೆವನೆ . . . . ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರ
10 ದಲುಸಾಯಿರಕವಿಲೆಯಿಂತಪ್ಪಬ್ರಾಹ್ಮಣರಕೊಂದ . . . . . ‖ ಸ್ವದತ್ತಾಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ‖

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ಅದೇ ಗ್ರಾಮದ ಬಸಸೆಟ್ಟಿ ಜಮೀನಿನಲ್ಲಿ ಹೂಳಿದ್ದ ಕಂಭದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′.

ಪೂರ್ವಕಡೆ

1 ವ್ಯಯಸಂವತ್ಸರಪುಶ್ಯದಬ
2 ಹುಳದಬಾರಸಿಯಕುಜ
3 ನವಾರದೊಳ್ಸದುವಿನಯಾನಿ
4 ಧಿಬಾಳಚಂದ್ರಂಸುಸಮಾಧಿ
5 ಯಂಮುಡಿಪಿನಾಕಮೆಯ್ದಿದ
6 ನೀಗಳು ‖ ಅತಿಥಿಗಮು . . .
7 ಗತಗಗ್ಗಪ್ರತಿಭಾಪ್ರಾಗಲ್ಭ್ಯ . .
8 ನ್ನಿಪಮನುಮುನಿಗ . . ಗ
9 ಮ್ರಿತವಾದಿಗಳದಾನಮವತಿಶ
10 ಯಮಿಾಬಾಳಚಂದ್ರನಾಳ್ವನ್ನೆವರಂ
11 . ಳಲೇ . ಬುಧಸಮಿತಿಶಿಷ್ಟ
12 ರಬಳಗಂಮೆಲ್ಮೆಲ್ಲನೆಮಾಋ
13 ಗೆದಾನವಿನೋದಪ್ರಳಿಯ
14 ಪ್ರಕ್ಷೋಭದಪ್ರೊಲುಕ . .
15 ಶ್ರೀಬಾಳಚಂದ್ರನಭಿನವ
16 ಚಂದ್ರ ‖

ಪಶ್ಚಿಮಕಡೆ

17 ಮಾನವಾಂನಿಯಮಿಸ
18 ಲರಿಯಾತ್ತರ್ನುಮಂಪಿ .
19 ದ್ಯನೆತೋರ್ಪ್ಪಮುನಿಯುಂ
20 ಮುನಿಯೆಮನವಂತ
21 ನುವಂನಿಯಮಿಸಲನುದಿ
22 ನಮಿಾನೇಮಿದೇವನೋರ್ವ್ವನೆ
23 ಬಲ್ಲಂ ‖

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಡೆ ಮಾಸ್ತಿಕಲ್ಲಿನಲ್ಲಿ.

1 ಯಿಾಶ್ವರಸಂವತ್ಸರದಪ್ರಥಮಜೇಷ್ಠಶು | 2 ೧೦ಆದಿತ್ಯವಾರದಂದುಹೊಂನೆನಾಯ

[3]ಕನಮಗತಿರುಮಲನಾಯಕನಕೂಡೆಮಾ
[4]ಯಕ್ಕನೂಭಯ . ಯಕ್ಕೆಹೋದರಾಗಿನಿಲ್ಲಿ
[5]ಸದವೀರಲೋಕಕ್ಕೆಐಸಮಾಹ . .

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ಅದೇ ಹೋಬಳಿ ಕೂಡ್ಲಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ ತೊಲೆಮೇಲೆ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಣಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರ್ಸ್ಸರುಸುಖರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆತುರಕವಿಗ್ರಯಾದಲ್ಲಿಡ್ಡಿಳಿಯಿಂ
[2]ದಮಕಳುವೀರಬಲ್ಲಾಳರಾಯಪಟಣಪ್ರವೇಸಮಾಡುವವಸರದಲ್ಲಿ । ಪ್ರಮಾದಿ(ಶಂ)ತ್ಸರದಜೇಷ್ಟಸುಧದಸಮಿಯಲ್ಲಿಕೂಡಲಿಯ
[3]ರಾಮನಾತದೇವರಿಗೆಆಗುವಚಿಕಕೂಡಲಿಯಹನಸವಾಡಿಯಪೂರ್ವ್ವಾಯ.ಆಪೂರ್ವ್ವಾಯಲಳುಯನ್ಯಾಯಯೇನುಯಿಲ್ಲದುಧಾರಾಪೂರ್ವ್ವ
[4]ಮಾಡಿದಧರ್ಮ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧದರ್ಸಷಷ್ಟಿರ್ಸ್ಸಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ದೇವಾಲ್ಯಕ್ಕೆ ದಕ್ಷಿಣಪಾರ್ಶ್ವದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 6″.

[1]ನಮಸ್ತುಂಗಸಿರಚ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ
[2]ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
[3]ಸ್ವಸ್ತಿ ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಶದ೧೨೩೮ನೆಯ
[4]ರೌದ್ರಿಸಂವತ್ಸರದಆಸ್ವಿಯುಜಬಹುಳ೫ಸೋಮವಾ
[5]ರದಂದು ॥ ಶ್ರೀಮತ್ಪ . . . . ತೆಪ್ಪವರೊಳುಗಂ
[6]ಡಯಾ(ದ)ವನಾರಾಯಣ . . . . ದೆಸಂಧ
[7]ಅಪೂರ್ವ್ವರೂಪ । ರೂಪಕಂದರ್ಪ್ಪ । . ಳಚೋಳಮಾ
[8]ಳವಗೌಳಗೂರ್ಜ್ಜರ । ಭಯಜ್ವರ । ಸಪ್ತ . ವಿಷ್ಣುವರ್ದ್ಧ
[9]ನ । ತೆಂಕಣಾದಿತ್ಯ । ತೆಂಕಣಚಕ್ರವರ್ತ್ತಿ . . . ಯಪ
[10]ರರಾಯಗಂಡಭೇರುಂಡ । ಸನಿವಾರಸಿದ್ಧಿ । ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ । ವೀರ
[11]ಬಲ್ಲಾಳದೇವರಸರು । ನಿಜಸಕಲರಾಜ್ಯವನಪ್ಪುಕೆಯ್ದುವ
[12]ವೀರಭೈರವ । ತಾರಪುತ್ರ । ಗಜಭೀಮ । ಸಿಂಗಾರಹಾರ । ವೀರಪ .
[13]ಟ । ವೀರಡಾಡಂ . । ಮಾ . ಮಾಡುವರಾವುತ್ತರಗಂಡಪ್ರ
[14]ಧಾನಬೆಂಪೆಯದಂಣ್ನಾಯಕಂ । ಉರಸೊಪ್ಪುತ್ರಂ । ವಿರೋಧಿ
[15] . ॥ ಕ ॥ ತಾರ . ರೆಯಬೆಂಬನಗುಣವಾ . . . . ಧಿತಿ .
[16] . . ಗೋವಮಾಧವನುಪಚಾರಿಸಿಕೂಡಲಿರಾಮ . . . .
[17] . . . . ಗರ . . . ಭಾಗವನೆಸೆದಂ ॥ ಮುಂದಣಧರ್ಮ್ಮವಧರ್ಮ್ಮಗಳಿಂದ
[18]ನಿಲಲ್ಕದುನು . . . . ಸಂದ . . . . ನಾ
[19]ನಂದದಿ । ಮಾಧವಆಳುವರಾಯನಪುತ್ರಂ ॥ ಅಂತಾಮಾಧವ . . .
[20] . . . . ಇಗೋವಾಳಗಂಡ . . . . ಉದ್ದಂಡಮಂಡಳಿಕರಗಂಡ
[21]ಪ್ರಜೆಮೆಚ್ಚೆಗಂಡಂ । ಆಗಂಗನನಾಡುಪುರದಲಿಆಗಂಗನ

22 ನಾಡಿಂಗೆಆರುದೆಱೆಬಂದಲಿಕೂಡಲಿಯಪೂರುದಾರಿಂಗೆಅ
23 ಅಱುವತುಹೊಂನುಆಱುವತ್ತುಹೊಂನಿನಕುಳವನುಭವಿಸಿಆ
24 ಮಾದಂಣ್ಣನವರುಂ । ಅಱುವತ್ತುಗೌಡುಂ । ನೂಱುಪ್ಪತ್ತುಸ್ತಾ
25 ನಮುಂವುಂತಾಗಿ । ಆರಾಮೇದೇವರಂಗಭೋಗಕ್ಕೆಕೊಟ್ಟಧರ್ಮ
26 ವಿದಕೆಪೂರ್ವ್ವಾಯವಪೂರ್ವ್ವಾಯವುಂದಿಲ್ಲ । ನಂದಾವುಳ . . ದು
27 ಗಾಣದವಾನೆಣ್ಣೆಸಲುವುದು ॥ ಈಧರ್ಮವನಾವನಳಿಪಿದವನೂ
28 ನಿಸ್ಸಂತಾನವಹನು । ಪಡೆಮಾತೇನೀಧರ್ಮವತೊ
29 ಡದವ । ರವಿರವಿನರಕದ । ಕಡೆಲೊಳ್ಕೆಡದವ । ಬಿಡದುಜೀವಿಸಿ
30 ದವನವ । ಮ್ರುಡನೆಂದೆತ್ತಿದೆನುನೀಮ್ರಿದಹಸ್ತಧ್ವಜವನು ॥
31 ಇದುಬರಸಿದಾತಕವಿವರ . . . ವರಸ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ
2 ಭವೇ । ರುಕ್ಮಾಖೀಶಿವಭಕ್ತಿಪಲ್ಲವ . . . . ಪುಷ್ಪೋದ್ಗಮ . . . . . ಯಃಪಂಡಿತ
3 . . . . . ನೋದ್ವಿಜ್ಯೈಃ । ಸಂತೋಷ . . . . . ಮಾಖ್ಯಾಪನೇಚ್ಛಾಯಯಾಶ್ರೀಮಾನ್ವಿಠಲವಂ
4 ತ್ರಿ . . ರಾಜಾ . . . . ಕವರ್ಷ (೧) ೩೩೦ಸಂದುವರ್ತ್ತಮಾನಸ
5 ರ್ವ್ವಧಾರಿಸಂವತ್ಸರದಪಾಲ್ಗುನಶುದ್ಧ . . . . . ॥ ಶ್ರೀ . . . ಧಿರಾಜರಾಜಪರಮೇ . . ಶ್ರೀವೀರಪ್ರತಾಪಹ
6 ರಿಹರಮಹಾರಾಯರಬಿಂಬಪ್ರತಿಬಿಂಬಭೂತ . . . . . . ದೇವರಾಯಮಹಾರಾಯರುವಿಜಯನಗರಿಯಲಿಶ್ರೀವಿ
7 ರುಪಾಕ್ಷದೇವರಸಂನಿಧಿಯಲಿವರ್ಣಾಶ್ರಮ . . . . . ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯವಪಾಲಿಸು
8 ತ್ತಿಹಕಾಲದಲುತದೀಯರಾಜ್ಯಸಾಮ್ರಾಜ್ಯದ . . . . . ಸಮಾನಸಂಭಾವನ . ಖ್ಯಾತಿ
9 . . ದಷ್ಟಾ . ರಾದಿ . . . . ದಧಿಸುಧಾಕರೋದಯಶ್ರೀಬಾಂ
10 . . . . . ತ್ಯಗಭೀರ · . . . . ಸಹಿತಸಾಹಿತ್ಯಕಳಾಕಳಾನಿಧಿ
11 . . ಅನುದಿನಂಹೇಮ . . . . ಸಕಲದಾನ . . . . ಸಕಸಾಗರ . ವಿತತ್ರತ್ಯ . . . ಸ್ವನಮಂ . ತಿದಿ
12 . ಮನಾಸ್ತಂಗೀಯಮಾ . . ಮೂರ್ಧಜಕೀರ್ತಿ . . . . ಯಾಜನಅಧ್ಯಯನಅ
13 ಧ್ಯಾಪನದಾನಪ್ರತಿಗ್ರಹಷಟ್ಕರ್ಮನಿರತರು . . . . . . ಯಜುಃಶಾಖಾಧ್ಯಾಯಿಗಳುಗಾಯಿತ್ರೀಮಂತ್ರಪ್ರ
14 ಸಾ . ಪ್ರಮುಖರಹ . ಕೋಟೀಶ್ವರದೀಕ್ಷಿತರಕುಲ . ಷಕರುನರಸಿಂಹ . . . . ಕಣಭಟ್ಟರಿಗೆಕೊಟ್ಟಶಿಲಾ
15 ಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯ[ಮಹಾರಾಯ]ಮಹಾರಾಯರನಿರೂಪದಿಂದವಿಠ್ಠಂಣ್ಣ
16 ಒಡೆಯರುಆರಗದರಾಜ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀಮತ್ತುಂಗಭದ್ರಾಸಂಗಮದಕ್ಷಿಣವಾರಣಾಸಿಮಹಾ
17 ಪ್ರಯಾಗವಾದಕೂಡಲಿಯರಾಮನಾಥದೇವರಲಿಪುರಾಣವಹೇಳುವವೆಂಕಂಣ್ಣಉಪಾಧ್ಯರಿಗೆಆರ
18 ಗದರಾಜ್ಯದಕೂಡಲಿನಾಡೊಳಗೆಆರಾಮನಾಥದೇವರಅಮೃತಪಡಿಗೆಸುಲುವಹನಸವಾಡಿಯಂ(ಬ)
19 ಗ್ರಾಮದಲುಅರಮನೆಯಭಂಡಾರಕ್ಕೆ . ಕ . . . . ಗದ್ಯಾಣ೧೫ಅಕ್ಷರದಲೂಹದಿನೈ
20 ದುಹೊಂನ . . . . ಗ್ರಾಮಗದ್ಯಾಣಅಬಲಿ . . . ಸರ್ವ್ವಮಾಂನ್ಯವನುಆವಿಠ್ಠಂಣ್ಣಒಡೆಯ
21 ರುಆವೆಂಕಂಣ್ಣಉಪಾಧ್ಯರಕೂಡ . . . . ಗ್ರಾಮವಾಸಿಸಿಂ . ಸುಕರಜೀವಿತವಾಗಿ . .

22 ಎಂ . ನಡವಹಾಗೆಕಟ್ಟಲೆಯಾಗಿ . . . . . ಮುಚುಕುಂದಾಶ್ರಮವಿಶ್ವರೂಪದೇವರಸಂನಿಧಿಯ
23 ಲಿದೇವತೋದ್ದೇಶಪಿತ್ರುದ್ದೇಶವಾಗಿ . . . . ಕಃಇಂಳ . . . ಹಿರಂಣ್ಯೋದಕದಾನ . .
24 ಪೂರ್ವಕವಾಗಿಆವಿಠ್ಠಂಣ್ಣವ್ರೊಡೆಯರುಆವೆಂಕಂಣಉಪಾಧ್ಯರಿಗೆಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿಕೊ
25 ಟ್ಟೆವಾಗಿಆವೆಂಕಂಣ್ಣಉಪಾಧ್ಯರುಅಹ . . . . ಸುಂಕದಕುಲದಗಂಳ . . . . ಸು
26 . ಆರಾಮನಾಥದೇವರಲಿಪುರಾಣಹೇಳುತ್ತಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯಮಹಾರಾಯರಿಗೆಆಯುರಾರೋಗ್ಯ
27 ಅಯಿಶ್ವರ್ಯಾಭಿವೃದ್ಧಿಗಳಹಹಾಗೆಈಧರ್ಮಕರ್ತೃಗಳುವಿಠಣಬಡೆಯರಿಗೆವೇದೋಕ್ತಾಯುಷ್ಯಾಭಿವೃದ್ಧಿಗಳ
28 ಹಹಾಗೆಮುಂದೆಈಧರ್ಮವಪಾಲಿಸುವಪಾಲಕರಆಯುಷ್ಯಾಭಿವ್ರಿದ್ಧಿಅಹಹಾಗೆತ್ರಿಸಂಧ್ಯಾನುಷ್ಠಾನಸಮ
29 ಯದಲುದೇವರಬೇಡಿಕೊಳುವಇವ . ಈಧರ್ಮಪಾಲಕರುಗಳಿಗೆವಾರಣಾಸಿಯವಿಶ್ವೇಶ್ವರದೇವ
30 ರಸಂನಿಧಿಯಲಿಸೋಮಸೂರ್ಯೋಪರಾಗಪುಂಣ್ಯಕಾಲದಲಿಅಲಂಕಾರಸಹಿತವಾಗಿಸಾವಿರಗೋವ
31 ಕೊಟ್ಟಫಲವನ್ನೈದುವಸಾರ್ಧಕೋಟಿತ್ರಯಂವಿಷ್ಣುತತ್ಸಮಂಶಿವಮಂದಿರಂಪಿಕವಿಷ್ಣುಂಪ್ರತಿಷ್ಠಾ
32 ಪ್ಯತತ್ಸಮಂಲಭತೇನೃಪ। ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
33 ಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಈಧರ್ಮಕ್ಕೆ ಅಳುಪಿದವರುವಾರಣಾಸಿಯಲಿವಿಶ್ವೇಶ್ವರದೇವರಸಂ
34 ನಿಧಿಯಲ್ಲಿಸೋಮಸೂರ್ಯೋಪರಾಗಪುಂಣ್ಯಕಾಲದಲಿಸಾವಿರಬ್ರಾಹ್ಮರುಸಾವಿರಗೋವುಗ
35 ಳುಕೊಂದಪಾಪಕ್ಕೆ ಹೋಹರುತಮಮಾತಾಪಿತೃಗಳನುತುಂಗಭದ್ರಾತೀರದಲಿಹರಿಹರದೇವರ
36 ಸಂನಿಧಿಯಲಿವಧಿಸಿದಪಾಪಕ್ಕೆ ಹೋಹರು । ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಬ್ರಹ್ಮದಾಯಂಹರೇತಯಃ । ಷಷ್ಟಿರ್ವರ್ಷ
37 ಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಸರ್ವೇಷಾಂಛರ್ದಿತಂಭುಂಕ್ತೇಶ್ವಾಪಿಸ್ವಚ್ಛರ್ದಿತಂನತು । ತತ(ಃ)
38 ಕಷ್ಟತರೋನೀಚಃಸ್ವಯಂದತ್ತಾಪಹಾರಕಃ। ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭೃತಾಂ। ನಭೋಜ್ಯಾ
39 ನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ। ಸಾಮಾಂನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
40 ಭವದ್ಭಿಃಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ । ಶ್ರೀಮತುವಿಠಂಣ್ಣ
41 ಒಡೆಯರುವೆಂಕಂಣಭಟ್ಟರಿಗೆಕೊಟ್ಟಸಾಸನಕ್ಕೆ ಮಂಗಳಂ ॥ *ವಿಠಂಣಗಳಬ
42 ರಹ ॥ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′.

ನಾಗರಾಕ್ಷರ.

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯ
2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರ್ಷ ೧೪೫೭ಸಂದುವರ್ತಮಾನಸಾ
3 ಧಾರಣಸಂವತ್ಸರದಪುಷ್ಯಬ೩ಂಆದಿಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ
4 ವೀರಪ್ರತಾಪವಿಜಯರಾಯರಕುಮಾರಪ್ರತಾಪದೇವರಾಯಮಹಾರಾಯರುವಿಜಯನಗರಿಯಲಿಸಿಂಹಾಸನ
5 ಸ್ಥರಾಗಿಶ್ರೀವಿರೂಪಾಕ್ಷದೇವರಸಂನಿಧಿಯಲುವರ್ಣಾಶ್ರಮಧರ್ಮಗಳನುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯವ
6 ನುಪರಿಪಾಲಿಸುತ್ತಸಾಂಮ್ರಾಜ್ಯಧುರಂಧರರಾಗಿಯಿಹಕಾಲದಲುತುಲಾಪುರುಷಮುಖ್ಯಾನಿಮಹಾದಾನಾನ್ಯವ
7 ತಾದೇವರಾಜೇನದೇವೇಂದ್ರೇನತುಲಾಮಧಿರೋಹತಿ । ಆಪ್ರತಾಪದೇವರಾಯಮಹಾರಾಯರನಿರೂಪದಿಂದಅವರಮನೆ

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*ಕನ್ನಡಕ್ಷರದಲ್ಲಿ

8 ಯಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನರು ॥ ಶ್ರೀಮದ್ರಾಜಕಿರೀಟಜುಷ್ಟಚರಣಃಶ್ರೀಬುಕ್ಕರಾಜಃಪುರಾಪ್ರಾರ್ಣಾರ್ಥಃಪುರುಹೂತಕೀರ್ತ್ತಿರ್ವಿಜಿತೋ

9 ಭೂಪಃಶ್ರಿಯಾಶ್ರೀಪತಿಃಆಸೀದ್ಬೈಚಪದಂಡನಾಯಕಮಹಾದೋರ್ದ್ದಂಡಸಜ್ಜೀಕೃತೈಃಕೋದಂಡೈರ್ಭುವಿಖಂಡಿತಾರಿನಿಕರಃಶ್ರೀಟಾಂ

10 . ಮುಪೂಜಾಪರಃ । ರಾಜ್ಞಸ್ತಸ್ಯಸಮಸ್ತಭಾರಭರಣೇದಕ್ಷಸ್ಯಸಿಕ್ಷಾವಿಧೌರಾಜ್ಞಾಂಚಾಪಹತರಕ್ಷಣಂಬುಧವರಃಸಂತನ್ವತಃಸರ್ವತಃ

11 ಆಸೀದ್ಬೈಚಪದಂಡನಾಯಕಮಹಾಮಾತ್ಯಸ್ಯಪೂರ್ವಾಖಿಳಕ್ಷ್ಮಾಧೀಶಾಧಿಪಸಮಸ್ತಕಾರ್ಪಿತಪದೋಮಂಗಪ್ಪದಂಡಾಧಿ

12 ಪಃ । ತತ್ಪುತ್ರಃಪುರುಪುಣ್ಯಲಬ್ಧಮಹಿಮಾಮಾಹಿಷ್ಮತೀರಾಜವತ್ಖ್ಯಾತಃಕ್ಷ್ಮಾತಳಮಂಡನಾಯಜನಿತೋಧಾತ್ರಾಧ

13 ರಿತ್ರೀಪತಿಃ । ಧೀಮಾನ್ಬೈಚಪದಂಡನಾಯಕಮಹಾನಾಮ್ನಾಗುಣೈಶ್ಚಾನ್ವಿತೋದೇವೇಂದ್ರಾದಿಮರುದ್ಗಣೇಷುಗಣಿತಃಪೃಥ್ವೀಂಚಿರಾಯಾ
ನ್ವತಾ

14 ತ್ । ತತ್ಪುತ್ರಃಸರಸಃಸಮಸ್ತಗುಣಯುಕ್ಸರ್ವಾರ್ಥಸಂಪತ್ಪ್ರದಃಸರ್ವೇಷಾಂವಿದುಷಾಂದ್ವಿಷಾಂಚಹರಣೇದುರ್ವಾರದುರ್ಗಾಧಿಪಃಶ್ರೀಶ

15 ವಾರ್ಚನತತ್ಪರಃಪ್ರತಿದಿನಂಸರ್ವೈರ್ಗುಣೈರ್ದೇವರಾಟ್ಭೂಪಾಲಾವಳಿಪೂಜಿತೋವಿಜಯತೇರಾಯಣ್ಣರಾಜಃಕ್ಷಿತೌ । ಜಯತಿಜಿತಮ

16 ನೋಜಃಶಂಭುಪಾದಾಬ್ಜಪೂಜಃಸ್ಮಿತವದನಸರೋಜಃಸಂಪದಾರಾಜರಾಜಃಫಲಿತಸುಕೃತಬೀಜೋಲಾಲಿತಾಶೇಷರಾಜೋ

17 ಜಿತರಿಪುಕೃತಪೂಜೋವೀರರಾಯಣ್ಣರಾಜಃ । ಆರಾಯಣ್ಣಒಡೆಯರುಆರಗದರಾಜ್ಯಆನವೇರಿಯನಾಡಹನಗವಾಡಿಯ

18 ಭಾಗದನಾಡುಹೊಳೆಯಹೊನ್ನೂರನಾಡನುಸಧರ್ಮದಿಂದಪಾಲಿಸುತ್ತಇಹಕಾಲದಲೂಆರಾಯಣ್ಣೊಡೆಯರಿಗೆಆನವೇರಿಯನಾ

19 ಡೊಳಗಣಹನಗವಾಡಿಯಭಾಗದಸಮಸ್ತಗೌಡಪ್ರಜೆಗಳುಹೊಳೆಯಹೊನ್ನೂರನಾಡಸಮಸ್ತಗೌಡುಪ್ರಜೆಗಳುತಂಮೊಳು

20 ಸರ್ವೈಕಮತ್ಯವಾಗಿಕೊಟ್ಟಭೂದಾನಸಾಸನದಕ್ರಮವೆಂತೆಂದರೆಸಾಧಾರಣಸಂವತ್ಸರದಪುಷ್ಯಬ೩೦ಆಅರ್ಧೋದ

21 ಯಪುಣ್ಯಕಾಲದಲುಶ್ರೀಮತ್ತುಂಗಭದ್ರಾಸಂಗಮದಕ್ಷಿಣವಾರಾಣಾಸಿಮಹಾಪ್ರಯಾಗಾದಿಹರಿಹರವಾದಕೂಡಲಿಯಸಮಸ್ತದೇ

22 ವತಾಸಂನಿಧಿಯಲುಶ್ರೀ . . ಮಹೇಶ್ವರಶ್ರೀಲಕ್ಷ್ಮೀನಾರಾಯಣಪ್ರೀತಿಯಾಗಿಸರ್ವಮಾನ್ಯವಾಗಿರಾಯಣ್ಣೊಡೆಯರು

23 ಮಾಡುವಛತ್ರಧರ್ಮಗಳಿಗೆಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರೆಯನೆರದುಚತುಃಸೀಮೆಗೆವಾಮನಮುದ್ರೆಯ

24 ಕಲ್ಲುಗಳನೆಟ್ಟುಆದಂಣ್ಣಾಯಕಪುರವನುಸರ್ವಮಾನ್ಯವಾಗಿರಾಯಣ್ಣೊಡಯರುಮಾಡುವಛತ್ರದಧರ್ಮಂಗಳಿಗೆನಂಮಸುಕೃತಸಾಕ್ಷಿ

25 ಯಾಗಿಕೊಟ್ಟೆವು । ಆದಂಣ್ಣಾಯಕಪುರದಗ್ರಾಮಬಂದಕ್ಕೆಹಿರಿಯಮನೆಯವರುಆಲಕಟ್ಟಲೆಗೆಬರಸಿಕೊಟ್ಟಹಪ್ರಮಾ

26 ಣರೇಖೆ೧೪೪ಹೊಂನಿಗೆಆರಗದನಾಡನಾಯಕವಾಡಿಗಳುಪೂರ್ವಭೊ . ಹಾನುಭವಿಸಿಬಹಹುಟ್ಟುವಳಿ . ಕುಪ್ರಮಾಣು

27 ಹೊಂನು । ಆದಂಣ್ಣಾಯಕಪುರಕೆಸಲುವಚತುಃಸೀಮೆಯೊಳಗುಳ್ಳತೋಟತುಡಿಕೆಗದ್ದೆಬೆದ್ದಲುಪಿತಪಿರಿಕಲುನೀರಾರಂಭ

28 ಕಾಡಾರಂಭಅಡಕೆಯಮರತೆಂಗಿನಮರಹಲಸುಮಾವುನೇರಿಲಹುಣಿಸೆಬಾಳೆಬದಣಮುಂತಾದಪಿನುಳ್ಳಕೀಳುಪಚ್ಚೆತೃಣಕಾಷ್ಟಮುಂ

29 ತಾದಧಾನ್ಯದನೋ . . . . ಹಿರಿಯುರಮನೆಯಿಂದಬಂದಬಿಟ್ಟಬೀಢಾರಮರದಬಿಟ್ಟಕ್ರಯಕಡ್ತಾಯಆನಾಡುಗಳ

30 ಬಗೆಯಿಸರ್ವಸರ . . . . ದು ॥ ಸುಂಕಕಾರುಕಗ್ರಾಮ-ಗದ್ಯಾಣಪಂಚಕಾರುಕಗಾಣವೆಜುಲೆಆಮದೆಜಿಮಗ್ಗಮುದ್ರೆಬಳ

31 ವಾಜುಹೊರವಾಜುಮದುವೆ . ಣಗೆಮುಂತಾದಪಿನುಳ್ಳಸುಂಕತಳವಾರಿಕೆಗೆಸಲುವಅಂಬಲಿವುಡುಗೊರೆಗೌಡುಂಬಳಿಸಹವಾಗಿಆನಾಯಕ

32 ವಾಡಿಗಳುಕೊಡುವಹುಟ್ಟುವಳಿಪ್ರಾಕುಪ್ರಮಾಣವರಹಗ ೩೫ಅಕ್ಷರದಲುಮೂವತ್ತೈದುಹೊಂನನುತೆತ್ತುಬಹಆದಂಣ್ಣಾಯಕಪುರದ
ಚತುಃ

33 ಸೀಮೆಯವಿವರಬಡಗಲುಸಾಲುವಾಮಹೆದ್ದಾರಿಯಹೊಳೆಯತಡಿಯಸಮೀಪದಲಿನಟ್ಟವಾಮನಮುದ್ರೆಕಲ್ಗೆಗಡಿಅಲ್ಲಿಂದಂಮೂಡಲು

34 ಪಾರ್ವತೀದೇವಿಯರದೇವಾಲ್ಯವೇಗಡಿಅಲ್ಲಿಂದಂಮೂಡಲುದ್ರೋಣಪರ್ವತದಭೈರವದೇವರಪಾದವೇಗಡಿಆದ್ರೋಣಪರ್ವತದಆಗ್ನೆಯದಗು

35 ಡ್ಡವಳಗಾಗಿಆದ್ರೋಣಪರ್ವತದಮೂಡಣಗುಡ್ಡೆಯಪಿರಿಕಲ್ಲೇಗಡಿಅಲ್ಲಿಂದಂಮೂಡಲುಕೊಲ್ಲದೊಳಗಣವಾಮನಮುದ್ರೆಯಕಲ್ಲೇ

36 ಗಡಿಅಲ್ಲಿಂದಮೂಡಲುದೊಡ್ಡಗುಡ್ಡೆಯಪಿರಿಕಲ್ಲೇಗಡಿಅಲ್ಲಿಂದಂಮೂಡಲುಗುಡ್ಡದಪಿರಿಕಲ್ಲೇಗಡಿಯಾಗಿಯಿಶಾನ್ಯದಲು

37 ಅಕ್ಕತಂಗೆಯಕಟ್ಟೆಯಬಳಗೆರೆಯೊಳಗಣಗುಡ್ಡದಪಡುವಣಕೋಡುಗಲ್ಲೇಗಡಿಆಕೋಡುಗಲ್ಲಿಂತೆಂಕಲುಆದಣ್ಣಾ

38 ಯಕಪುರದಿಂಮೂಡಲುಅಕ್ಕತಂಗೆಯಕಟ್ಟೆಯಬಳಗೆರೆಯೊಳಗಣಹಳ್ಳದಸಾಗರಮೋರೆಯಾಗಿನಟ್ಟವಾಮನಮುದ್ರೆಯ

39 ಕಲ್ಲೇಗಡಿಯಾಗಿಆಗ್ನೇಯದಲುಅಕ್ಕತಂಗೆಯಕಟ್ಟೆಯಪಡುವಣಕೋಡಿಯವಾಮನಮುದ್ರೆಯಕಲ್ಲೇಗಡಿಯಾಗಿತೆಂ

40 ಕಲುಗೌಡುಗೆರೆಯಬಳಗೆರೆಯಮೂಡಣಮೊರಡಿಯಸಮೀಪದಲಿನಟ್ಟವಾಮನಮುದ್ರೆಕಲ್ಲೇಗಡಿಅಲ್ಲಿಂದಂನೈಋ

41 ತ್ಯದಲುಗೌಡಗೆರೆಯೊಳಗೆರೆಯೊಳಗಣಕಟ್ಟೆಯಪಡುವಣಕೋಡಿಯಬಿಲಿದೊಱೆಗಡಿಯಾಗಿಆಗೌಡಗೆರೆಯಪ

42 ಡುವಣಕೋಡಿಯಲ್ಲಿನಟ್ಟವಾಮನಮುದ್ರೆಯಕಲ್ಲೇಗಡಿಅಲ್ಲಿಂದಂನೈಋತ್ಯದಲುಹೊಂನೂರಿಂದಬಂದಹೆದ್ದಾರಿಯರಂಗವ್ರೊಲಿಯಹಳ್ಳ
43 ದತಡಿಯಲ್ಲಿನಟ್ಟವಾಮನಮುದ್ರೆಕಲ್ಲೇಗಡಿಯಾಗಿಆರಂಗವ್ರೊಲಿಯಹಳ್ಳದಸಾಗರವೇಮೇರೆಯಾಗಿಪಡುವಲುತುಂಗಭದ್ರಾ
44 ದೇವಿಯರಗಡಿಯಾಗಿಇಂತೀಚತುಃಸೀಮೆಯೊಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣಅಕ್ಷೀಣಿಆಗಾಮಿಸಿದ್ಧಸಾಧ್ಯವೆಂಬ
45 ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯಸಹವಾಗಿದಣ್ಣಾಯಕಪುರವನುಬೈಚೆಯದಣ್ಣಾಯಕಒಡೆಯರಮಕ್ಕಳುರಾಯಣ್ಣೊಡೆಯರುಕೂಡಲಿಯಲಿಮಾ
46 ಡುವಧರ್ಮಗಳಿಗೆನಾವೆರಡುನಾಡಗೌಡಪ್ರಜೆಗಳುನಮ್ಮನಂಮಸ್ತ್ರೀಪುತ್ರಜ್ಞಾತಿದಾಯಾದ್ಯಸಾವಂತಾನುಮತವಾಗಿಆದಣ್ಣಾಯಕ
47 ಪುರದಮೂವತ್ತೈದುಹೊಂನ್ನನುನಮ್ಮನಮ್ಮಗ್ರಾಮಗಳಮೇಲೆ . ದಿರುಕೊಂಡು . . ಸಂತಾನಪರಂಪರೆಯಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ
48 ಆಧರ್ಮನಡೆಯಬೇಕಾಗಿಧಾರೆಯನೆರದುಆದಣ್ಣಾಯಕಪುರದಗ್ರಾಮದಚತುಃಸೀಮೆಗೆವಾಮನಮುದ್ರೆಯಕಲ್ಲು
49 ನೆಟ್ಟುಸರ್ವಮಾನ್ಯವಾಗಿಕೊಟ್ಟೆವುಇಂತಪ್ರದಕೆತಂಮಯರಡುನಾಡಸಮಸ್ತಗೌಡುಪ್ರಜೆಗಳಯಾವಜ್ಜೀವದಧರ್ಮಗಳೇ
50 ಸಾಕ್ಷಿಈಮರ್ಯಾದೆಯಲಿಸರ್ವಮಾನ್ಯವಾಗಿಮಾಡಿಕೊಟ್ಟದಣ್ಣಾಯಕಪುರವನುಸ್ರೋತ್ರಿಯವಾಗಿ೨ವೃತ್ತಿಯಮಾಡಿನಿಂ
51 ಮಕೂಡಲಿಯಮಹಾಜನಂಗಳಿಗೆಕೊಟ್ಟೆವಾಗಿಆದಣ್ಣಾಯಕಪುರಸರ್ವ್ವಬಾಧೆಪರಿಹಾರವಾಗಿಇರುವದುಮೂ
52 ವತ್ತಐದುಹೊಂನುಕೆರೆಯಕಟ್ಟಕೊಂಡುತೋಟವನಿಕ್ಕುವಸಮಂಥಎಂಟ್ಟುಹೊಂನುಉಭಯಂನಾಲ್ವತಮೂರ್‍ಹೊನ್ನನುನಂಮಛತ್ರದ
53 ಧರ್ಮವನಡಸುವರಿಗೆತೆತ್ತುಸಂತಾನಪರಂಪರೆಯಾಗಿಅನುಭವಿಸಿಬಹಿರಿ ‖ ಇಂತಪ್ಪದಕ್ಕೆ ಆರಾಯಣ್ಣವೊಡೆಯರಸ್ವಹಸ್ತವೊಪ್ಪ
54 ಶ್ರೀತ್ರಿಯಂಬಕ । ಆದಣಾಯಕಪುರದಧನಸಾಂದಕಡೆಮೆಗೆನರಸಿಂಹದೇವರ ೬ ಳುಗಲಿಯಸುಂಕಕಾರುಕಸಹಯೋಳುವರಹಉಭ
55 ಯಂಐವತ್ತುಹೊಂನನುನಾವುಕೂಡಲಿಯಲ್ಲಿಮಾಡುವಧರ್ಮ್ಮಗಳಿಗೆಅರ್ಧೋದಯಪುಣ್ಯಕಾಲದಲುಧಾರೆಯನೆರದುಕೊಟ್ಟೆವು । ಆಧರ್ಮವಿ
56 ತ್ತದವಿವರರಾಮನಾಥದೇವರನೈವೇದ್ಯಕ್ಕೆ ಗ೨'೧। — ಅಭಿಷೇಕದಚೆಂನಿದೀಕ್ಷಿತರಿಗೆಗ೨'೪ನಾರಸಿಂಹದೇವರನೈವೇದ್ಯಕ್ಕೆ೨'೧। —
57 ಅಭಿಷೇಕದಚಂದ್ರಭಟ್ಟರಿಗೆ೨'೪ಬ್ರಹ್ಮೇಶ್ವರದೇವರನೈವೇದ್ಯಕ್ಕೆ ಗ೨'೧। — ಅಭಿಷೇಕಲಿಂಗಣ್ಣಭಟ್ಟರಿಗೆ೨'೪
58 ಹರಿಹರದೇವರನೈವೇದ್ಯಕ್ಕೆ '೭ದ್ರೋಣಪರ್ವತದಭೈರವದೇವರನೈವೇದ್ಯಕ್ಕೆ ಗ೧'೭ಛತ್ರಕೆಪ್ರತಿವರ್ಷ೧ಕಂಸಮ
59 ಸ್ತವೆಚ್ಚದಲೆಕ್ಕಭತ್ತ'೧ಕ್ಕಂಮಂಣಾಂ . ಲೆಪ್ರತಿವರ್ಷ . ಕಂಭತ್ತ೧೫'೪ತುಪ್ಪಕ . ದಿನ೧ಕ್ಕೆಪಡಿ೦।।ಲಿವರ್ಷ ೧ಕಂ
60 ಬಗಳ'೫ಹೆಸರುದಿನ೧ಕಂಪ೧ಚಿ೧ಲಿವರ್ಷ೧ಕ್ಕಂ'೭ಉಪ್ಪಿಗೆ'೭ಮೆಣಸಿಗೆ'೭ಹುಣಸೆಯಹಂಣಿಗೆ'೩।।ಮೇಲೋಗರ
61 ೨ಕ್ಕಂದಿನ೧ಕ್ಕಂವರಹತಾರ೦।। — ಲಿವರ್ಷ೧ಕ್ಕವರ೨'೧ಮಜ್ಜಿಗೆಫಲಿದ್ಯಸಹವಗ೨'೧ಮಡುಗುವಿನಕ್ರಯವಗ೨' .
62 ವುಪ್ಪಿನಕಾಯಿ೨ಕ್ಕಂವುಪ್ಪಿನಕ್ರಯ'೬ಮಡಕೆಯಕ್ರಯ'೭ಛತ್ರದಮನೆಯಹೊದುಸವದಕ್ಕೆ '೬ಅಡಿಗೆಯಬ್ರಾಹ್ಮಣನಜೀವಿ
63 ತವಗ೨'೪ಈಕಟ್ಟಲೆಯಹೊಂನನೂಯೆತ್ತಿಕೊಂಡುಈಧರ್ಮ್ಮವನಡಸುವದಕ್ಕೆನಿಮಗೆಜೀವಿತದಗ೨'೪ದಣಾಯಕಪು
64 ರದಮಹಾಜನಂಗಳುಕೂಡಲಿಯಚಂಡಿದೀಕ್ಷಿತರುರೇಕಂಣಂಗಳುಅನಂತಭಟ್ಟರುಲಿಂಗಂಣಂಗಳುಚಂಡಭಟ್ಟರುಮೊದ
65 ಲಾದ೨ವೃತ್ತಿಮಂತರುತೆರುವದುವಗ೪೩ಪಳುಗುಲಿಯಸುಂಕ್ಕದಿಂದಗ೭ಉಭಯಂಐವತ್ತುಹೊಂನನುಎತ್ತಿಕೊಂಡುದೇವತಾ
66 ಸ್ಥಾನಗಳಧರ್ಮಛತ್ರಕ್ಕೆಪ್ರತಿದಿವಸ೧೪ಬ್ರಾಹ್ಮರಕಟ್ಟಲೆಯಬಳಗೆನ್ಯೂನಾತಿರಿಕ್ತವಿಲ್ಲದಹಾಗೆ
67 ನಿಂಮಯಾವಜ್ಜೀವದಸುಕೃತಸಾಕ್ಷಿಯಾಗಿತಪ್ಪದೆನಡುಸುತ್ತಬಹಿರಿಯಂದುಕೊಟ್ಟಧರ್ಮಶಾಸನರಾಯಂ
68 ಣಒಡೆಯರಒಪ್ಪ । ಶ್ರೀತ್ರಿಯಂಬಕ

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ಅದೇ ದೇವಾಲ್ಯಕ್ಕೆ ದಕ್ಷಿಣದ ದಾರಿಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′ 6″.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನ
2 ಗರಾರಂಭಮೂಲ . . . . ಸ್ವಸ್ತಿ

3 ೀಜಯಾಭ್ಯುದಯಶ್ಚ || ಶಕವರುಷದ೧೦೪೭ನೆ
4 ಯುಖರಸಂವತ್ಸರದವಯಿಶಾಖಸುಂ೧೪ಲು ಶ್ರೀಮತುಪ್ರವುಡಪ್ರತಾಪ
5 ಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಣಶ್ರೀವೀರನಾರಸಿಂಗದೇವರ್ಸರರಾಜ್ಯಾಭ್ಯುದ
6 . . . . ರಾಯ
7 . . . . ಯೆಂದುನ
8 . . . . ಯಿಮ್ಮಡಿ
9 . . . . ಮದನೆಯ
10 . . . . ಲಿಯನಾರಣ

(7 ಪಂಙ್ತಿಗಳು ಹೋಗಿವೆ)

18 . . ಶ್ರೀರಾಮನಾಥದೇವರಅಮ್ರುತಪಡಿಗೆಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಮಹಾದೇವರ
19 . . . . . ಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಬರಸಿ . . ಕೊಟ್ಟಧರ್ಮಈಧಂ
20 . . . ಆವನಾನುಬ್ಬ ನುಅಳುಪಿದವನುಗಂಗೆಯತಡಿಯ
21 . . . . ದೋಶ || . . . ದೇವಿಯುಸುತವಿ
22 . . . . ರತ್ನಂಚಾತುರ್ಯ್ಯ . . ರನಾಡ
23 . . . . . . ಸ್ವದತ್ತಂಪರದತ್ತಂ
24 . . . . ರ್ವಷ್ಯಸಹಸ್ರಾಣಿ
25 . . . . ಗಳಮಹಾಶ್ರೀಶ್ರೀ
26 . . . . ಣ್ಣಾಯಕರೊತಂ

(ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕೆಯದ್ದಿಧೆ).

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ಅದೇ ದೇವಾಲ್ಯದ ಮಹಾದ್ವಾರದ ಹೊರಬಾಗಿಲ ಕಂಭದಲ್ಲಿ.

1 . . . ಸಂವತ್ಸರದಕಾರ್ತ್ತಿ . .
2 . . . ಣವಾರಣಾಪಿ . . . .
3 . ರಾಮನಾಥದೇವಪುರಪಟ್ಟಣ
4 . . . . . . ಶ್ರೀವೀರ
5 . . . . ನುಮಹಾಪ್ರ . . .
6 . . . . ಕೇಸರಿ . . . .
7 . . . ರಾಯುಮದನೆಯದ . .
8 . . . ಗಂಗನನಾಡಿಂಗೆ
9 . . . ನಿಸಿಪಾಳನ
10 . . . .
11 . . . ವಿಟ್ಟಹಣ
12 . . . .
13 . . . . ಸಮಸ್ತಸ್ತಾನಾಧಿಪತಿ . .
14 . . . . ದಂಡಂಗಳಿ
15 . . . . ವೆಂತೆಂದಡೆ
16 . . . .
17 . . . ವೊಡೆಯ . . . .
18 . . ಆಪಟ್ಟಣಸು
19 . ರುಆಸಂಥೆಯನುಬ್ರ
20 . . . ದಿಕಾಜನನಾವಭ .
21 ಸಂಥೆಯಹೂ . . ಹಿಡಿ .
22 . . ಮಂಗಳಮಹಾಶ್ರೀ
23 ಶ್ರೀಶ್ರೀರಾಮನಾಥದೇವರಿಗೆ
24 ಶ್ರೀನಾರಸಿಂಹ್ವದೇವರಿಗೆಶ್ರೀಗವಜೀೀ
25 ಶ್ವರದೇವರಿಗೆಶ್ರೀಬ್ರಹ್ಮೇಶ್ವರದೇವ
26 ರಿಗೆಯಿಾಧರ್ಮಆರುಅಳಿದವರುಕುಂ
27 ಭಿಪಕ . ಸೊ . ಯಕನರಕ ||

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಮಹಾದ್ವಾರದಲ್ಲಿ ನಿಲಿಸಿರುವ ಕಲ್ಲು.

(ಉಭಯ ಪಾರ್ಶ್ವಗಳು ಹೋಗಿವೆ).

ಪ್ರಮಾಣ 2′ 6″ × 6″.

1 . . . . ಮಸ್ತುಂಗಶಿರ . . . .
2 . . . ಸ್ತಂಭಾಯ . . . .
3 . . . ತಾಡಿಗಾಶಿಳಲ . . .
4 . . . ರಪುಂಡರೀಕದ . . .
5 . . . ದುದುಧಾತ್ರಿಗೆ . . .
6 . . . ಕವರುಷದಂ೦ . . .
7 . . . ನನಾಡೊಳಗೆಶ್ರೀಕ . . .
8 . ದಾಹನಿಯ . . .
9 . . . ರಗೆಅವರುಂನೆ . . .
10 . . . ಭರಿತರುಂ . ಪ . . .
11 . . . ತಿಗೆ . ದೇವರ . . .
12 . ದನಮಗ . .
13 . . . ಗೌಡನುಯಿಱು . . . .
14 . . . ತ್ತವಿರಬಲ್ಲಾಳಂ . . .
15 . ರಗಃಬದಂ . . . .

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ಅದೇ ದೇವಾಲಯದ ಮಹಾದ್ವಾರದಬಳಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 9″.

1 ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾ . . .
2 . .ಮನ್ಮಥಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುಂ೯ಬ್ರಿಪ್ರತಾ . . .
3 . . . ರನಾರಸಿಂಗದೇವನಮನೆಯಹಿರಿಯಪ್ರಧಾನ . . .
4 ದಂಣ್ನಾಯಕರಮನೆಯಬಲೆಸೋಮೆಯನಾಯಕನಮಾ . . .
5 ನಾಯಕನುಳುವುಖಡಿಲೆಗಂಡುಬಹಲ್ಲಿಮಲೆಯ
6 . . ಕೂಡೆಕಾದಿತಳಿತಿಱಿದುಬಿದ್ದಲ್ಲಿಅವರಂಣ್ನಹರಿದೆ
7 . . ಯನೆನಿಲಿಸಿದಬೀರಗಲುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಮುರುಕು ವೀರಕಲ್ಲು.

1 . . . .
2 . . . ಸು . ಪನಮತಲೊಂಮೆಯಾ . . .
3 . . ಮಸರ . ನುಬಂದುಮುತ್ತಿದಲಿಕೂಡಿ . .
4 . . ಪ್ತನಾದ ॥ ಮಂಗಳಮಹಾಶ್ರೀ . . .

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಹನುಮಂತ ದೇವಾಲಯದ ಮೂಡಕಡೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 9″.

1 . ಮಸ್ತುಂಗಶಿರ . . ಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ
2 ಮೂಲಸ್ತಭಾಯಸಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಪಸಾಇ . .
3 ಂಕಲಿಗಳಂಕುಸಬೀರಯನಾಯಕನಳುಅಂಗಜಾವ
4 . ಮಾರೆಯನಾಯಕಆತನಮಗಹಿಟೆಯಚಂದನಕೆಱೆಯಬಡ
5 . ರುಇಱಿದುದನವಕೊಂಡುಹೋಹಲ್ಲಿತುಱುಮರಳ್ತಿದೇವಲೋಕಪ್ರಾ
6 ಪ್ತರಾದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ನರಸಿಂಹ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಪೂರ್ವಕಡೆ ಇರುವದು.

ಪ್ರಮಾಣ 4′ × 1′ 2″.

1 ಶ್ರೀನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯ
2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
3 ಭ್ಯುದಯಶ್ಚಶಕವರುಷದ೧೧೫೩ನೆಯಖರಸಂವತ್ಸರವೈ
4 ಶಾಖಶು೧೪ಲುಸ್ವಸ್ತಿಶ್ರೀಮತುಪ್ರವುಡಪ್ರತಾಪಚಕ್ರ
5 ವರ್ತ್ತಿಹೊಯ್ಸಣಶ್ರೀವಿರನಾರಸಿಂಹದೇವರ್ಸರುರಾಜ್ಯ . .
6 ಲ್ಲಿ । ಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಅರಿರಾಯಗಜ
7 ಕೇಸರಿ । ನ . . ರನ್ನಮಂಡಲಾ . . ರಣಮಂನೂರ್ಮ್ಮ
8 ಡಿಚಕ್ರವರ್ತ್ತಿ । ಮಹಾಮಂಡಳೇಸ್ವರಂಮಹಾ . ರ್ಸರ . ಜ
9 . ದೇವರ್ಸರೂಸ್ವಸ್ತಿಶ್ರೀಮ . ರಾಯರು . . ಜಕೆರಿ
10 ಯಿಮ್ಮ್ರಡಿ . ತ್ತಿರಾಯಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂಮದನೆಮಾ
11 ದಂಣಾಯ್ಕನೂಚಿಕಮದನೆಯದಂಣಾಯ್ಕನೂ । ಸ್ವಸ್ತಿಸ
12 ಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಪ್ರಜೆಮೆಚ್ಚೆಗಂಡಗ . . . .
13 ಮಗದಿಗೆಲಾಳಗುಂಡಿಗೆಸ್ವಾಮಿವಂಚಕರಗಂಡಪರಿವಾ
14 ರಸಂನ್ನಾಹನುಂಮದನೆಯದಂಣ್ನಾಯ್ಕರಮಗಅಣ್ಣಾಯ
15 ನಾಯ್ಕನನಿರೂಪದಿಂ । ಶ್ರೀಮತುಸರ್ವ್ವಾಧಿಕಾರಿಸತ್ಯ
16 ರಾಧೇಯಸುಂಕದನಾರಣದೇವನೂಕಾಮಂಣ್ನನೂ । ನ
17 ಮೆಯಮಾಯಿನಾಯ್ಕನಸೋಯಿದೇವನೂಭಗವತ
18 ಗರುಡಅ . . . ನಾಯ್ಕನಮಗವಿಳೆಯನಾಯ್ಕನೂಇ
19 ಂತಿಯಿನಿಬರೂಮುಖ್ಯಸಮಸ್ತಭಕತಮೊತ್ತರೂ
20 ನರಸಿಂಹ್ವಕ್ಷೇತ್ರದತುಂಗಭದ್ರಾಸಂಗವದದಕ್ಷಿಣ
21 ವಾರಣಾಸಿಕೂಡಲಿಯಸ್ವಯಂಭುಶ್ರೀನರಸಿಂಹ್ವ
22 ದೇವರನಂದಾದೀವಿಗೆಗೆಗಂಗಮಂಡಲಿಯರಾಜ್ಯದಸೂ
23 ಗೂರಅಸುಪುಸುಂಕದಪೊಳೆಗೆದಿನಂಪ್ರತಿತಾರ .
24 ಂದನಂಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟರು । ಆಮದನೆ
25 ಯಃದಂಣಾಯ್ಕರೂ । ಚಿಕ್ಕಮದನೆಯದಂಣಾ
26 ಯ್ಕರೂಂಮಗತಂಗನಾಡೊಳಗಣ । ಬೆಳು
27 ಗಲಿಯಪೊಳಸುಂಕಹೊಟಿಸುಂಕಸ್ತಳನಿ
28 ಬಂಧಿಯಾಗಿ । ಅಮ್ರಿತಪಡಿಗೆಆಚಂದ್ರಾರ್ಕ್ಕತಾ
29 ರಾಂಬರಸಿರಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟಧಂ
30 ಮ್ಮ ॥ ಯಿಧಂಮ್ಮಆವನುಪೊರ್ಬ್ಬನುಅಳು
31 ಪಿತಂದವನುಗಂಗೆಯತಡಿಯಲುಕವಿ
32 ಲೆಯನುಬ್ರಾಹ್ಮಣರನೂಕೊಂದದೋಶ ॥ ಸ್ವದ
33 ತ್ತಂಪರದತ್ತಂವ್ವಾ । ಯೋಹರೇತಿವಸುಂ
34 ಧರಾ । ಶಟ್ಟಿರ್ವ್ವರ್ಶಸಹಸ್ರಾಣಿ । ವಿಷ್ಟಾ
35 ಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಚಿತ್ತದೊಳಿ
36 ಂತೀಧಂ . . ಮನೆತ್ತಾನುಂಕೆಡಿಪೆನಿಂದೆಮನದಂದಾ
37 ನರಂಗಂಸುತ್ತಿದಕೊಟುಂಬಸಹಿತಂ । ತ್ರೊ .
38 ಗೆಕೊಳೆರಮರಲೋಕೆಗಳಗಳನಿಳಿಗುಂ ॥ ಮಂಗ
39 ಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ ॥

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ಕೂಡ್ಲಿ ಶ್ರಿಂಗೇರಿ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಆರ್ಯಾಕ್ಷರ.

ಮುಂಭಾಗ.

1 ಶ್ರೀವಿದ್ಯಾನಮಸ್ತುಂ
2 ಗಶಿರ
3 ಶ್ಚುಂಬಿ
4 ಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋ(ಕ್ಯ)ನಗರಾರಂಭಮೂಲಸ್ಥಂಭಾಯಶಂಭವೇ . . . .
5 ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರೀದಂತಃಸಪಾತುವ(ಃ)ಹೇಮಾದ್ರಿಶಿಖರಾಯತ್ರಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂಧಧ . .
6 ಶ್ರೀಮತ್ಪರಮಗುರವೇಜಯಸಂಪದೋಗು . . . . . ಸಂದೇಶ . . ಅದ್ವಿತೀಯ

7 ವಂದೇಗುರುಪಾದುಕಾಂ

8 ಶ್ರೀಗಜಪತ್ಯನೇಕೋಸ್ತು ಶ್ರೀಶಂಕರಶಾಸನ

9 ಅಸ್ತಿ ಸ್ವಸ್ತಿ ಮತೀಧರಾಸುವಿದಿತಶೃಂಗೇರಿಸಿಂಹಾಸನಂತತ್ರಸ್ವಸ್ತಿ ಸ

10 ರಸ್ವತೀಗುರುವರಶ್ರೀಶಂಕರಾಂಶೋದ್ಭವಃಶ್ರೀವಿದ್ಯಾನಗರೇಪ್ರತಿಷ್ಠಿತಮಹಾ

11 ಭೂಮಂಡಲಾಧೀಶ್ವರೋವಿದ್ಯಾರಣ್ಯಮುನೀಶ್ವರೋವಿಜಯತೇಗಂಗಾಧರಃಪಾ

12 ತುಮಃ । ಪಂಚಾಶನ್ಮಿತಕೋಟಿಯೋಜನಭುವ + ಗುರುಃ + ದ್ವಿಸಪ್ತ ಸತುಲೋಕಾಃ +

13 ಜನ್ಯೈಃ + ಅಷ್ಟಾದಶಸಹಸ್ರಾಣಿರುಷಯಶೌನಕಾದಯಃ + ಶಂಕರಃ + ಜ

14 ಯತಿವಿತತಕೀರ್ತಿಃ + ರುದ್ರಶಕ್ತಿಃ + ಸೋಯಂಸರ್ವೇಶ್ವರೋಭಾತಿ + ಶಂಕರೋವಿ

15 ಜಯಾಯತೇ + ಇತಿಶಂಕರವಿಜಯೇತ್ಯಾದ್ಯಮುಕ್ತಂ + ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮ

16 ಹಾಶಬ್ದ ಪೃಥಿವ್ಯಪ್ತೇಜೋವಾಯುರಾಕಾಶಾದಿಪಂಚವಿಂಶತಿತತ್ವಾಂಶಜೀವಪರಬ್ರಹ್ಮೈ

17 ಕ್ಯವ್ರೋಂಕಾರಾಲಯಸ್ಯೇತರಬ್ರಹ್ಮಸ್ರಷ್ಟಜೆಂಬೂದ್ವೀಪಾವೃತಚತುಸಮುದ್ರಮಧ್ಯಮೇರು

18 ಹಿಮಾಚಲಮಲಯ . ದರಿಮಹೇಂದ್ರಕಂನ್ಯತ್ರಿಕೂಟವಿಂಧ್ಯಸಹ್ಯ . . . ಗ . . ವರಾಹ

19 ಭದ್ರಬ್ರಹ್ಮನೀಲಾವಗುಣಕಂನ್ಯಶೃಂಗಅಗಸ್ತ್ಯಚಲಾದಿ . . . . . ಚತುರ

20 ಆಂದ್ರದ್ರಾವಿಡಹೈವತುಳುಮಲೆಯಕಲರಕಲಾಮೂಲತ್ರೈಗರ್ತಕುರುಗಾಂಧಾರ . ಣಂ . .

21 ಕರ್ಣಾಟವಿಹ್ವಯಮತ್ರಲಾಟಪಾಂಡ್ಯಪುಳಿಕ . ಕುರುತುರಷ್ಕ ಸಿಂಹ್ವಳಗೌಡಕೇರಳ . ಕೊಂಕಣ . ಅಂ

22 ಗಕರಾಟಣೋಢ್ರರಪಾರಸಿಂಧುಮುಖ್ಯಸಹಸ್ರದೇಶಭಾಷಜ್ಞ ರಾಜಮಾನ್ಯಪ್ರಚಾತುರ್ಯ .

23 . ಮಸ್ತಕಪ್ರಕಟಸತ್ಯ . ಪ್ರಮಾಣಕಲಾಕೋಲಾಹಲಸತ್ಕಲಾರಾಜದ . . .

24 . ಭಾರತೀಂದ್ರಗುರುಸ್ಥಾನಾಚಾರ್ಯವಸಿಷ್ಟವಿಶ್ವಾಮಿತ್ರಕಾಸ್ಯಪಾತ್ರಿದೇವಲನಾರದಾದಿದೇವ

25 ಸ್ಥಾನಾ[ನಾ]ನುಷ್ಟಾನಾತ್ತ ಪ್ರಾಗಾದಿಋಷಿಮುನಿಗಣಸ್ತುತಪ್ರಸ್ತುತಲಲಾಮತರದೇವ

26 ತಾದ್ವಾತ್ರಿಂಶದಾಸನವಿದಿತಪ್ರಾಜ್ಞ ಸ್ವಾಧಿಷ್ಟಾನಾದಿಸಹಸ್ರಾರಾಂತವರ್ತ್ತಿ ಬಲಪ್ರತಾ

27 ಪಜ್ಞ ಪುರಾಣಕಾಲಾದಿಕಗಣಯೋಗಮಹಾಯೋಗಬ್ರಹ್ಮಯೋಗಪರಿಣತದೇವ

28 ದಾನವಾದಿಶಕ್ತಿಗಣ್ಯೈಹ್ರೀಶ್ರೀಮಾತುಸ್ಥಾನಸ್ಥಿತಿಪ್ರದನಿಜಸ್ವರೂಪಜ್ಞ ನಿಗಮಾಗ

29 ಮಕೂಟದೋಷಜ್ಞ ವೇದಾಂತಪ್ರಾಭಾಕರನ್ಯಾಯಗಣಿತಗಾಂಧರ್ವಛಂದೋನಿಘಂಟುಕಾವ್ಯನಾಟಕಾಲಂ

30 ಕಾರಅಕ್ಷರಲಕ್ಷಣಕಾಯಧಾರಣತಂತ್ರಮತರಕ್ಷಣಸಾಮುದ್ರಿಶಕುನಸೂಪಶಾ

31 ಸ್ತ್ರಭರತಗಾಯನವಾದತರತಪರಾಜಚಿತ್ರಕಾಲಾದ್ಯನೇಕಪ್ರಶಾಧಿಸಕಲಶಾಸ್ತ್ರ

32 ಶ್ರವಣಪಾರಂಗತಪರಕಾಯಪ್ರವೇಶವಶ್ಯಾದ್ಯಾಕರ್ಷಣಾದಿಚತುರಶೀತಿವಿದ್ಯಾಪ

33 ತಿಶ್ರೀವಿಜಯಶಂಕರಭಾರತೀಗುರುಭಟ್ಟಾಚಾರ್ಯವಿಶ್ವರೂಪಾಚಾರ್ಯವೈಷ್ಣವಪ್ರಣ

34 ವದಾಚಾರ್ಯರಾಮಾನುಜಾಗಮಶ್ರೀಭಗವದಾರಾಧ್ಯನೀಲಕಂಠಾರಾಧ್ಯವಜ್ರ

35 ನಖರದೇವಾರಾಧ್ಯಪರಮಾಹಾಯಂತ್ರ . . . ಶ್ರೀವಿನುತಸಂನುತಸಮಂತಾ

36 ರಾಧ್ಯಕಾಶೀವಾಸಬ್ರಹ್ಮಾಂಶಸರಸ್ವತೀಗುರುಮಂಡನಮಿಶ್ರಕಲಕಾಲ

37 ಜ್ಞ ಸರಸ್ವತೀವಾಗ್ವಿಜಯಶಂಕರಭಾರತೀಂದ್ರಸ್ವತಂತ್ರಸ್ವೇಛಾವಿಹಾರಪರಪಾರಂಗತ

38 ವದಮ-ಹಾಶಂಕಾಪರಾಹತಾಕಾರಿರುದ್ರಾಲಯಾದಿಅಷ್ಟಷಷ್ಟಿಶಿವಕ್ಷೇತ್ರವಿ

39 ಷ್ಣುಕ್ಷೇತ್ರಶಕ್ತಿ-ಗಣಪತಿಸ್ಥಾನಂ-ಆದಿತ್ಯಚೌಷಷ್ಟಿಯೋಗಿ

40 ನೀಮುಖ್ಯಸ್ಥಳಶಿ-ಭೈರವಪಿಕಾಂಶರುದ್ರಕೋಟಿರಾಮೇಶಲಕ್ಷ್ಮಣೇಶ

41 ರುದ್ರಪಾದವಿಷ್ಣುಪಾದಹರಿಹರಹಿರಣ್ಯಗರ್ಭಶ್ರೀವಿದ್ಯಾದೇವತಾಪಾದಪದ್ಮಾರಾಧ

42 ಕಲಿದಿಶುದ್ಧವಿಶ್ರಶೈವಾಚಾರಜ್ಞವಿಭೂತಿರುದ್ರಾಕ್ಷಮಂತ್ರೋದ್ಧಾರರುದ್ರಾಚರಣಪರ

43 ಕಾಷಾಯವಸ್ತ್ರದಂಡಕಮಂಡಲಲಾಂಛನಶ್ರೀಸ್ಥಾನಮಠಸಹಸ್ರನಿಲಯ

44 ಸ್ಥಾನಾಚಾರ್ಯಮಾನ್ಯಸರ್ವದೇಶಪೂಜ್ಯಪಾದುಕ . ಅಶನತೃಷಾಯಾಚಿತ

45 ಯಾದವಶೃಂಗವರ್ಯರಕ್ಷದಕ್ಷಕಾದಂಬರರಾಯಭರಣದೇವರಾಜರಾಜಪರಮ

ಹಿಂಭಾಗ.

46 ಶ್ರೀಪೃಥ್ವೀಉದ್ಧಾರಕತರಶ್ರೀವರಹಯುಕ್ತಉಭಯಾಂ

47 ಕಿತಸಾಕ್ಷಿನಾಗಮುದ್ರಾ

48 ಆರಗಂಚಂದ್ರಗುಪ್ತಾಗತಾ

49 ರಾಜಪೂಜಿತಪಾದುಕಾಸಮೇತಸ್ವಾನುಭವಪರ

50 ತರಶ್ರೇಷ್ಟಕಾದಂಬವಂಶಾನ್ವಯಪುರಂದರರಾಯಶಾಲಿವಾ

51 ಹನಶಕ೧೦೩೪ನೆಯಾಶ್ರೀಮುಖಮಾಘಬ೧೪ಸೋಮ

52 ವಾರಪುಣ್ಯಕಾಲದಲು + ದ್ವಾದಶಸಂವೃತದೇಶ

53 ಮಧ್ಯದೇಶರಾಮಚಂದ್ರ + ಶ್ರೀ + ಬೆನೂರಕಂಪಣ

54 ದಲ್ಲುಸಾಂಬಪುರೇವೃತ್ತಿ೧೩ತ್ರಯೋದಶಭೂಸಂಕೇತಶಿಲಾ

55 ಸ್ಥಾಪಿತಶ್ರೀವಿದ್ಯಾಶಂಕರಾರ್ಪಿತಧರ್ಮಾಭಿಷೇಕಂ +

56 ಲಿಂಗಶೈಲಸಂಜ್ಞೆಯವೃತ್ತಿ೨ದ್ವಯಸ್ಯವರದಾದಕ್ಷಿಣಸ್ಥಿತಾನಾ

57 ಗಮುದ್ರಾ + ಬ್ರಹ್ಮರುದ್ರಆಡಿಗೆಬಹಿಗ್ರಾಮ್ಯೈಶಿವಪುರಭದ್ರನಗ

58 ರೇಪ್ರತ್ಯೇಕಂನಿಷ್ಕದ್ವಾದಶಾಂಕಮಠಕ್ಷೇತ್ರೇಕತಶಾನ್ವಯ

59 ಕಪುತ್ರಬಹ್ಮಪೂಗಾರಾಮಚನ್ನೆಹರುವುಗದ್ಯಾಣ೧೦೦ಆದಾ

60 ಪುರವೃತ್ತಿ೨ನಾಗಮುದ್ರಾ + ... + ಪುರಂಧರಭಾರ್ಯಾವಹಾಮ + ಶ್ರೀಗು

61 ರುಆದಿಕೈಟಭೇಶ್ವರಸನ್ನಧ್ಧಸತ್ರಧರ್ಮ್ಮಭಾರತೀಯೋಗಾನ್ವಯಮಾಹಿಷಾಪುರಚಾ

62 ಟಗುಂಡಿಯಲ್ಲುವೃತ್ತಿ೧೨ಉಭಯನಾಗಮುದ್ರಶಿಲಾಮೂಲಗುರುಕಾಗಿನೆಲತಿಲವಳಿ

63 ತಡಸಪುರಗಾಲಹಸ್ತಿನಾವತೀಭೀಮೇಶಪಾಂಡುರಂಗಮುಖ್ಯಸತ್ರಮಾನ್ಯ

64 ಪುರ . . . ನಗರಗೌರೀಪುರವೃತ್ತಿ೧೭ಆಡಿಗೆಸುಧಾಪುರಶಿವಪುರ

65 . . . . ಗೋಕರ್ಣಾದಿಗೋಪಂತಕಾಶೀಪುರತತ್ರಸ್ಥಾನೇಮಾ

66 . . . . . . ಕಸರದಾಪುರಶ್ರೀಶೈಲದೇಶರಾಮಸೇತುಅನಂತಮುಖ್ಯಪದ್ಮನಾ

67 ಭನಗರಪತ್ತೂರಕಪಟ್ಟಣಅರ್ಗಲಾಪುರಪುಲೀಕೊಪ್ಪಮೊದಲಾದಅಗ್ರಪೂಜಾಆ

68 ರಾಧನಶಿವಾಮ೧೪ಜಾತಿ೧೦೦ಕುಲಸ್ಯೈರಸಂಮತಭೂತಿರುದ್ರಾಕ್ಷ

69 ಕಾಷಾಯವಸ್ತ್ರಕದೇಹಶ್ರೀಭಾಗೀರಥೀಮುಖ್ಯಸಹನದೀತೀರ್ಥಕಮಂಡ

70 ಲುಜಲಸುಮಾತ್ರದೇಹಪವಿತ್ರೀಕೃತವಾಮಜಿತಕಾಲವಿದ್ಯಾಗುರುಶ್ರೀಮತ್ಪರಮ

71 ಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರೀಣಯಮನಿಯಮ

72 ಮೌನತಪಶ್ಚಕ್ರವರ್ತಿಅನಾದಿಗುರುಪರಂಪರಾಪ್ರಾಪ್ತಷಡ್ದರ್ಶನಸ್ಥಾಪನಾಚಾ

73 ರ್ಯವೇದಾಂತವ್ಯಾಖ್ಯಾನಸಿಂಹಾಸನಧೀಶ್ವರಸಾಂಖ್ಯತ್ರಯಪ್ರತಿಪಾಲಕಸ

74 ಕಲವಿದ್ಯಾ . ವಿಶಾರದನಿಗಮಾಗಮಸಾರಹೃದಯವೈದಿಕಮಾರ್ಗಪ್ರವರ್ತಕಭೂಮಂಡ

75 ಲಾಚಾರ್ಯರುಷ್ಯಾಶ್ರಮನರಸಿಂಹಕ್ಷೇತ್ರವಿದ್ಯಾನಗರಸ್ಥವಿದ್ಯಾಶಂಕರಸರಸ್ವತ್ಯಾರಾಧಕ

76 ಸರ್ವದೇಶಸಾಲವೂಲಗೆಪರತರಶ್ರೀಸಪರ್ಯಾವೈಭವಕ್ಕೆಗುರುಸ್ಥಾನವಮಾನ್ಯವಾತಮು

77 ದ್ವಾರಚಾರಆಂದೋಳಿಕದ್ವಯಸಂಮುಖಃಶ್ವಪದಾತಿಛತ್ರಚಾಮರಾದಿತಾಳನೃತ್ಯತೋರಣ

78 ಧ್ವಜಶಂಖಚಕ್ರಪಂಚವಾದ್ಯಡಕ್ಕಡಿಂಡಿಮಝಲ್ಲರೀಪಟಹಜಾಘಟಿಕಾದಿವಾದ್ಯಛಾಟ್ಟ

79 ಸ್ತೋತ್ರಸ್ವರ್ಣರಜತಕರಾಂಕಿತನಿಜಸೇವಕಭಕ್ತಪಾಲನಮನೋಭೀಷ್ಟಪ್ರದಹರಿಹರಹಿರ

80 ಣ್ಯಗರ್ಭಾದಿಶ್ರೀಮದ್ವಿಜಯಶಂಕರಭಾರತೀಶ್ರೀಪಾದಪೂಜ್ಯಕಶ್ರೀಗುರುಪರಂಪರಾದಿ

81 ಗಳಿಗೆ+ ಸೋಮಾಂಶಕಾದಂಬಕುಲತಿಲಕಪುರಂದರರಾಯ . . . .

82 ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ+ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇ(ಚ)ಸಂಧ್ಯೇ

83 ಧರ್ಮ(ಶ್ಚ)ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ+ ಧರ್ಮೇಣವರ್ಧತೇಪುತ್ರ+ ಧರ್ಮೇಣಪುಣ್ಯವರ್ಧನಂ

84 ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತಃದತ್ತಾಸ(ಹೋ)ದರೀಅನ್ಯದತ್ತಾಸ್ವಯಂಮಾತಾತಸ್ಮಾದ್ದಾನಂಚಪಾಲಯೇತ್

85 ಶ್ರೀಗುರುದೇವಧರ್ಮರಾಜಪಾಲ್ಯತೇ . ಜನೈಃ . ಹಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

ಸುತ್ತಲೂ ಬರೆದಿರುವದು.

86 ಪುರಾದಿತ್ಯಸಿಂಧುಕೃತಪಾತ್ರಂಚಕ್ರೇಕ್ಷಿತಿವಿಂಶತಿಕೃತಧರ್ಮಕೀರ್ತಿಃಸಾಂ . ವಿಲಾಆಹಹರಿಹರಕರನಿತ್ಯಂಪರಿಪೂರಿತಧರ್ಮಕೀ
ರ್ತಿಃಶ್ರಿಯಂಭವತು ॥ ಶ್ರೀಗುರು

87 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯಶ್ಚಧೀಃಸರ್ವಾನೇತಾಭಾವಿನಃಪಾ್ರಂಜಲೀಃಸನ್ಭೂಯೋ
ಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಶ್ರೀಗುರುವಿದ್ಯಾಶಂಕರಸರಸ್ವತೀಶ್ರೀ

80

ಕೂಡಲಿ ಗ್ರಾಮದ ಶ್ರಿಂಗೇರಿ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ವರಾಹಮುದ್ರೆ—ಆರ್ಯಾಕ್ಷರ.

ಮುದ್ರೆಯ ಹಿಂಭಾಗದಲ್ಲಿ—ಶ್ರೀವಿದ್ಯಾಶಂಕರ

ಶ್ರೀಂಕ್ಲೀಂಸಾಃಪ್ರಥಮಂ

ಸ್ಮರಾಮಿ

ಹರಿಹರ ಶ್ರೀಶ್ರೀವರಾಹಸ್ಯಶಿಖಾ

ಮುಂಭಾಗ.

1 ಸ್ವಸ್ತಿತ್ರಿಪುರಸುಂದರೀಶ್ರೀಚಕ್ರನಾಯಕೀಂಭಾರತೀಂವಂದೇಶ್ರೀಗುರುಪೂಜ . .

2 ಶ್ರೀನಮಸ್ತುಂಗಶಿರಃ=ಆ= ಅನನ್ಯಾಶ್ಚಿಂತಯಂತೋಮಾಂ= ವ್ಯೂಹಂ . × ಗೋತ್ರೇಣಪ

3 ಜ್ವೈರಿಭೇದಚಕ್ರಂ= ಶೈವಾಗಮೇ × ಶಂಕರಾಚಾರ್ಯವಿಾಡೇ × ಬಿಂದುತ್ರಿಕೋಣ

4 ಐಂಜನನೀಂಬ್ರಾಹ್ಮೀಂಜಗನ್ಮಾತರಂ × ಚಕ್ರರೂಪೀಂಭಜೇ × ಏಕಾರನಿಲಯೇಃದೇವೀ

5 ಏಕಾಮರೂಪಿಣಿ+ ಅಕ್ಷಮಾಲಾವೃತಕರಾ= ಸರಸ್ವತೀ= ಇತಿಶಂಕರವಿಜಯೇಃ= ದೇವೀ

6 ರಹಸ್ಯೋಕ್ತಂ =ನಮೋಬ್ರಹ್ಮಣೇ =ಮಮಾಯುಷ್ಯಶ್ರೀಂ =ಇತಿಮಂತ್ರಂ= ನಿಗಮೋಕ್ತಂ

7 ಸ್ವಸ್ತಿಶ್ರೀಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾರಾಜರಾಜೇಶ್ವರೀ . ಭುವ(ನ)ನಾಯ

8 ಕೀಭಗವತೀಪಾದಪದ್ಮಾರಾಧಕಸ್ವಾನುಭವಪ್ರಾಜ್ಞಾನುಗ= ದೀಕ್ಷಾ . . . . ಭಟ್ಟಾ

9 ರಕಗಾಡಗೋವಿಂದಶಂಕರಪಾರಂಪರ್ಯಮುಖ್ಯಶಿಷ್ಯಾದಿ= ಶ್ರೀಮತ್ಪರಮಗ . . . .

10 ಶ್ರೀಮತ್ಕಾಶೀವಾಸಮಂಡನಮಿಶ್ರಾಶ್ರಮಸ್ಥಿತಸರಸ್ವತೀನಿಜಪಾದಚ . . . . .

11 ವಿದ್ಯಾಸಕಲಶಾಸ್ತ್ರೀಷುಜಯಂಪ್ರದಶ್ರೀಗುರುವಿಜಯಶಂಕರಭಾರತೀಶ್ರೀವಿದ್ಯಾರಾಧಕಸಂಪ್ರದಾಯಿ

12 ಕಶ್ರೀವಿದ್ಯಾರಾಧಕಸ್ಯಸ್ವರ್ಣವೃಷ್ಟ್ಯಾಗಮನಕಾಲೇತಸ್ಯಪ್ರೇಮಕಾರುಣ್ಯಯಾದವನಾರಾಯ

13 ಣಂಬುಜಬಲಪ್ರತಾಪಚಕ್ರವರ್ತಿ = ಸಮಸ್ತಭುವನಾಶ್ರಯಂ = ಪೃಥ್ವೀ = ಅಷ್ಟಾ

14 ದಶಪೀಠಾಚಾರ್ಯಮತಸಂಮತಪ್ರತಿಷ್ಟಾಪನಾಚಾರ್ಯ + ಶ್ರೀ + ಸಪರ್ಯಾ

15 ದಿದ್ವಾದಶಕಾಲನಿಯಮಾರಾಧನಚತುಷಷ್ಟ್ಯುಪಚರ್ಯದ್ವಾತ್ರಿಂಶತ್ಸೇವಕಾದಿರಾಜೋಪ

16 ಚರ್ಯವೈಭವಬ್ರಹ್ಮಪ್ರಾಣಾದಿಗಳಿಗೆ ದತ್ತಂ . ಹಿಮವದ್ಗಿರೀಂದ್ರದಕ್ಷಿಣಸ್ಥಿತಸಹ್ಯಾ

17 ದ್ರಿದೇಶಮಧ್ಯೆ + ಮಹಾರಾ = ಶ್ರೀಪ್ರತಾ = ಕದಂಬರಾಯರು = ಸಾಮಂತದುರ್ಗ = ಬ

18 ನವಸೆ = ಅರಗಕಂಪಣದಲು = ಸುಖ = ಪ್ರತಿಶ್ರೀಶಾಲಿಸಂಜ್ಞೇ

19 ವಿಂಶತಿಮನ್ಮಥೇಮಾಸಿಮಾಘೇಶಿವಸೇಂದುಚತಸಂಯುಕ್ತೇ॥ಶ್ರೀಶೃಂಗಪುರ್ಯಾದಿಮಹಾ

20 ಗ್ರಹಾರಾನ್ಇಷ್ಟಾನಿಪೂರ್ತಾನಿಮನೋರಥಾಪ್ತಿಂ + ಹರಿಹರಹಿರಣ್ಯಗರ್ಭ . . . .

21 ಕರ + ಇಷ್ಟಾಪ್ತಿ . ನಾದಿಗಳಿಗೆ = ಅಗ್ನಿಹೋ . . . . ವೇ

22 ದಾನಾಂಚಾನುಪಾಲನಂಇಷ್ಟಮಿತ್ಯಭಿಧೀಯತೆ = ವಾಪೀಕೂಪತಟಾಕಾ(ದಿ)ದೇವತಾಯತನಾ

23 ಇತಿಶಂಕರವಿಜಯೋಕ್ತಂ = ಸರ್ವದೇಶದೇವಗುರುಸ್ಥಾನವರ್ಣಾಶ್ರಮಹರಿಹ . . .

24 ಯುತಸಂಸ್ಥಾನ = ದರ್ಶನಾದಿದೇಹಜನಿತವಿಷ್ಟುರಃ = ಭಟಾಚಾರ್ಯಾದಿ = ತಮತಪ್ರ .

25 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಕುಲಪೂಜಾರ್ಚನಾದ್ಯಂಗಭೈಕ್ಷಮಾಹಾತ್ಮ್ಯಜಪಪಾರಾಯ

26 ಣಅಂಗರಂಗನಿತ್ಯನೈಮಿತ್ತಿಕೋತ್ಸವತಂತ್ರಕ್ರಿಯಮಾನ್ಯ = ಕಸ್ಯಪಗೌತಮಭಾರದ್ವಾ

27 ಜವಸಿಷ್ಟಕೌಶಿಕವಿಶ್ವಾಮಿತ್ರಕೌಂಡಿನ್ಯಜಮದಗ್ನಿಜಾಬಾಲಿಅತ್ರಿ . . . . ದ್ವಾದಶೋ

28 ತ್ತರಶತಾನ್ಗೋತ್ರಿಣಾಃಶೃಂಗಪುರವಿದ್ಯಾರಣ್ಯಪುರಪದ್ಮನಾರಾಯಣಪುರ . . ವೃತ್ತಿ

29 ನಿಷ್ಕಪ್ರತ್ಯೇಕಪ್ರತ್ಯೇಕಷ್ಟಸಂಖ್ಯಾಪ್ರಥಮಾದಿಕ್ರಮೇಣಸಹಿರಣ್ಯೋದಕಧಾರಾ

30 ಪೂರ್ವಕಶ್ರೀವಿದ್ಯಾರಣ್ಯಸ್ಯದತ್ತಂ = ವಸಿಷ್ಟಕಾಸ್ಯಪೋತ್ರಿವಿಶ್ವಾಮಿತ್ರೋಥಗೌತಮಃ . ತಸ್ಯ

31 ಮುಖ್ಯಾಗ್ರಹಾರಾತಥಾಗಣಪುಂಗವಾಃ॥ . . ಶ್ರೀಗುರುಶ್ರೀಗುರುದೇವನರಾಯಣಗೌಡಗೋವಿಂದ

32 ದತ್ತಾತ್ರೇಯದರ್ಶನಾನಂತರಂಸ್ವಭವನಸ್ಥಾಪನಸಂಪ್ರದಾಯಸ್ಥಾನ = ರಾಜಗಣಾಧೀಶ್ವ

33 ರಸಾಕ್ಷಿಣಃಹಿರಣ್ಯಗರ್ಭಚಂದ್ರಶಖಾಕಾರದಾಶ್ರೀವಿದ್ಯಾಶಂಕರವರದವಿಭಾಂಡಕಾಶ್ರಮಮಹಾ

34 ಲಕೇಶ್ವರ = ರೀನರಸಿಂಹ = ಶ್ರೀತುಂಗಭದ್ರಾ = ... ಶೃಂಗಲೇಶ್ವರ = ಭೈರವಾದಿಮುಖ್ಯದೇವತಾ . . . . .

35 ಶೃಂಗಸ್ಥಾನಾದಿ = ಅಂತರಾಳೇ = ಶ್ರೀಶ್ರೀಮಹಾರಾಜ॥೧೪॥೦೦೦ . . . .

36 ಮ್ಮಿಕ್ರೀಣಪಾಲ್ಯತೇ = ವರ್ಧತೇ = ರೀಭಗವತೀದೇವಿವರದೇಶ್ರೀ = ಐಶ್ವರ್ಯಸ್ಯಸಮಗ್ರಸ್ಯ = ಶ್ರಿಯಃ = ಸಾಲಮಾಲಗೆ . . . . .

37 ವೃಧ್ಯಾದಿ = ಗಜಾಂತ = ಗುರುಪ್ರಸಾದಾಭಿಮಾನದೇಹಜನಾಃ = ಮಹಾಲಕ್ಷ್ಮೀಪ್ರಾಪ್ತಿ = ಸಪರ್ಯಾ . . . ಸಂಕೇತ

38 ಶೃಂಗಪುರವಿದ್ಯಾರಣ್ಯಪುರ = ಅಮೃತ = ಸಚಿದಾ = ಶಿವಪು = ಶಾತವಳ್ಳಿ = ನರಸಿಂಹ = ಹಾರವಲೀ॥ಮುಡವಾ॥ಬೆಲ

39 ಗುದಿಹಳಿ = ಗೌಡವ = ಬೇಲುಪುರ = ಆಲವಾ = ಭಾಗ್ಯಪುರ = ಸರಸ್ವತೀಪುರ = ಹರಿಯಟ್ಟಿ = ಸೈಗಲಹಳ್ಳೀ = ವೀರಾಪುರ

40 ಸಿದನಲ = ತುಂಗಾಪು = ಪರ್ವತ = ಸಾಂಬಪುರ॥ಬೆಲುಕು = ಶಂಕರೀಕೊ = ಮಹ = ವಿದ್ಯಾಪು = ಚಕ್ರನಗರ = ವರದ =

41 ಮೂಲಗ್ರಾಮಾದಿದ್ವಾದಶಸಹಸ್ರನಿಷ್ಕಪರಿಮಿತಭೂಸಂಕೇತಭೂರಾಶಯಸ್ವರ್ಣರಾಶಯಃಸ್ವರ್ಣಾಶಯ . . . . ಸಹಿರಣ್ಯೋದಕಶೀಕಾ

42 ದಿಶಿಲಾಸ್ಥಾಪಿತವಾಮನಮುದ್ರಾದಿಶಂಖಚಕ್ರಲಿಂಗಲಾಂಛನಭೂಸಂಧಿ = ನಗರಪಟ್ಟಣಾಗ್ರಹಾರಪುರಪಲ್ಲೀಕೊಪ್ಪಸ

43 ರ್ವಜನಪದಾದಿಸರ್ವದೇಶಮಠಸ್ಥಾನಗುರುರಾಜದ್ವಿಜಾದಿ = ೧ = ೧॥ = ೧೦೦ = ಕುಲಾದಿಭವಂನದೇಶದೇಶಸ್ಥಾ

44 ನಮಧ್ಯೇ = ಗಜಾಶ್ವಸಮ್ಮುಖಾಂದೋಳಿಕಛತ್ರಚಾಮರತೋರಣಕಲಶಧ್ವಜಪತಾಕರಥಾಯುಧಪದಾತಿನ

45 ಮೇತವೀಥಿಪ್ರಸ್ತರಕುರಜಮರಗುಡಿಮಕರ . ಚಕ್ರತ್ರಿಶೂಲಾಯುಧಉಭಯಪಾರ್ಶ್ವಸ್ವರ್ಣವೇತ್ರಾಂಕಿತಭಟನಂಚಮಹಾವಾದ್ಯ

46 ಝಲ್ಲರಿಡಿಂಡಿಮಡಮರುಢಕ್ಕಪಿನಾಕಪಟಹಶಂಖಚಕ್ರಉಭಯತಾಲಕಾಹಲನಮ್ಮೇಲಾದಿಜಾಘಟಕಾದಿ

47 ವಾದ್ಯರಾಜೋಪಚರ್ಯವೈಭವದೇಶದೇಶದೇವಗುರುರಾಜಸ್ಥಾನಾಚಾರದೋಷಪ್ರಾಯಶ್ಚಿತ್ತವ್ಯವಹಾರಾದಿಅಗ್ರತಾಂಬೂಲಅ

48 ಗ್ರಪೂಜಾಪಾರೋಹಿತ್ಯಾದಿಮಹಾಜನಸರ್ವಯಜಮಾನಮುದ್ರಾವಿಚಾರಣಕಾರಣಶ್ರೇಷ್ಠ॥ಶ್ರೀಗುರು

ಹಿಂಭಾಗ.

49ಶ್ರೀವಿಜಯಶಂಕರಭಾರತಿಸ್ವಾಮಿ
50ಸ್ವಾನುಗ್ರಹಕಟಾಕ್ಷದೇಹಪವಿತ್ರೀಕೃತಭವಾಬ್ಧಿ
51ಮಗ್ನ ದೇಹಪವಿತ್ರೀಕೃತ ॥ ಶಿವಶಕ್ತಿ ವಿಷ್ಣು ಲಾಂಛನಮು
52ಖ್ಯಷಟ್ದರ್ಶನಾದಿಪಿಕೋತ್ತರಶತಸ್ಥಲಾದಿಷಷ್ಟಿಕಶಿವ
53ವಿಷ್ಣು ಶಕ್ತಿ ಮುಖ್ಯಪಿಕಾಶೀತಿಸಂಸ್ಥಾನಾಧಿಷ್ಟಿತಜಂಬೂ
54ದ್ವೀಪಾವೃತಮದಕ್ಷಿಣದೇಶ — ಭಟಾಚಾರ್ಯಶತಸ್ಥಳಾದಿ
55ಆಂಧ್ರಾಶ್ಚ ದ್ರಾವಿಡಾಃಕೋಳಾಃಕರ್ಣಾಟಾ . . . . ಕಳಿಂ
56ಗಾಶ್ಚ ತುರುಷ್ಕಾಶ್ಚ ಕೇರಳಾಬರ್ಬರಾದಯಃಗೂರ್ಜರಾಪಾರ್ಶ್ವಕಾಶ್ಚೈವಮಳಯೋಕೊಂ
57ಕಣಾದಯಃಗೌಲಪಾಂಚಾಲಹಂಮ್ಮಿರಶೂರಸೇನಸ್ರಸಂಹಕಃಕುರುಕ್ಷೇತ್ರಂಚಕಾ
58ಶ್ಮೀರಂಯಾವನಃಕಾರಕಾದಯಃದಕ್ಷಿಣೋತ್ತರಮಧ್ಯೇತುಜಂಬೂದ್ವೀಪೋವಿಶಿಷ್ಯತೇ
59ಆಸೇತುಹಿಮಯೋರ್ಮಧ್ಯೇಶಂಕರಾರ್ಯಗುರುಂಭಜೇ + ಶ್ರೀದ್ವಾತ್ರಿಂಶದ್ವಿಸಹಸ್ರದೀಕ್ಷಿತವರಾಚಾರಾನ್ಮಹಾಬ್ರಾಹ್ಮಣಾನ್
60ಇತಿಶಂಕರವಿಜಯೋಕ್ತಂ
61ಶ್ರೀಗುರುವಿದ್ಯಾವಿಜಯಶಂಕರ
62ಶ್ರೀವಿದ್ಯಾರಣ್ಯ . . . ತೀರ್ಥಾಶ್ರಮ
63ವನಾರಣ್ಯಕುಲಪರ್ವತಸಾಗರಂ
64ಸರಸ್ವತೀಭಾರತೀಂದ್ರಚರಾರವಸುಧಾ
65ತಳಂ . . . .
66 . . . .
67 . . . .
68ದೇವದ್ರವ್ಯಗುರುದ್ರವ್ಯವಿಪ್ರದ್ರವ್ಯಕವಾರ್ಜನೇ
69 . . . .
70ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತೃದತ್ತಾ ಸಹೋದರೀಅನ್ಯದತ್ತಾ ಸ್ವಯಂಮಾತಾತಸ್ಮಾದ್ದಾನಂಪ್ರಪಾಲಯೇತ್ ॥ ಸಾಮಾ
71ನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯಶ್ಚಧೀಃ ॥ ಸರ್ವಾನೇ (ತಾ)ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾ
72ನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಸ್ವದತ್ತಂಪರದತಂವಾಯೋಹರೇತವಸುಂಧರಾ ॥ ಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾ
73ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾ
74ಲನಾದಚ್ಯುತಂಪದಂ *ಶ್ರೀಕರಂಚಶ್ರೀ + ಶ್ರೀಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

3 ಪತ್ರಗಳು.

1ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

1ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ
2ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
3ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವ

*ಕನ್ನಡಕ್ಷರದಲ್ಲಿ

4 ರ್ಷ೧೪೯೦ನೆಯಕೀಲಕಸಂವತ್ಸರದವೈಶಾಖಶು
5 ಧ೧೫ಲ್ಲೂಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾ
6 ರ್ಯವರಿಯ್ಯಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾ
7 ರೀಣಯಮನಿಯಮಾದ್ಯಷ್ಟಾಂಗಯೋಗನಿರುತರಾ
8 ದಕೂಡಲಿಮಠದಆಂಮಾಜಿಸ್ವಾಮಿಗಳಸಂಪ್ರದಾ
9 ಯದವಿದ್ಯಾರಣ್ಯಭಾರತೀಸ್ವಾಮಿಗಳಕರಕಮಲ
10 ಸಂಜಾತರಾದಶ್ರೀನರಸಿಂಹಭಾರತೀಸ್ವಾಮಿಗಳಿಗೆ ।
11 ಶ್ರೀಮದ್ದೆಡವಮುರಾರಿಕೋಟೆಕೋಳಾಹಳವಿಶುಧವೈದಿ
12 ಕಾದ್ವೈತಸಿಧಾಂತಪ್ರತಿಷ್ಟಾಪಕಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾ
13 ದಕೆಳದಿಸದಾಶಿವರಾಯನಾಯಕರವಂಶೋದ್ಭವರಾದಸಂ
14 ಕಂಣನಾಯಕರಪ್ರಪೌತ್ರರುಸಿದಪನಾಯಕರಪೌತ್ರರು:ವ
15 ಪ್ಪನಾಯಕರಪುತ್ರರಾದಸೋಮಶೇಖರನಾಯಕರುಕೊಟ್ಟಧ
ರ್ಮ
16 ಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆ। ಪ್ರಾಕುಹಿರಿವೆಂಕಟಪನಾಯಕರೂ
17 ಆಂಮಾಜಿಸ್ವಾಮಿಗಳಿಗೆ। ಕೂಡಲಿಮಠಧರ್ಮಕೆ। ಬಿಟ್ಟಕೆರೆಹ
18 ಳ್ಳಿಗಾವಟೂರಗ್ರಾಮಗಳೂ। ಮಧ್ಯದಲಿವಿಶಖಲಿತವಾಗಿದಲಿ।

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

19 ಪ್ಲವಂಗಸಂವತ್ಸರದಮಾರ್ಗಶಿರಶುಧ೧೫ಸೋಮ್ಯವಾರ
20 ಸೋಮೋಪರಾಗಪುಂಣ್ಯಕಾಲದಲ್ಲೂ। ಪುನರುಧಾರವಮಾಡಿ
21 ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟದು । ಕೆರೆಹಳ್ಳಿಸೀಮೆವಳಗಣಕೆರೆಹಳ್ಳಿಗ್ರಾ
22 ಮದಿಂದಪ್ರಾಕುರೇಖುಹಾದ೨೪ಕೆಬೀಜವರಿಖಂ೨೦ಕೆಗ೯೭
23 ಬಿರಾಡ೨೦ಲುಗ೯।।೧ಉಭಯಂಗ೧೧೩।।೧ಪಾರ್ಥಿವಸಂ
24 ವತ್ಸರದಲುಹೆಚ್ಚದುಗ೨೧।।೦ಉಭಯಂಗ೧೪೦೧ಶ್ರಿಂಗೇರಿ
25 ಸ್ವಾಮಿಗಳಿಗೆಉತಾರವಾಗಿಹಗಾವಟೂರಗ್ರಾಮದಿಂದವಿಂಗಡಿಸಿ
26 ಕೊಟ್ಟದುಗ೬ಂಉಭಯಂ।ಗ೨೦೦೧ಯಡತೊರೆಸೀಮೆವಳ
27 ಗಣಮಾಚೇನಹಳ್ಳಿಗ್ರಾಮದಿಂದಲುರೇಖಗ೫ಬಿರಾಡದಿಂದ
28 ಲುಗ೧೦ಉಭಯಂಗ೬೦ಉಭಯಂಗ೨೬೦೧ಕೆವಿವರ।
29 ನಂಮ್ಮಹೆಸರಲ್ಲೂ। ನೀವುಮಾಡಿದಸೋಮಶೇಖರಪುರದಅಗ್ರಾ
30 ಹಾರದಬ್ರಾಂಹ್ಮರಿಗೆ। ನೀವುಬರಸಿಕೊಟ್ಟಪಟ್ಟೆಪ್ರಮಾಣ॥
31 ವಸಿಷ್ಟಗೋತ್ರದಆಶ್ವಲಾಯನಸೂತ್ರದರುಕುಶಾಖೆಯಕೂಡಲಿ
32 ವೆಂಕಟಾದ್ರಿಭಟರಲಕ್ಷ್ಮೀನಾರಾಯಣಭಟರಿಗೆ। ಕೆರೆಹಳ್ಳಿಯಿಂ
33 ದವೃತಿ।।೦ಯಜುಶಾಖೆಯವರು। ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
34 ತಗೋತ್ರದಘಟದಹಳ್ಳಿಬ್ರಹ್ಮೇಶ್ವರಭಟರಭೈರವಭಟರು
35 ಸಾಮಿಭಟರಿಗೆಕೆರೆಹಳ್ಳಿಯಿಂದಲುಯಜಮಾನಿಕೆವೃತಿ೨ಸ
36 ಹಿತಗೋತ್ರದಅತ್ಯೂರಮಯೂರನಾಥಭಟರಗೌರಿಪತ್ತಿಶಾಸ್ತ್ರಿ
ಗಳಿಗೆ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

37 ಗಾವಟೂರಿಂದಂವೃತ್ತಿ೧ಗಾರ್ಗ್ಯಶೈನ್ಯಗೋತ್ರದರಾಮಾಭಟರಶಂ
ಕರ
38 ದೀಕ್ಷಿತರಿಗೆ। ಕೆರೆಹಳ್ಳಿಯಿಂದಲುವೃತಿ೧೦೧ಗಾರ್ಗ್ಯಗೋತ್ರದಜಟಲಿಂ
ಗಾಭ
39 ಟರಲಿಂಗಾಭಟರಿಗೆಕೆರೆಹಳ್ಳಿಯಿಂದಲುವೃತಿ॥೧ಭಾರದ್ವಾಜಗೋತ್ರದ
40 ಲಕ್ಷ್ಮೀನರಸಿಂಹಭಟರನಾರಸಿಂಹಭಟರಿಗೆ। ಕೆರೆಹಳ್ಳಿಯಿಂದಲುವೃ
41 ತಿ ೧೦೧ಭಾರದ್ವಾಜಗೋತ್ರದದಿವಾಕರಭಟ್ಟರನಾಗಾಭಟ್ಟರಿಗೆಕೆರೆ
ಹಳ್ಳಿ
42 ಯಿಂದಲುವೃತಿ೧೦೧ಭಾರದ್ವಾಜಗೋತ್ರದಅಪಾಜಿಭಟರಕೃಷ್ಣ
ಭಟರಿಗೆ
43 ಕೆರೆಹಳ್ಳಿಯಿಂದಲುವೃತಿ ೧೦೧ಕೌಶಿಕಗೋತ್ರದಶಂಕರನಾರಾಯ
ಣಭ
44 ಟರನಾರಸಿಂಹಭಟರಿಗೆಕೆರೆಹಳ್ಳಿಯಿಂದಲುವೃತಿ೧೦೧ಭಾರದ್ವಾಜ
45 ಗೋತ್ರದಬಿದಿರೂರಕೃಷ್ಣಭಟರಶಂಕರಭಟರಿಗೆ। ಕೆರೆಹಳಿಯಿಂ
46 ದಲುವೃತಿ೧ಭಾರದ್ವಾಜಗೋತ್ರದಶಂಕರಭಟರಮಲ್ಲಾವಧಾನಿಗಳಿ
47 ಗೆಗಾವಟೂರಿಂದಲುವೃತಿ೧೦೧ಕೌಂಡಿಂಣ್ಯಗೋತ್ರದರಾಮಾಭಟರ
48 ಕೊಲೂರಭಟರಿಗೆ। ಗಾವಟೂರಿಂದಲೂವೃತ್ತಿ೧೦೧ಭಾರದ್ವಾಜಗೋ
49 ತ್ರದಹಾರನಹ್ಳಿಕಲಪವಾರಣಾಸಿಗಳತಿರುಮಲಭಟರಿಗೆ। ಗಾ
50 ವಟೂರಿಂದಲುವೃತಿ॥೦ಭಾರದ್ವಾಜಗೋತ್ರದದುಗಾಭಟರನಾಗಾಭಟ
51 ರಿಗೆಗಾವಟೂರಿಂದಲುವೃತಿ॥೦ಗಾರ್ಗ್ಯಶೈನ್ಯಗೋತ್ರದಕೂಡಲಿಶಂಕರ
52 ದೀಕ್ಷಿತರಅಂಣಾವಧಾನಿಗಳಿಗೆಗಾವಟೂರಿಂದಲುವೃತಿ೧೦೧ಆತ್ರೇ
53 ಗೋತ್ರದದ್ರಾಹ್ಯಾಯನಸೂತ್ರದಸಾಮಶಾಖೆಯವೆಂಕಟಾದ್ರಿ
54 ಪುರಾಣಿಕರತ್ತಿರುಮಲಪುರಾಣಿಕರಿಗೆಗಾವಟೂರಿಂದಲುವೃತಿ೧೦೧

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

55 ಅಂತುಬ್ರಾಹ್ಮರಿಗೆ। ವೃತಿ೧ಕೆಗ೧೨ಲುಕೆರೆಹಳ್ಳಿಯಿಂದಲೂ।
56 ವೃತಿಕೆ೩।।೦ಕೆಗ೯೦ಗಾವಟೂರಿಂದಲುಭೈರಂಣನಪಾಲಿನಿಂದಲು
57 ವೃತಿ೫ಕೆಗ೬ಂಉಭಯಂಮಹಾಜನಂಗಳೂಸಂತಾನಪ
58 ರಂಪರೆಯಾಗಿಅನುಭವಿಸಿಕೊಂಡುಬಹಬಗ್ಗೆ। ಬಿಟದು
59 ವೃತಿ೨೧।।೦ಕೆಗ೧೫೦ಸೋಮಶೇಖರದೇವರಿಗೆ। ಅಮೃತಪಡಿನಂ
60 ದಾದೀಪ್ತಿಗೆಕೆರೆಹಳ್ಳಿಯಿಂದಗ೧೨ಕೊಲೂರಮೂಕಾಂಬಿಕೆಅಂಮ
61 ನವರದೇವತಾಸೇವೆಗೆತಂಗಳಗೋವಿಂದಭಟರಿಗೆಕೆರೆಹಳಿಯಿಂ
62 ದಗ೯೦ಅಂತುಗ೧೩೧ಕೂಡಲಿಯಮಠದಧ
63 ರ್ಮಸತ್ರಧರ್ಮಕೆ। ಮಾಚೇನಹಳ್ಳಿಯಿಂದಲು। ಗ೬ಂಕೆರೆಹಳ್ಳಿ
64 ಯಿಂದಲುಗ೨೦೧ಉಭಯಂಗ೭೦೧ಕಾಶಿಧರ್ಮಕೆ। ಕಾ
65 ಶ್ಯಪಗೋತ್ರದಆಪಸ್ತಂಭಸೂತ್ರದಯಜುಶಾಖೆಯವಿಶ್ವನಾ

66 ಥಶಾಸ್ತ್ರಿಗಳಲಕ್ಷ್ಮಣಭಟರಿಗೆ। ಕೆರೆಹಳ್ಳಿಯಿಂದಲುಉತ್ರಿತಿ೧೦
67 ಕೆಗ ೧ಉಭಯಂಗ೧೭೧ಉಭಯಂಗ೨೬೧೦ಯಿಂ
68 ನೂರಅರುವತುವರಹನುವಂದುಹಣವಿನಭೂಮಿಯನು
69 ಸೋಮಶೇಖರಪುರದಅಗ್ರಹಾರದೇವಸ್ತಾನಕೂಡಲಿಮಠ
70 ದಧರ್ಮಸದ್ರಕಾಶಿಧರ್ಮಕೆಸಹಾ। ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟೆವಾಗಿ
71 ಈಗ್ರಾಮದಭೂಮಿಗೆಸಲುವಚತುರ್ಗಡಿವಳಗುಳನಿಧಿನಿಕ್ಷೇಪ
72 ಜಲಪಾಷಾಣಅಕ್ಷಿಣಿಆಗಾಮಿಸಿಧಸಾಧ್ಯಂಗಳೆಂಬಅಷ್ಟ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

73 ಭೋಗತೇಜಸ್ವಾಮ್ಯವನುಪೂರ್ವಮರಿಯಾದೇಲಿಆಗುಮಾಡಿಕೊ
74 ಂಡುನಿಂಮಶಿಷ್ಯಪರಂಪರೆಯಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ತಾಯಿಗಳಾ
75 ಗಿಅಗ್ರಹಾರಮಠಧರ್ಮವನುನಡಸಿಕೊಂಡುಸುಖದಿಂ
76 ಅನುಭವಿಸಿಬಾಹದುಯೆಂದುಕೊಟ್ಟಧರ್ಮಶಾಸನದೇವಸಾ
77 ಕ್ಷಿ । ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃ
78 ದಯಂಯಮಶ್ಚಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚ
79 ಜಾನಾತಿನರಸ್ಯಉತ್ರಂ। ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಛ್ರೇ
ಯೋ
80 ನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪ
81 ದಂ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂಪ
82 ರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಶ್ಫಲಂಭವೇತು । ಸ್ವದತ್ತಾಂಪರ
83 ದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂಷಷ್ಟಿರ್ವರ್ಶಸಹಸ್ರಾಣಿ
ವಿ
84 ಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಯೇಕ್ಯೆವಭಗಿನೀಲೋಕೇಸರ್ವೇ
85 ಷಾಮೇವಭೂಭುಜಾಂ। ನಭೋಗ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವ
86 ಸುಂಧರಾ ॥ ಶ್ರೀಸದಾಶಿವ.

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ಅದೇ ಮಠದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

1 ಶುಭಮಸ್ತು
2 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ
3 ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ಥಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ಥಿ
4 ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಶ೧೬೦೫ನೆಯ
5 ಸಂದವರ್ತ್ತಮಾನರುದಿರೋದ್ಗಾರಿಸಂವತ್ಸರದಶ್ರಾವಣಬ೧೦
6 ಲ್ಲುಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯ್ಯವರ್ಯ್ಯಪದವಾ
7 ಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರೀಣಯಮನಿಯಮಾದ್ಯಷ್ಟಾಂಗ
ಯೋ
8 ಗನಿರುತರಾದಶೃಂಗೇರಿಶ್ರೀಆಂಮಾಚಿಸ್ವಾಮಿಗಳವರಸಂಪ್ರದಾಯ
9 ಸ್ತರಾದನರಸಿಂಹುಭಾರತಿಸ್ವಾಮಿಗಳೈಯನವರಕರಕಮ
10 ಲಸಂಜಾತರಾದಶ್ರೀಶಂಕರಭಾರತಿಸ್ವಾಮಿಗಳವರು।
11 ತೂದಾವಿಯಲ್ಲಿನಂಮಮಠದನಿವೇಶನದಲ್ಲಿಸ
12 ಬುಗಿಸಕೃಷ್ಣಪಯನುನಿಂರ್ಮಾಣಮಾಡಿಸ್ತಶಿಲಾ
13 ಮಯದೇವಸ್ತಾನದಲ್ಲಿಪ್ರತಿಷ್ಟೆಮಾಡಿದಚೆಂದ್ರಮಲಿ
14 ಳೇಶ್ವರದೇವರಅಭಿಶೇಕಸಹಸ್ರನಾಮಮಂತ್ರಪುಷ್ಪ
15 ಅಮೃತಪಡಿನಂದಾದೀಪಕ್ತಿಪಂಚಪರ್ವವಾದ್ಯಮುಂ
16 ತಾದವಿನಿಯೋಗಂಗಳಿಗೆನಾವುಃವಾರ್ಪಣವಾಗಿ
17 ಕೊಟ್ಟಸ್ವಾಸ್ತೆಶಾಸನದಕ್ರಮವೆಂತ್ತೆಂದರೆಪ್ರೂರ್ವದ
18 ಲಿನಂಮಮಠಧಂರ್ಮಕೆನಡದುಬಂದಂಥಾಹೊ
19 ಂನೂರಸೀಮೆವಳಗಣಆನುವೇರಿಪಾಲಿಗೆಸಲು
20 ವಕನಸಿನಕಟೆಗ್ರಾಮದಲಿಪ್ರಾಕುಉತಾರಚಲು
21 ಡಪನನರಸಪಗೆಗೆಭಾರದ್ವಜಗೋತ್ರದಅಪಃ
22 ಸ್ತಂಭಸೂತ್ರದಲಿಂಗಾದೀಕ್ಷಿತರಮಕಳುತಿಂಮ
23 ಣಭಟ್ಟರಿಗೆಗೆಪಿಂನಸ್ವಾಮಿಭಟ್ಟರಿಗೆಗಳ

ಹಿಂಭಾಗ.

24 ತಾರಿಕೆರೆವೆಂಕಟೇಶಭಟ್ಟರಿಗೆಗೆಅಂತ್ತುಉತ್ತಾ
25 ರಗ೨೦ಯಿಪತ್ತೆರಡುವರಹನಭೂಮಿನುಳಿದು
26 ಮೇಲಾದಭೂಮಿಆದ್ಯಂತಗ್ರಾಮವಂನುತತ್ಸಂವ
27 ತ್ಸರದಆಷಾಡಬ೩೦ಯುಸ್ತಿರವಾರಸೂರ್ಯ್ಯೋ
28 ಪರಾಗಪುಂಣ್ಯಕಾಲದಲ್ಲಿಸಹಿರಂಣ್ಯೋದಕದಾ
29 ನಧಾರಾಪೂರ್ವಕವಾಗಿಶಿವಾರ್ಪಣವಾಗಿಬಿಟ್ಟ
30 ಧೇವೆಈಗ್ರಾಮದಚತುರ್ಗಡಿವಳಗೆಯೇನುಆಗಾ
31 ಫಆದಂಥಾದ್ದನುದೇವತಸೇವೆಗೆನಡದುಬಾಹರೀತೀ
32 ಬಿಟ್ಟದೇವೆಈಗ್ರಾಮಕೆಸಲುವಚತುಸೀಮೆವಳಗಣನಿ

33 ಧನಿಕ್ಷೇಪಜಲಪಾಷಾಣಅಕ್ಷಣಿಆಗಾಮಿಸಿದ್ಧಸಾ
34 ದ್ಯಂಗಳೆಂಬಅಷ್ಟಭೋಗತೈಜಸ್ವಾಂಮ್ಯವಂನುನಂ
35 ಮಃಶಿಷ್ಯಪರಂಪರೆಯವಾಗಿಯೀಅರ್ಥಕ್ಕೆ ತಪ್ಪದೆ
36 ನಡುಸಿಬಾಹರೀತಿಶಿವಾರ್ಪಣವಮಾಡಿಬರಸಿಕೊ
37 ಟ್ಟಧರ್ಮಶಾಸನ । ಯಿದಕೆದೇವಸಾಕ್ಷಿಗಳುಆದಿತ್ಯ
38 ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ । ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದ
39 ಯಂಯಮಶ್ಚಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಧ್ಯೇ । ಧಂ
40 ರ್ಮಶ್ಚಜಾನಾತಿನರಸ್ಯವೃತಂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
41 ದಾನಾತ್ಶ್ರೇಯೋನುಪಾಲನಂದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
42 ಪಾಲನದಚ್ಯುತಂಪದಂ । ಯೇಕಯಿವಭಗಿನೀಲೋಕೇ । ಸರ್ವೇ
43 ಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಗ್ಯನಕರಗ್ರಾಂಹ್ಯ ।
44 ಶಿವದತ್ತವಸುಂಧರಾ ।
45 *ಶ್ರೀವಿದ್ಯಾಶಂಕರ.

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ಅದೇ ಮಠದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ—ವರಾಹಮುದ್ರೆ—೫ ಪತ್ರಗಳು.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 ಶ್ರೀವೇಂಕಟೇಶಾಯನಮಃ । ಯಸ್ಯಸಂಪರ್ಕಪುಣ್ಯೇನನಾ
2 ರೀರತ್ನಮಭೂತ್ಶಿಲಾ । ಯದುಪಾಸ್ಯಂಸುಮನಸಾಂತದ್ವಸ್ತುದ್ವಂದ್ವ
3 ಮಾಶ್ರಯೇ । ಯಸ್ಯದ್ವಿರದವಕ್ತ್ರಾದ್ಯಾಃಪಾರಿಷದ್ಯಾ[ಃ]ಪರಶ್ಶತಂ । ವಿಘ್ನಂ
4 ನಿಘ್ನಂತಿಭಜತಾಂವಿಷ್ವಕ್ಸೇನಂತಮಾಶ್ರಯೇ । ಹರೇರ್ಲೀಲಾವರಾ
5 ಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಸ್ಸಪಾತುವಃ । ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ
6 ಛತ್ರಶ್ರಿಯಂದಧೌ । ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಾಮಪ್ರತ್ಯೂಹತಿಮಿರಾ
7 ಪಹಂ । ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂಪಂಚಾಸ್ಯೇನಾಪಿಲಾಲಿತಂ
8 ಜಯತಿಕ್ಷೀರ(ಜಲಧೇ)ಜಲಧೇರ್ಜಾತಂಸರ್ವೇಕ್ಷಣಂಹರೇಃ ।
9 ಆಲಂಬನಂಚಕೋರಾಣಾಮಮರಾಯುಷ್ಕರಂಮಹಃ । ಪಾತ್ರಸ್ತ
10 ಸ್ಯಪುರೂರವಾಬುಧಸುತಸ್ತಸ್ಯಾಯುರಸ್ಯಾತ್ಮಜಃಸಂಜಜ್ಞೇನ
11 ಹುಷೋಯಯಾತಿರಭವತ್ತಸ್ಮಾಚ್ಚಪೂರುಸ್ತತಃತದ್ವಂಶೇಭರತೋ
12 ಬಭೂವನೃಪತಿಸ್ತತ್ಸಂತತೌಶಂತನುಸ್ತತ್ತುರ್ಯೋವಿಜಯೋಭಿಮನ್ಯು
13 ರುದಭೂತ್ತಸ್ಮಾತ್ಪರೀಕ್ಷಿತ್ತತಃ । ನಂದಸ್ತಸ್ಯಾಷ್ಟಮೋಭೂತ್ಸಮ
14 ಜನಿನವಮಸ್ತಸ್ಯರಾಜ್ಞಶ್ಚಿಕ್ಕಕ್ಷ್ಮಾಪಸ್ತತ್ಸಪ್ತಮ
15 ಶ್ರೀಪತಿರುಚಿರಭವದ್ರಾಜಪೂರ್ವೋನರೇಂದ್ರಃ । ತಸ್ಯಾಸೀದ್ಬಿ
16 ಜ್ಜಲೇಂದ್ರೋದಶಮಇಹನೃಪೋವೀರಹೆಂಮಾಳಿರಾಯಸ್ತತ್ತಿರ್ಯೇ
17 ಯೀಕೋಮುರಾರೌಕೃತನತಿರುದಭೂತ್ತಸ್ಯಮಾಯಾಪುರೀ
18 ಷಃ । ತತ್ತುರ್ಯೋಜನಿತಾತಪಿಂನಮ[ಮ]ಹೀಪಾಲೋನಿಜಾಲೋಕ
19 ನತ್ರಸ್ತಾಮಿತ್ರಗಣಸ್ತತೋಜನಿಹರಂದುರ್ಗಾಣಿಸಪ್ತಾಹಿ
20 ತಾತ್ । ಅನ್ಯೈಕೇನಸಸೋಮಿದೇವನೃಪತಿಸ್ತಸ್ಯೈವಜಜ್ಞೇ

*ನಾಗರಾಕ್ಷರದಲ್ಲಿ.

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

21 ಸುತೋವೀರೋರಾಘ[ವ]ದೇವರಾಡಿತಿಪ್ರಥಿತಶ್ರೀಪಿಂ
22 ನ್ನವೋಭೂನ್ನೃಪಃ । ಆರವೀಟಿನಗರೀವಿಭೋರಭೂ
23 ದಸ್ಯಬುಕ್ಕಧರಣೀಪತಿಸ್ಸುತಃ । ಯೇನಸಾಳುವನೃಸಿಂಹರಾಜ್ಯ
24 ಮಪ್ಯೇಧಮಾನಮಹಸಾಸ್ಥಿರೀಕೃತಂ । ಸ್ವಕಾಮಿನೀಶ್ಚತನುಕಾಂ
25 ತಿಭಿರಾಕ್ಷಿಪಂತೀಂಬುಕ್ಕಾವನೀಪತಿಲಕೋಬುಧಕಲ್ಪಶಾಖೀ ।
26 ಕಲ್ಯಾಣಿನೀಂಕಮಲನಾಭಯಿವಾಬ್ಧಿಕನ್ಯಾಂಬಲ್ಲಾಂಬಿಕಾಮು
27 ದವಹದ್ಬಹುಮಾನ್ಯಶೀಲಾಂ । ಸುತೇವಕಲಶಾಂಬುಧೇಃಸುರಭಿ
28 ತಾಶುಗಂಮಾಧವಾತ್ಕುಮಾರಮಿವಶಂಕರಾತ್ಕುಲಮಹೀಭೃ
29 ತಃಕನ್ಯಕಾ । ಜಯಂತಮಮರಪ್ರಭೋರಪಿಶಚೀವಬುಕ್ಕಾಧಿಪಾ
30 ತ್ಸತೀಜಗತಿಬಲ್ಲಮಾಲಭತರಾಮರಾಜಂಸುತಂ । ಸಹಸ್ರೈ
31 ಸ್ಸಪ್ತತ್ಯಾಸಹಿತಮಪಿಯಃಸಿಂಧುಜನಿಷಾಂಸಪಾದಸ್ತ್ಯಾನೀ
32 ಕಂಸದ್ಯಃಸ್ವಭುಜಶೌರ್ಯೇಣಮಹತಾ । ವಿಜಿತ್ಯಾದತ್ತೇಸ್ಮಾದವ
33 ನಿಗಿರಿದುರ್ಗಂವಿಭುತಯಾವಿಧೂತೇಂದ್ರಶ್ರೀಕಾಸಪ್ಪೊಡೆಯಮಪಿವಿ
34 ದ್ರಾವ್ಯಸಹಸಾ । ಕಂದಂನವೋಲಿದುರ್ಗಮುರುಕಂಧ್ವನದಭ್ಯುದಯೋಬಾ
35 ಹುಬಲೇನಯೋಬಹುತರೇಣವಿಜಿತ್ಯಹರೇಃ । ಸಂನಿಹಿತಸ್ಯತ
36 ತ್ರಚರಣಾಂಬುಜಭಕ್ತತಯಾಜ್ಞಾತಿಭಿರರ್ಪಿತಂಸುಧಯಾತಿ
37 ಸ್ಮ(ತಿ)ನಿಷೇವ್ಯವಿಷಂ । ಶ್ರೀರಾಮರಾಜಕ್ಷಿತಿಪಸ್ಯತಸ್ಯಚಿಂ
38 ತಾಮಣೇರರ್ಥಿಕದಂಬಕಾನಾಂ । ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹಲೋಚನ
39 ಸ್ಯಲಕ್ಕಾಂಬಿಕಾಮುಷ್ಯಮಹಿಷ್ಯಭೂತ್ । ತಸ್ಯಾಧಿಕೈಸ್ಸಮ
40 ಭವತ್ತನಯಸ್ತಪೋಭಿ[ಃ]ಶ್ರೀರಂಗರಾಜನೃಪತಿಃಶಶಿವಂಶದೀ
41 ಪಃ । ಆಸನ್ನಮುಲ್ಲಸತಿಧಾಮನಿಯಸ್ಯಚಿತ್ರಂನೇತ್ರಾಣಿವೈರಿ
42 ಸುದೃಶಾಂಚನಿರಂಜನಾನಿ । ಸತೀಂತಿರುಮಲಾಂಬಿಕಾಂಚರಿತ
43 ಲೀಲಯಾರುಂಧತೀಪ್ರಥಮಪಿತಿ[ತಿ]ಕ್ಷಯಾವಸುಮತೀಯ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

44 ಶೋರುಂಧತೀಂಹಿಮಾಂಶುರಿವರೋಹಿಣೀಂಹೃದಯಹಾ
45 ರಿಣೀಂಸದ್ಗುಣೈರವೋದತಸಧರ್ಮಿಣೀಮಯಮವಾಪ್ಯವೀ
46 ರಾಗ್ರಣೀಃ । ರಚಿತನಯವಿಚಾರಂರಾಮರಾಜಂಚಧೀರಂವರ
47 ತಿರುಮಲರಾಯಂವೇಂಕಟಾದ್ರಿಕ್ಷಿತೀಶಂ । ಅಜನಯತಸಯೋ
48 ತಾನಾನುಪೂರ್ವ್ಯಾತ್ಕುಮಾರಾನಿಹತಿರುಮಲದೇವ್ಯಾಮೇವರಾ
49 ಜಾಮಹೌಜಾಃ । ಸಕಲಭುವನಕಂಟಕಾನರಾತೀನ್ಸಮಿತಿ
50 ನಿಹತ್ಯಸರಾಮರಾಜವೀರಃ । ಭರತಮನುಭಗೀರಥಾದಿ
51 ರಾಜಪ್ರಥಿತಯಶಾಃಪ್ರಶಶಾಸಚಕ್ರಮುರ್ವ್ಯಾಃ । ವಿತರಣಪ
52 ರಿಪಾಟೀಂಯಸ್ಯವಿದ್ಯಾಧುರೀಣಾನಖರಮುಖರವೀಣಾನಾ
53 ದಗೀತಾಂನಿಶಮ್ಯ । ಅನುಕಲಮಯಮಾಲಾಂಬುಬಿಂಬಾಪ

54 ದೇಶಾದಮರನಗರಶಾಖೀಲಜ್ಜಯಾಮಜ್ಜತೀವ । ವ್ಯರಾ
55 ಜತಶ್ರೀವರವೇಂಕಟಾದ್ರಿರಾಜ[ಃ]ಕ್ಷಿತೌಲಕ್ಷ್ಮಣಚಾರುಮೂ
56 ರ್ತ್ತಿಃ । ಜ್ಯಾಘೋಷದೂರೀಕೃತಮೇಘನಾದಃಕುರ್ವನ್ನಮಿತ್ರಾಶಯಹ
57 ರ್ಷಪೋಷಂ । ತ್ರಿಷುಶ್ರೀರಂಗಕ್ಷ್ಮಾಪರಿಬೃಢಕುಮಾರೇಷ್ವಧಿರ
58 ಣಂವಿಜಿತ್ಯಾರಿಕ್ಷ್ಮಾಪಾಂಸ್ತಿರುಮಲಮಹಾರಾಯನೃಪತಿಃ
59 ಮಹೌಜಾಸ್ಸಮತಿರಭಿಷಿಕ್ತೋನಿರುಪಮೇಪ್ರಶಾಸ್ತುರ್ವೀಂಸ
60 ರ್ವಾಮಪಿತಿಶೃಷುಮೂರ್ತ್ತಿಷ್ವಿವಹರೇಃ । ಯಶಸ್ವಿನಾಮಗ್ರ
61 ಸರಸ್ಯಯಸ್ಯಪಟ್ಟಾಭಿಷೇಕೇಸತಿಪಾರ್ಥಿವೇಂದೋಃ । ದಾ
62 ನಾಂಬುಪೂರ್ವೈರಭಿಷಿಚ್ಯಮಾನಾದೇವೀಪದಂಭೂಮಿರಿ
63 ಯಂಧಧಾತಿ । ಯಸ್ಯಾತಿಪ್ರೌಢತೇಜಸ್ಸವಿತುರಿವಿಮ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ

64 ತದ್ಧ್ವಾಂತಭೇದಿನ್ಯುದೀತೇಕೀರ್ತ್ತಿಕ್ಷೀರಾರ್ಣವಾಂತಸ್ಸ್ಫುಟ
65 ತರವಿಕಸತ್ಪುಂಡರೀಕೋಪಮಸ್ಯ । ಸ್ವೇತಛತ್ರಸ್ಯಮಧ್ಯೇ
66 ಕನಕ[ಕ]ಲಶಕಾಭಾಸತೇಕರ್ಣಿಕಾಭಾ । ತಸ್ಯೋಪಾಂತೇಮರಾಳ
67 ದ್ವಯಮಿವವಿಚಲಚ್ಚಾಮರದ್ವಂದ್ವಮಾಸ್ತೇ । ಕಾಂಚೀಶ್ರೀರಂಗಶೇಷಾ
68 ಚಲಕನಕಸಭಾಹೋಬಲಾದ್ರೀಶಮುಖ್ಯೇಷ್ವಾವೃತ್ಯಾವೃತ್ಯಸರ್ವೇ
69 ಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯಃ । ದೇವಸ್ಥಾನೇಷುತೀ
70 ರ್ಥೇಷ್ವಪಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾ[ನಾ]ದಾನಾನ್ಯೇವೋಪ
71 ದಾನೈರಪಿಸಮಮಖಿಳೈರಾಗಮೋಕ್ತಾನಿತಾನಿ । ಅನಂತ
72 ರಂತತ್ತನಯಃಪ್ರತೀತಶ್ಚಕಾಸ್ತಿಹಸ್ತಾಪಜಿತದ್ಯುಶಾಖೀ ।
73 ಶ್ರೀವೇಗಲಾಂಬಾಚಿರಪುಣ್ಯರಾಸಿಶ್ರೀಚಂಗರಾಯಶ್ರಿತಭಾ
74 ಗಧೇಯಃ । ಉದ್ದಗಿರೌಸ್ಥಿತಃಪರಿವಿಜಿತ್ಯಚದುರ್ಗಜಯಾ
75 ನ್ದುರ್ಗಮಕೊಂಡವೀಡುವಿನಿಕೊಂಡಪುರಪ್ರಮುಖ್ಯಾನ್ಭೂವಲ
76 ಯಕರತ್ನಪೆನುಗೊಂಡಪುರೇನಿವಸಂನ್ರಾಜತಿಯಃಸಮುಕ
77 ರಾದಿಮಲಾಂಛನತಃ । ಯಥಾವಿಧಿಮಹೀಸುರೋತ್ತಮಕೃತಾಭಿ
78 ಷೇಕೋತ್ಸವೇಯದೀಯಕರವಾರಿದೇಕನಕವೃಷ್ಟಿದೇಸರ್ವತಃ । ಯ
79 ಶೋಮಯತರಂಗಿಣೀದಶದಿಗಂತರೇಜೃಂಭತೇ । ಸತಾಂಪ್ರಶ
80 ಮಿತೋಭವತ್ಕೃಪಣತೋರುದಾವಾನಲಃನೀತ್ಯಾನಿರಸ್ತಾದಿನೃ
81 ಪೇಸಪತ್ನಾನ್ಸಂಹೃತ್ಯಸಂರಕ್ಷಿತಸರ್ವಲೋಕೇ । ಶ್ರೀರಂಗರಾ
82 ಯಕ್ಷಿತಿಪಾಲಕೇಸ್ಮಿನ್ಪದಂಮುರಾರೇಃಪರಮಂಪ್ರಪಂನೇ । ವಿ
83 ದ್ವತ್ತ್ರಾಣಪರಾಯಣಸ್ತದನುಜಶ್ರೀವೇಗಲಾಂಬಾಪುರಾಪು
84 ಣ್ಯೋತ್ಕರ್ಷಫಲಾಗಮಸ್ತಿರುಮಲಶ್ರೀದೇವರಾಯಾತ್ಮಭೂಃ ।

3ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

85 ಸಂತಾನದ್ರುರಿವಸ್ಥಿತಃಸುರಗಿರೌಸಾಂಮ್ರಾಜ್ಯಸಿಂಹಾಸನೇ
86 ಸರ್ವಾಂಶಾಸ್ತಿನಯೇನವೇಂಕಟಪತಿಶ್ರೀದೇ[ವ]ರಾಯ[ಃ]ಕ್ಷಮಾಂ । ಯಥಾ

87 ರಘುಕುಲೋದ್ವಹಸ್ಯಯಮರುಂಧತೀಜಾನಿನಾಸ್ವಗೋತ್ರಗುರು
88 ಣಾಸುಧೀತಿಲಕತಾತಯಾರ್ಯ್ಯೇಣಯಃ । ಯಥಾವಿಧಿಮಹೀಸು
89 ರೋತ್ತಮಕೃತಾಭಿ[ಷೇ]ಕೋತ್ಸವೇ । ಯದೀಯಕರವಾರಿದೇಕನ[ಕ]
90 ವೃಷ್ಟಿದೇಸರ್ವತಃ । ಯಥಾವಿಧಿಯಶಸ್ವಿನಾವಿರಚಿತಾ
91 ಭಿಷೇಕಕ್ಷಣಾದ್ವಿಭಿದ್ಯಯವನಾಶರಾನ್ವಿಜಯತೇಪ್ರಶಾ
92 ಸನ್ಮಹೀಂ । ಶ್ರೀವೇಂಕಟಾಂಬಾವರರಾಘವಾಂಬಾ ದೋಬವಮಾಂಬಾಚಪಿನೋಬ
93 ಮಾಂಬಾ । ಸೀತ್ಯಾಸಮೇತಾಯಿವಶಕ್ತಯೋಯಂದೇವ್ಯೋನುರುಂದ್ಧಂತಿಪವಿತ್ರ
94 ಶೀಲಾಃ । ಯಸ್ಯಾತಿಪ್ರಥಿತೌಜಸೇರಣಮುಖೇಸೇನಾಭಟ್ಯೈರುದ್ಭ
95 ಟ್ಯೈಸ್ಸ್ವಾಟೋಪಾಹೃತಸೈಂಧವದ್ವಿಪಘಟಾಶಸ್ತ್ರಾತಪತ್ರಾದಿಮಃ । ನಿರ್ವಿಣ್ಣೋ
96 ಮಲುಕೀಭರಾಮುತನುಭೂತ್ಸಂಪ್ರಾಪ್ಯಗೇಹಂಮಹಾವರ್ದ್ದಸ್ಸನ್ಮಹಮ
97 ದಂಶಾಹುರಯತೇಸಾರ್ಥಾಭಿಧಾಮನ್ವಹಂ । ಯಸ್ಮಿನ್ನಂಗದನಿರ್ವಿಶೇಷ
98 ಮಖಿಲಾಂಪೃರ್ವೀಂಭುಜೇಬಿಭ್ರತಿ । ಪ್ರೀತಾಃಸನ್ನಗಮಂಡಲಾಧಿಪಕುಲೇಕ್ಷ್ಮೋ
99 ಣೀಭೃತೋನಿರ್ಭರಾಃಸೇವಂತೇವೃಷಶೈಲತಾಂಅಧಿಗತಾಃಶ್ರೀವೇಂಕಟಾ
100 ಧೀಶ್ವರಂ । ವಾರಾಶಿಗಾಂಭೀರ್ಯ್ಯವಿಶೇಷಧುರ್ಯ್ಯಶ್ಶೌರ್ಯರಾಶಿದುರ್ಗ್ಯೆ
101 ಕವಿಭಾಲವರ್ಯ್ಯಃ । ಪರಾಷ್ಟ್ರದಿಗ್ರಾಯಮನಃಪ್ರಕಾಮಭಯಂಕ
102 ರಶ್ಯಾರ್ಜ್ಜಧರಾಂತರಂಗಃ । ಹತರಿಪುರನಿಮೋಷಾನೋಕಹೋಮಾಚ
103 ಕಾನಾಂಹೊಸಬಿರುದರಗಂಡೋರಾಯರಾಹುತ್ತಮಿಂಡಃ । ಶಿಷ್ಟಸಂ
104 ರಕ್ಷಣಪರೋದುಷ್ಟಶಾರ್ದ್ದೂಲಮರ್ದನಃ । ಅರೀಭಗಂಡಭೇರುಂಡೋಹ

4ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

105 ರಿಭಕ್ತಿಸುಧಾನಿಧಿಃ । ಆತ್ರೇಯಗೋತ್ರಜಾನಾಮಗ್ರ
106 ಸರೋಭೂಭುಜಾ . . . . । ಇತ್ಯಾದಿಬಿರುದೈರ್ವಂದಿತಶ್ಯಾಸಿತ್ಯಮ
107 ಭಿಷ್ಟುತಃ । ಜಯಜೀವೇತಿವಾದಿನ್ಯಾ(ಜನಿತಾಂ)ಜನಿತಾಂಜಲಿಭದ್ಧಯಾ । ಕಾಂ
108 ಭೋಜಭೋಜಕಾಳಿಂಗಕರಹಾಟಾದಿಪಾರ್ಥಿವೈಃ । ಪ್ರತೀಹಾರಪದಂಪ್ರಾಪ್ತೈಃಪ್ರ
109 ಸ್ತುತಸ್ತುತಿಘೋಷಣಃ । ಸೋಯಂನೀತಿಜಿತಾದಿಭೂಪತಿತತಸ್ಸತ್ರಾಮಶಾ
110 ಖೀಸಧೀಸಾರ್ಥಾನಾಂಭುಜತೇಜಸಾಸ್ವವಶಯಂಕರ್ಣಾಟಸಿಂಹಾಸ
111 ನಂ । ಆಸೇತೋರಪಿಚಾಹಿಮಾದ್ರಿವಿಮತಾನ್ಸಂಹೃತ್ಯಶಾಸನ್ಮುದಾ । ಸರ್ವೋ
112 ರ್ವೀಂಪ್ರಚಕಾಸ್ತಿವೇಂಕಟಪತಿಶ್ರೀದೇವರಾಯಾಗ್ರಣೀಃ । ದಶಬಾಣೇಂದು
113 ಸಂಖ್ಯಾಕಕಾಲೇತಃಶಕವತ್ಸರೇ । ಸರ್ವಜಿದ್ವತ್ಸರೇಶುದ್ಧಕಾರ್ತಿಕ್ಯಾಂ
114 ದ್ವಾದಶೀತಿಥೌ । ಶ್ರೀವೇಂಕಟೇಶಪಾದಾಬ್ಜಸಂನಿಧೌಶ್ರೇಯಸಾಂನಿಧೌ । ವೇದವೇ
115 ದಾಂತಸಿದ್ಧಾಂತವಿಶಾಮಾಂಸಾಪಾರದೃಶ್ವನೇ । ಸದಾಚಾರಧುರೀಣಾಯಸರ್ವವಿ
116 ದ್ಯೈಕಬಾಂಧವೇ । ತ್ರಿಸ್ಕಂಧಜ್ಞಾನವಿದುಷಾಂಸೇಖರಾಯದ್ವಿಜನ್ಮನೇ । ನಿತ್ಯಾಂ
117 ನದಾನಸಂತುಷ್ಟನಿಖಿಳದ್ವಿಜಸಂಸದೇ । ರಥೀತರಮಹಾಗೋತ್ರಪಾರಾ
118 ವಾರಸುಧಾಂಸವೇ । ಆಶ್ವಲಾಯನಸೂತ್ರಾಯಋಕ್ಶಾಖಾಯಮ
119 ಹಾತ್ಮನೇ । ಹರ್ಷೇಗ್ರಾಮಸ್ಥಹೊಂಸೇಂದ್ರಪಾತ್ರಾಯಪ್ರಥಿತೌಜಸೇ । ಮ
120 ತ್ಸೋಮಯಾಜಿಪುತ್ರಾಯಸರ್ವಸಿದ್ಧಾಂತವೇದಿನೇ । ಜಾತಕಾದಿಷ್ವ

121 ತಿಪ್ರೌಢಕುಶಲಾಯಚಧೀಮತೇ । ಮಲ್ಲಜ್ಯೋಸ್ಯಾಯುಃಶಾಂತಾಯ
122 ಸೇಖರಾಯದ್ವಿಜನ್ಮನಾಂ । ಪೆನುಗೊಂಡಮಹಾರಾಜ್ಯೇವಾಟಸೀಮ
123 ಸಮನ್ವಿತಂ । ಪ್ರಖ್ಯಾತಂಚಮಹಾಗ್ರಾಮಂಮಾಲ್ನೂರುಸ್ಥಳಶೋಭಿತಂ । ಕೊ
124 ಡಿಗೆಹಳ್ಯಾಃಪ್ರಾಚ್ಯಸ್ಥಂ । ಗುಂಡಕಲ್ಲುಕಡಗತ್ತೂರಾಃದಕ್ಷಿಣಾಂದಿ
125 ಶಮಾಶ್ರಿತಂ । ಚೌಳೂರೋಃಪ್ಪ್ಬಿಮಸ್ಥಂ । ಹಂಪಸಮುದ್ರಸ್ಯಚೋತ್ತರಂ ।
126 ವಲಯವಾಮನಕಂಭೈಃಪಲೀಭಿಶ್ಚಸಮನ್ವಿತಂ । ಪ್ರಖ್ಯಾತಂ
127 ಕಲಿದೇವಪುರಂಗ್ರಹಾರಾವ್ಯೈಶ್ಚಸಂಯುತಂ । ಪೆನುಗೊಂಡಸೀಮಬಿ
128 ಡುಗ್ರಾಮಹಂಪಸಮುದ್ರಾತ್ಪ್ರಚೀದಿಶಿಸ್ಥಿತಂತಿಂಗಳೂರಇ

4ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

129 ತಿನಾಮಾಸ್ಯಗ್ರಾಮಾದ್ದಕ್ಷಿಣತಸ್ಥಿತಂ । ಹಾಲುಗೊಂಡನ
130 ಹಳ್ಯಾಃಪಶ್ಚಿಮಸ್ಥಂ । ಇಡುಗೂರೋರುದಕ್ಸ್ಥಿತಂ । ವಲಯವಾ
131 ಮನಗಂಭೈಶ್ಚಪಲ್ಲೀಭಿಶ್ಚಸಮನ್ವಿತಂ । ವಂದಣಊರುಮಹಾಗ್ರಾ
132 ಮಂಗ್ರಹಾರಾವ್ಯೈಶ್ಚಸಂಯುತಂ । ಶ್ರೀವೇಂಕಟಮಹಾರಾಯಸಮು
133 ದ್ರಾಪ್ರತಿನಾಮಕಾ । ಸರ್ವಮಾನ್ಯೈಚತುಸೀಮಾಯುಭೌಗ್ರಾಮೌಸ
134 ಮಂತತಃ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಾ ।
135 ಅಕ್ಷಿಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಮೇಕಭೋಗೌಸಭೂರುಹಾ । ವಾಪೀಕೂ
136 ಪತಟಾಕೈಶ್ಚಕಚ್ಛಾರಾವ್ಯೈಶ್ಚಸಂಯುತಾ । ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋ
137 ಗ್ಯಾಕ್ರಮಾದಾಚಂದ್ರತಾರಕಾ । ದಾನಾಧಮನವಿಕ್ರೀತಿಯೋಗ್ಯಂ
138 ವಿನಿಮಯೋಚಿತಾ । ಪರೀತಃಪ್ರಯತ್ಯೈಃಸ್ನಿಗ್ಧೈಃಪುರೋಹಿತಪು
139 ರೋಗಮೈಃ । ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ರೌತಪಥಿಕೈರಧಿಕೈರ್ಗಿ
140 ರಾ । ವೇಂಕಟೇಂದ್ರಮಹಾರಾಯೋಮಾನಸೀಯೋಮನಸ್ವಿನಾಂ ।
141 ಸಹಿರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ಶ್ರೀ ।

5ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

142 ಶ್ರೀವೇಂಕಟಪತಿರಾಯಕ್ಷಿತಿಪತಿವರ್ಯ್ಯಸ್ಯಕೀರ್ತಿಧು
143 ರ್ಯಸ್ಯ । ಶಾಸನಮಿದಂಸುಧೀಜನಕುವಲಯಚಂದ್ರಸ್ಯಭೂಮಹೇಂ
144 ದ್ರಸ್ಯ । ಶ್ರೀವೇಂಕಟಪತಿರಾಯಕ್ಷ್ಮಾಪತಿದೇಶೇನಶಾಸನಶ್ಲೋಕಾನ್ ।
145 ಕೃಷ್ಣಕವಿಕಾಮಕೋಟಿಸ್ಸರಸಮಭಾಣೀತ್ಸಭಾಪತೇಃಪೌತ್ರಃ । ಶ್ರೀ
146 ವೇಂಕಟಮಹಾರಾಯಸೂಕ್ತ್ಯಾಗಣಪಯಾತ್ಮಜಃ । ಶ್ರೀವೀರಣಮಹಾ
147 ಚಾರ್ಯೋವ್ಯಲಿಖತ್ತಾಂಮ್ರಶಾಸನಂ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾ
148 ಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾ
149 ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದ
150 ತ್ತಂನಿಷ್ಫಲಂಭವೇತ್ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ ।
151 ಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಏಕೈವಭಗಿ
152 ನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರ
153 ದತ್ತಾವಸುಂಧರಾ । ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇ

[154]ಪಾಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂ
[155]ಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ಶ್ರೀ॥
[156]ಶ್ರೀವೇಂಕಟೇಶ.*

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ಆದೇ ಗ್ರಾಮದ ಕಲ್ಲುಮಠದಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.

3 ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

1ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ॥ ನಮಸ್ತುಂಗಶಿರ(ಃ)ಶ್ಚುಂಬಿ
[2]ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ
[3]ವೇ ॥ ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ । ಹೇಮಾದ್ರಿಕಲಶಾಯ
[4]ತ್ರಧಾತ್ರೀಛತ್ರಶ್ರಿಯಂದಧೌ ॥ ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಾಮಪ್ರತ್ಯೂಹತಿಮಿ
[5]ರಾಪಹಂ । ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂಹರೇರಪಿಚಪೂಜ್ಯತೇ ॥ ಅಸ್ತಿಕ್ಷೀರಮಯಾ
[6]ದ್ದೇವೈರ್ಮಥ್ಯಮಾನಮಹಾಂಬುಧೇ । ನವನೀತಮಿವೋದ್ಭೂತಮಪನೀತತಮೋಮಹಃ ।
[7]ತಸ್ಯಾಸೀಸ್ತನಯಃತಪೋಭಿರತುಳೈರನ್ವರ್ಥನಾಮಾಭಿದಃ । ಪುಣ್ಯೈರಸ್ಯಪುರೂರವಾಃಭು
[8]ಜಬಲೈರಾಯುರ್ದ್ವಿಷಾಂನಿಘ್ನತಃ । ತಸ್ಯಾಯುರ್ನಹುಷೋಸ್ಯತಸ್ಯಪುರುಷೋಯುಧೇಯಯಾತಿಕ್ಷಿ
[9]ತೌಖ್ಯಾತಸ್ತಸ್ಯತುತುರ್ವಸುರ್ವಸುನಿಭಃಶ್ರೀದೇವಯಾನೀಪತೇಃ ॥ ತದ್ವಂಶೇದೇವಕೀಜಾ
[10]ನೇರ್ದೀದೇವೇತಿಮ್ಮಭೂಪತಿಃ । ಯಶಸ್ವೀತುಳವೇಂದ್ರೇಷುಯದೋಃಕೃಷ್ಣಇವಾನ್ವಯೇ । ತತೋಭೂ
[11]ಬುಕ್ಕಮಾಜಾನಿಈಶ್ವರಃಕ್ಷಿತಿಪಾಲಕಃ । ದೇವಕೀನಂದನಾತ್ಕಾಮೋದೇವಕೀನಂದನಾದಿ
[12]ವ । ವಿವಿಧಸು[ಕೃ]ತೋದ್ದಾಮೇರಾಮೇಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮು[ದಿ]ತಹೃ[ದ]ಯಃಸ್ಥಾನೇಸ್ಥಾನೇವ್ಯಧತ್ತ
[13]ಯಥಾವಿಧಿಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭುವಿಷೋಡಶತ್ರಿಭುವ
[14]ನಜನೋದ್ಗೀತಂಸ್ಫೀತಂಯಶಃಪುನರುಕ್ತಯನ್ । ಕಾವೇರೀಮಾಶುಬಧ್ವಾಬಹಳಜಲರಯಾಂ
[15]ತಾಂವಿಲಂಘ್ಯೈವಶತ್ರುಂಜೀವಗ್ರಾಹಂಗೃಹೀತ್ವಾಸಮತಿಭುಜಬಲಾತ್ತಂಚರಾಜ್ಯಂತದೀಯಂ
[16]ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂತದಪಿನಿಜವಶೇಪತ್ತನಂಯೋವಭಾಸೇಕೀರ್ತಿಸ್ತಂಭಂನಿಖಾಯ
[17]ತ್ರಿಭುವನಭವನಸ್ತೂಯಮಾನಾಪದಾನಃ । ಚೇರಂಚೋಳಂಚಪಾಂಡ್ಯಂತದಪಿಚಮಧು
[18]ರಾವಲ್ಲಭಂಮಾನಭೂಷಂವೀರ್ಯೋದಗ್ರಂತುರುಷ್ಕಂಗಜಪತಿನೃಪತಿಂಚಾಪಿಜಿತ್ವಾತದನ್ಯಾ
[19]ನ । ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಭೂಭೃತ್ತಟಾಂತಂನಿತಾಂತಂಖ್ಯಾತಃಕ್ಷೋ
[20]ಣೀಪತೀನಾಂಶ್ರಜಮಿವಸರಸಾಂಶಾಸನಂಯೋವ್ಯತಾನೀತ್ । ತಿಪ್ಪಾಜೀನಾಗಲಾ

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[21]ದೇವ್ಯಾಕೌಸಲ್ಯಾಶ್ರೀಸುಮಿತ್ರಯೋಃ । ದೇವ್ಯೋ[ರಿವ]ನೃಸಿಂಹೇಂದ್ರಾತ್ತಸ್ಮಾತ್ಪಙ್ತಿರಥಾಭಿಧಃ ।
[22]ವೀರೌವಿನಯಿನೌರಾಮಲಕ್ಷ್ಮಣಾವಿವನಂದನೌ । ಜಾತೋವೀರನೃಸಿಂಹೇಂದ್ರಾಕೃಷ್ಣ
[23]ರಾಯಮಹೀಪತಿಃ । ವೀರಶ್ರೀನಾರಸಿಂಹಃಸವಿಜಯನಗರೇರತ್ನಸಿಂಹಾಸನ
[24]ಸ್ಥಃಕೀರ್ತ್ಯಾನೀತ್ಯಾ[ನಿರಸ್ಯನ್]ನೃಗನಳನಹುಷಾನಪ್ಯ[ವನ್ಯಾಮ]ಥಾನ್ಯಾನ್ । ಆಸೇತೋರಾಸುಮೇರೋರ

*ಕನ್ನಡಕ್ಷರದಲ್ಲಿ.

25 ವನಿಸುರನುತಸ್ವೇರಮಾಚೋಳಯಾದ್ರೇರಾಪಶ್ಚಾದಾಚಲಾಂತಾಂಅಖಿಳಹೃದಯಮಾವರ್ಜ್ಯ
26 ರಾಜ್ಯಂಶಸಾಸ । ನಾನಾದಾನಾನ್ಯಕಾರ್ಷೀತ್ಕನಕಸದಸಿಯಃಶ್ರೀವಿರೂಪಾಕ್ಷದೇವ
27 ಸ್ಥಾನೇಶ್ರೀಕಾಳಹಸ್ತೀಶಿತುರಪಿನಗರೇವೇಂಕಟಾದ್ರೌಚಕಾಂಚ್ಯಾಂ । ಶ್ರೀಶೈಲೇಶೋಣ
28 ಶೈಲೇಮಹತಿಹರಿಹರಅಹೋಬಲೇಸಂಗಮೇಚಶ್ರೀರಂಗೇಕುಂಭಕೋಣೇಹತತಮಸಿ
29 ಮಹಾನಂದಿತೀರ್ಥೇನಿವೃತ್ತೌ । ಗೋಕರ್ಣೇರಾಮಸೇತೌಜಗತಿತದಿತರೇಷ್ವಪ್ಯಶೇಷೇಷುಪು
30 ಣ್ಯಸ್ಥಾನೇಷ್ವಾರಬ್ಧನಾನಾವಿಧಮಹಾದಾನವಾರಿಪ್ರವಾಹೈಃ । ಯಸ್ಯೇದಂಚತುರಂಗ
31 ಪ್ರಖರಖುರರಜಃಶುಷ್ಯದಂಭೋದಿಮಗ್ನಕ್ಷ್ಮಾಭೃತ್ಪಕ್ಷಛಿದೋದ್ಯದ್ವರಕುಲಿಶಧರೋ
32 ತ್ಕಂಠಿತಾಕುಂಠಿತಾಭೂತ್ಬ್ರಹ್ಮಾಂಡಂವಿಶ್ವಚಕ್ರಂಘಟಿಟಮುದಿತಮಹಾಭೂತಕಂರತ್ನಸಾ
33 ನುಂಸಪ್ತಾಂಭೋಧೀಂಶ್ಚಕಲ್ಪಕ್ಷಿತಿರುಹತಿಲಕಂಕಾಂಚನೀಂಕಾಮಧೇನುಂ । ಸ್ವರ್ಣಕ್ಷ್ಮಾಂಯೋ
34 ಹಿರಣ್ಯಾಸರಥಮಪಿತುಲಾಪೂರುಷಂಗೋಸಹಸ್ರಂಹೇಮಾಶ್ವಂಹೇಮಗರ್ಭಂಕನಕಮಯರಥಂ
35 ಪಂಚಲಾಂಗಲ್ಯತಾನೀತ್ । ಪ್ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯನಿರ್ವಿಘ್ನಂರಾಜ್ಯಂದ್ಯಾಮಿವಶಾಸಿತುಂ । ತಸ್ಮಿ[ನ್]
36 ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿತೇರಿಂದ್ರೇದಿವಂಗತೇ । ತತೋಪ್ಯವಾರ್ಯವೀರ್ಯಶ್ರೀಃಕೃಷ್ಣರಾಯಮ
37 ಹೀಪತಿಃ । ಬಿಭರ್ತಿಮಣಿಕೇಯೂರಃನಿರ್ವಿಶೇಷಂಮಹೀಂಭುಜೇ । ಕೀರ್ತ್ಯಾಯಸ್ಯಸಮಂತತಃ
38 ಪ್ರಸೃತಯಾರಿಶ್ವಂರುಚೈಕ್ಯಂವ್ರಜೇದಿತ್ಯಾಶಂಕ್ಯಪುರಾಪುರಾರಿರಭವದ್ಭಾಲೇಕ್ಷಣಃ
39 ಪ್ರಾಯಶಃ । ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭುಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂಃಕಾಳೀಖ
40 ಡ್ಗಮಧಾದ್ರಮಾಚಕಮಲಂವೀಣಾಂಚವಾಣೀಕರೇ ॥ ೨೦ ॥ ಶತ್ರೂಣಾಂವಾಸಮೇತೇ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

41 ದದತಇತಿರುಷಾಕಿನ್ನುಸಪ್ತಾಂಬುರಾಶಿಃನಾನಾಸೇನಾತುರಂಗತ್ರುಟಿತವಸುಮ
42 ತೀಧೂಳೀಕಾಪಾಳಿಕಾಭಿಃ । ಸಂಶೋಷ್ಯಸ್ವೈರಮೇತತ್ಪ್ರತಿನಿಧಿಜಲಧಿ
43 ಶ್ರೇಣಿಕಾಯೋವಿಧತ್ತೇ । ಬ್ರಹ್ಮಾಂಡಸ್ವರ್ಣಮೇರುಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈ
44 ರಮೇಯೈಃ । ಮದ್ದತ್ತಾಮರ್ಥಿಸಾರ್ಥೀಂಶ್ರಿಯಮಿಹಸುಚಿರಂಭುಜ್ಯತಾಮಿತ್ಯವೇತ್ಯ
45 ಪ್ರಾಯಃಪ್ರತ್ಯೂಹಹೇತುಸ್ತಪ[ನ]ರಥಗತೇರಾಲಯಾನ್ದೇವತಾನಾಂ । ತತ್ತದಿ[ಗ್]ಜೈತ್ರವೃ
46 ತ್ತ್ಯಪಿಚಬಿರುದಪದ್ಯೈರಂಕಿತಾಂ ಸ್ತತ್ರತತ್ರಸ್ತಂಭಾನ್ಜಾತಪ್ರತಿಷ್ಠಾನ್ವ್ಯತನು
47 ತಭುವಿಯೋಭೂಭೃದಭ್ರಂಕಷಾಗ್ರಾನ್ । ಕಾಂಚೀಶ್ರೀಶೈಲಶೋಣಾಚಲಕನಕಸ
48 ಭಾವೇಂಕಟಾದ್ರಿಪ್ರಮುಖ್ಯೇಷ್ವಾವೃತ್ತ್ಯಾವೃತ್ತ್ಯಸರ್ವೇಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯ
49 ಸೇಯಃ । ದೇವಸ್ಥಾನೇಷುತೀರ್ಥೇಷ್ವಪಿಕ್ರತುತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾಪದಾ
50 ನ್ಯೈರಪಿಸಮಮಖಿಳೈರಾಗಮೋಕ್ತಾನಿಭೂಯಃ । ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವದಂಡಃ ।
51 ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ । ರಾಜಾಧಿರಾಜಇತ್ಯುಕ್ತೋಯೋರಾಜಪರಮೇಶ್ವ
52 ರಃ । ಮೂರುರಾಯರಗಂಡಶ್ಚಪರರಾಯಭಯಂಕರಃ । ಹಿಂದುರಾಯಸುರತ್ರಾಣೋದುಷ್ಟಶಾ
53 ರ್ದೂಲಮರ್ದನಃ । ವೀರಪ್ರತಾಪಇತ್ಯಾದಿಬಿರುದೈರುಚಿತೈರ್ವೃತಃ । ಆಲೋಕಯಮ
54 ಹಾರಾಜಜಯಜೀವೇದವಾದಿಭಿಃ । ಅಂಗವಂಗಕಳಿಂಗಾದ್ಯೈರ್ರಾಜಭಿಃಸೇವ್ಯತೇಚ
55 ಯಃ । ಸ್ತುಯೌದಾರ್ಯಃಸುಧೀಭಿಃಸವಿಜಯನಗರೇರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ।
56 ಕ್ಷ್ಮಾಪಾಲಾನ್ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರಧರೀಕೃತ್ಯನೀತ್ಯಾನೃಗಾದೀನ್ । ಆ
57 ಪೂರ್ವಾದ್ರೇರಧಸ್ತಾತ್ಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರರ್ಥಿಸಾ
58 ರ್ಥಶ್ರಿಯಮಿಹಬಹಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಶಂಮಿಮೀಥೇ ॥ ೨೧ ॥ ಶಕಾಬ್ದೇಶಾಲಿವಾಹ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

59 ಸ್ಯಸಹಸ್ರೇಣಚತುಃಶತ್ಯೈಃ । ನವಾಭ್ಯಧಿಕಯಾಚತ್ವಾರಿಂಶದ್ಗಣಿತೇಕ್ರಮಾ
60 ತ್ । ಸರ್ವಜಿನ್ನಾಮಕೇವರ್ಷೇಮಾಸಿಕಾರ್ತ್ತಿಕನಾಮನಿ । ಶುಕ್ಲಪಕ್ಷೇಚಪುಣ್ಯಾಯಾಂ
61 ಉತ್ಥಾನದ್ವಾದಶೀತಿಥೌ । ತುಂಗಭದ್ರಾನದೀತೀರೇ[ತು]ಂಗತ್ಕಲ್ಲೋಲಶೀತಳೇ । ಸಂನ್ನಿ
62 ಧೌವಿಠಲೇಶಸ್ಯಸರ್ವಸಂಪದ್ವಿಧಾಯಿನಿ । ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾ
63 ಜೇಮಹಾತ್ಮನೇ । ಪದವಾಕ್ಯಪ್ರಮಾಣಾಖ್ಯಸರಸ್ವತ್ಪಾರದೃಶ್ವನೇ । ವೈಷ್ಣವಾಗ
64 ಮಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಟಾಚಾರ್ಯಮೌಳಯೇ । ನಿಗಮಾಗಮನಿರ್ಣೀತನಿರ್ಜರಾಧೀಶ
65 ಮಂತ್ರಿಣೇ । ನೃಪೇಂದ್ರಮುಕುಟೀರತ್ನನೀರಾಜಿತನಿಜಾಂಘ್ರಯೇ । ನಿರಹಂಕಾರಚಿ
66 ತ್ತಾಯನೀತಿಮಾರ್ಗೋಪದೇಶಿನೇ । ಕುಡಲ್ಯಾರ್ಯಮಣೀಯಾಯಕಲುಷಾಸ್ಪೃಷ್ಟಮೂ
67 ರ್ತ್ತಯೇ । ಶಿಷ್ಯಾಯಶ್ರೀರಘುಪತೇಯತೀಂದ್ರಸ್ಯಮಹಾತ್ಮನಃ । ಶ್ರೀನಾರಾಯಣಯತೀಂ
68 ದ್ರಾಯಶ್ರಿತಕಾಮಿತದಾಯಿನೇ । ಅರಗಾಖ್ಯಮಹಾಗ್ರಾಮವೇಂಠೇಯವಿಹಿತಸ್ಥಿ
69 ತಂ । ಹ್ವಳೇಹಟ್ಟ್ಯಭಿದಂಗ್ರಾಮಂಹುರುಳೀಹಳ್ಳಿನಾಮಕಂ । ತಥಾಬುಳಾಪುರಂಗ್ರಾಮಂಬೀರ
70 ನಹಳ್ಳೀತಿನಾಮಕಂ । ಮೊಲೆನಹಳ್ಳೀತಿನಾಮಾನಂಸರ್ವಸಸ್ಯೋಪಶೋಭಿತಂ ।
71 ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಂಯುತಂಗ್ರಾಮಪಂಚಕಂ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿ
72 ದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ । ಅಕ್ಷಿಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಮೇಕಭೋಗ್ಯಂಸಭೂರುಹಂ ।
73 ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚಕಛಾರಾಮೈಶ್ಚಸಂಯುತಂ । ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಜ್ಯಕ್ರ
74 ಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಾಧಿಮತವಿಕ್ರೀತಿಯೋಗ್ಯಂವಿನಿಮಯೋಚಿತಂ । ಪರೀತಃ
75 ಪ್ರಯತ್ನೈಃಶಿಷ್ಯಪುರೋಹಿತಪುರೋಗಮೈಃ । ವಿವಿಧೈರ್ವಿವಿಧಶ್ರೌತಪಥಿಕೈರಧಿ
76 ಕೈರ್ಗಿರಾ । ಕೃಷ್ಣರಾಯಮಹಾರಾಯಮಾನನೀಯೋಮನಸ್ವಿನಾಂ । ಸಹಿರಣ್ಯಾಪ
77 ಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಜ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

78 ರಕಂ । ದಾನಾಧಿಮತವಿಕ್ರೀತಿಯೋಗ್ಯಂವಿನಿಮಯೋಚಿತಂ । ತೈಸ್ತೈಃಸಮ್ಯಕ್
79 ತತಃಚಿನ್ಹೈಃದಿಕ್ಷುಪ್ರಾಚ್ಯಾದಿಷುಕ್ರಮಾತ್ । ಸಮ್ಯಗ್ವಾಮನಮುದ್ರಾಂಕಿ
80 ಲಾಯಾಃಪರಿವರ್ತನಂ ॥ ದೇವಸಾಕ್ಷಿಣಃ ॥ ಆದಿತ್ಯಚಂದ್ರಾವನಿಳೋನ
81 ಳಶ್ಚದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ । ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸಂಧ್ಯೇಧ
82 ರ್ಮಸ್ಯಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾ
83 ಲನಂ । ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾಪುತ್ರಿಕಾ
84 ಧಾತ್ರೀಪರದತ್ತಾಸಹೋದರೀ । ಅನ್ಯದತ್ತಾಚಮಾತಾಚದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇ
85 ತ್ ॥ ಮದ್ವಂಶಜಾಃಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇನ್ಯೇನೃಪಾಃಸತತಧರ್ಮವಿ
86 ಚಾರಚಿತ್ತಾಃ । ಮದ್ಧರ್ಮಮೇವಸತತಂಪರಿಪಾಲಯಂತಿತತ್ಪಾದಪದ್ಮಯುಗಳಂ
87 ಶಿರಸಾವಹಾಮಿ ॥ ಗ್ರಾಮಾಣಾಂರೇಖಾ ॥ ಹ್ವಳೇಹಟೀರೆಖಾ
88 ೧೧೦।ಮಾಳೇನಹಳ್ಳೀ೨೪।।ಬೀರನಹಳ್ಳೀ೨೪ಬುಳಾಪುರಹಿಂಹುರಳಿ
89 ಹಳ್ಳೀ೧೨।।ಉಭಯಂ೨೧೦।।
90 *ಶ್ರೀವಿರುಪಾಕ್ಷ

*ಕನ್ನಡಕ್ಷರದಲ್ಲಿ.

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ಅದೇ ಮಠದಲ್ಲಿ ಇರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

3 ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾ
2 ಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಹರೇ
3 ರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುವಃ । ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ
4 ಛತ್ರಶ್ರಿಯಂದಧೌ । ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಾಮಪ್ರತ್ಯೂಹತಿಮಿರಾಪಹಂ । ಯದ್ಗಜೋ
5 ಪ್ಯಗಜೋದ್ಭೂತಂಹರಿಣಾಪಿಚಪೂಜ್ಯತೇ । ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ದೇವೈರ್ಮಥ್ಯಮಾನಾನ್ಮ
6 ಹಾಂಬುಧೇಃ । ನವನೀತಮಿವೋದ್ಭೂತಮಪನೀತತಮೋಮಹಃ । ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತು
7 ಳೈರನ್ವರ್ಥನಾಮಾಬುಧಃಪುಣ್ಯೈರಸ್ಯಪುರೂರವಾಭುಜಬಲೈರಾಯುರ್ದ್ವಿಷಾಂನಿಘ್ನತಃ । ತಸ್ಯಾ
8 ಯುರ್ನಹುಷೋಸ್ಯತಸ್ಯಪುರುಷೋಯುದ್ಧೇಯಯಾತಿಕ್ಷಿತೌಖ್ಯಾತಸ್ತಸ್ಯತುತುರ್ವಸುರ್ವಸುನಿ
9 ಭಃ(ನಿಭಃ)ಶ್ರೀದೇವಯಾನೀಪತೇಃ । ತದ್ವಂಶೇದೇವಕೀಜಾನಿರ್ದಿದೀಪೇತಿಮಭೂಪತಿಃ । ಯ
10 ಶಸ್ವೀತುಳವೇಂದ್ರೇಷುಯದೋಃಕೃಷ್ಣಇವಾನ್ವಯೇ । ತತೋಭೂದ್ಬುಕ್ಕಮಾಜಾನಿರೀಶ್ವರಕ್ಷಿತಿ
11 ಪಾಲಕಃ । ಅತ್ರಾಸಮಗುಣಭ್ರಂಶಂಮೌಳಿರತ್ನಂಮಹೀಭುಜಾಂ । ಸರಸಾದುದಭೂತ್ತಸ್ಮಾ
12 ನ್ನರಸಾವನಿಪಾಲಕಃ । ದೇವಕೀನಂದನಾತ್ಕಾಮೋದೇವಕೀನಂದನಾದಿವ । ವಿವಿಧ
13 ಸುಕೃತೋದ್ದಾಮೇರಾಮೇಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮುದಿತಹೃದಯಃಸ್ಥಾನೇಸ್ಥಾನೇವ್ಯಧತ್ತಯಥಾ
14 ವಿಧಿ । ಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭುವಿಷೋಡಶತ್ರಿಭುವನಜನೋದ್ಗೀತಂಸ್ಫೀ
15 ತಂಯಶಃಪುನರುಕ್ತಯನ್ । ಕಾವೇರೀಮಾಶುಬಧ್ವಾಬಹಳಜಲರಯಾಂತಾಂವಿಲಂಘ್ಯೈವಶ
16 ತ್ರುಂಜೀವಗ್ರಾಹಂಗೃಹೀತ್ವಾಸಮಿತಿಭುಜಬಲಾತ್ತಂಚರಾಜ್ಯಂತದೀಯಂ । ಕೃತ್ವಾಶ್ರೀರಂಗಪೂ
17 ರ್ವಂತದಪಿನಿಜವಶೇಪಟ್ಟಣಂಯೋಬಭಾಸೇ । ಕೀರ್ತಿಸ್ತಂಭಂನಿಖಾಯತ್ರಿಭುವನಭವ
18 ನಸ್ತೂಯಮಾನಾಪದಾನಃ । ಚೇರಂಚೋಳಂಚಪಾಂಡ್ಯಂತಮಪಿಚಮಧುರಾವಲ್ಲಭಂಮಾನಭೂಷಂ
19 ವೀರ್ಯೋದಗ್ರಂತುರುಷ್ಕಂಗಜಪತಿನೃಪತಿಂಚಾಪಿಜಿತ್ವಾತದನ್ಯಾನ್ । ಆಗಂಗಾತೀರಲಂ
20 ಕಾಪ್ರಥಮಚರಮಭೂಭೃತ್ತಟಾಂತಂನಿತಾಂತಂಖ್ಯಾತಕ್ಷೋಣೀಪತೀನಾಂಸ್ರಜಮಿವ(ಶಿ)
21 ಶಿರಸಾಂಶಾಸನಂಯೋವ್ಯತಾನೀತ್ । ತಿಪ್ಪಾಜೀನಾಗಲಾದೇವ್ಯೋಃಕೌಸಲ್ಯಾಶ್ರೀಸುಮಿ
22 ತ್ರಯೋಃ । ದೇವ್ಯೋರಿವನೃಸಿಂಹೇಂದ್ರಾತ್ತಸ್ಮಾತ್ಪಜ್ಕ್ತಿರಥಾದಿವ । ವೀರೌವಿನಯಿನೌರಾ
23 ಮಲಕ್ಷ್ಮಣಾವಿವನಂದನೌಜಾತೌವೀರನೃಸಿಂಹೇಂದ್ರಕೃಷ್ಣರಾಯಮಹೀಪತೀ । ವೀ
24 ರಶ್ರೀನಾರಸಿಂಹಸ್ಸ್ವವಿಜಯನಗರೇರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರ
25 ಸ್ಯನ್ನೃಗನಳ[ನಹುಷಾ]ನಪ್ಯವನ್ಯಾಮಥಾನ್ಯಾನ್ । ಆಸೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತ
26 ಸ್ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಾಶ್ಚಾತ್ಯಾಚಲಾಂತಾದಖಿಳಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂಶ
27 ಶಾಸ । ನಾನಾದಾನಾನ್ಯಕಾರ್ಷೀತ್ಕನಕಸದಸಿಯಃಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಥಾನೇ
28 ಶ್ರೀಕಾಳಹಸ್ತೀಶಿತುರಪಿನಗರೇವೇಂಕಟಾದ್ರೌಚಕಾಂಚ್ಯಾಂ । ಶ್ರೀಶೈಲೇಶೋಣಶೈಲೇ
29 (ಶೋಣಶೈಲೇ)ಮಹತಿಹರಿಹರೇಹೋಬಲೇಸಂಗಮೇಚ । ಶ್ರೀರಂಗೇಕುಂಭಘೋಣೇಹೃತತಮ
30 ಸಿಮಹಾನಂದಿತೀರ್ಥೇನಿವೃತ್ತೌ । ಗೋಕರ್ಣೇರಾಮಸೇತೌಜಗತಿಹರಿಹರೇಷ್ವಪ್ಯಶೇಷೇ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

31 ಷುಪುಣ್ಯಸ್ಥಾನೇಷ್ವಾರಬ್ಧನಾನಾವಿಧಬಹಳಮಹಾದಾನವಾರಿಪ್ರವಾಹೈಃ । ಯಸ್ಯೋದಂಚ
32 ತ್ತುರಂಗಪ್ರಕರಖುರರಜಃಶುಷ್ಯದಂಭೋಧಿಮಗ್ನಕ್ಷ್ಮಾಭೃತ್ಪಕ್ಷಚ್ಛಿದೋದ್ಯ[ತ್ತ]ರಕುಲಿಶಧರೋ
33 ತ್ಕಂಠಿತಾಕುಂಠಿತಾಭೂತ್ । ಬ್ರಹ್ಮಾಂಡಂವಿಶ್ವಚಕ್ರಂಘಟಮುದಿತಮಹಾಭೂತಕಂರತ್ನಧೇನುಂ
34 ಸಪ್ತಾಂಭೋಧೀಂಶ್ಚಕಲ್ಪಕ್ಷಿತಿರು[ಹ]ಲತಿಕೇಕಾಂಚನೀಂಕಾಮಧೇನುಂಸ್ವರ್ಣಕ್ಷ್ಮಾಂಯೋಹಿರಣ್ಯಾಶ್ವ
35 ರಥಮಪಿತುಲಾಪೂರುಷಂಗೋಸಹಸ್ರಂಹೇಮಾಶ್ವಂಹೇಮಗರ್ಭಂಕನಕಕರಿರಥಂಪಂಚಲಾಂಗಲ್ಯತಾ
36 ನೀತ್ । ಪ್ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯನಿರ್ವಿಘ್ನಂರಾಜ್ಯಂದ್ಯಾಮಿವಶಾಸಿತುಂ । ತಸ್ಮಿನ್ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿ
37 ತೇರಿಂದ್ರೇದಿವಂಗತೇ । ತತೋಪ್ಯವಾರ್ಯವೀರ್ಯಃಶ್ರೀಕೃಷ್ಣರಾಯಮಹೀಪತಿಃ । ಬಿಭರ್ತಿಮಣಿಕೇಯೂರ
38 ನಿರ್ವಿಶೇಷಂಮಹೀಂಭುಜೇ । ಕೀರ್ತ್ಯಾಯಸ್ಯಸಮಂತತಃಪ್ರಸೃತಯಾವಿಶ್ವಂರುಚೈಕ್ಯಂವ್ರಜೇದಿತ್ಯಾಶಂಕ್ಯ
39 ಪುರಾಪುರಾರಿರಭವತ್ಫಾಲೇಕ್ಷಣಃಪ್ರಾಯಶಃ । ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭುಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪ
40 ದ್ಮಭೂಃ । ಕಾಳೀಖಡ್ಗಮಧಾದ್ರಮಾಚಕಮಲಂವೀಣಾಂಚವಾಣೀಕರೇ । ಶತ್ರೂಣಾಂವಾಸಮೇತೇದದತಇ
41 ತಿರುಷಾಕಿಂನುಸಪ್ತಾಂಬುರಾಶೀನ್ನಾನಾಸೇನಾತುರಂಗತ್ರುಟಿತವಸುಮತೀಧೂಳಿಕಾಪಾಲಿಕಾ
42 ಭಿಃ । ಸಂಶೋಷ್ಯಸ್ವೈರಮೇತತ್ಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ತೇಬ್ರಹ್ಮಾಂಡಂಸ್ವರ್ಣಮೇ
43 ರುಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈರಮೇಯೈಃ । ಮದ್ದತ್ತಾಮರ್ಥಿಸಾರ್ಥಾಶ್ರಿಯಮಿಹಸುಚಿ
44 ರಂಭುಂಜತಾಮಿತ್ಯವೇತ್ಯ । ಪ್ರಾಯಃಪ್ರತ್ಯೂಹ[ಹೇತೋ]ಸ್ತಪನರಥಗತೇರಾಲಯಾನ್ದೇವತಾನಾಂ । ತತ್ತದಿ
45 ಗ್ಜೈತ್ರವೃತ್ತ್ಯಾಪಿಚಬಿರುದಪದ್ಯೈರಂಕಿತಾಂಸ್ತತ್ರ[ತತ್ರ]ಸ್ತಂಭಾನ್ಜಾತಪ್ರತಿಷ್ಠಾನ್ವ್ಯತನುತಭುವಿಯೋ
46 ಭೂಭೃದಭ್ರಂಕಷಾಗ್ರಾನ್ । ಕಾಂಚೀಶ್ರೀಶೈಲಶೋಣಾಚಲಕನಕಸಭಾವೇಂಕಟಾದ್ರಿಪ್ರಮುಖ್ಯೇ
47 ಷ್ವಾವರ್ತ್ಯಾವರ್ತ್ಯಸರ್ವೇಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯಃ । ದೇವಸ್ಥಾನೇಷುತೀರ್ಥೇಷ್ವ
48 ಪಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇವ್ರೋಪದಾನ್ಯೈರಪಿಸಮಮಖಿಳೈರಾಗ
49 ಮೋಕ್ತಾನಿ[ತಾನಿ] । ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವದಂಡಃಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ । ಭಾಷೆಗೆತ
50 ಪ್ಪುವರಾಯರಗಂಡಸ್ತೋಷಕೃದರ್ಥಿಷುಯೋರಣಚಂಡಃ । ರಾಜಾಧಿರಾಜಇತ್ಯುಕ್ತೋಯೋರಾ
51 ಜಪರಮೇಶ್ವರಃ । ಮೂರುರಾಯರಗಂಡಶ್ಚಪರರಾಯಭಯಂಕರಃ । ಹಿಂದುರಾಯಸುರತ್ರಾ
52 ಣೋದುಷ್ಟಶಾರ್ದೂಲಮರ್ದನಃವೀರಪ್ರತಾಪಇತ್ಯಾದಿಬಿರುದೈರುಚಿತೈರ್ಯುತಃ । ಆಲೋ
53 ಕಯಾಮಹಾರಾಯಜಯಜೀವೇತಿವಾದಿಭಿಃ । ಅಂಗವಂಗಕಳಿಂಗಾದ್ಯೈರಾಜಭಿಃ
54 ಸೇವ್ಯತೇಚಯಃ । ಸ್ತುತ್ಯೌದಾರ್ಯಃಸುಧೀಭಿಃಸವಿಜಯನಗರೇರತ್ನಸಿಂಹಾಸನಸ್ಥಃಕ್ಷ್ಮಾ
55 ಪಾಲಾನ್ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರಧರೀಕೃತ್ಯನೀತ್ಯಾನೃಗಾದೀನ್ । ಆಪೂರ್ವಾದ್ರೇರಥಾ
56 ಸ್ತಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರರ್ಥಿಸಾರ್ಥಶ್ರಿಯಮಿಹಬಹು
57 ಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಸಮಿಂಧೇ । ಶಕಾಬ್ದೇಶಾಲಿವಾಹಸ್ಯಸಹಸ್ರೇಣಚತುಶ್ಶತೈಃ । ನ
58 ವಾಭ್ಯಧಿಕಯಾಚತ್ವಾರಿಂಶತಾಗಣಿತೇಕ್ರಮಾತ್ । ಸರ್ವಜಿನ್ನಾಮಕೇವರ್ಷೇಮಾಸಿಕಾ
59 ರ್ತ್ತಿಕನಾಮನಿ । ಶುಕ್ಲಪಕ್ಷೇಚಪುಣ್ಯಾಯಾಮುತ್ಥಾನದ್ವಾ[ದ]ಶೀತಿಥೌ । ತುಂಗಭದ್ರಾನದೀ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

60 ತೀರೇತ್ವಂಗತ್ಕಲ್ಲೋಲಶೀತಳೇ । ಸಂನಿಧೌವಿಠಲೇಶಸ್ಯಸರ್ವಸಂಪದ್ವಿ
61 ಧಾಯಿನಿ । ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಜೇಮಹಾತ್ಮನೇ । ಪದವಾಕ್ಯಪ್ರ
62 ಮಾಣಾಖ್ಯಸರಸ್ವತ್ಪಾರದೃಶ್ವನೇ । ಷಡ್ದರ್ಶನಾವನೀಖೇಲದ್ವಿವೇಕಮಯಕೇಕಿ
63 ನೇ । ವೈಷ್ಣವಾಗಮಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಚಾರ್ಯಮೌಳಯೇ । ನಿಗಮಾಗಮನಿರ್ಣೀತ

64 ನಿರ್ಜರಾಧೀಶಮಂತ್ರಿಣೇ । ನೃಪೇಂದ್ರಮಕುಟೀರತ್ನನೀರಾಜಿತನಿಜಾಂಘ್ರಯೇ । ನಿರಹಂ

65 ಕಾರಚಿತ್ತಾಯನೀತಿಮಾರ್ಗೋಪದೇಶಿನೇ । ಶೇಷಾಯನರವೇಷಾಯಃಕ್ಷಿತಾಂತರ

66 ವೈರಿಣೇ । ಪುರಾಣಪುರುಷಧ್ಯಾನಪುಷ್ಯತ್ಪುಳಿಕಮೂರ್ತಯೇ । ಮಧ್ವಾಚಾರ್ಯಮತಾಂಭೋಜ

67 ಮಾರ್ತಾಂಡಾಯಿತತೇಜಸೇ । ಬ್ರಹ್ಮಣ್ಯತೀರ್ಥಶಿಷ್ಯಾಯಬ್ರಹ್ಮನಿರ್ಮಲಮೂರ್ತಯೇ । ವ್ಯಾಸ

68 ತೀರ್ಥಯತೀಂದ್ರಾಯವಿದ್ವದಿಂದೀವರೇಂದವೇ । ಬಂಕಾಪುರಮಹಾಗ್ರಾಮವೇಂಠಯೋವಿಹಿ

69 ತಸ್ಥಿತಿಂ । ಹಾನುಗಲ್ಲಮಹಾಸೀಮ್ನಿ ವಿಖ್ಯಾತಿಮಧಿಕಾಂಶ್ರಿತಂ । ಪ್ರಾಚ್ಯಾಂಕಾಮನಹ

70 ಳ್ಳ್ಯಾಶ್ಚ ಕೊಡಕೊಪ್ಪ್ಯಾಶ್ಚದಕ್ಷಿಣಾಂ । ಸಿರುಮಾಪುರನಾಮ್ನ್ಯೋಪಿಸೀಮಾಪಶ್ಚಿಮತಃಸ್ಥಿ

71 ತಂ । ಗಡಿಯಂಕನಹಳ್ಳ್ಯಾಶ್ಚ ಸಂಪ್ರಾಪ್ತಂದಿಶಮುತ್ತರಾಂ । ಶ್ರೀಮದ್ವ್ಯಾಸಪುರಾಭಿಖ್ಯಾಮು

72 ಪರಾಂಸಮುಪಾಶ್ರಿತಂ । ಗೌರಾಪುರಾಭಿಧಂಗ್ರಾಮಂಸರ್ವಸಸ್ಯೋಪಶೋಭಿತಂ । ಸರ್ವಮಾ

73 ನ್ಯಂಚತುಸ್ಸೀಮಾಸಂಯುತಂಚಸಮಂತತಃ । ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜ

74 ಲಾನ್ವಿತಂ । ಅಕ್ಷಿಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಮೇಕಭೋಗ್ಯಂಸಭೂರುಹಂ । ವಾಪೀಕೂಪತಟಾ

75 ಕೈಶ್ಚ ಕಚ್ಛಾರಾಮೈಶ್ಚಸಂಯುತಂ । ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಜ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನಾ

76 ಧಮನವಿಕ್ರೀತಿಯೋಗ್ಯಂವಿನಿಮಯೋಚಿತಂ । ಪರೀತಃಪ್ರಯತ್ಯೈಃಸ್ನಿಗ್ಧೈಃಪುರೋಹಿತಪು

77 ರೋಗವೈಃ । ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ರೌತಪಥಿಕೈರಧಿಗೈರ್ಗಿರಾಂರ . ಮಹಾರಾಯೋಮಾ

78 ನನೀಯೋಮನಸ್ವಿನಾಂ । ಸಹಿರಂಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮುದಾ । ಯಶಸ್ವೀಯಜಮಾ

79 ನೋಸಾಯತಿನಾಸಪುರೋಗಮಃ । ವಿಧಾಯತಮಿಮಂಗ್ರಾಮಂತ್ರಿಂಶದ್ವಿತ್ತಸಮನ್ವಿತಂ । ವೃತ್ತೀಸ್ಸಂ

80 ಸ್ಥಾಪ್ಯಪಂಚಾತ್ರಮತಾವನಿಸುತಾಪತೇಃ । ನಾನಾಗೋತ್ರದ್ವಿಜಾತಿಭ್ಯೋವೃತ್ತೀರನ್ಯಾದದೌಮುದಾ ।

81 ವೃತ್ತಿಮಂತೋತ್ರಲಿಖ್ಯಂತೇವಿಪ್ರಾವೇದಾಂತಪಾರಗಾಃ । ತಿರುವೇಂಕಟನಾಥಾಯದಾಸರೀಕೊ

82 ಪ್ಪಮಾಸಿನೇ । ಸುಧಾಹಾರೋಪಚಾರಾರ್ಥಂವೃತ್ತಿರೇಕಾತ್ರಕಲ್ಪಿತಾ । ಕೃಪಾಕೂಪಾರನೇತ್ರಾಯ

83 ಗ್ರಾಮಸ್ಥಾಯಹನೂಮತೇ । ಕಲ್ಪಿತಾವೃತ್ತಿರೇಕಾತ್ರಸುಧಾಹಾರಾಯಸರ್ವದಾ । ಯತೇರಘೂಪ

84 ತೇಶ್ಶಿಷ್ಯಸ್ಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದಃ । ನಾರಾಯಣಯತೀಂದ್ರೋತ್ರವೃತ್ತಿಷಟ್ಕಂಸಮಶ್ನುತೇ ।

85 ಶ್ರೀಸೋಮನಾಥಭಟ್ಟಸ್ಯಸೂನುರಾತ್ರೇಯಗೋತ್ರಜಃ । ಶ್ರೀನಾಗಿದೇವಭಟ್ಟಾಖ್ಯೋಬಹ್ವೃಚೋ

86 ತ್ರದ್ವಿವೃತ್ತಿಕಃ । ಆತ್ರೇಯಗೋತ್ರಸಂಭೂತೋಮಲ್ಲಿಭಟ್ಟಸ್ಯನಂದನಃ । ಬಹ್ವೃಚೋನಂತಭಟ್ಟಾಖ್ಯಸ್ಸು

87 ಧೀಸ್ಸಾರ್ಧೈಕವೃತ್ತಿಕಃ । ಸಾಮಗಸ್ತುಕ್ಕಣಾರ್ಯಸ್ಯಸೂನುಖಾದಿರಸೂತ್ರಜಃ । ಮುದ್ಗಲಾರ್ಯೋ

88 ತ್ರಸಾರ್ಧೈಕವೃತ್ತಿರಾತ್ರೇಯಗೋತ್ರಜಃ । ಸೂನುರೌಬಲಭಟ್ಟಸ್ಯವಸಿಷ್ಠಾನ್ವಯಸಂಭವಃ । ಸಾ

89 ರ್ಧೈಕವೃತ್ತಿಮಾನ್ಲಕ್ಷ್ಮೀಧರಭಟ್ಟೋತ್ರಯಾಜುಷಃ । ನಂದನಶ್ಶಾಂಡಿಭಟ್ಟಸ್ಯಬಹ್ವೃಚೋಹರಿತಾ

90 ನ್ವಯಃ । ವೃತ್ತಿದ್ವಯಮಿಹಾಪ್ನೋತಿಲಕ್ಷ್ಮೀಪತಿಸುಧೀರತಃ । ಹರಿತಾನ್ವಯಜಸ್ಸೂ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

91 ನುಶ್ಶಾಂಡಿಭಟ್ಟಸ್ಯಬಹ್ವೃಚಃ । ವೃತ್ತಿದ್ವಯಮಿಹಾಪ್ನೋತಿವಿಷ್ಣುಭಟ್ಟೋವಿಚಕ್ಷಣಃ । ಚೌಂಡಭ

92 ಟ್ಟಾತ್ಮಜೋಧೀಮಾನ್ಹರಿತಾನ್ವಯಸಂಭವಃ । ವೃತ್ತಿಮೇಕಾಮವಾಪ್ನೋತಿಸೂರಂಭಟ್ಟೋತ್ರಬಹ್ವೃಚಃ । ಶ್ರೀ

93 ದೇವೋತ್ತಮಭಟ್ಟಾಖ್ಯೋಲಕ್ಷ್ಮೀಧರಸುಧೀಸುತಃ । ಸಾರ್ಧೈಕವೃತ್ತಿಮಾನತ್ರಬಹ್ವೃಚೋಗಸ್ತ್ಯಗೋತ್ರಜಃ । ಬ

94 ಹ್ವೃಚೋರಂಗುಭಟ್ಟಸ್ಯನಂದನೋಗಸ್ತ್ಯಗೋತ್ರಜಃ । ಸಾರ್ಧೈಕವೃತ್ತಿಮಾನತ್ರವೋಡಯಂಭಟ್ಟನಾಮಕಃ । ಕೌಂಡಿನ್ಯೋ

95 ಗೋತ್ರಜಸ್ಸೂನುಯಲ್ಲಂಭಟ್ಟಸ್ಯಯಾಜುಷಃ । ಶ್ರೀಚಿಂತಾಮಣಿಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ । ಸೂನು ರ್ದೇವಣಭ

96 ಟ್ಟಸ್ಯಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ। ಸಾರ್ಧೈಕವೃತ್ತಿಃಕೋನೇರಿಭಟ್ಟನಾಮಾತ್ರಬಹ್ವೃಚಃ। ಗ್ರಾಮಸ್ಯಾಸ್ಯೈವ ಸೀಮಾನೋ

97 ದಿಕ್ಷುಪ್ರಾಚ್ಯಾದಿಷುಕ್ರಮಾತ್ । ತತ್ತಚಿನ್ಹಸಮಾಯುಕ್ತಾ ಲಿಖ್ಯಂತೇದೇಶಭಾಷಯಾ। ಗೌರಾಪುರಕ್ಕೆ ಪ್ರತಿನಾಮವಾ

98 ದರಾಮಾಪುರದವಲಯದವಿವರ । ಮೂಡಲುಗಜ್ಜೇಹಳ್ಳೀತೋಟದಿಂದಬಂದುಧರ್ಮನದಿಯ ಕೂಡಿದಜಾಲಹ

99 ಳ್ಳಆಗ್ನೇಯಕೋಣೇಯಿಂದಗಜ್ಜೆಹಳ್ಳೀತೋಟದಿಂದಪಡುವಲುತೆನವನಕಾಲುವೆಯಿಂದಂಮೂಡಲುನಡದಗ

100 ದ್ದೆಮೇರೇಲಿಯಿದ್ದಅಶ್ವತ್ಥವೃಕ್ಷದಿಂದಂತೆಂಕಲುಕಾಲುವೆಮೇಲೆಗೇರಮರನಕಟ್ಟೆಬೀಸುವ್ರೊಳತಾ

101 ಗಿಗಡಿಯುಂಕನಹಳ್ಳೀ ಮೇರೆಯಸುಂಕದವರಕಟ್ಟೆಅಲ್ಲಿಂದಂಸೈರುತ್ಯದಲ್ಲುದಾಸರಿಕೊಪ್ಪದಮುಂದೆ

102 ಮೂಡಲುಹರಿದಹೆಳವನಕಾಲುವೆಮುಂದೆಬಡಗಲುಹರಿದಮೂಲೆಆಮೂಲೆಯಿಂದಂಬಡಗಲುಮುಂದೆಮೂ

103 ಡಲುಹರಿಗಮೂಲೆಯ.ಲಿ ಕ್ರೊಡದುಹೋಹಕಾಲುವೆಪಡುವಲುಹೋಗಿದಾಸರೀಕೊಪ್ಪದಗದ್ದೆಜಾಲಹಳ್ಳ

104 ವಕೂಡಿದ್ದಮೇರೆಪಡುವಲುಕಾಮನಹಳ್ಳಿಗೆಹೋಹಬಂಡಿವ್ರೊಲಿವಾಯವ್ಯಕ್ಕಾಂಅದೇಧರ್ಮನದಿಬ

105 ಡ[ಗ]ಲಿಗುಧರ್ಮನದಿಈಶಾನ್ಯಕ್ಕಾಂಧರ್ಮನದಿಮೇರೆ ॥ ತದಿದಮವನೀಪನೀಪಗವಿನುತಧರಾ

106 ಯಸ್ಯಕೃಷ್ಣರಾಯಸ್ಯ । ಶಾಸನಮುರುಕವಿಮೈಭವನಿ[ವ]ಹನಿದಾನಸ್ಯಭೂದಾನಸ್ಯ । ಕೃಷ್ಣದೇವ

107 ಮಹಾರಾಯಶಾಸನೇನಸಭಾಪತಿಃ । ಅಭಾಣೀಂಮೃದುಸಂದರ್ಭಂತದಿತಂತಾಮ್ರಶಾಸನಂ । ಕೃಷ್ಣದೇ

108 ವಮಹಾರಾಯಶಾಸನಾನ್ಮಲ್ಲಣಾತ್ಮಜಃ । ತ್ವಷ್ಟಾಶ್ರೀವೀರಣಾಚಾರ್ಯೋವೃತ್ತಿಮೇಕಾಮಿಹಾಶ್ನುತೇ ।

109 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂ

110 ಪದಂ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫ

111 ಲಂಭವೇತ್ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾ

112 ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರ

113 ಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ । ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ

114 ಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥

115 ಶಾಂಡಿಲ್ಯೋಯಜಮಾನಸ್ಯಪಂಚವೃತ್ತಿಷುಬಹ್ವೃಚಃ । ದ್ವಿವೃತ್ತಿಕಸ್ಸಹಾಮಾಸಿತ್ರಿವಿಕ್ರಮಜಕೃಷ್ಣಪಃ ॥

116 ನಠಸಪ್ತಃಪಾರ್ಥಿಸಾರ್ಥಿಯತೀಜಸ್ಸುವೃತ್ತಿಷು । ಬಹ್ವೃಚಶ್ಚೋಪಮನ್ಯುಶ್ರೀಗೋತ್ರಜೋವ್ಯಾಸಯೋಗಿನಃ ॥

*ಶ್ರೀವಿರುಪಕ್ಷ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಅರ್ಚಕನ ವಶದಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.†

3 ಪತ್ರಗಳು — ನಾಗರಾಕ್ಷರ — ನವಿಲುಮುದ್ರೆ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಬ

2 ಮೂಲಸಂಭಾಯಸಂಭವೇಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾ

3 ರಜಾಧಿರಾಜಪರಮೇಸ್ವರಅಯೋಧ್ಯಾಪುರವರಾಧೀಸ್ವರಸೂರ್ಯ[ಕು]ಲೋದ್ಭವಸುವ .

4 ಮಯೂರಲಾಂಛನಧ್ವಜಪಿಕಾದಶೀಧುರಧವಳವೈಷ್ಣವಚಕ್ರವರ್ತಿರಿಪುರಾಯಮಸ್ತಕ

5 ಚೂಳಸಾಚಗಾಂಗೇಯಪ್ರತಾಪಲಂಕೇಸ್ವರಪರನಾರೀಸಹೋದರಸರ್ಣಾಗತ

6 ವಜ್ರಪಂಜರನಾಮಾದಿಸಮಸ್ತರಾಜಾವಳೀಸಮಾಲಂಕ್ರಿತಹೇಮಚಕ್ರ

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*ಕನ್ನಡಕ್ಷರದಲ್ಲಿ.

†ಇದು ಸುಮಾರು ೫೦ ವರ್ಷಗಳ ಕೆಳಗೆ ಭೂಮಿಯಲ್ಲಿ ಸಿಕ್ಕಿದಂತೆ ತಿಳದುಬಂದಿರುತ್ತೆ.

7 ಮಾವಸುತರುಕುಮಾಂಗದಚಕ್ರವರ್ತ್ತಿರುಕುಮಾಂಗದಚಕ್ರವರ್ತ್ತಿಸುತಧರ್ಮಾಂ
8 ಗದಚಕ್ರವರ್ತ್ತಿಅಯೋಧ್ಯಾಪುರಿಂಸುಖಸಂಕಥಾವಿನೋದೇರಾಜ್ಯಕರಿತಾಳೆ
9 ನಂದಸಂವಛರೀದಕ್ಷಿಣದಿಸಾವದಾಸಿವಿಜ[ಯ]ಯಾತ್ರೆಬಿಜಯಂಕೆಗಳುನಪ
10 ಲಡಬಾಂರೊಸಹಸ್ರಮಾನ್ಯಸಂಪಂಣವೀರಾಂಮುದಳೆಣಜಕಂವವಸ್ತ್ರೀರೆ
11 ಮುಪ್ಲೂರದರುಕರಳುಮಾಪೃಚ್ಛಾರದಿಸಾರಗಭಾಗೇಗ್ರಾದ್ವಜವಭುಜ । ಸವಂ
12 ಯಾಪ್ರಸತಾಕಹ । ಪತ್ಪಟಾಣುಮಛಣಂವಾಚಣಕೇತಣತ್ತೀಮುವಪ್ಲ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

13 ಣುಸಾಂತಣುರಾಮಣುಯಸಿದೋಳುಮುಸ್ಯವನಜಣ್ಣೆಜುಚಿಭತುಹೋಳುನಸರ್ವ್ವಾ
14 ಲಂಕಾರಭೂಷಿತಹೋಳುತೆವೈತ್ಯಾಸಿಸನುಮುಖಂಹಾಳುನಆಪಣಪನರಸಂ
15 ಡಮಂಡಿತಾತೆಯಾರಯಣಾತ್ಯುದಾಸಿವುವುವಪಿತಾಂವುಹ್ಮರೆಯಾಗ್ರಾಮಾಚೀಕವಾ
16 ವವಿವಕರೀತುಹ್ಮೀಅಪ್ಪುಲಿಯಗ್ರಾಮಿಸುಖೇಳುಾಮುಹಾಳುನತಿ
17 ವಗ್ರ್ಯಮಿಚೀಅಧಿದೇವತಾಸತ್ತ್ಕಬದೇಭೀತೇಥಾಟಾಳುಚಾಸಕ
18 ಥುವಿಘ್ನೇಸ್ವರಾಸಂನಿಧತಂ . ದೇಶ್ಯೇಅಪ್ರುಲೀಬ್ರಹ್ಮವಾಚಾ
19 ವಿಷ್ಟ್ಯಗಮರುದ್ರವಾಚಾತ್ರಿಪಾಗದೇಳುನತೆಸಮುಸ್ತಾಪಟ್ಟಾರೆ
20 ಧಾವೀರಾಪ್ರತಿಷ್ಟಾಕರಳುತಂದೆತ್ಯುಗೆಲ್ಡಿಯಾಚಿಡವಯಿಸೋಲಾ
21 ಜೆಣ್ಣೆಮಿಲಳುವಪಾನು . ವಸುದೇವಿಳುಂಗ್ರಾಮುಅಹ್ಮೀಬಸಳುಮಹ
22 ತಂಗ್ರಾಸಾಸಿಅಲಾಯಾಚಾರೀಘಾನದಿತವ್ಪಿಡವೆಥಾಸಂಮಾ
23 ಸ್ತಜನುತಿಯಗ್ರೀಯಾರ್ತದೆಸಿಚಿವೆಡಳುತ್ತೆಮುಖ್ಯಹೋಳುನಗ್ರ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

24 ಂ ಶಿಪದೆಸುಚಾಪಟ್ಟಣಿಚಾಮಿಲಳುನದೊಂವರ್ಗಾಅನಘಂ
25 ವಾರೂನಸರಗ್ರಕರಳುನದೊಂವರ್ಗಾಸಿಧೀರಾಳುಲಾಸಿ ।
26 ನೇಳುನರಾಳುಲಾಕರವಿಯಾಸಖಾಕರವಿಯಲಿಯಾಳು
27 ಪ್ಪರಿರಾಯಿತೇಯಾಸೋಲಾಜಣಾಬಿಡವೆಯಾಸಿಅಕರ
28 ವಾತೋತ್ತರಗ್ರಾಮುಸರ್ವ್ವನಮುಸ್ಯಕರಳುನದಿಹ್ನಲಾ
29 ತೇಯಾಪಟ್ಟಾರೆಯಾವೀರಾಅಡ್ಡಾಸಿತೆಯಾಚಗ್ರಾಮಾಮು
30 ಧ್ಯೆಅಂಗಬಡೀಘರಟಳ್ಳಾಭೂಮಿಅಗವಡೀಬಾಚಾಬಾ
31 ರಾನಿವರ್ತನೆಕರಳುನತೆಯಾಚೆಯಾಳಆವಿಹಡಾಮುಧ್ಯೆ
32 ಪಡಿಯಪಣರಿಖಾಳುಸಿಂಘವಟ್ಟಾಅಷ್ಟಭೋಗತೇಜ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

33 ಕ್ಷಿ ಸಾಮ್ಯಸಹಿತಘರಟಳೆಭೂಮಿಅಕರವಾತಾತ್ತರಸರ್ವಮಾ
34 ನ್ಯಸರ್ಬಾಬಾಧಾಪರಿಹಾರಕರಳುನದಿಹ್ವಲೆಪುನರಪಿತೇಯಾವೀ
35 ರಾಮುಧ್ಯೆನಂವಾವೀರುಶ್ರೀಧರದೇಳುಮುಖ್ಯಬಾವನ್ನಾಚೆಭರಣಕರ
36 ನಬ್ರಾಹ್ಮಣಾಭಾವಂನಾಸಿಛಿಂನಾಆವಿಹಡುಕರಳುನಅಕರ
37 ವಾತೋತ್ತರಭೂಮಿದಿಹಲೀಏವಿತೀಂವರ್ಗರಾಯೆಛಿಂನಹಾನೇಕ
38 ರಳುನಕಾದನತಲ್ಲೀವೇಯಾಸಂಭ್ಯತದೇವಾಸಂನಿವಾನೆಷುಪು

39 ತಧಾರಾಪೂರ್ವ್ವಕೆದತ್ತಹಾಧರ್ಮ್ಮಜೋಕಳುಣಾಲೋಪಾತೋಸ್ವ್ವಾ

40 ನಗರ್ದ್ಧಪ್ರಚಾಂಡಾಲಃಕರ್ಮ್ಮಚಾಂಡಾಲಬ್ರಹ್ಮಹತ್ಯೈಕನಪಾಪೆ ।

41 ಘೋಷೊ । ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರೆಂತಿವಸುಂಧರಾ ।

42 ಷಷ್ಟಿರ್ವಂಷಸಹಸ್ರಾಣಿ । ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ।

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ಅದೇ ಹೋಬಳಿ ಇಸಲಾಪುರದ ಗ್ರಾಮದ ಪೂರ್ವಭಾಗಲಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 4′·6″ × 2′.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋ . . . . .

2 ಸಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಸತ್ಯವಾಕ್ಯಕೊಂಗುಳಿವರ್ಮ್ಮಧರ್ಮ್ಮ . . . . .

3 . ಸ್ವರಕೋಳಾಲಪುರವರಾಧೀಸ್ವರಂನಂದಗಿರಿನಾಥಂದ . . . . .

4 ನಂಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದವಿಜಕಿಳಾವೋದ . . . . .

5 ಮದಂತ್ತರಂಗಸದ್ಗುಣೋತ್ತುಂಗಪರಿಪಂತಿಪಾರ್ತ್ಥಗಂಡರತಿ . . . . .

6 ಸಮೂಹಂಗಂಗಕುಲ . . ರಂಸವ್ಯಕ್ತರತ್ನಾಕರನುಮೆ . . . . .

7 ಜಯದುತ್ತರಂಗಂರಕಸಗಂಗಭುಜಬಳಗಂಗವೀರಗಂಗನಂನಿಯಗಂಗ . . . . .

8 ಸ್ವಯದೊಳು . ಚೋಳನಜಾಬುಃಮಾಳವನಗೌಳನ . ಚೇರನನಟ್ಟಿ . . . . .

9 . ಚನಳೆಯಂ . . . . ನಟಗೆಯಿಃನಡೆತಂದನೆವೀರವಿ . . . . .

10 . ಳರಮಂಡಲಂ . . . . ಆವಿಷ್ಣುವರ್ದ್ಧನತನೂಜನೆನ್ನಿದನಾರ . . . . .

11 . ತ್ತಪುತ್ರಪ್ರಬಳತರ . . . .

12 . . . .

13 . . . . ॥ ಅಂತುಸುಖ . . . . .

14 . ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ . . . . ಳ್ಕೊಡೆಯ . . ಡೆಪ್ರಪ್ಪಶರ . . . . .

15 ಪಾರುಧಿಗ . . . .

16 . . . . ನಲ್ತೆನೆಗದ್ದೆಪಂಬಲ್ಲಾಳಭೂಪಾಲಕಂ ॥ ಸ್ವಸ್ತಿಸಮ . . . . .

17 . ರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂ . . . .

18 . ರದ್ವ್ಯಮಣಿಸಮ್ಯಕ್ತಚೂಡಾಮಣಿ . . . .

19 . . . .

20 . ಕಾದೆ . . . . . ಗಮದಾಮೋ . . . .

21 . . . . ರಸೋಮೇಶ್ವರದೇವ . . . .

22 . . . .

23 . . . . ಬಪ್ಪ . . . .

24 . ತಿಯೊ . . ಣದೆಸೋಮ . . . . . .

25 . ಪಸೋಮೇಶ್ವರದೇವರಸತುಕಣ್ಣನೂರ . . . ಪ . . . . .

26 . ರಾಜ್ಯಂಗೆಯುತ್ತಿರಲುಆತನಶ್ರೀಪಾದಪ . . . .

27 . ಡಲನಪ್ರತಾಪವೆಂತೆಂದೊಡೆ ॥ . . . ಮದ . . . . .

[28]ಳದಿನಂದುವಾಮಕುಟರತ್ನಕಯುಂಸಲೆಸಂದಭ . . . .
[29]ವರಕೀರ್ತ್ತಿಜ್ಯೋತಿಯುಂತಪನನು . . . . . ಲಿಗ . . . . . .
[30]ಯಸಾಮ್ರಾಜ್ಯಬಾಹ್ತರನಿಯೋಗಾಧಿಪತಿಯ . . . . . .
[31]ರಳೆಯ . . . ದಿದಂ . ವ . ದ . ಮೇರುತೇಜ . . ತ್ತನು . . . . . .
32 . . . . ವ . ತಿಯಮಾನವಚಂ . . . ನಿಂನ . . . . . .
33 . . . .
34 . ನೊಡವುಟ್ಟಿದ . . . .
[35]ವಿದುವೆನಗಿರ್ದುದಂ . ನೊಡವುಟ್ಟಿಯುಂಸವುಗು . . . . . .
[36]ದಳದೇನಬಣ್ಣಿಪೆಂ ॥ . ಪಳೆಂಣಸನುಜ . . . . . .
[37]ತೆಂದಡೆ ॥ ಕರತೇಜಸ್ವಿಯಭಾಸ್ಕರಪ್ರಿಯಸುತ . . . .
[38]ಶ್ರೀದೇವಿಯಾತ್ಮ . . ಸ್ಥಿರಸಲ್ಲಕ್ಷ್ಮಿಗುರಸ್ಥ . . . .
[39]ವಾತ್ಮಸದ್ಮನೆ . . . .
. . . .
[42]ಯುಪಾಟನೊಪ್ಪುದೀನೀಲಲತಾಂಗಿವಾ . . . .
[43]ಸಮಸ್ತಗೋತ್ರಪವಿತ್ರನೆನಿಸಿಯುಂ . . . . . .
[44]ನರಾಜ್ಯಸಮುದ್ಧರನಪ್ಪಪಳಿಯಂ . . . .
[45]ಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿ . . . .
[46]ದೇವತಾಪೂಜಾತತ್ಪರನಪ್ಪಧರ್ಮ್ಮರ . . . .
[47]ಯುಹರಿಗೆಯುಗ್ರಾಮದೊಳು . . . .
[48]ಣಿಪಾದಪಂಕಜಸದಾಸಂಸೇವೆಯುಂಪೆ . . . . . .
[49]ತಪಚಕ್ರವರ್ತ್ತಿಬಸವ . . . .
50 . ಶಿವಮೂರ್ತ್ತಿ . . . .
[51]ನಪ್ಪದಂಮಯುನನಿ . . . .
[52]ತಾಂಪೆರ್ಮೆಯೊಳಾ . . . . ದಿ . . . .
[53]ತ್ತುರ್ತಸನ್ಮನಿಯಂದಪಳ್ಗ . . . .
[54]ನಂದನನಿಜಗುಣ . . . .

(ಮುಂದೆ ಹೋಗಿದೆ).

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ಅದೇ ಹೋಬಳಿ ಸಂತೆಗಡೂರು ಗ್ರಾಮದ ಊರುಮುಂದೆ ಮಲ್ಲಪ್ಪನ ಗುಡೀಗೆ ದಕ್ಷಿಣಕ್ಕೆ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 6′ × 2′ 6″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮ . . ರವೇ . . ಕ್ಯನಗರಾರಂಭ . . . . . ಶಂಭವೇ ॥
[2]ತ್ರಿಜಗದ್ಯಂತ್ರ . . . .
[3]ವಸ.ಧಾ . . . .
[4]ಪ್ರಥಿತನೃತ್ಯೋ . . . . ರ್ವ್ಮಿಯಂ . . . .

5 ಭಾಯ . . . . ವಿಜಿತಕೋಪ . . ವಾಯತು . . . .
6 ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ
7 ವಾಸನ್ತಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದಮಳಯಜಲಸನ್ಮಲ್ಲಿಕಾಮೋದ . . ಜರಾಜ . ಮನುಜಮನೋ
8 ಜಮಲೆಪರೊಳುಗಂಡ । ಕದನಪ್ರಚಂಡ । ಶನಿವಾರಸಿದ್ಧಿ । ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಕಲದಂಕರಾಮ
9 . . ಭೀಮನಸಹಾಯಶೂರರಣರಂಗಧೀರನಿಶಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರಬಲ್ಲಾ . . . . . .
10 ದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳುದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಲನಂಗೆಯ್ದುಸುಖಸಂ . . . ದದಿಂಪೃಥ್ವೀ
11 ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ॥ ವೃತ್ತ ॥ ಕಳಿವಸತಬಾಳಸ . . . ದಲ . . . ತಾಳಿಗಾಬಳ . . . . .
12 ಸುಸ್ಥಿರಪ್ರಣ್ಯೋಘದಮೆಯೆನೆಳಲು . . . ನುಮಿಳಿತ . . . . ಜಯಲಕ್ಷ್ಮಿಗನೀಪತಿ
13 ಬಲ್ಲಾಳನತೋಳಬಾಳನೆಳಲಾದುದುಧಾತ್ರಿಗೆವಜ್ರಪಂಜರಂ ॥ . . . .
14 ಪಲವ . . ಸಮಾಕ್ರಾಂತಗನ . ಪೃತನ . . . .
15 ಹಳನಧಿಕೃತ . . ಜ್ವರಂಗೂರ್ಜ್ಜರಂ . . . .
16 ಪೆರ್ಚ್ಚುರ್ವ್ವುದಾರ್ದ್ದ . ಮಾಳನುಚ್ಚಂಗಿಯೆನಿಪ್ಪ . . . .
17 ಮಾಳಂಕುಸಿದಿಕ್ಕುರ್ಗಂ ॥ ವಚನ ॥ ಅನ್ತುಸೊಗಯಿಸುವಯಾದವಚಕ್ರವರ್ತ್ತಿ . . . ಮವಿಷ್ಣುವರ್ದ್ಧನಮಹಾರಾಜರಾ
18 ಜಮಲಪರೊಳುಗಂಡಯಾದವವಂಶವಾರ್ದ್ಧಿವರ್ದ್ಧನಸುಧಾಕರಪೊಯಿಸಣವೀರಬಲ್ಲಾಳರಾಯನದಿವ್ಯಶ್ರೀಪಾದಪ
19 ದ್ಮೋಪಜೀವಿಯಪ್ಪಮಹಾಪ್ರಧಾನಹಿರಿಯಪಡಿಯ . . . . ನನ್ವಯಮೆಂ
20 ತೆಂದೊಡೆ ॥ ಕಂದ ॥ ಚಾತುರ್ವ್ವರ್ಣ್ನದೊಳಧಿಕಖ್ಯಾತಿಯನೂರ್ಜ್ಜಿತ . . ದುಗ್ಧವಾರಿಧಿಯೊಳುಲಕ್ಷ್ಮೀತನುವೊ
21 ಗೆವಂತೊಗೆದಳುರ್ವ್ವೀತಳದೊಳುಲೊಕ್ಕಿಯಕ್ಕವನಿತಾರತುನಂ ॥ ಶ್ರೀಮಾರಸಿಂಘವಿಭುಗಂತಾಮರಸೇಕ್ಷಣೆ(ಯೆ)
22 ಯೆನಿಪ್ಪಲೊಕ್ಕಾಂಬಿಕೆಗಂರಾಮಲಕ್ಷ್ಮಣರತೆಱದಿಂದೀಮಹಿಯೊಳ್ಪುಟ್ಟಿದರು . . . ಗನು ॥ ಚಂ ॥ ಹರಿಬಲಭದ್ರ
23 ರಾಗಿಪ್ರೌಢಪುಟ್ಟಿದಿವ್ಯ . . ದುಷ್ಟರಪರಿಹರಿಸಲೆಪುಟ್ಟಿದಮಲ್ಲಿದೇವ . . ವಿಭುಮಾರಿಸೆಟ್ಟಿಗಂಸರಸಿ
24 ಜಪಕತರೆ . . ಳಗೆಮಾರಯುಕೆಂಚವೆಚಿಕತಂಮುಮೂವರುಪದಪಿಂದೆಪು . . ವಾರಿಧಿಯೊಳ್ಸುಧೆಪುಟ್ಟುವಂ
25 ತೆ ॥ ಅವರೊಳತಿಪ್ರಖ್ಯಾತವಿಮಳಯಶಂಸಾವಂತಮಾರಧೀರೋದಾತ್ತಲಕವಿಗುರು . . . . ಜನವಿನೂತ
26 ಪ್ರಧಾನಚೂಡಾರತುನ ॥ ಮಾರಂವಾರವಿಲಾಸಿನೀಜನವತಂನಾಕಾರದಿಂಸೋಲಿಸಲು । ಧೀರಂ . . ಪ್ರಕಟ . ನಂತೆಪಗೆಯಂ
27 ಕುಂದಿಸಲುಪ್ರಜೆಯೊಳು । ತಾರಂಬಂನಮಸೋಮೆಯಂಪತಿಹಿತವ್ಯಾಪಾರದೊಳುಕೂಡೆಗಂ । ಭೀರಕ್ಷೀರಸಮುದ್ರ
28 ದಂತಿರೆಗೀತಸ್ಥಾನ . . ಪೋತ್ತಮಂ ॥ ಶೃತಿಕರ್ಣ್ನದಯೆನೇತ್ರವಪ್ರತಿಮದಾಕ್ಷಿಣ್ಯಂಮನಪ್ರಹುಥಿವಾಕುನುತಶೌ
29 ರ್ಯ್ಯಂಪರಮಾತ್ಯಂತೋದಾರಮೆ . . . ತುದೆಂಬಂತಿರೂರ್ಜ್ಜಿತತೇಜಂಮಲೆರಾಜರಾಜಮಹಿಪಂಬಲ್ಲಾ
30 ಳರಾಯ . . . ಯತಿರ್ದ್ದನೆಂತುನೋಳ್ಪಡಂ . . ಸಾಮಾನ್ಯನೋಗೌತುಮಂ ॥ ಕಡಗುವರಿಪುಗಳಶಿರಮಂ
31 ಪೊಡೆಸೋಡಂಬಾಡಂ . . ಕಂದುಕಕ್ರೀಡೆಯನೆಱೆಗೆಳಿಸದೆರಣದೊಳಗಾಡುವಪಡಿಯುಲುಸಾವಂತಮಾರಬೊಪ್ಪ
32 ಲವೀರಂ ॥ ಏಳಿದರನಿಸುವ . . . ನಾಳಾಪದೆಪೇಳಲಪ್ಪುದೇನವರಿಂಬಲ್ಲಾಳನಪಡಿಯಱಮಾರಂಪೂಳಿ . . .
33 ಬೀರದೊಳರಿನೃಪ[ತಿ]ಗಳಂ ॥ . . . ತತಿಸುಖ್ಯಾತ . . ವೀರಬಲ್ಲಾಳರಾಯನಹಿರಿಯಹಡಿಯಂ . . . ರಯಂ
34 ತಂನತಮ್ಮಂವೈಷ್ಣವ . . ಧಾಮಕಲಿಯುಗ . . . ಜಮಹಾಪಸಾಯ್ತಬಲ್ಲಾಳದೇವನಪಾದಾರಾಧಕನಪ್ಪಪ
35 ಡಿಯಱಚಿಕ್ಕತ . . . . ದಾತಂಗಪ್ರಿಯ . . ತನಗಾಯುರಾರೋಗ್ಯೈಶ್ವ
36 ರ್ಯ್ಯಾಬಿವೃದ್ಧಿತದರ್ತ್ಥವಾಗಿಯಾಪೆಸರಲಿದೇವಾಲಯಮನೆತ್ತಿಸಿಪುರಮಂಮಾಡಿಸಿದೇವ
37 ರ್ಗ್ಗಪೂಜೆಪುನಸ್ಕಾರವಂಗಭೋಗ . . . ತ್ರಂಪ್ರತಿದಿವಸ . . ತಪೋಧನರಾಹಾರದಾನಖಂಡಸ್ಫುಟಿತಜೀರ್ನ್ನೋದ್ಧಾ
38 ರಕ್ಕಂಮಹಾಸ್ಯೆವೇದ್ಯಕ್ಕಂಮಾಱಗೋಡು . . ಯಕ್ರಮವೆಂತೆಂದಡೆ ॥ ಶ್ರೀಮ . . . . ಗನಾಡೊಳಗತಿಪ್ರಖ್ಯಾ
39 ತಿಯಂತಾಳ್ದಿಭೂರಾಮಾಕಾಂತೆಗೆ . . . . ಸ್ವಜನಸ್ತೋಮಂಗಂಗಗಲುಂಡನಾಮ

40 ಸಣಗಲುಂಡಂಬಾಚಲೆಮಾಕನು . . . . . . ನೆಯಚಿಕ್ಕಪ . . . . ಯಂ ॥ ನೆಱೆಯೊಂಬತ್ತರುಗಳ . .
41 ಪ್ಪಹಳುಗಂಚಂದ್ರಾರ್ಕ್ಕರುಳ್ಳಂನಕೊಟ್ಟೈಱೆದಂ . . . . . . ಪೆರ್ಗ್ಗಱೆಯಿಂದುತ್ತರದೇ
42 ವಮಾತೃಕವೆನಿಪ್ಪಾಭೂಮಿಯಿಂ . . . . ಡಸಂದೋಹದಿಂ ॥ ವಚನ ॥
43 ಅನ್ತುಗಂಗನನಾಡಸಕಳಗುಣ . . . . . . ವಸುಧೆಯುಹೊಟ್ಟೆ
44 ಯ್ಯಹಡವಳಕಾಳಯ್ಯನುಂ । ಪಲವಳಿಯಿಂ . . . . . . ಯುಮಾಚಗಳುಂಡನೊ
45 ಳಗಾದಯ್ಯೂಱಯೆಪತ . . . . . . ಸಾಯಿರದಸಮಸ್ತಪ್ರಭುಗಾಲುಂಡುಗಳೊಡಂಬಟ್ಟುಚಿ
46 ಕ್ಕೇಶ್ವರದೇವರಿಗೆಕೊಟ್ಟಸುಂಕದಕ್ರಮವೆಂತೆಂದಡೆ . . . . ಎಲೆಯಹೊಱೆಪರಿಹಾರಙಂ
47 ಹಸುಂಬೆಪರಿಹಾರಙಂನಂದಾದೀವಿಗೆಗೆಗಾಣಂ . . ಆಪುರದ . . . ತರದೇವರಿಗೆತೆಱು
48 ವರು ॥ ಆಪುರದೊಳಿಱಿವಡೆಪಡವಲಹೊಲ . . . . ॥ ಆಪುರದೊಳುಹುಟ್ಟಿದನ್ಯಾಯವನ್ಯಾಯವೆದೇವರಿಗೆ
49 ಕುಡುವರುಚಿಕ್ಕೇಶ್ವರದೇವರಿಗೆಬ್ರಿಹವಾರದಸ . ಯತೆಱುವಪಡಿ ॥ ಹಸುಬೆಗೆ . . . ಎಲ್ಲಂ
50 ತಲೆವ್ರೊಱೆಗೆ೩ಎಲೆಹೇಱುಂಗೆ೧ಂಉಪ್ಪುಹೇಱಿಂಗೆವಾನ೧।ಅಕ್ಕಿಬತ್ತಹೇಱಿಂಗೆವಾನ೧।ಎ
51 ಣ್ಣೆಕೊಡಕ್ಕೆ . ಳಸಿಗೆ೧ಪಟ್ಟಣಸಾಮಿಗೊಯ್ದಿಸೆಟ್ಟಿದೇವರ್ಗೆಯೆತ್ತದೋಪಾದಿಯೆಲೆಯೆತ್ತಿಕೊಂಬನ್ತು
52 ಊರುಗಡವೂರಗಂಗರ . . . . ಬಾಚಗಲುಡಬಮ್ಮಿಸೆಟ್ಟಿಕನುಲ್ಲರುಂಗೊಯ್ದಿಸೆಟ್ಟಿಯು
53 ಪಾದಿಯಸಂತೆಯಯೆತ್ತಿಕೊಂಬರುಅರಮ . ಯ . . . . ಸಾಮನ್ತಮಾರಯ್ಯ
54 ಗಂಗನನಾಡಧಿಕಾರಿಯಾಗಟ್ಟುಮಾಡಿದಧರ್ಮ್ಮ ॥ ಶಕವರ್ಷದ . . . ದುಂದುಭಿಸಂವತ್ಸ
55 ರದಪುಶ್ಯಸುದ್ಧ೧ಂಆದಿವಾರದುತ್ತರಾಯಣಸಂಕ್ರಮಣದಂದುಚಿಕ್ಕೇಶ್ವರದೇವಸ್ಥಾನಮಂಶ್ರೀಪ
56 ರ್ವ್ವತದಪೂರ್ವ್ವದ್ವಾರದತ್ರಿಪುರಾಂತಕದಾಚಾರ್ಯ್ಯಂಸೂರ್ಯ್ಯಾಭರಣದೇವರಶಿಷ್ಯಂಮಲ್ಲಿ
57 ಕಾರ್ಜ್ಜುನಪಂಡಿತರಿಗೆಸಾಮಂತಮಾರಯ್ಯಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟ . . . .
58 ತ್ತಿಚಿಕ್ಕೇಶ್ವರದೇವರಿಗೆಬಿಟ್ಟನೂಱೆತ್ತಿನೊಳಗೆಅಪಟ್ಟಣದಸಾಮಿಗೊಯಿಸೆಟ್ಟಿಗೆಎತ್ತಿಪ್ಪತ್ತು . . . .
59 ಕಸರ್ವ್ವಬಾಧಾಪರಿಹಾರ೧ದೇವರಿಗೆ೧ಂಈಧರ್ಮ್ಮವಪರಿಪಾಳಿಸಿದವಂಗಂಗೆಯ . . . .
60 . . ಸಾಸಿರಕವಿಲೆಯಂಸಹಸ್ರಬ್ರಾಹ್ಮಣರರಕ್ಷಿಸಿದಫಲ ॥ ಇದನಾವನಾಳಿದಂಕೋಟಿಕವಿಲೆಯಂ . . . . .
61 . . ಪರದತ್ತಂವಾಯೋಹರೇತುವಸುಂಧರಾ . . . . ವಿಷ್ಟಾ
62 . . ಜಾಯತೇಕ್ರಿಮಿ ॥ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಹೆಬ್ಬಂಡೆ ಗ್ರಾಮದ ಕೆರೆಯ ದಕ್ಷಿಣ ಕೋಡೀಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′.

1 ಶ್ರೀಮತ್ಪರಮ . . . .
2 . . . .
3 . . . . ಚಾಳುಕ್ಯಾ
4 ಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧ
5 ಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ॥ . . . .
6 . . . ಆತನಮಗಂಎಱೆಯಂಗ . . . .
7 . . . .

8 ನದಿಗೌರಂಧಿಕೃತ . . . .
9 . . . .
10 ಷ್ಣುವರ್ದ್ಧನಮ . . . .
. . . .
13 ನೆನಿಸಿಕೇತವೆರ್ಗ್ಗಡೆ . . . . . . ಸುರಸದಿನೊದ . . .
14 ತನ್ನೆಗುಳ್ದ . . . .
15 . . . . ಚಾರಿ
16 ಆಸಿಧಾ . . . .
17 . . . .
18 . . . . ಶ್ರೀಶುಭ
19 ಚಂದ್ರದೇವಃ . . . . ತುಂಡರುಂವಾ
20 ದಿಕೋೞಾಹಳ . . . . ಸ್ವಸಮಯ
21 ರಕ್ಷಣಪಕ್ಷಪಾತಿ . . . . ರಮೆನಿಸಿದಕ
22 ನಕ . . . . ತ್ರೈವಿದ್ಯಸಿಧಾನ್ತದೇವರಃಷ್ಯರಪ್ಪಮುನಿಚಂದ್ರಸಿಧಾನ್ತ
23 ದೇವರಗುಡ್ಡಿಕೇತವ್ವೆ
24 . . . . ಬಿಟ್ಟದೇವನುಂಭುಜಬಲಗಂ
25 ಗಪೆರ್ಮ್ಮಾಡಿಯುಂಬಮ್ಮಗಾಉಂಡನುನಾಳ್ವಪ್ರಭುಚಾಳುಕ್ಯವಿಕ್ರಮ
26 ಕಾಲದ೩೫ನೆಯವಿಕ್ರುತಸಂವತ್ಸರದಫಾಲ್ಗುಣಮಾಸದಸುದ್ಧಪಂಚ
27 ಮಿಾಬ್ರಿಹವಾರದಂದು . . . . ಮುಖ್ಯಸ್ಥಾನವಾಗಿ . . . ಚಂದ್ರಶೀ
28 ಕರವೆರ್ಗ್ಗಡೆಕಟ್ಟಿಸಿದಕೆಱೆಯಕೆಳಗೆಗಟ್ಟೆಕಮ್ಮಮುವತ್ತುಆಕೆಱೆಯ
29 ತೆಂಕಣಕೋಡಿಯಲ್ಲುಬೆದ್ದಲೆಮತ್ತರೊಂದುಮನೆಅಱುಗಾಣವೊಂದು
30 ದಯೆಯಿಂದಿಂತಿದನೆಯ್ದೆಕಾವಪುರುಷಂಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆಯಿದಂಕಾಯ
31 ದೆಕಾಯ್ದಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರೋರ್ವ್ವಿಯೊಳುಬಾಣರಾಸಿಯೊಳೇಳ್ಕೋ
32 ಟಮುನೀಂದ್ರರಂಕವಿಲೆಯುಂವೇದಾಢ್ಯರಂಕೊಂದದೊಂದಯಸಂಸಾರ್ಗ್ಗಮಿದೆಂ
33 ದುಸಾರಿದಪ್ರದೀಶೈಲಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥ ಶ್ರೀಮತುಕನಕನಂದಿ
34 ತ್ರೈವಿದ್ಯದೇವರಗುಡ್ಡಂಸೇನಬೋವಬೋಗದೇವನಬರಹ ॥ ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಿಳಕೀ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ದಕ್ಷಿಣ ಗೋಡೆಯೊಳಗೆ ನಿಲ್ಲಿಸಿರುವ ವೀರಕಲ್ಲು.

1 . . . . . ತಾಪಚಕ್ರವರ್ತ್ತಿಮಲೆರಾಜರಾಜಮಲೆಪರೊಳುಗಂಡಗಂಡಭೇರುಂಡ . . . . .
2 . . . . . ರಾಜ್ಯನಿರ್ಮೂಳನ . . . .
3 . . . . . ವೀರಬಲ್ಲಾಳರಾಯನಮನೆಯ . . . .

(ಮುಂದೆ ಪೂರಾ ಸವೆದು ಹೋಗಿದೆ).

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ಹೊಳಲೂರು ಹೋಬಳಿ ಹೊಳಲೂರು ಗ್ರಾಮದ ಪಟೇಲ್ ದೊಡ್ಡ ಚನ್ನಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 9″ × 1′.

1 ಶ್ರೀಮನುಮಹಾಮಂಡಳೇ
2 ಸ್ವರಅರಿರಾಯಗಜಕೇಸರಿ
3 ವೀರಕೊಮಾರರಮಯಿದುನವು
4 ಹಾದೇವರಸರುಹೊಳಲೂರ
5 ಭೂಮಿಪಂಚೋತ್ತರಮರಿಯಾದಿ
6 ಯಾಗಿಹೊಃಸಳಮಾದಿಗಳು
7 ಡಗೆಸಲ್ವುಉಂಬಳಿಯಾಮ
8 ತ್ತರುಂಂಕಂಬಂಃ॥ಕೊಟ್ರು
9 ಭೂಮಿಮಂಗಳಮಹಾ
10 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಸ್ಥಾನದ ಮುಂದೆ ದೀಪಮಾಲೆ ಕಂಬದ ಜಗಲಿಗೆ ಸುತ್ತಲೂ ಚಪ್ಪಡಿಕಲ್ಲಿನಲ್ಲಿ.

1 ಶ್ರೀಮಾತು । ಹಟ । ಹೊಳಲೂರ । ಗೌಡುಗಳ । ಮಂಮಕ್ಕಳು । ಮುತ್ತ
2 ಜ । ಬದ್ರಪ್ಪಗೌಡನಮಗ । ಕರೆಚಿಕ್ಕಪ್ಪನಮಗ ।
3 ಮಃಸಣಿವೀರಪ್ಪಗೌಡನಮಗ । ಬದ್ರಪ್ಪಗೌಡನಮಗಕರೆಕೆಂಚಪ್ಪಗೌ
4 ಡನಮಗಕಂಚಗಾರನಹಳ್ಳಿವೀರಪ್ಪನಮಗ
5 ಮಸಣಿವೀರಪ್ಪಗೌಡನಮಗ । ವೀರಪ್ಪಗೌಡನುಮಾಡಿದ್ದುದೇ
6 ವಸ್ಥಾನದೀಪಮಾಲೆಕಂಭಸಹಾ ॥ ಕೆರೆಸಹಾ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಪೋಲದಾರ ಚನ್ನಪ್ಪನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

1 ಶ್ರೀಗಣಾದಿಪತಯಿಃಗೆ ।
2 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಭಿಚೆ . .
3 ಚಮರಚರವೇತ್ರಲೋಕ್ಯನ[ಗರಾ]
4 ರಂಭಮುಲಸ್ತಂಭಾಯಸಂಕವೇ
5 ಜಯಭ್ಯುದಯನುಪಸಃಲಿವಹ
6 ವರು(ಸ)ಷಂಗಳು । ವೀರಭದ್ರದೇವ
7 ಪದವೇಗತಿ । ರಉದ್ರಿನಮಸಂಮಚ
8 ದಲು । ರಜಸ್ರೀರರಜರುಃಸಲಿವಹನ
9 ಕವರುಸಂಂಂರ್ಗವರುಸವಿರತಾ
10 ಗೆಯಿಕ॥ಟುಆಂನವಿಂಲ್ಲಪೆಭಂಮ
11 ವೀರರಜುಗೆವೀರಮಗೌಡಾರುನವಿ
12 ಗೆಕೊಟದುಬಃಂಗಸಲೆಯಂನ
13 ಯಿನುಕೊಂಡುಮಗಬಾಹುಳಮ
14 ಂಗಳವರದ । ಂಮಲ್ಲು । ವೀರಪ
15 ಗೌಡಗೆಕೊಟದುಆಲಪಹಳಬು
16 ಯಿವಳಗಣಬುಮಿಗಂಃವರಹ
17 ಹರುಮಗಟವಳಗಣಬು
1‘ ಮಿಗಂಃವರಹ । ಬುಮಿಗೆವಿ॥

ಹಿಂಭಾಗ.

19 . . ವರೆ । ಮಡು । ಬಂಕು .
20 . . ಬೀಜವರಗಬುಮಿಯಂಗಾ .
21 . . ಜಗೌಡ । ಭುಮಚೆಂದ್ರಯಿ .
22 . . ಮತ್ತ । ಅನುಭವಿಸಿಭುರುದೆ

23 ಂದುಭರಸಿಕೊಟರುನ . ಗಯಂ
24 . ಸಾನಭಾವರವುಪ । ಕಸಭಿಕೆ
25 . . ಮೆನೆ । ಸೀವೆಗೆಯಿರಪಗಾಡಹ
26 . ರುಡುಕ್ಕೈವಡವುಂತಗಿಸೀವೆ
27 ನಹೆನುವುಂತಗಿ । ದೊರೆವತರುವು
28 ಂತಗಿ । ಭುವಿಗೆನಲ್ಕು ವುಲಿಗೆಕಲ್ಲುನ
29 ಟುದುರಜೆಶ್ರೀಯುದುಕಟೊಕೆತಂ
30 ವಾಲಪಣಿಯುಕೊಟದುತಂವು
31 ವೀರಪಲವಿನನೋಡಿವುಹಕಿಲಿಹಳೆಗೆ
32 ಸದರುತವಕೊಟದರಿಂದ । ನವಿಗೊಂಡನ
33 ಹಂನ್ತಿಯುಂದುಹೆಸರುನಡಿಯಾಭೇಕುಗ್ರಾ
34 ಮದ । ಹೊಯಿದುಹಂನ್ಯರುಡುಕ್ಕೈವಡ
35 ವುಂತಗಿಹುಂಗಿಹೊಯಿದುಆವರಟಕಂಭ
36 ಪರಿಯಲ್ಲಿಉಂಡುಭಾರುದು । ಯಿದಕೆಡಸಿ
37 ದವೀರಭಾದ್ರದೇವರಪದಕೆತಪಿದ
38 ಹಗೆ । ಸಾನಭವರವುಪ
39 ಭರದಭರುಹು

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ಅದೇ ಹೋಬಳಿ ಸೂಗೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಮುರುಡ್ಯೈಯ್ಯನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 6″ × 1′.

1 ಪಾರ್ಥಿಸಂವತ್ಸರಆಶಬಂ೧ಬು
2 ಸೂಗುರಗೋಪಳದೇವನವುಗಗ
3 ಯಂಣನುಪ್ಯೈರವ್ರೋಜಂಗೆಅಕ್ಕಸಾ
4 ಲೆಲಿಂಗನುಹೊಟ್ಟಯಿಸಿಕೊಟ್ಟಭು
5 ಮಿಯುಕ್ರಮುಬವುನಡಿಗ
6 ದ್ದೆಕಂಬಂ೧ಂಬಡಗಣವಾಲನವ
7 ಜಿಕಂಬಂ೧ಂಪಡುವಣಹೊಲದಲಿ
8 ಕಂಬಳ್ತಿಂಅನುಬುಪೋಜಗುಕೊಟ
9 ಕಂಬಳ್ಗೆಂಗೋಪಗಉಡಹಂನೆರಡುಹಿ
10 ಟುವುಂದಿಟ್ಟುಕೊಟ್ಟನುವಂಗಳಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಮಡಿಕೆ ಚೀಲೂರು ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

1 . . . . ಮಂಡ್ಡಳಿಕರಗಂಡಚೋಳರಾಯ
2 . . . .
3 . . . . ಯನಾಯಕ . . . .
4 . . . . ಸಕವರ್ಷ೧೦೩೪ನೆಯಬಹು
5 . . . .
6 . . . . ತುರುಗಳಂಮಗುರ್ಚಿಕಾದಿಸತ್ತ . . .
7 . . . .
8 . . . . ವೀರಗಲ್ಲು

(ಇದರಲ್ಲಿ ಅಕ್ಷರಗಳು ಸವೆದು ಹೋಗಿವೆ.)

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ಅದೇ ಹೋಬಳಿ ಆಲಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′.

ಪಶ್ಚಿಮಕಡೆ.

1 ಸ್ವಸ್ತಿಸಮಸ್ತ
2 ಭುವನವಿಕ್ಯಾತನಯ
3 ವಿನಯವಿನುತಗ
4 ಗನನಿರ್ಮ್ಮಳಾಚಾರ
5 ಚಾರುಚರಿ . ಕುಭಟ
6 . ಮಾಜ . ಸಸಿ .
7 ಬಳಪಟುಪಟುಹ .
8 ಸ್ವಣನನ್ಧಗಿರಿನಾ
9 ತಗಂಜ್ಗವಂಸೋದ್ಭವ
10 ನತಿಸಯುದರಸ
11 ನಸಹಜಕನ್ಧರ್ಪ್ಪ
12 ಸಕಲೊಳ್ಳಿದೊಶ್ರೀಮ
13 ತ್ಬೂತುಗ
14 ಎಱೆಯಪ್ಪಪೆ
15 ರ್ಮ್ಮಾಡಿವಟ್ಟ
16 ಜ್ಗಟ್ಟುವನ್ದುಬೂತು
17 ಗಂಮುಣ್ಡಲಿನಾ

ದಕ್ಷಿಣಕಡೆ.

18 ಡನಾಳ್ವನ್ಧತನ್ನರಸಿ
19 ಚಿಕ್ಕಬ್ಬೆಗೆಬಡಗ
20 ನ್ನಿಕೆಱೆಯಬ

ಪೂರ್ವ್ವಕಡೆ.

21 ಡಗಣಬದರಿ
22 ಯಪಿನ್ತಣಕೆ
23 ಱೆಯಮ್ಬಿಟ್ಟದೇ
24 ವರ್ಗ್ಗೆಜೆಳ್ವರ
25 ಪ್ರೋಚರ್ಸ .
26 ರಾಳ್ವನ್ದುಇಸಾ
27 ನಸಿವಜ್ಗೆಬಿಟ್ಟ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ತಳವಾರನ ಉಂಬಳಿಯ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 9′ × 2′ 9″.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
2 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯ
3 ಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾ
4 ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆಕಲ್ಯಾಣಪುರನೆಲವೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ
5 ಸ್ವಸ್ತಿಸಮಸ್ತವಸ್ತುಗುಣಭೂಷಣನಭ್ಧಿಪರೀತಭೂತಳಪ್ರಸ್ತುತಕೀರ್ತ್ತಿಭಾವಭವಮೂರ್ತ್ತಿಜಯಾವನಿತಾಪ್ರಪೂರ್ಣ್ಣವೃತ್ತಸ್ತನಹಾ . .
6 ವಾಂಛಿತಕಲ್ಪಕುಜಾನುಸಾರನಭ್ಯಸ್ತಕಳಾಗಮಜ್ಞನೆನೆಗಂಗರಸಂನರಸಂಧರಿತ್ರಿಯೊಳ್ ॥ ವಿನಯ . . ದಾರಮುನ್ನತಿಕುಲಂಗಾಜಯಮೈ
7 ಶ್ವರ್ಯ್ಯಮೆಂಬಿನಿತುಂಶೋಭಿಸೆಶೋಭೆವೆತ್ತನೆನುತುಂಧಾತ್ರೀತಳಂಕೂರ್ತ್ತುಕೀರ್ತ್ತನೆಗೆಯ್ಗುಂಜಯದುತ್ತರಂಗನನಶೇಷಶ್ರೀವರ್ದ್ಧ . . ಪ್ರ
ಸಂಗನಿಂದ್ರ . . ತ್ಸ
8 ಗನಂವಿತರಣವ್ಯಾಸಂಗನಂಗಂಗನಂ ॥ ಅಂತೆನಿಸಿನೆಗರ್ದ್ದನೀತಿವಾಕ್ಯಕೊಂಗುಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕುವಳಾ
ಳಪು
9 ರವರಾಧೀಶ್ವರಂನಂದಗಿರಿನಾಥಂಸಕಳಗುಣಸನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಛನಂಪರಿಪೂರಿತವಿಬುಧಜನಮನೋವಾಂಛನಂಪದ್ಮಾವತೀಲಬ್ಧವ
ರಪ್ರಸಾದಂಮ್ರ

10 ಗವಃದಾವೋದಂಗಂಗಕುಳಕುವಳಯಕರಶ್ಚನ್ದ್ರಂಮಂಡಳಿಕಶೈಲೇನ್ದ್ರಂದಪ್ಪೋರ್ದ್ಧತಾರಾತಿಮಣ್ಡಳಿಕವನಜವನವೇದಣ್ಡಾದುರ್ದ್ಧರಗಂ ಡನಾಪಾದಿಸಮಸ್ತಪ್ರ

11 ಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರಪಟ್ಟಮಹಾದೇವಿ ॥ ಪುಟ್ಟಿದ . . ನನುಜಂಪ ಟ್ಟಗ

12 ದೇವಂಗೆಗಂಗವಾಡಿಗೆತಳೆದಳ್‌ಪಟ್ಟಮನೆಸೆದಿರೆಗಂಗನಪಟ್ಟಮಹಾದೇವಿಯುಂತುನೋನ್ತರುಮೊಳರೆ ॥ ಪರಿವಾರಸುರಭಿಗಂತಪ್ಪುರಮು

13 ಖ್ಯಮಂಡನೆನೆಗಂಗಮಾದೇವಿಗೆನಾಯಿಕಿಯಾನದೇ . ಲೊಡಂಗತಿದೊರೆಸಮಸ್ತನೃಪಂಗೇಂಪಡಿಯ ॥ ಅನ್ತವಗ್ಗೆ ॥ ಗಂಗಕುಳತಿಳಕರೆ

14 ನಿಸಿದಗಂಗನೃಪಂಮಾರಸಿಂಗನೃಪಗೊಗ್ಗಿನೃಪಂತುಂಗಯಶನೆನಿಸಿದಾಕಲಿಯುಂಗನೃಪಂನೆಗರ್ದ್ದರೆಳೆಗೆಕುಮಾರಾಗ್ರಣಿ . . . ಲಪುರವರೇಶ ನೃಪಾ

15 ಳಸುತಂಮದಗಜೇನ್ದ್ರಲಾಂಛನ . . ಭೂಪಾಳಕುಳವನಜವನಶುಂಡಾಳನ್ನೆಗರ್ದರ್ಸ್ಸಮಸ್ತಸುಭಟಾಗ್ರಣಿಗಳ್ ॥ ಅಂತೆನಿಸಿನೆಗರ್ದ ಗಂಗಪೆ

16 ರ್ಮ್ಮಾಡಿದೇವರುಂಗಂಗಮಹಾದೇವಿಯರುಂಕುಮಾರವಗ್ಗಮುಂಮಂಡಳಿಸಾಸಿರದೊಳಗಣೆಡೆಹಳ್ಳಿಯಮೀಡಿನೊಳ್‌ಸುಖಸಂಕಥಾವಿನೋದ

17 ದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರಲಾಮಹಾಮಂಡಳೇಶ್ವರನದ್ರ್ಪಂಗಲಕ್ಷ್ಮಿ ॥ ಶ್ರೀವಧುಜಯವಧುಕೀರ್ತ್ತಿಶ್ರೀವಧುವಾಗ್ವಧುವೆನಿಪ್ಪವಧುಗಂಗನೃ ಪಂಗೀ

18 ವಧುವೆನಿಸಿದಬಾಚಲದೇವಿಯೊಳೆಣೆಯೆನ್ನೆನುಳಿದನೃಪವನಿತೆಯರಂ ॥ ಈಚತುರಂಬುಧಿವೇಷ್ಟಿತಭೂಚಕ್ರದಸತಿಯರೆನ್ನಲಾದಡ

19 ವೇನೋಬಾಚಲದೇವಿಗೆಸಮನ . ಚಮಣಿಪ್ರತಿದೊರೆಯೆಚಿಂತಾಮಣಿಯೊಳ್ ॥ ಕಾಮಮದೇಭಗಾಮಿನಿಗೆ . ನಮೆಪೂಜ್ಯಮೆನಿಪ್ಪಪಂಪಿ ನಿಂದೀವ

20 . . ಮಂತಣಾಪಿಕಳ್ಪಕುಜಕ್ಕೆಣೆ . . . ಸುದ್ಧಮತಿವರದಾನಗುಣಭೂಷಣೆದಾನವಿನೋದೆದಾನಚಿನ್ತಾಮಣಿದಾನಕಲ್ಪಲತೆಯೆಂಬಿದು

21 ಬಾಚಲದೇವಿಗೊಪ್ಪದೇ ॥ ಎಱಗದರಾತಿಭೂಭುಜರನಾಜಿಯೊಳಂಜಿಸಿತಂನಿಜಾಂಘ್ರಿಗಳ್ಗೆಱಗಿಸುತಿರ್ಪ್ಪದರ್ಪ್ಪನಪೊಡ . . . ಗಣ್ಡನಪ್ಪತ ನ್ನೆಱೆಯ

22 ನನಾಟಕಂತನಗೆಗಂಗಮಹೀಭುಜನಂವಿಳಾಸದಿಂದೆಱಗಿಸಿ . . ಭಾಗ್ಯಭರದುಂನತಿಬಾಚಲದೇವಿಗೊಪ್ಪುಗುಂ ॥ ಅಂತುಮಲ್ಲದೆ ॥ ಅರಿಬಿರು ದಪಾತ್ರಜಗದ

23 . ಧರೆಗೆಲ್ಲಂನೀನೆರಾಯಜಗದೆ . ನಾನೀಧರೆಗೆಲ್ಲಮೆನ್ದುಪಿರಿದಾದರದಿಂದೆತ್ತಿಸಿಪಾತ್ರಜಗದಳೆ . . ಕುಡೆರಾಯಜಗದಳೆಪೆಸರ್ವಡೆದ . . .

24 ಡೆಯಕಡೆಯಬಡವುಗಿಳಿಯಲ್ಪಡೆದಳೆರಾಯರೊಳಪ್ಪುಕುಡೆಬಾಚಲದೇವಿಪಾತ್ರಜಗದಳೆ ಪೆಸರಂ ॥ ವೃತ್ತಂ ॥ . ಡಗಗೆಯ್ತಮೇವುದೆ . ನ್ನಡೆತ

25 ನ್ನಮಹತ್ವವೃತ್ತಿಯಂ । . ಡದೆನೋಡಿರ್ದೆನೆಗಳ್ದಬಾಚಲದೇವಿಯಕೀರ್ತ್ತಿರಾಗದಿಂದಾಡಿದಿಗಂಗನಾನಟಿಯರೊಳ್ತಣಿವಿಲ್ಲದೆಮತ್ತಮೀ . . . . ಡು . . . . ಳ್

26 ಬೀರ . ಪಾತ್ರ . . ಗಿನಮೇಲೆಪಾತ್ರಮುಂ ॥ ಮತ್ತಂಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಸ್ರಫಳಭೋಗಭಾಗಿನೀಲಲಿತಕರಣಾಂ ಗಹಿತಭಾ

27 ವಪ್ರಯೋಗಿನೀಭುಜಬಳಗಂಗಭೂಪಾಳವಿಶಾಳವಕ್ಷಸ್ಥಳನಿವಾಸಿನಿ । ನೃತ್ಯವಿದ್ಯಾಪ್ರಭಾವಪ್ರಭೂತನಿರ್ಮ್ಮಳಯಶೋವಿಭಾಸಿನಿ . . .

28 ಸ್ಥಾನಪಾತ್ರಮುಖಮಣ್ಡನೆ । ಪ್ರತಿಪಕ್ಷಗಾಯಕಾಗಾನಮಾನಖಂಡನೆ । ಅನವರತದಾನಜನಿತವಿಬುಧಜನಹರ್ಷೆ । ದೇವಾದಿ . . । ಚ ತುರವಿದ್ಯಾ

29 ವಿನೋದೆ । ಕಸ್ತೂರಿಕಾಮೋದೆ । ಅರಿಬಿರುದಪಾತ್ರಜಗದಳೆ । ಜಿನಗನ್ಧೋದಕಪವಿತ್ರೀಕೃತವಿನೀಳನೀಳಕುಂತಳೆ । ನಿಖಿಳಕುಳಪಾಳಿಕಾ ಗೀಯಮಾ

30 ನವಿಶದಯಶೋಗೀತಿ . ಸ್ಥಾನ . . ಜಿನಶಾಸನಸಾಮ್ರಾಜ್ಯಯಶಪ್ಪತಾಕೆ । ಪರೋಪಕಾರಕಮಳಾಕರಚಕ್ರವಾಕೆ । ಸಾಭಾಗ್ಯಸಚೀದೇವಿ

31 ಶ್ರೀಮದ್ಬಾಚಲದೇವಿಯರ್ಬನ್ನಿಕೆಱೆಯತ್ರಿಭೋಗಾಭ್ಯಂತರಸಿದ್ಧಿಯಿಂದ . ಸುಖದಿನಿಪ್ಪ . . . ಬಾಚಲದೇವಿಯಜನನಿಗೆಸರಿದೊರೆ

32 ಸಮಾನಮೆನಲ್‌ಕೆಳೇಳವನಿಯೊಳ್ಪಡವಳತಿ . . ಜನನಿಯ . . . . ಜನನಿಯರಣೆಯ ॥ ಪಡೆದೊಡಮೆದಾನದಧರ್ಮ್ಮಕ್ಕೊಡಲು

33 ವಿಶೇಷವ್ರತಕ್ಕೀವೆನೆನೆಗಳ್ದಜಸಂಬಡೆದಪವಿ . . ಮತಿಗೆ . . . . ವಸುಧಾತಳದೊಳ್ ॥ ಆಮಹಾನುಭಾವೆಯೊ

34 ಡಪುಟ್ಟಿದಂ ॥ ಜಿನಪಾದಂಬುಜಭೃಂಗಂಜಿನಸಮಯಸರೋಜಿನೀಮರಾ . . . . . ಪ್ರಭನೆನೆನೆಗರ್ದಬಾಹುಬಲಿಧರಾಮಂ

[35]ಡಲದೊಳ್ ॥ ಎಳೆಯಂಮೂಱಡಿಯುಂಕೊಟ್ಟೞಿಪಿದನಪ್ಜ್ಞೋ . . . . ಣದಿಂದಿೞಿಸಿದಪಂನಂಪುಬಾಹು

[36]ಬಲಿಯಾಬಲಿಯುಂ ॥ ಅನ್ತೆನಿಸಿನೆಗದಶ್ರೀಮತ್‌ಬಾಚಲದೇವಿ . . . . ಹಪಿರಿಯಂಣ್ಣುಸುಧಮ್ಮಕಾಯ್ರ್ಯ

[37]ಳೋಜನವುನಾಳೋಚಿಸಿ ॥ ಈಭುವನದೊಳೆಂದುಂಪರಿಶೋಭಿತಮಿಂ . . . . ಲಿಸವೆಸ್ದೆನ್ಧಹಾರಾಭಯುಪ್ಪೈಷಬ್ಜಶಾ

[38]ಸ್ತ್ರದಾನವುನೆಸೆಯಲ್ ॥ ಮಾಡುವಬಗೆಯಿಂಮಣ್ಡಲಿನಾಡೊಳಗಣಬನ್ನಿ . . . . . ನುನಯದಿಂದಂಮಾಡಿಸಿದಳ್‌ಜಿನಗೃಹಮಂನಾಡಾಡಿ

[39]ಗಳುಂಬವೆಂದುಧರೆಪೊಗಳ್ವಿನೆಗಂ ॥ ಸಂಗಙ್ಗಳೊಳಗಿದುತ್ತಮಸಂಗಂ . . ಮೂಲಸಂಗವೂಸಂಗ . ತುಂಗಂದೇಸಿಗಗಣವೂಸಂಗದೊ
ಳಾ . . . . . ಗಡ್ಡಿಬಾ

[40]ಚಲದೇವಿ ॥ ದೇಸದೊಳುತ್ತಮವೆನಿಸುವದೇಸಿಗಗಣವ . . . . ಮಾಡಿಸಿವಳ್ದೇಸಿಗಗಣಕ್ಕೆಮಣ್ಡಲಿಸಾಸಿರಕಂತಿಳಕವೆನಿಸಿಪಚೈ

[41]ತ್ಯಾಲಯಮಂ ॥ ಅಲ್ಲಿಗೆದೇಸಿಗಗಣದ . . . ಮತ್ತಾವಗಣದಲಾಗ್ಗದಡೆಕೂಳಂದರೆಬಿಂಬವಸ . . ದದಿತ್ಯಂಬುಧಾಬ್ಜವನಕಳಹಂ

[42]ಸಾ ॥ ಸುರಮನುಜಭುಜಗಭುವನಾನ್ತರದೊಳ್‌ಮುನ್ನಾದವಿನ್ನುದಿಪ್ಪುವವಿನ್ತೀದೊರೆಯಜಿನಭವನವುಲ್ಲೆಂಬರವಾತುದಿಟಂಬುಧಾಬ್ಜವನಕ
ಳಹಂ

[43]ಸಾ ॥ ಜಳಧಿಪರೀತಭೂವಳಯದೊಳ್ನೆಗರ್ದೊಪ್ಪುವಗಂಗವಾಡಿನಾಡೊಳಗೆನೆಗತ್ತೆವೆತ್ತೆಸೆವಮಣ್ಡಲಿನಾಳ್ಗೆಮುಖಕ್ಕೆಮೂಗೆನಿಪ್ಪಳವಿಯು

[44]ನಾನ್ತಬನ್ನಿಕೆಱೆಯೊಳ್‌ನೆಱೆದೊಪ್ಪುವಪಾರ್ಶ್ವನಾಥನೀಗೞಿಕುಳನೀಳಕುನ್ತಳೆಗೆಬಾಚಲದೇವಿಗಭೀಷ್ಟಸಿದ್ಧಿಯಂ ॥ ಅನ್ತೆನಿಸಿನೆಗರ್ದಶ್ರೀಪಾ
ರ್ಶ್ವನಾ

[45]ಥದೇವಗ್ಗೆಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ೩೬ನೆಯನನ್ದನಸಂವತ್ಸರದಪಾಷ್ಯಶುದ್ಧ೫ಬ್ರಿಹವಾರದುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯನ್ದುಮ

[46]ಣ್ಡಲಿಸಾಸಿರದಬೞಿಯಬಾಡಂಬೊದಂಗೆಱೆಯುಂಬನ್ನಿಕೆಱೆಯಲೆತಳವೃತ್ತಿಗದ್ದೆಮತ್ತಮೂಱುತೋಂಟಮತ್ತರೊನ್ದುಗಾಣವೆರಡುಪುರ
ದಕೊ

[47]ಲ್ಲಿಯೂರ . . . ಆಯಿರಡೂರತಳಭಣ್ಡದಸುಂಕವೊಳಗಾಗಿಯಿನ್ತಿನಿತುಮಂಭುಜಬಳಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರುಂಗಂಗಮಹಾದೇವಿಯರುಂ
ಪೆಗ್ಗಡೆಬಾಚ

[48]ಲದೇವಿಯರುಂಕುಮಾರಗಂಗರಸನುಂಮಾರಸಿಂಗದೇವನುಂಗೊಗ್ಗಿದೇವನುಂಕಲಿಯಂಗದೇವನುಂಸಮಸ್ತಪ್ರಧಾನರುಂನಾಡಪ್ರಭುಗಳಸನ್ನಿ
ಧಾ

[49]ನದಲುಸರ್ವ್ವಬಾಧಾಪರಿಹಾರಸರ್ವ್ವನಮಸ್ಯಮಾಗಿದೇವರಶ್ರೀಪಾದಪದ್ಮಮೂಳದೊಳ್‌ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟರು ॥

[50]ಧರೆಪುಸಿವೋಗದೆಬೆಳಗೀಧರೆಯುಂಭುಜಬಳದಿನಾಳ್ದಭುಜಬಳಗಂಗಂಪರೆದಿಕ್ಕೆಜೈನಧರ್ಮ್ಮಂಧರೆಯೊಳ್‌ಚಂದ್ರಾರ್ಕ್ಕತಾರಮುಳ್ಳನ್ನೆವರಂ ॥

[51]ಸಕಳೋರ್ವ್ವೀಸ್ತುತಮಪ್ಪಧರ್ಮ್ಮಮನಿದಂಕಾದಂಚಿರೈಶ್ವರ್ಯ್ಯಭುಂಭುಕನಕ್ಕುಂವಿಪರೀತದಿಂನಡೆದನಂಗಾಗಂಗೆಯಾವಾರಣಾಸಿಕುರುಕ್ಷೇ
ತ್ರದೊಳೆ

[52]ಯ್ದುಗೋದ್ವಿಜಮುನಿಸ್ತ್ರೀಯಕ್ಕಳಂಕೊನ್ದಪಾತಕನಕ್ಕುಂಬಿಡದಿಕ್ಕುವಾಪುರುಷನೆನ್ತುಂರೌರವಸ್ಥಾನಮಂ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
ಯೋಹರೇತಿವ

[53]ಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಶಾಸನವಿಂದಾವುದೆಲ್ಲಿಯುಶಾಸನಮಾರಿತ್ತರೇಕೆಸಲಿಸುವೆನಾನೀಶಾ

[54]ಸನಮನೆಂಬಪಾತಕನಾಸಕಳಂರೌರವಕ್ಕೆಗಳಗಳನಿೞಿಗುಂ ॥ ದೇವರಶ್ರೀಪಾದದೊಳುಧಾರಾಪೂರ್ವ್ವಕದಿಂ

[55]ಪುರವಗ್ಗದಸುಂಕವಂದೇವಗ್ಗೆಬಿಟ್ಟರ್ । ಬನ್ನಿಕೆಱೆಯಲುಕಲುಕುಟಿಗಕಾಳೋಜದೇವದಾಸಿಗಳ್ಗೆಬಿಟ್ಟ

[56]ಬೆದ್ದಲೆಗಳೆಯಲುಮತ್ತರೊನ್ದು ॥ ಶ್ರೀದೇಶೀಗಣವಾರ್ದ್ಧಿವರ್ದ್ಧನಕರಶ್ಚಂದ್ರೋಕಳಕಾಂಕಿತಸ್ಥೇಯಾತುಶ್ರೀಮಲಧಾರಿದೇವ

[57]ಯಮಿನಃಪುತ್ರಃಪವಿತ್ರೋಭುವಿಸ್ಸದ್ಧರ್ಮ್ಮೈಕಶಿಖಾಮಣಿರ್ಜ್ಜನಪ . . . . ಚಿಂತಾಮಣಿಸಶ್ರೀಮಾನುಶುಭಚಂದ್ರದೇವಮುನಿಪ

[58]ಸ್ಸದ್ಧಾನ್ತರತ್ನಾಕರಃ ॥ ಶ್ರೀಲೊಕ್ಕಿಗುಣ್ಡಿಯಪ್ರಭುಎಱಕಣ್ಣಂಶ್ರೀಪಾರ್ಶ್ವದೇವರಂಗಭೋಗಕ್ಕೆಬಡ್ಡಿಯಿಂದಕ್ಷಯಮಾಗಿಕೊಟ್ಟಲೊಕ್ಕಿಯಗ
ದ್ಯಾಣಂ ॥

[59]ಮತ್ತಂಬಿಟ್ಟಗದ್ದೆಮತ್ತರೊನ್ದುಬೆದ್ದಲೆಮತ್ತರುಮೂಱು ॥

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ಅದೇ ಹೋಬಳಿ ಸಾವಗೊಂಡನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯ ಓಣಿಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಪಿಂಗಳಸಂ । ಪುಶ್ಯ೬ಶ್ರೀಮತುಕೆಳದಿ

[2]ಸೋಮಸೇಕರನಾಯಕರುಕೂಡಲಿಕಲುಮತ

3 ರಘೂರಾಜತೀರ್ಥಸ್ವಾಮಿಗಳಿಗೆ । ಗಾಜ
4 ನೂರಶೀವೆುಯೆಲ್ಲು । ಚೆಂನಗೊಂಡನಕೊ
5 ಪದಬದಲು । ಯೆಡತೊರೆಹರುವು
6 ಗಟೆಯುಲ್ಲಿನ । ಸಾವಗೊಂಡನಹಳ್ಳಿಸಿ
7 ವಾರ್ಪಿತವಾಗಿಕೊಟ್ಟುಯಿಧಾರೆ
8 ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬನ್ನಿಕೆರೆ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 6″.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
2 ಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ
3 ಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದ್ಭು
4 ಲೋಕಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂ
5 ದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿವರ್ಮ್ಮ
6 ಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕೋಳಾಲಪುರವರೇಶ್ವರನಂದಗಿ
7 ರಿನಾಥಂಸಕಳಗುಣಸನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಛನಂಚತುರವಿರಿಂಚನಂಪ
8 ದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದಂಮೃಗಮದಾಮೋದಂಗಂಗಕುಳಕುವಳಯಸರಚ್ಚಂ
9 ದ್ರಂಮಣ್ಡಳಿಕದೇವೇಂದ್ರಂನನ್ನಿಯಗಂಗಂಜಯದುತ್ತರಂಗಂಡಪ್ಪೋರ್ದ್ಧತಾರಾ
10 ತಿವನಜವನವೇದಂಡಂದುಷ್ಟರಗಂಡನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ
11 ಶ್ರೀಮದ್ಭುಲೋಕಮಲ್ಲವೀರಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರಂಜಿಯಾತು ॥
12 ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣಗಣಾಳಂಕರಣಸತ್ಯಶೌಚಾಚಾರಚಾರುಚರಿತ್ರ
13 ನಯವಿನಯಶೀಳಗುಣಸಂಪನ್ನ ಸುಜನಪ್ರಸನ್ನನಾಶ್ರಿತಜನಕಲ್ಪ
14 ವೃಕ್ಷಸಕಳಕಳಾಸಿಕ್ಷೆದಕ್ಷನಖಿಳಸಾಮನ್ತಸನ್ತಾನಸಂದ್ಧಾರಣಜಿನಧ
15 ರ್ಮ್ಮಹರ್ಮ್ಯರಮ್ಯರತ್ನತೋರಣನಿಜಕುಲಕುವಳಯಸುಧಾಕರಸಮ್ಯ
16 ಕ್ತರತ್ನಾಕರನಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದಸಕಳಜನಾ
17 ಹ್ಲಾದರಾಯಶ್ರೇಷ್ಠಿಪ್ರಮುಖಿತಿಳಕಜಿನಪೂಜೋತ್ಸವಹರ್ಷಪುಳಕಂಶ್ರೀ
18 ಮನ್ಮಹಾವಡ್ಡವ್ಯವಹಾರಿಸಿದ್ಧಿಗೆಸೆಟ್ಟಿಯರವೀರಗಂಗರಸರಸ್ನೇಹಮುನವರ
19 ತಂಸಲುತ್ತಮಿರೆ । ಶ್ರೀವೀರಗಂಗರಸರುಗಂಗವಾಡಿತೊಂಭತ್ತಱುಸಾಸಿರದೊಳ
20 . ಗೆಮಣ್ಡಲಿನಾಡೊಳಗೆಕನ್ನಕಾಪುರದಕೋಟೆಯಂಮಾಡಿತ್ರಿಭೋಗಾಭ್ಯಂ
21 ತರಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರಲುಸಿದ್ಧಿಗೆಸೆಟ್ಟಿಯು
22 ರವಿಶಿಷ್ಟರಪ್ಪಅಂಕಮಯ್ಯನಾಯಕರುಂಭಾಸ್ಕರಸಟ್ಟಿಯರುವಾಕೋಟೆ
23 ಯಪೂರ್ವಭಾಗದಮೂಲಸ್ಥಾನದೇವರಮುಂದೆಬಾವಿಯನಗೞಿಸಿದೊಡಾ
24 ಬಾವಿಗಂದೇವಗಗ್ಗವರನುದ್ದೇಶಿಸಿಗಂಗರಸರುಬನ್ನಿಕೆಱೆಯೂರೊಡೆ
25 ಯರುದ್ರಮಯ್ಯನುಂಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ[೪೧]ನೆಯಪ್ಲವಂ
26 ಗಸಂವತ್ಸರದವೈಶಾಖಶುದ್ಧ೧೫ಆದಿವಾರಬ್ಯತೀಪಾತಸೋಮಗ್ರಹಣ

27 ದಂಡುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಭೂಮಿದೇವಾಲಯದಿಂಮೂಡಲುಂ
28 ಬಡಗಲುವಾಗೆಗದ್ದೆಕಮ್ಮವಯ್ವತ್ತಾಱುಬೆದ್ದಲೆಘಳೆಯುಮತ್ತರೆರಡು
29 ಕಮ್ಮವೆಪ್ಪತ್ತಯ್ದುಇನ್ತೀಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿದವರಿಗೆತ್ರ
30 ಭುವನಾಧಿಪತ್ಯಮಕ್ಕುಮೀಧರ್ಮ್ಮಮನಾವನೋರ್ಬ್ಬನಳಿ . ನೆನೆಪಾತ
31 ಕಂಸಕುಟುಂಬವೊಂತಲೆಯಪಿತೃಗಳುಂರೌರವಕ್ಕಿಳಿವರು ॥
32 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾ
33 ಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ಸ್ಥಳದ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ.

1 . . . .
2 . . ಱಿಯಮುಱು . . ವಿದ್ಯ . . .
3 . . . .
4 . ದುರ್ಗ್ಗತನ್ನಕೊಳಾಗಯ್ಯ . . .
5 ಸ್ಥಮಲೆಮರಿಯಸಿರಿಯಮ್ಮನಕೆ
6 ಱಿಗೆ . ಗಯ್ಯಬಮ್ಮತ್ತಲೆಕೊಟ್ಟ .
7 ಮಟಕೆದೇಗುಲವಮಾಡಿಸಿದ .
8 ದರುಜಾದಿನರಾಮರಾಸಿಭಟರಕಂಗೆ
9 . . ಮಙ್ಗಳಮಹಾಶ್ರೀ

101

ಅದೇ ಹೋಬಳಿ ಹೊಳೆಹಟ್ಟಿ ಗ್ರಾಮದ ರಂಗಸ್ವಾಮಿ ದೇವಾಲಯದ ದೀಪಮಾಲೆ ಕಂಭದ ಸುತ್ತಲು ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

*1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ
2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
3 ಶ್ರೀಮತುಹಟ್ಟಿಹೊಳಲುಪುರದಗವುಡರಮೊಮ್ಮಕ್ಕಳುಮುತ್ತ
4 ಜ್ಜಭದ್ರಪ್ಪಗೌಡನಮಗಕರೆಚಿಕ್ಕಪ್ಪಗೌಡನಮಗಮಸಳಿ
5 ವೀರಪ್ಪಗೌಡನಮಗಭದ್ರಪ್ಪಗೌಡನಮಗಕರೆಕೆಂಚಪ್ಪ
6 ಗೌಡನಮಗಕಂಚುಗಾರನಹಳ್ಳಿವೀರಪ್ಪಗೌಡನಮಗಪಸ
7 ಣಿಚಿಕ್ಕಪ್ಪಗೌಡನಮಗವೀರಪ್ಪಗೌಡನಧರ್ಮಪತ್ನಿ
8 ಯರುಕೆಂಚಮ್ಮವಪುಣ್ಯಾರ್ಪ್ಪಣಭಕ್ತಿದೇವಸ್ತಾ[ನ]ದೀಪ
9 ಮಹಲಕಂಬ । ಕಲ್ಲುಕುಟಿಗಕಾನಸಾಬಿನಮಗ
10 ಬಡೆಕಾನಕೆಲಸ

102

ಅದೇ ಹೋಬಳಿ ಆನವೇರಿ ಗ್ರಾಮದ ಮಹಂತಯ್ಯನ ಪಾಳು ಮಠದ ಬಯಲಲ್ಲಿ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 3′ 9″ × 1′ 9″.

(ಆರಂಭದಲ್ಲಿ ೨೫ ಪಙ್ಕ್ತಿಗಳು ಹೋಗಿವೆ).

26 ಲುಸಂತೆಯಲಯ . . . ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭ
27 ಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಸ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂಯಾದ

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* ಆರಂಭದಲ್ಲಿ ೨ ಪಙ್ಕ್ತಿಗಳು ನಾಗರಾಕ್ಷರದಲ್ಲಿ ಇವೆ.

28ವಕುಳಂಬರದ್ವಿಮಣಿಸರ್ವ್ವಜ್ಞ್ಯಾಚೂಡಮಣಿಮಲೆರಾಜರಾಜಮಲಿಪರೊ
29ಳುಗಂಡನಸಹಾಯಸೂರನೇಕಾಂಗವೀರಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾ
30ಮನಿಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರಬಲ್ಲಳದೇವರೂಸುಕಸಂಕತವಿನೋದದಿಂ
31ರಾಜ್ಯಂಗೆಯ್ಯುತಿರಲುಬಲ್ಲಾಳದೇವವರುಷದಭಾವಸವ್ವಂತ್ಸರದಪುಸ್ಯ
32ಮಾರ್ಗಶಿರಂಶುಸೋಮವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮಣಬ್ಯತೀಪಾತಪುಣ್ಯದಿನಂದೊ
33ರಕೊಳಲುಬಲ್ಲಾಳದೇವನಸಟ್ಟಸಾಹಣಿಕಳುಂ . ಅಯಿಪಯಸಾಹಣಿಶ್ರೀಮಲ್ಲಿಕಾ
34ರ್ಜ್ಜುನದೇವರಜೇರ್ಣೋದ್ಧಾರವನುತಂನಅಂಯಿಂದಿರುಬಲ್ಲಯ್ಯಕೇತಯ್ಯಮು
35ಕ್ಯವಾಗಿಸುವನ . . . . . ವಮಾಡಿಸಿಧರ್ಮ್ಮವಪ್ರತಿಪಾಳಿಸಿದರುಬಡಸಟ್ಟ
36ವೊತ್ತದಸಮಸ್ತ . . . . ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆಮುತಗೆಪಹ
37ಳಿಯಮೂಡಣ . . . . ಯನುದೇವರಿಗೆಬಿಟ್ಟರುಬಡಗಟ್ಟವೊತ್ತದ
38ಸಮಸ್ತಸಾಹಣಿ . . . . ಟ್ಟಸಾಹಣಿಕಳುಅಯಿಪೆಯ್ಯಶ್ರೀ
39ಮಲ್ಲಿಕಾರ್ಜುನ . . . . ಮುಕಲಅದಿಯಾಗಿಯೆರಡುಮಾಳದ
40ನಡುವ . . . . ಸಿದರು ॥ ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರ
41 . . . .

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ರಂಗಪ್ಪನ ಕಣದ ಬೈಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 6″.

1ಸ್ವಸ್ತಿಶ್ರೀಮತುಶ್ರೀಯಣಂದಿಭಟ್ಟಾರಕದೇವರು . . .
2ದಅರಹಂತಬೋವಿಸೆಟ್ಟಿಶ್ರೀಮೂಲಸಂಗಸೂರಸೆ . .
3 . ಗಣವಾರಸೆಟ್ಟಿಯಮಗಬಿಟ್ಟಸೆಟ್ಟಿದರ್ಮ್ಮವ . . .
4ನವಂಮಾಡಿಸಿದಪ್ರಜಾಪತಿಸಂವತ್ಸರದಜೈ
5ತ್ರಸುಧಂಸೋಮವಾಶ್ರೀಮತುಹೋಶಣ
6ವೀರಬಲ್ಲಳದೇವಪ್ರಿಥ್ವೀರಾಜ್ಯಾಗೇವುತ್ತಿರಲುಕ
7ಳುರತಿಪ್ಪಯಂಗೆನಡಿ . . . . ರುಂಕಂಬಕೆಯ್ಯ
8 . . . . ಪೂರ್ವ್ವಕಂಮಾಡಿ
9ಭುಮಿ . . . . ನಕೆ . .
. . . .
15 . . . . ಥನಂ । ಜೀ
16ಯಾತ್ರೈಳೋಕ್ಯನಥಸ್ಯಸಸನಂಜಿನಸಸನಂ ।
*17ಸ್ವದತ್ತಂಪರದತ್ತಮ್ವಾಯೋಹರಾತಿ
18ವಸುಂಧರಾಶಷ್ಟಿವ್ವರುಶಸಹಸ್ರಾ
19ಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ

104

ಅದೇ ಹೋಬಳಿ ಅರಸನಕಟ್ಟೆ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದೊಡ್ಡ ಆಲದ ಮರದ ಕೆಳಗೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

1ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಸ್ತುಶಕವರುಷ
2೧೩೧೧ನೆಯಪ್ರಮೋದೋತಸಂವ
3ತ್ಸರದಭ್ರಾಜಸುಳಸುಹಗೆಬರಬೊಂಮಣ
4 . . . . ಕಾಮಗೊಂಡನುಕಾದಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

* ಈ ೩ ಪಙ್ಕ್ತಿಗಳು ಮೇಲ್ಗಡೆ ಬರೆಯಲ್ಪಟ್ಟವೆ.

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ಅದೇ ಹೋಬಳಿ ಬ್ಯಾಡರ ಹೊಸಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲ್ಯದ ಮುಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 4″ × 1′ 9″.

1 ಸ್ವಸ್ತಿಶ್ರೀಚಾಳೊಕ್ಯವಿಕ್ರಮವರ್ಶದಃ೪ಂನೆಯಪರಾಭವ
2 ಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಸುಂ೩ಆದಿವಾರದಂದು
3 ಶ್ರಿ . . ಮಹಾ . . . . , ...
4 . . . .
5 ಡಿದೇವತವ್ಮ . . . ದೇವರಸರತಂಮಕಲಿಯುಂಗದೇವರ್ಸ
6 . . . .

106

ಅದೇ ಹೋಬಳಿ ಅಬ್ಲಗೆರೆ ಗ್ರಾಮದ ಅಗಸೀಬಾಗಲ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′6″.

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃಚಿಕಪ . ಗುರುಪಥದೇವರಿಗೆ
2 ಅಬಲಿಗೆರೆಗವು . . ಭಾವಸಂವತ್ಸರದಮಗಬಂ೧ಲುಅ
3 ಪ್ಪಣೆಆಗಿನಿರೂಪವಾಗಿದಲಿಃಲಸ್ತಾಪಿತಆಗದೆಯಿದ
4 ದರಿಂದಾಯುವಸಂವತ್ಸರದಶ್ರಾವಣಬ೩ಲುಯಿಶಾ
5 ಮಠದಚರಂತಿಹಿರೇರೂ . ಕಾವರದಗುರುಬಸವ
6 ಪ್ಪಸ್ವಾಮಿಯವರುಹೇಳಿಕೊಂಡಲಿಃಲಸ್ತಾಪಿತವಾಡಿ
7 ಸುವಹಾಗೆಅಪ್ಪಣೆಆದ್ರೀಧಶಿಲಾಸ್ತಾಪಿತಆಯಿತೂ

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ಅದೇ ಹೋಬಳಿ ನಾಗಸಮುದ್ರದ ಪಟೇಲ್ ಚನ್ನಬಸಪ್ಪನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

1 ಶ್ರೀಗಣದಿಪತ
2 ಯಾನಮಹ ॥
3 ನಾಮಸ್ತುಂಗಸಿರಸು । ಂಬಿಚೆ
4 ಂದ್ರಚವರವೇ । ತ್ರೈಲೋಕ । ನಾಗರರಂಭಮು
5 ಲಾಸ್ಯಂಬೆವೆಶ್ರಿಜಯ । ಸ್ಯಲಿವಹನಸಕವೊ
6 ರುಸ್ಯ । ೧೬೪೫ । ವರುಸ । ಸಿರ್ದತಿನಾಮಸಂ । ದಅಸಿವಿ
7 ಜಿಸುಂ೧ಲೂರ ॥ ಹಿರೆಹನುಮಪನಾಲ್ಕುಗರಿಹಭುಲ್ಲಿ
8 ತಮರವಲಆತನಕೊಮರರಂಗಪನಾಯಿಕರು । ಗಡಿಕಾ
9 ತವರಳಿಮಯಗೊಂಡಗಾಹುಡ । ಕೊಡಮಗೆ । ಗೆಡೆಗೆನಾ
10 ಭುವಾಡಿ । ಆತಮನಿಗೆ । ಭಂದು । ಯಿವರಹೊಣೆಕೊಡಿ
11 ಯೆಂದುಕೆಳಿದಂಲ್ಲಿ । ಮಯಗೊಂಡಗಾಉಡನುತಿಂಮ
12 ಪನುಹೊಣೆಕೊಟನು । ಕರಿಯಂಣನು । ಹೊಳೆಹೊಂನುರ
13 ಗಾಡ । ಮಂಲಪನಹೊಣೆಕೊಟನು । ಅಪಣೆಕೇಳಿಕೊ
14 ಂಕೊಡು । ಮಯಗೊಂಡಗಾಉಡನು । ಹಂಡೆಗೆಕೇಳಿಕೊ
15 ಂಡನು । ಸಾತೊರಿಗೆಗಂ೧ಂಗೆಪಾರಿಗೆಗ೪ಂಮಡಿಸಯುತ್ತು
16 ರು । ಕುಳಿತು । ಹಂಸ್ಯರಡು । ನಾವದನ್ಯವಕುಡಿಸಿಕುಳಿತು
17 ಭಿಸಿ । ಹೆಂಡೆಮಡಿತುಕದಬಾಕಿತುಕದತುಪ । ಹರೊ
18 ಂಡೆನು । ಮಯಗೊಂಡಮಂಗೊಟೆಗಾಉಡನನೊನವೊಳ
19 ಗೆ । ಪ್ರಜೆಗಿ । ಮಯಗೊಂಡಗಾಉಡನು । ತಂಮಭೊಂದುಭ
20 ಬಳಗವಕುಡಿಕೊಂಡುಉಂಡುಸಿಮಿಗಾಉಡಿಕೆನುಉ
21 ಟಮಿಡಿಸಿಉಟದಅಂಕಿ । ಮಗಂಡುಗ । ಕರುಚರ್ಯಾಯಿ
22 ಪೊಟರ । ಹೊಂಡೆಹೊತು । ಮಯಗೊಂಡ । ಗಾಉಡಹೊತುವು
23 ದೆಮುಂಳುಆನೆಹಿಂದೆಆನವೆರಿಹನುಮಂತದೇ
24 ವರುಹೊರಟು । ನಿಂಮಸಕರು । ಸಹವಗಿಹೊರಡಿಸಿ
25 ಕೊಂಡು । ಹೆಂಡೆಹೊತುಮುಂದೆನಾಡವರು । ಆಹೆಂ
26 ಡೆಮುಂಡಕೆ । ಸಾಗಿಹೋಗುವಗ । ನಾಡಿಗಯಂಕಪನು
27 ಅಡಭಿದು । ವೆಡಿಕೊಂದುಗ । ಅಲಾದಮರಕೆ । ಗೊ
28 ತುಮಡಿ । ಆಂಲ್ಲೆಸರ್ಜಚಂದ್ರಮೊಲೆ । ಕಂಲುನೆಟು

29 ಆಕಂಲು । ಸಲುಗಂಲು । ಸೆಟು । ಯಿತಗೆ । ಹಂಡೆ
30 ಹೊಲಕೆ । ಕಲುಸೆಟ್ಟು । ಯಿವ್ರುಚಂದ್ರ
31 ಯಿರಿತಲಭೋಪದು ॥

ಹಿಂಭಾಗ.

32 ಹಂಡೆಹೊಲಾದಭಿವರಲಾ...ಲಕ
33 ಡ।।।೬ಂವರು ।೫।।ವುಯಗೊಂಡ
34 ಗೌಉಡಗೆ । ಪಲಿಸಿಕೊಟವ್ರುಡುಗೊರೆ
35 ರೆ । ವೆಳುವರಹದಹಚಕಡಕೊಟರು । ಯಿ
36 ದಕೆತಪಿದರೆಗೋಪಿದೇವಿಯಪದಕೆತ
37 ಪಿದಹಗೆ । ಕೊಟಂತದರರ್ವಾತೆಪಿದರೆಭಿ
38 ವುರವುಪದಕೆತಪಿದಹಗೆ । ವುಯ
39 ಗೊಂಡಗೌಉಡನವುನಿದೇವರು । ವುಕಡಿವು
40 ಂಲೇಸ್ವರದೇವರು । ಯಿದಕೆಹಂಡೆಹೊಲುಸಲನು
41 ಭವಿಸಿಭೊರುದು । ತನಆಉಸಪರಂಭಪರಿ
42 ಯದಲ್ಲಿ । ಅನುಭವಿಸಿಭೊರುದು । ನಯಿಕರುಗು
43 ನಿಕರರು । ವುಂತಗಿ । ಯಿದಕ್ಕೆ ಸಕ್ಷಿಪೆಸಯಿತಿಂವು
44 ಪ । ಸಾಡಿಗಯಂಕಪ । ಸನಭವರಂಗಪ । ಕಾ
45 ಸಭಿಗೌಉಡ । ತಿಂವುಪವುಂತಗಿ । ಕವುರಗ
46 ಟೆ । ವುಂಲಪವುಂತಗಿ । ಹನ್ಯರಡುಕ್ಕೈವಡ
47 ವುಂತಗಿ । ಸುಳೆಕೆರೆಸೀವೆುಗೌಉಡರುವುಂತಗಿ
48 ರಣೆದಪೆಂನುರಸಿಥಪವುಂತಗಿ । ಪ್ರುಳೆಹೊ
49 ಳೆಯವುಂಲ್ಲಪವುಂತಗಿ । ತಂಸಂತೆಪೆಂನುರ
50 ಸಿದಪವುಂತಗಿ । ಹರೊಸ । ಗ್ರದಯಿರನಗೌಉ
51 ಡವುಂತಗಿ । ಕಗಿನೆಲೆ । ಭಸಪವುಂತಗಿ । ಕೊ
52 ಡವುಗೆಗೌಉಡಕರಿಯಂಣನುಸೊಕೆ । ತಂನ್ನಸ
53 ಂನುವುತದಿಂದ । ವಪಿತಹಕಿ । ಬರಕೊಟಬ
54 ರಹವ್ರು । ಸೀವೆುಗೌಉಡಿಕಿ । ಸಂನುವುತದಿಂ
55 ದ । ಬರಕೊಟಂತಭರಹು । ಯಿಂತಿವರಸಂ
56 ನುವುತದಿಂದಬರದಂತ । ಸ್ಯನಭೋ
57 ಗಯಂಕಂಣನಬರಹು । ತಂಭ್ರ
58 ದಸಸನಶ್ರೀಶ್ರೀ ॥

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ಅದೇ ಪಟೇಲನು ಕೊಟ್ಟ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

1 ಶ್ರೀಗಣದಿಪತ
2 ನ । ವುಸ್ತತುಂಗ । ಸಿರಸ್ತು
3 ಂಬಿಚೆಂದ್ರಚವುರವೆ । ನಾಗರರಂಭವೆ
4 ವುಲ । ಸಂಬವೆಶ್ರೀಜಯ । ಸ್ಯಲಿವಹನಸ್ಯ
5 ಕವ್ರೊರುಶ ।। ೧೦...ರ್ಗನೆವರಸ । ಪಲುಗು
6 ಣಸಾವುಸವುಂಚರದಲು । ಪಹಿವ
7 ಂಗನವುಸವುಚರದಲು । ಸನಿವರದ
8 ಸ್ಮಮಿಯಲು । ಅಸಿವೆರಿಹಿರಿವೆಂಕಟಪ . .
9 ಯಿಹಿರೆರಾಂಗಪನಾಯಿಕವುಂವುಶ್ರಿಗೆಉರ್ಧ
10 ಕೆಸರ್ವಸಿಥಿಗಿರುಶಾನತಂವು । ಸವುದ್ರ
11 ದಗಿರಿಸವಳಗೆಪದವು . । ಅರಸಿಗೆಹಿ
12 ರಿಯಂಕಟಪನಾಯಿಕಗೆ । ಕುಡಿಸಿದರಿಂದ
13 ಹರ್ಸವಯಿತು । ಕರುಣದಿಂದ । ಅಂಕ
14 ನುತಂಸವುನಸು । ಹರುಸವಗಿ । ಯಕೊ
15 ಡಲಿಯಂದು । ಕೇಳಿದರಿಂದ । ಬುಮಿ
16 ಯನುಕೊಟದರಿಂದ । ಬುಮಿಯನುನನ
17 ಗೆಪಲಿಸಿದರಿಂದ । ದೇವರಕೀರ್ತಿಬಹಳ ।
18 ಕಲ । ಆನುಬವಿಸಿಭೊಹೆದು । ಕೀರ್ತಿಯ
19 ರುತಯಿಥರಿಂದ । ತಂನವುನಸುಹರುಸವ
20 ಗಿ । ಅ . ವುಂನೊಟೆ । ಗ್ರಾವುದವಳಗೆ । ಗ
21 ।೬ಂವರಹದಭುಮಿಯಂನು । ಕಂಲುನೆ
22 ಟುಫಲಿಸಿಕೊಟದರಿಂದ । ಸೊಸ್ತಯಲಿ
23 ಕೆಳುವನುಕಲುಕಟದುನಿಲಿಸಿ । ಅಹೊ
24 ಲವಮೇರೆಯಂಲ್ಲಿ । ನಿಂದಿರಿಸಿ । ಯಿಂತ್ತು
25 ತಂನವುತುನೆಡಸಬೇಕು । ಭಹಳ

[26]ಹರುಸವಗಿ । ಆಭೆಯುವದರಿಂದ

ಹಿಂಭಾಗ.

[27]ಉರುದಾಡಿ

[28]ತ್ತವಲವೆಂದು । ಲಿಗ

[29]ನವನ । ಹೆಸರು । ನಡೆಯಬೇಕು

[30]ಯ್ಯೆಂದು । ವಂದುಗ । ಮವಂನುಳ

[31]ವುಸ್ಸರದಹೆಸರು । ಹಾಕಿಜನರು । ಕುಡಿ

[32]ನಡೆಯಬೇಕುಯಿಂದು । ನಗಸಮುದ್ರದ

[33]ವೆಂಬೊಗ್ರಾಮವಂನುಹೆಸರಗಿಕಟಿಸಿಸು

[34]ರ್ಗಳಿಕೆಂದರು । ಯಿರೊಪರಿಯಂತ್ರ । ನೆ

[35]ಡೆಯಬೇಕುಯೆಂದು । ಅಗ್ರಮವನು

[36]ಹುಗಿನುಹೊಯಿಸಿಪಲಿಸಿಕೊಟರು । ಸರಿ

[37]ಯಂದುವ್ರೊಪಿಸಿ । ಗೌಡಮಂಲ್ಲಪ

[38]ಗೌಡನುತಂನವುಗಳಿಗೆ । ದಣಿ

[39]ರೂಕೊಟಂತ । ಸರಿಗ್ರಾಮವರದ । ಗೌಳು

[40]ಡನುತಂನಮುಗಳಿಗೆವೊಕ್ತ ದಯಿ

[41]ಲ್ಲಬಂದು । ತಾನುತಂನ । ಸೊಂಮ್ಮತಲಿಂದ

[42]ವಅತವಂನುಹಕೆ । ಭರಕೊಟಭರ

[43]ಹು । ಯಿದಕೆಸಾಕ್ಷಿ । ದೆಸಯಿಕಿರ್ರಿತಪ

[44]ನಾಡಿಗೆಯಂಕಪಕಸಭಿಗೌಉತಿಂಮಪ

[45]ಆಮುಗುರಬಿಸವ । ನೈಮರಉಜಪ

[46]ಸಿವೊಗೆಯಿರಂಣ । ಹಂಸ್ಯರಡುಕ್ಕೈವ

[47]ಡಮುಂತಗಿ । ಸೀಮೊಗೆ । ಉಡಿಕೆಮು

[48]ಂತಗಿ । ತವರೆಮಟಿಯಗೆ . ದೊ

[49]ಕನಿಲು । ಉತ್ತವಿಕಿಲಿವಂದುಕಂ

[50]ಲುನೆಟು । ಹೊಳೆದಂಡೆಭಿದರ

[51]ಮೆಳೆಯಲ್ಲಿಗಿಡಿಕಲು । ಸ್ವಸಭಟ

[52]ನಾರಾಪನವ್ರೊಪಿಬರದಬರಪಂ

[53]ಭರಹು ॥ ಯಿದಕೆರೆದೇವರಪಕೆ

[54]ರಪಿದಹಗೆಶ್ರೀ

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ಹೊಳೆಹೊನ್ನೂರಲ್ಲಿ ಜನಾರ್ದನದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಪೂರ್ವಕಡೆ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 7′ × 2′ 6″

[1] . . . .

[2]ಷಾತುತ್ರೀಣಿ . . . .

[3] . . ರಾಜಾಧಿರಾಜ . . . .

. . . .

[7] . . . . ಶ್ರೀಮಂನುವೀರ . . .

[8] . . . . . ಪಟ್ಟದಲುದೇವರಸಂನಿಧಾನದಲು . . . .

. . . .

[11] . . . . ಪ್ರತಿಬಿಂಬಭೂತಭೂ . . . .

[12]ಬಮುಹಾರಾಯರುವಿದ್ಯಾನಗರಿಯಲ್ಲಿ . . . .

[13] . . . . ಪ್ರಾಜ್ಯ

[14]ಸಾಮ್ರಾಜ್ಯಂಗೆಯುತ್ತಿರಲು . . . .

. . . .

[27] . . . . ಹೊಳೆಹೊನ್ನೂರಜನಾರ್ದನದೇವರಿಗೆ

(ಮುಂದೆ ಅಕ್ಷರಗಳು ಪೂರಾ ಸವೆದು ಹೋಗಿವೆ.)

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ಅದೇ ಹೋಬಳಿ ಕಲ್ಲಾಪುರ ಗ್ರಾಮದ ಆಂಜನೇಯ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಬಿದ್ದಿರುವ ಮಾಸ್ತಿಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಜಯಾಭ್ಯುದಯಶಕವರುಷಸಾವಿರದಮುಂನೂರಯಿಪತೊಂಭತುಸಂದವ
2 . . ಶುಭಕೃತುಸಂವತ್ಸರ . . . .
. . . .
6 . . . . ಆಯೆರವಾಚಂಣ
7 . . . . ಶ್ರೀಬಳರನಾಯ್ಕತಿಗೆ
8 . . . . ನಿಲಿಸಿನಿಃದಿಚಯಿತ್ರಬಹುಳ೧೦

(ಮುಂದೆ ಏನೂ ಬರೆದಿಲ್ಲ).

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ಅದೇ ಹೋಬಳಿ ಹೊಲತಿಹಾಳು ಗ್ರಾಮದ ಊರಬಾಗಲ ಬಳಿ ನಟ್ಟಿರುವದು.

1 ವಿಭವಸಂವ
2 ತ್ಸರದಶ್ರಾವಣಬ
3 ೭ಗುರುವಾರದಲು
4 ಹೊಲತೀಪುರಸ್ತಳದ
5 (ದ)ಗಉಡಅರೆಯಂ
6 ಣನುಪಾಲಿಹಿಸಿದಂತ್ತ
7 ಶಾಸನ
8 ಹೊಯಿಸಿದರೂ

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ಆದೇ ಹೋಬಳಿ ಕೊಡವೊಗೆ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ತೋಟದಬಳಿ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 4′×2′.

1 . . ವತ್ಸರದಮಾರ್ಗಶಿರಶು೧೦
2 ಲುವ್ರೊಡರಿಗ . . ನಿಲಪ
3 . . . . ಮಿತ . . ರಬ
4 ರದು . . . . ಬಗೆಕೊ
5 ಡಿಂಗೆ . . . ಪಂಣತಂದೆಗೆ
6 ವರಿದ . . . . . ದವರುಬಮಿನ
7 ದಾಸಪನವರುರಂಗಣನವರುಬಂ
8 ದುನಿರ್ಣಯುಮಾಡಿದುಸಿರಿನೀಲ
9 ಪಕಡಗಣ . . ಕರೆಹನುಮಪ್ಪಯಃನ
10 ವರ . . . ಸೊಕಹೊಂನಕೊಡವೊಗೆ
11 . . . . ಡೆಭೂಮಿಗೆಕೋ
12 ಡಿಹೊಲದಭೂಮಿಕಂಬ ।

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ಆದೇ ಹೋಬಳಿ ಬೆಳಗೆರೆ ಗ್ರಾಮದ ಕಾಗೀಹಳ್ಳದಬಳಿ ಬಿದ್ದಿರುವದು.

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ.

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ಕುಮುಸಿ ಗ್ರಾಮದ ಕೋಟೆಯಲ್ಲಿ ಪುಗ್ರಾಣದ ಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 1′ 6″.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀ
2 ಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ
3 . . ರಹಂತನಗೆಂದುದೇವ . ಯ . . . . . ಣ್ಯ . . . .
4 . . ನಂದನುಪುತ್ರಂಗತಿಭೀತಿಯ . . ಮತಾವಷ್ಯಂ
5 ಭದಿಂಮಾಡಿಕೊಂಡನಾಜಾಮದೆಸಂದುವೆತ್ತೆ ಪೊ
6 ಳಲೊಳುಕುಂಬಸಿಕೆಯೊಳುಮಾಡಿದಂಜಿನಗೇಹಂಗಳ
7 ವಾಶೆಯಿಂಪಲಉ . . ನಿರೂ . . ಪಳರಂನ
8 ಗರಂಯಿಳೇಂದ್ರಾ . . . .
9 ತುಂಗಾದ್ರಿಯದೊರೆಯ . . . . ಭಕ್ತಿಮನದಿಂ
10 ಪುಂಬುಜ್ಜ ಮಿಪಂನೆಗಂಪ . . . ಹದಿಲೊಕ್ಕಿ
11 ಯಬೆಯಂಜಿನಗೇಹಮಂಮಾಡಿದಂಧರೆಯೊ
12 ಲ್ಲಂಪೊಗಳ್ವಂನೆಗಂಬೀರ . . . . ಜಾವನಿಪಾಳಕಂ॥
13 ಜಿನದತ್ತರಾಯಂಶ್ರೀಮಂನ್ಮಹಾ . . . . ಧಿಪತಿಬೊಂಮ
14 ರಸಗೌಡರಮಕ್ಕಳು . . . . ಮತಿದತ್ತತಂನಅನುಜಮುನಿಭ
ದ್ರಗೌಡ
15 ರಮಕ್ಕಳುರಾಯವಿಭಾಡರಾಜ . . . . ರೇಗರೇವಂತನಡೆಗೌ
ಡಸುರಿ
16 ತಂಣಪಿರಿಯತಮ್ಮಗೌಡರುಮುಖ್ಯವಾದಆತನಅನುಜಪದ್ಮ
17 ಯನುಆತನತಮ್ಮಚಿಕ್ಕತಂಮ್ಮಗೌಡರುಆತನಅನುಜಹೊಂ
18 ನಣಗೌಡರುಧರ್ಮಶಸನವಂಸಾಧಾರಣಸಂವತ್ಸರದಕಾರ್ತ್ತೀಕ
19 ಸುದ್ಧಪುಂನಮಿಸೋ ॥ . . . . ಸೆಟ್ಟಸೊಕ್ಕಿಸೆಟ್ಟಪ
ದುಮ
20 ಸೆಟ್ಟಿ . . . . ಮುಖ್ಯವಾದಅದಿಬ್ಬ
ಸ್ತಾನಕೆ
21 . . ಮರುಸಂದಾಯವೆಂದುವಿ . . . . ದೆಱಿಗೆಯೆಂದು
22 ಬಿಟ್ಟೆಯಂದುಕೇಳಸಲ್ಲದುಯಿಾಧರ್ಮವನಡಸಿದವರಿಗೆಸ್ವರ್ಗಪ
ದ
23 ವಪಡೆವರುಯಿಾಧರ್ಮಕ್ಕೆತಪ್ಪಿದವರುಯೇಳನೆಯನರಕಕೆ
ಹೋಹರು
24 ಹೋಹರುಹೋಹರು ॥
25 ಜಿನರಬಿಸೇಕನಿಮಿತ್ತಂ । ಘನಪಂನಕೆ
26 ಕಂಬುಕೆಂದುಕುಂಬಸೆಪುರಮಂ
27 ಜಿನದತ್ತರಾಯನಿತ್ತಂ । ಕನಕಕು
28 ಳೋದ್ಭವರುಕಲಸೆರಾಜಾನ್ವಯಮಂ ॥
29 ಸಂನಕೊಪ್ಪದಬಸ್ತಿಯಿನ್ಧಾಬಡ
30 ಗಲುಬಾಳಲಕೊಪ್ಪದಕೆಱೆ . .
31 ಕಲುಸರುಹಸಹಬಿಟ್ಟರು
32 ಮೂ . . . . . ಬೀಜವ
33 ರಿ . ಕೊಟ್ಟರುಪ್ರತಿಪಾಲಿಸುವದು

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ಅದೇ ಗ್ರಾಮದ ಕುಂಬೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 1′.

(ಮೇಲುಭಾಗ ಒಡೆದು ಹೋಗಿಧೆ).

1 . . . . , . ಚಕ್ರ . .
2 . . . . ಕುಱಿಕಣ
3 . . . ಕೇಸರಿಯಾ
4 . . . .
5 ದೇವಗೋ . . ನಿಸಿರಿಸಣ್ಡಿ . .
6 ಯಕೆಱಿಗೆಮೂವತ್ತರ . . .
7 ಯಕೆಱಿಗೆಪಿಱುಮತ್ತರ . . .
8 ಜಗ್ಗಜ್ಜೆಱೆಯಕೋಡಿನಾಲ್ವತ್ತರ್ಊರಧ
9 ರ್ಮ್ಮದೇಗುಲದಪೊಱಗೆಮೂ
10 ವತ್ತರ್ರೇವನಕೆಱೆಯಕೆಱ
11 ಗೊಮ್ಮತ್ತರ್ಗುಣ್ಣವೊಗೆಯೊಮ್ಮ
12 ತ್ತರ್ಮಣಲಿಯೊಮ್ಮತ್ತರ್
13 ಕೇಸರಿಯೊಮ್ಮತ್ತರಮ್ಬಟ್ಟ
14 ಕಮ್ಮಕುಱಿಯಪ . . ಮ್ಮತ್ತರ್

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ಕುಂಸಿಹೋಬಳಿ ಚಾಮೇನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ರಾಮೇಶ್ವರಗುಡಿ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ × 2′.

1 ನಮಸ್ತುಂಗಸಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ ಳೋಕ್ಯನಗರಾರಂ
2 ಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂಬ್ವಾಯೋ
3 ಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿಯಿಷ್ಠಾ
4 ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದ
5 ಮಹಾಮಂಡಳಉತ್ತರಮಧುರಾಧೀಸ್ವರಪಟ್ಟಿಪೊಂಬುಚ್ಚಪು
6 ರವರಾಧೀಸ್ವರಪದ್ಮಾವತೀದೇವಿಲಬ್ಧವರಪ್ರಸಾದಂಶಾನ್ತ
7 ರಾದಿತ್ಯಂಸಕಳಜನಸ್ತುತ್ಯಂನೀತಿಸಬ್ಬರ್ಜ್ಞಕಂದುಕಾಚಾ
8 ರ್ಯ್ಯಂಗಣಿಕಾಮನೋಜಂಹಯವತ್ಸರಾಜಂಜಿ
9 ನಪಾದಾಂಬು . ದಪಂಕಜಭ್ರಮರಂಮಂಡಳಿಕ
10 ಭೇರುಂಡಂಜಗದೇಕದಾನಿನಾಮಾದಿಯುಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿ
11 ತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂವೀರಸಾಂನ್ತರದೇವರವಿಜಯ
12 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃಧ್ಧಿಪ್ರವರ್ಧ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
13 . . . ಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳು
14 . . . ಮನುಮಹಾಪ್ರಧಾನಂಕುಮಾರಎಚಿಮೆಯುಮ
15 . . . ಪುತ್ರಗೋತ್ರಪವಿತ್ರಯಾಚಕಜನಚಿನ್ತಾಮ
16 . . . ಮಸ್ತಗುಣಸಂಪನ್ನರಪ್ಪಪಟ್ಟಸಾಹಣಿಬಮ್ಮಯ್ಯ
17 . . . ಮಿಯುಹಳ್ಳಿಯಮಸಣಗಾವುಂಡಂಗಂಕಾಳಬ್ಬೆಗಾ
18 . . . ಪುಟ್ಟಿದಸಾಂತರಗಾವುಂಣ್ಡಅನ್ತಿನಿಬರುಂಬ್ರಹ್ಮೇಸ್ವರ
19 . . . ಬಿಟ್ಟಭೂಮಿಸಕ . . ೧೯೬ನೆಯವಿಜ
20 ಯಸಂವತ್ಸರದಶ್ರಾವಣ . . . ಕ್ರವಾರದಂದುಕೊ
21 ಟ್ಟಗದೆಕಂಮ್ಮಂ೫೦ಂತಿರುಳಿಗಕಂಮ್ಮಂ೫೦ಎಳ . . ಕ . . . ಕಮ್ಮ೨೫
22 ಇಂನ್ತೀಧರ್ಮ್ಮಮಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆಗಂ . . . ಯಲುಸಾ
23 ಸಿರಕವಿಲೆಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟ . . . . ದಪಾತಕಂ
24 ಬ್ರಾಹ್ಮಣರಂಕವಿಲೆಯೆಂಕೊ . . ದೋಶ ॥ ಪಟ್ಟಸಾಣಿಬಮ್ಮಯ್ಯನುಂಮ
25 ಸಣಗಾವುಂಡನುಂಆತನಮಗಸಾಂತರಗಾವುಂಡನುಂಮಲೆಯಜೀಯಂಗೆಕಾ
26 ಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿದ . . ಸಾಂತರದೇವರುಮಸಣಗಾ
27 ವುಂಡಗೆ . . ಬಳಿಕರಡಿಕೆಬೆಯುಕೆಳಗೆಗದ್ದೆಮತ್ತರು೨ಅಸನೆಗಭೂಮಿ
28 ಮತ್ತರುಂ . . ಗವಿನು . . ಮತ್ತರು೧ ಮಂಗಳಮಹಾಶ್ರೀ ॥

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಮರಸ ಗ್ರಾಮದ ಗರಡಿಮನೆ ಹಿತ್ತಲಿನಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 2′ × 1′ 6″.

1ಪ್ರಮೋದೂಥ್ಸರ
2ದಲ್ಲಿಕಲೂಪೆರಂ
3ಗನಾಥನಚಿಕ್ಕ ಮರ
4ಸಎಂಬಗ್ರಾಮನೂ
5ವೆಂಕಟಾದ್ರಿರಾಜೈಯ
6ನವರಕೊಮಾರರಂಗಪ್ಪ
7ರಾಜೈಯ್ಯನುಅಮ್ರುತ
8ಪಡಿಗೆಧಾರೆನೆರೆದುಕೊ
9ಟರುಯದನುಅಳುಪಿದರೆ
10ಕಡೆಗೆಹಪತಕ

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ಅದೇ ಹೋಬಳಿ ಕುಣಿಹೊಸೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ).

1ಶ್ರೀಮತು . . . ದೇವರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ
2ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾಣ
3ಜಪಸಮಾಧಿಶೀಲಸಂಪಂನರಪ್ಪನಾದಿಯಗ್ರಹಾರಕಣ್ಣಪೂರಕಾಲು
4ಪಳಿಯಪ್ಪಸಿರಿಯುರಮೂಡಗಾಉಂಡನಮಗಂ . . ಗವುಡನ . . ಕಲ್ಲಪ್ಪ
5ಬೊಪ್ಪಗವುಡನಮಗಸಣಿಯಮ . . . .
6ಧಾಳಿ . . . . ತುಱುವನೂ . . .
7 . . ತಾಗಿತಳಂತಿಱಿದುಸ್ವರ್ಗ್ಗಲೋಕಪ್ರಾಪ್ತನಾದ ‖ ಸಕವರಿಸ
8೧೧೧೦ನೆಯಪ್ಲವಸಂವತ್ಸರದಪುಶ್ಯಬಹುಳಸೋಮವಾರದಂದು .

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ಅದೇ ಹೋಬಳಿ ಸನ್ನಿವಾಸಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಬಾಗಲಲ್ಲಿ ನಟ್ಟ ಶಾಸನ.

ಪ್ರಮಾಣ 3′ 6″ × 2′.

1ಬಂಟಪ್ಪ . . . .
2ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ . . . .
3ಯಾತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಸಾಸನಂ . . . .
4ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಸಕವ . . . . ಸುಸಂವತ್ಸರ . . . . . .
5ಷ್ಟಮಿಬ್ರಿಹಸ್ಪ . . . . . . ಹಾಮಂಡಳೇಶ್ವರ . . .
6ಯಬ್ರಹ್ಮ . . . .
7ನಕಾಲಂ. . . . .

[8] ರಲೋಕಪ್ರಾ . . . .
[9] ಧರ್ಮ್ಮವನೀಶ್ವ . . . .
. . . .
[19] ಡಾ . . . . ರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಸಾ . .
[20] ಸ್ವಸ್ತಿ . . . . . . ಣಸಂಪಂನರುಮಪ್ಪಬೋವಡೆಯ . . .
[21] . . . . ಬುವಮ್ಮೆಯನವರುಬಿಟ್ಟಧರ್ಮ್ಮಕ್ಕೆ ತಪ್ಪಿದ
[22] ನುಗಂಗೆ . . . . ಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣನುಮಂಕೊಂ
[23] ದಪಾಪ ॥

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ಅದೇ ಹೋಬಳಿ ಸೊಂತಗೆರೆ ದಕ್ಷಿಣಗುಡ್ಡದ ಮೇಲೆ ಬಿದ್ದಿರುವ ಕಂಭ.

ಪ್ರಮಾಣ 5′ 6″ × 8′.

[1] ಶ್ರೀಹರಿಹರ
[2] ದೇವರಪುರಇಧ
[3] ಮ್ಮ್ರಕ್ಕೆ ಸಹಾಇಗ
[4] ಳಗೆಲೇಸಾಗಲಿಇ
[5] ಧರ್ಮ್ಮಕ್ಕೆ ತಪಿದವ
[6] ನಸಂತಾನನಿಸ್ಸಂ
[7] ತಾನಇಸಾವಂತ
[8] ಗಜಿಗೆಹುಟರ್ವಪ್ರ
[9] ಭುರವಾಗೇದ
[10] ಮಂಗಳಮಹಾ
[11] ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

121

ಅದೇ ಹೋಬಳಿ ದೇವನಗೆರೆ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 2′ 2″ × 9′.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ).

1 . . . . ರಮಾ
2 . . . . . ಹತ್ರಪರತ್ರಂಯು
3 . . . ವಾನ್ಹೆ ಡಿಸುತಿನುಮುವ . .
4 . .ತಕಸಂಯುಕ್ತನಕ್ಕಾಂವಹು
5 . . ಕ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ
6 . . ಯದಾಭೂಮಿಃತಸ್ಯತಸ್ಯ . .
7 . . ದತ್ತಂಪರದತ್ತಂವಾಹೋಹರೇ .
8 . . ಷಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿ . .
9 . . ಜಾಯತೇಕ್ರಿಮಿಃ ಈಪರಿಹಾರ
10 . . ಣ್ಣಸುರಾಸಿಗನುಮೊದಲ . .
11 . . . . . ಧರ್ಮ

122

ಅದೇಸ್ಥಳದ ವೀರಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ).

1 . . ಯಿಂಪರಬಳವೆಂಬಕ್ಕರಮಂಡಳಂಗಳ
2 . ಡನು . . ಬರಿ . . . . ಬರಭೂಪಂಪರ
[3] ಮಾರ್ತ್ಥಂಕುವರತ್ಯೆಲನಿಂದಂಕಿಜಿಯಂಪೊ
[4] ರದಾಳ್ವ . . . . ಪರಬಳದವಿರಾಡಂ
[5] ಪರಬಳ . . . ಧರೆಯೊಳು ॥ . ಕ್ಷನನೇಕ
6 . . ದೆಪೆಗೆವಿಚಕ್ಷಣನೆನೆರಾಜನೀತ್ಯೆಲನು
[7] ನಯದಿಂದರಿಕ್ಷಿಸಲಭಿನವ . . ರಾ
[8] ಕ್ಷಸನೆನೆಕುವರತ್ಯೆಲನೆಸೆದಂಧರೆಯೊಳು ।

9 ಪರಹಿತಚರಿತದವಿಶ್ವಚರಿಯುಸಿವಪಾ
10 ದಪದ್ಮಸೇವನೆಯೊಳುರೆಕೆಳೆಯೆಯುಜಗನ
11 . . . . . ಪೊಗಳ . ಬಿರುದಪಾತ್ರ
12 ಗಜಕೇಸರಿಯ ॥ ಕೊಟ್ಟಗರಲಿಟ್ಟಂಪ್ರೊಟ್ಟನ
13 ಲಟ್ಟಿದರಾಜಬೆಯುಸರೀರವ . . . . .
14 ಟ್ಟಾಸವರಸಿನದಿಂದನಿಟ್ಟೆಯ್ದಿ . ಪ್ಪದಿಯ
. . . .

123

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಷಬ್ದಮಂಡಳೇಸ್ವರ
2 . . . .
3 . . . . ಕಥಾವಿ
4 ನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಿ . ಮುಡಲುನಾಡ
5 . ಬಂಮಯಸಾಹಣಿ . . ಯಸಾಹಣಿ
6 . ಹೊಯ್ಸಳ . . . . ಧಾಳಿ
7 ಸೊ . ಣನಾಯಕರುಅ . . . . ಮರೆಯ .
8 . . . ಯೊಳಬಂದು . . . .

124

ಆಯನೂರು ಹೋಬಳಿ ಆಯನೂರು ಗ್ರಾಮದ ಕೋಟೆಯಲ್ಲಿ ಆಂಜನೇಯದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಆನೇಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ).

1 ಕೆ . . . . . ಗಂಭು . . .
2 . . ಉಗಾಸ . . . ಇ . ಕಣ್ಣ
3 ಗೊಟ್ಟೆ . . . ಉಪ್ಪದೊಡಂಕೊಟ್ಟೆ
4 . . ವತ್ತರಂ . . ವಂಣ್ಡಂಗೆಯುಂ ವಿಟ್ಟು
5 . . ಕ . . ನಾಲ್ವತ್ತುದಿ
6 ವಸಂನೋನ್ತುಮುಡಿಪಿದೊಡೆ
7 ನಾಲ್ವರುಂಗಾವುಣ್ಡುಗಳಕಾ
8 . . ನಥ . . . .

125

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಜಡೇಮರಿ ಚಿಕ್ಕಣ್ಣನ ಮನೆಬಳಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ).

1 . . . . . ಕ್ಯವಿಕ್ರಮವರ್ಷ
2 ದ . . . . ಸಂವತ್ಸರದ
3 ಚೈತ್ರಸುದ್ಧಪಾಡಿ . ಆದಿವಾರದಂದು
4 . . . . ತ್ರಿಭುವನ
5 ಮಲ್ಲ . . . . . . ಬಿರಲದೇವಿಯಗ್ಗರ್ಗಂ
6 ಆಯನೂರಗವುಂಡವೈರಣ್ಣನತಂಮ .

7 ನಯುನಂನೆ . ವಂಪೆಡದೆತ್ತಿ ಪೆಲ್ಲುವ . .
8 . ಕುದುರೆಯುಂಮೇಲಾಳನಿಱಿದುಸುರಲೋ
9 ಕಪ್ರಾಪ್ತನಾದನೀಕಲ್ಲಮಾಡಿನಿಲಸಿದವೈರಣ

126

ಅದೇ ಹೋಬಳಿ ಕಾಳವ್ಮನ ಈಸರಾಪುರದ ಬಸವನ ಗುಡಿಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

1 . . ತ್ತರಕಾಲಂಕಟ್ಟಿರ್ವಮಟಿಕೆ . . . .
2 . . ವೃಣ್ಡಗೆಱೆಯುಂದೆಱ . ಗಪೆಯಘ . .
3 ಲಮ್ಮರ್ತ್ತಲನ್ನೆರ್ಲನುಂಬಿಚಲ್ತರಯ್ಯಗೆ
4 ಱೆಯ . . . ಕಲುಬಿತ್ತರೆಯುಂಬಿಟ್ಟ . . .
5 ದೇವನು . . . . ಱ . . . . . .
6 ಬೆತ್ತವೂರ . . . .
7 ಕಟಹದ . . . .

127

ಅದೇ ಹೋಬಳಿ ರಾಮಪುರದ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹುಣಿಸೆಮರದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

1 ನಮಗನುಯ
2 . ಪನುಬಮಿಸಿ
3 . . ಯಿಚೋೞರಾಯ
4 . ಣ್ನಯಕರವು
5 ಗಲಕ್ಕವೀರಆಸಿ
6 ರಯಾೞಸಾಯ
7 ರಕೆಪುಂಣಸೆ
8 ಗಂದಯಗಾನಕೊ
9 ಯಿವಸೀಗೆಬಗಲ
10 . ಹಲರಿಗೆಕ್ರ
11 ಯುವಕೊಟರು
12 ಚಿಕಮಲಪ

128

ಅದೇ ಹೋಬಳಿ ಹಾರನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ರಾಘವೇಂದ್ರರಾಯರ ಗದ್ದೆಯಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 4′ × 1′ 6″.

1 ವಿಳಂಬಿಸಂವತ್ಸರ
2 ದಆಶ್ವೀಜಶುಂಂ
3 ಲುಶ್ರೀಮತ್ಕೆೞದಿಸೋಮಸೇಖರನಾಯ
4 ಕರೂರಾಯಪ್ಪಗೆಬರಸಿಕಳುಹಿದನಿರೂ
5 ಪಪ್ರಮಾಣಹೊಂನಾೞಿಕೋಟೆಸೇರೋಗಾರ
6 ಗಲುೞೋಜೆಯುಹೊಂನಾೞಿಸೀಮೆಬ
7 ೞಊರಕಣುವೇಲುಹುಲಿಯುಬಹ
8 ೞದಿವಸರಾಊಡಿಮಾಡುತಿದಲಿಆಹು
9 ಲಿಯನುಕಡಿದುಯಿವನುಮ್ರುತವಾದ
10 ನುಯಿವನಮಕ್ಕಳುಕಾನೋಜಮರುಸೋ
11 ಜಗೆಸಹಉಂಬೞಿಗೆಅಪ್ಪಣೆ
12 ಯಾಗಬೇಕೆಂದುಅೞಿಯ . .
13 . . . ಯನುಹೇೞಿದ . ಯಂದಹಾ
14 ರನಹೞಿಸೀಮೆಹಾರನಹಳ್ಳಿಗ್ರಾಮ
15 . . . . . ಉಂಬೞಿಗದ್ದೆ

SHIKARPUR TALUQ.

ಶಿಕಾರಿಪುರ ತಾಲೂಕು.

1

ಶಿಕಾರಿಪುರಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಬಸವನ ಕೋವಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇವರು	[5]ಕಕ್ಕೆ ಹೋದಸಂದಲಿತನತಂಮಾತಾಉಗ
[2]ಶ್ರೀಕ್ರೋಧನಸಂವತ್ಸರದಮಾಘಸುಂ೧೫ಸೋಮ	[6]ಉಡನಮಗಚಂನಪ್ಪನುತಂಮಅಂಣಮಾದಿ
[3]ಶ್ರೀಮತುತಾಉಗವುಡನನಾಗಗಉಡನಮಗ	[7]ಗಉಡನುದೇವಲೋಕಕ್ಕೆ ಸಂದನಂದುನಿಲ್ಸಿದಬೀರ
[4]ಮಾದಿಗವುಡಪಲಿವನವರಕೂಡೆಕಾದಿದೇವಲೋ	[8]ಕಂಲು೧ಕಂ॥ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

2

ಅದೇ ಸ್ಥಳದ ೨ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

[1]ಶ್ರೀಕ್ರೋಧನಸಂವತ್ಸರದಮಾಘ	[6]ಕೂಡೆಕಾದುವರಕೂಡೆಹೊಂ . . .
[2]ಸುಂ೧೫ಸೋಮವಾರ	[7]ಡಾದಾಡಿಹರಿಯಕ್ಕ ದೇವಲೋಕ
[3]ತಾಉಗಉಡನನಾಗಗಉಡನಮಗಮಾ	[8]ಕ್ಕೆ ಹೋದಡೆತಂಮಚಿಕ್ಕ ತಂದೆಚೆಂ
[4]ದಿಗಉಡಪಲವನವನವರಕೂಡೆಕಾದಿ	[9]ನನುನಿಲ್ಸಿದಬೀರಗಲು೧ಕಂಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ
[5]ಸ್ವರ್ಗಸ್ತನಹಕಾಲದಲುತಂದೆಯ	

3

ಅದೇ ಸ್ಥಳದ ೩ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ × 1′ 6″.

[1]ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾ	[5]ಸೀಮೆದೇಸಾಯಿಬೆಳುವಂದೂರ
[2]ಲಿವಾಹನಶಕವರ್ಷ೧೬೦೧ನೆಯಬ	[6]ಶಾಖೆಶಿವಪ್ಪನಾಯಕರುದೇ
[3]ಹುಧಾನ್ಯಸಂವತ್ಸರದಆಶ್ವೀಜಶುದ್ಧ	[7]ವಲೋಕಪ್ರಾಪ್ತವಾದಸಮಾ
[4]ದ೧೨ಸೋಮವಾರಮಾಳೇನಹಳ್ಳಿ	[8]ಧಿ

4

ಅದೇ ಸ್ಥಳದ ೪ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಶ್ರಿಮಾತುಚುಂಚಗೊಂಡಿಯ	[3]ಮಾಲಿತಾವಂ . ತಾವಾದ	[5]ಸ್ತಿಯರಾಮಾ . . .
[2]ಬಾಯಿರೆನಾಯಕನಾವು । ಗಾ	[4]ಡಿತಂಮಕಂಪಾಯನು । ಮಾ	[6]ಜಪ್ಪಮಾಡಿಸಿದಾ ॥

5

ಶಿಕಾರಿಪುರದ ಹೋಬಳಿ ಈಸೂರು ಗ್ರಾಮದ ಕೋಟಿ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ.

ಪ್ರಮಾಣ 3′ 10″ × 1′.

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವ . . .
2 ಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
3 ಶ್ವರಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕು
4 ಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮ
5 ತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರ ವಿಜಯರಾ
6 ಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನ
7 ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಸಲುತ್ತಮಿರೆ
8 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ಸಮಧಿಗತಪಂಚ
9 ಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿ
10 ಮಹಾಪ್ರಚಣ್ಡ ದಣ್ಡನಾಯಕಂ ವೈರಿ
11 ಭಯದಾಯಕ ಸತ್ಯರಾಧೇಯಂ
12 ಶೌಚಾಂಜನೇಯ ಸುಜನಪ್ರಸನ್ನ ನುಡಿ
13 ದು ಮತ್ತೆನ್ನ ಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲ
14 ದೇವಪಾದಾಬ್ಜಭೃಂಗ ಸಾಹಸೋತ್ತುಂಗ
15 ನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿ
16 . ಶ್ರೀಮನ್ಮ . ವೆಗ್ಗಡೆ ದಣ್ಡನಾಯಕ
17 . . ಸಮ . . ಸಿಸ . ಮ

. . . .

20 ಸ್ಸರೋಜನೀರಾಜ . . . . ಣ್ಣಾರ್
21 ವತಂಸ ರಿಪ್ರವಿಜಯ ದಕ್ಷ . . . . .
22 ಣ್ಡ ಪೆಱಗೆಪಳಿವರ ಪಣ್ಡತಿಗಣ್ಡ . . ದನ್ತಿ
23 . . ಕಾಱರಣರಂಗನೀಱಪುಸಿವರ ಬಾಯಂ
24 ಸುಡುವ ಪಿಸುಣರರನೇಲ್ವ . ಳುವಜ
25 ಯಲಕ್ಷ್ಮೀತೋರಣಂ ನಾಕಿಯಗನ್ಧವಾರ
26 ಣನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ
27 ಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಂ ಕೇಸಿರಾಜನುಂ
28 ಸಮಸ್ತಗುಣವಿರಾಜಿತನಪ್ಪ ಶ್ರೀಮ
29 ಪೆಗ್ಗಡೆ ಯೂಯ್ವಮಯ್ಯಂಗಳುಸ
30 ಕವರ್ಷ ೯೭೩ನೆಯ ಪ್ಲವಸಂವತ್ಸ
31 ರದ ಭಾದ್ರಪದ ಸುದ್ಧ ೯ ಸೋಮವಾ
32 ರದಂದಿನ ಕನ್ಯಾಸಂಕ್ರಾ

ಎಡಭಾಗ.

33 . ತ್ತ . . . . ಹಾರ
34 ದಿ . . . . ಮ
35 ನು . . . .
36 ದೇವರ್ಗ್ಗ . . . . . .
37 ಹಾ . . . .
38 ವಿಗೆ . . . .
39 ನಾಯ . . . .
40 ಮಂತಪ್ಪ . . . .
41 ಳಿಸಿದವರ್ಗ್ಗೆವಾ . . . . .
42 ಸಿಕುರುಕ್ಷೇತ್ರದೊಳ್ಸಾ . . . .
43 ಸಿರಕವಿಲೆಯುಂ ಸಾ . . .
44 ಸಿರ್ಬಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಲು
45 ಭ[ಯ]ಮುಖಿಗೊಟ್ಟುದುದವು . .
46 ಕ್ಕುಮಿದನಳಿದವ . . . . .
47 ರ್ಗ್ಗೆಕುರುಕ್ಷೇತ್ರವಾರಣಾ
48 ಸಿಯೊಳ್ಸಾಸಿರ ಕವಿಲೆ
49 ಯುಂ ಸಾಸಿರ ಬ್ರಾಹ್ಮ
50 ಣರುಮನಳಿದ ಪಾತ
51 ಕಂ ಸಾರ್ಗ್ಗು ॥ ಸಾಮಾನ್ಯೋ
52 ಯಂ ಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃ
53 ಪಾಣಾಂ ಕಾಳೇ ಕಾಳೇ ಪಾ
54 ಳನೀಯೋ ಭವದ್ಭಿಃ ಸ
55 ರ್ವ್ವಾನೇತಾನ್ಭಾಗಿನಃ
56 ಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂ
57 ಯೋ ಭೂಯೋ ಯಾ
58 ಚತೇ ರಾಮಸೆನ್ದ್ರಃ
59 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ .
60 ಯೋ ಹರೇತಿವ .
61 ಧರಾ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸ
62 ಹಸ್ರಾಣಿ ವಿಷ್ಟಾ
63 ಯಾಂ ಜಾಯತೇ
64 ಕ್ರಿಮಿಃ ॥

6

ಅದೇ ದೇವಾಲಯದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ 5″ × 1′ 8″.

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವ . . .
2 ಮೇಶ್ವರಪರಮಭಟ್ಟಾ . . . ಸತ್ಯಾಶ್ರಯಕುಳ . . .
3 ಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವ . . . .
4 ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕ . . . . . .
5 ಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿ . . . .
6 ದ್ಮೋಪಜೀವಿಸಮಸ್ತ ರಾಜ್ಯ . . . .
7 ಸಮಾನೋನ್ನ . . . .
8 ಸನ್ನ ವಿಭವ . . . .
9 ನೀತಿಮಾಣಿಕ್ಯಂ . . . .
10 ಳಕಮಳಾಕರ . . . .
11 ದೀನಾನಾಥಚಿನ್ತಾಮ . . . .
12 ಶ್ರೀಮನ್ನ ನಿವೆಗ್ಗಡೆ . . . .
13 ವತ್ಸರದಪೌಷ್ಯಶು . . . .
14 ಯನ್ನು ಬನವಾಸಿ . . . .
15 . . . .
16 ಮಯ್ದ . . . .
17 ದೊಳಾಣ . . . .
. . . .
23 ಶ್ರೀಮನ್ನ . ವಿಭು . . . . . .
24 ಅವನೀನಾಥನಕಜ್ಜಮಂ . . . .
25 . ಳೊದವಾರ್ದ್ಧಿಕ . . . . ನಸತ್ಯ
26 ಮಂನುಡಿವನಂಮುಂದೆಸವ . . ಜನತಾ
27 ಭ . . ಸ . . ಪಟ್ಟನಂ ‖ . . . . .
28 ಇನ್ತಿಟ್ಟೊಳೆತಾ . . . ನೆಗತ್ತ . ಯಿರ್ದ್ದ . . .
29 ಬಿಯನ್ದ್ಲರ . . ರ . . ವಿನ್ನಿಪ . . ಸುಬಿ .
30 . ಯ್ದಿದೊತ್ತಿಯ . . ಮುಟ್ಟ . . . . . . ಅನ್ದಾತಂ
31 ವಚನಿ . . ಚಂ . . ನೆಗ . . . . ತು
32 ಮಾಣ್ಡ ನುಮುಟ್ಟಂಮನಿವೆಗ್ಗಡೆಯಾಗಲಿ . . ತಾಳ್ದನವು . . .
33 ವೃದ್ಧಿಯ . . . . ತಾದಿಗೆಯ್ವಸದ್ವೃತ್ತನೆನಿಪ್ಪಸ . .
34 . ವ . . . .
35 ವಳಿಪರಭ್ರಮದಿನ್ದೆಸಪ್ಪರ . ತ್ತ . . . .
36 ನೇಮವೆಗ್ಗಡೆನು . . ಯೊಳೆಬಾಳನಗಳಯ್ಯಮಂಗಳ

7

ಅದೇ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಜಿ . . ಮೂಲಸಂಘದ . ಸುರನೇ
2 ಮಿದೇವರಗುಡ್ಡದೇವಿಸೆಟಿಸೋವೊವೆ । ಲಂಗವೆ । ಯಿಂತೀ
3 ಮುವರುಸಮಾಧಿಯಿಂದಂಮುಡಿಪಿಸ್ವರ್ಗ್ಗಸ್ತರದರು
4 ಮಂಗಳಮಹಾಶ್ರೀ

8

ಅದೇ ದೇವಸ್ಥಾನದ ಒಳಗೆ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 9″ × 2′.

1 ಧಾರ್ಮ್ಮಿಕಪುಣ್ಡರೀಕಷಣ್ಡಮೋದನಕರಾಯಗುಣೋತ್ತರಾಯಸಂಸಾರಸಾಗರನಿಮಂ
2 . . ಹಸ್ತಾವಳಂಬನವತೇಜಿನಶಾಸನಾಯ ‖ ಆದಿಬ್ರಹ್ಮನೆದಲು
3 ಜಿನಂತಾವೆನುತಸಾಸಿರ್ವ್ವರು . ಬ್ರಹ್ಮಜಿನನಿಳಯಕರ್ತ್ತರುಬ್ರಹ್ಮಜಿನಾಲ
4 . . . ಸರಂಮುದದಿಂ ‖ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾ
5 . . ರಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳ
6 . . ಕನೆಂತ್ರಿಭುವನಮಲ್ಲದೇವರವಿ . . . . ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
7 ರಂ . . . ಮನವರತಪರಮಕಲ್ಯಾ . . . . . ಲಕ್ಷ್ಮೀಸಮ

8 . . . ಮನವರತವಿತ್ತ . . . . ಮುಖದರ್ಪ್ಪಣ
9 . . . . ಭ್ಯುದಯಸೂಚನ . . . . ಮೃದುಮಧುರ
10 . . . .
11 . ಸ್ವಸ್ತಿ ತ್ರಿಭುವನಮಲ್ಲ . . . . ಸಂಕಥಾವಿ
12 . . . ಜ್ಯಂಗೆಯ್ಯುತ್ತುಂಬನವಾಸಿ . . . . ಳುತ್ತಮಿರಲು
13 . . ನಿಯಮಸ್ವಾಧ್ಯಾಯ . . . . ಣಸಂಪ
14 . . . . ಕುಳತಿಳಕ
15 . . . . ಸಕರುಶಿಷ್ಟ
16 . . . ಕರಸ್ಥಾದ . . . . ನ್ತುಬಳಪರಾ
17 . . . . ಳೋನ್ನತರ
18 . . . . ಮತದ
19 . . . . ಪ್ಪಮಹಾಪ್ರ
20 . . ತುಶ್ರೀ . . . . ಮಭಟ್ಟಾ
21 . . . . ಶಾಸ್ತ್ರಪಾರಾ .
22 . . . . . ನ್ವಾದ್ನ್ವಯದ . .
23 . . ಪರಮ . . . . ಪ್ಪಶ್ರೀ
24 . . ದಪಾಸ್ತಕ . . . . ತಜ್ಜೈನಶಾ
25 . . ದೇವರ . . . . ತನಿಜಕೀರ್ತ್ತಿಮ
26 . . ನರಮಾಸ . . . . ಯೋದಕಪ
27 . . ದಿತದಿಗನ್ತರ . . . . ಬಿಣಿಯಬ
28 . . . . ರಸಮೂ
29 . . . . ರದಪುರ
30 . . ಶ್ರೀ . . . . ಹತ್ತುಗದ್ಯಾಣ
31 ಕಯಂದು . . . . ಬಡಗಣ
32 ಯಲತೋ . . . . ಬಿಣಿಯಬ
33 . . ಸೆಟ್ಟಿತನ್ನಬಸದಿಗೆಬಿಡಿಸಿದಗಣ್ಣೆಗುಣಿ . . . . ವಲುಕದ
34 . . . ದಬಡಗಣಜವಳಿಯ . . . . ತನ್ನಬಸದಿಗೆಬಿಡಿಸಿದ
35 . ಡ್ಡೆಗುಣಿಗನಮತ್ತಲೊನ್ದುರಾಯಿ . . . . ಗಡ್ಡೆಗುಣಿಗನಮತ್ತ
36 . . . . ಲೊನ್ದುಮತ್ತಬಿಣಿಯಬ . . . . ಗುಣಿಗನಮತ್ತಲೊ
37 ನ್ದುಇನ್ತೀನಾಲ್ಕುಮತ್ತಲುಗಡ್ಡೆದೇವರ . . . . ಅಂಗಭೋಗಕ್ಕಂಪೂಜಾರಿಗ
38 . . . ಆಹಾರದಾನಕ್ಕಂಜೀರ್ಣ್ನೋದ್ಧಾರ . . ಕಮ್ಮಾ . . . ಜೆಸಕ್ಕಂಯಿನ್ತೀನಾಲ್ಕು . . ಗಡ್ಡೆಯ
39 . . . . ಸಾಸಿರ್ವ್ವರಾಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿವರಂ . . . . ಪ್ರತಿಪಾಳಿಸಿದವಂಗ್ಗೆ . . . ಸಿಕ
40 . . . . . . ಕ್ಷೇತ್ರಂಗಳೊಳುಸಾಸಿರಕವಿಲೆಯಕೊ . . . ರತ್ನದಿಂಕಟ್ಟಿಸಿಸಾಸಿರ್ವ್ವರ್ವ್ವೇದಪಾರಗರ ಪ್ಪಬ್ರಾಹ್ಮ
41 . . . . ಕೊಟ್ಟಪುಣ್ಯಮಕ್ಕು ಈಧರ್ಮಮನಾರೋರ್ವ್ವರಳಿದ . . . . ನಿತುಕವಿಲೆಯುವನಾಬ್ರಾಹ್ಮಣ

42 . . ಕೊನ್ದಪಞ್ಚಮಹಾಪಾತಕನಕ್ಕು . . . . ಮುದಿತೋದಿತಮಾಗೆಪಾಳಿವು .
43 . . . ಸ್ವದ . . . . ತ್ತಂಪರದತ್ತಾಂವಾಯೋಹ
44 . . . ಸುನ್ಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ . . . . ಜಾಣನದೇಂಧರಿತ್ರಿ . .
45 . . ಮಿಾಯದೆಂದಕ್ಷಿಣ . . . . ನೊಪ್ಪಿತೋರ್ಪ್ಪಗೀರ್ವ್ವಾಣಪುಣ್ಯ .
46 . . ವುಳ್ಳಂನೆಗಳ್ಧಗ್ರಹಾರ . . . . ನುತ್ಸವೋದಯ . .
47 ನಿರ್ಮ್ಮಿಸಿದೊಂದಅಕೀರ್ತ್ತಿಮಜಿನೇಂದ್ರಾಗಾರಮಂ . . . . ಸಂಜನಿತಪುಣ್ಯಾರ್ಕ್ಕ .
48 . . ತ್ತಮಸದ್ಧರ್ಮ್ಮನಘಾರಿಸಂದೇಸಂ . . . . ಗ್ರಸುಖೋದಯಂ
49 . . ವ್ಯಾನಮಾಗಲ್ಕೆ . . . . ಗರಾಜನ್ಯ . . . . ದ್ರಾಗಾರಮಂಮಾಡಿಗೋ
50 . . ಮಾಡಲ್ಕೆಸಾಸಿರ್ವ್ವರುತಮ್ಮಸತ್ರಂಬಿಣೆಯಬಮ್ಮಿಸೆಟ್ಟಿಮಾಡಿಸಿದ . . . .
51 . . ದೋಂಟಂಬೆಳುವೆಂದುಕಾರುಣ್ಯಂಗೆಯ್ದುಜಿನಾ . . . . ನಿಪ್ಪತ್ತನಾಲ್ಕುಎೞ . . . .
52 . . ಜನಸಾಲೆಯುಂಹ . ತ್ತೆಬಡಗಲು । ಸಾಸಿರ್ವ್ವರಬೆಸದಿಸವಸ್ತ್ತ . . . . .
53 . . ಯಿಾಜಿನಾಲಯಂಗಳಧರ್ಮ್ಮಂಗಳನಾರಯ್ದುಪುರೋವೃದ್ಧಿಗೆ . .
54 . . ವರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

9

ಅದೇ ಹೋಬಳಿ ಗಾಮುಗ್ರಾಮದ ಮಾರಿದೇವಸ್ಥಾನದ ಮುಂದೆ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 8″ × 2′.—ಹಳಗನ್ನಡಕ್ಷರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಿತ್ವೀವಲ್ಲಭಂಜಂ
2 ಯಶಿಂಗ್ಛದೇವರರಾಜ್ಯಂಉ
3 ತ್ತರೋತ್ತರಶಲುಂತಿರೆಸ್ವಸ್ತಿ
4 ಶಮುಥಿಗತಪಞ್ಚಮಹಾಮ
5 ಣ್ಡಳೇಸ್ವರಚಾವುಣ್ಡಲಬ್ದವರಪ್ರಶ
6 ತ್ತಿಶ್ರೀಕುನ್ಧರಾಜಂಬನ[ವಸೆ]ಪನ್ನಿಚ್ಛಾಸಿರ
7 ಮುಮುಪದಿನೆನ್ಟಗ್ರಹಾ . . . . ಶುಖಶಂ
8 ಖತವಿನೋದದಿರಾ . . . . ಸ್ವಸ್ತಿಶಖವರಿಷ
9 ೯ಳಿೞನೆಯದುಮ್ಮಿರ್ಖಿಶಂವಶ್ಛರದವ್ವಶಖಸುದ್ಧ
10 ೞಶೋಮವಾರದನ್ದುವುಡೆಯಳ
*11 . . . . ಲೋಕಯ್ಯನಪರೋಕ್ಷದಗೋಶಸಿಭೂಮಿಌ
12 ಆಗಬಿಯ್ಯಕೇತಯನುನಿಱಿಸಿದಕಲ್ಲು
13 ಅವರದಮ್ಮಾಚನಾದ್ರಿಕರ್ಕ್ಕತಾರಂಬ
14 ರಂಶಲು
15 ತ್ತಿರೆ
16 ಬರೆದಂಪ
17 ಗಂಬಣ್ಣರಿಸಿದಂ
18 ಪದುಯ್ಯುಮಂಗಳ

10

ಅದೇ ದೇವಸ್ಥಾನದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಅನಾದಿತೊ . . . . . ಅಗ್ರಹಾರ . . . .
2 . . . . ಪೊಲೆಕೇಸಿಅರಸರ . . . .
3 ಮಾಡಿಸಿದದೇಗುಲ . . . . ಯ್ಯರ್ಗಳರ್ದ್ಧ
4 ಟ್ಟಸನಿ . . . .

(ಮುಂದೆ ಹೋಗಿದೆ).

* ಈ ಪಙ್ತಿಯಿಂದ ಕಡೇವರಿಗೆ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

11

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕುಮುದ್ವತೀ ಹೊಳೆಯ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 3″.

1 ಶ್ರೀಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
2 ಧಿರಾಜರಾಜಪರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳ
3 ಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾ
4 ಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಬರಂಸ
5 ಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮ
6 ಣ್ಡಳೇಶ್ವರಬನವಾಸಿಪುರವರೇಸ್ವರಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧವರಪ್ರಸಾದೋತ್ತುಂಗವಿ
7 ನೋದನಾಯಕಾಚಾರ್ಯ್ಯನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತ . . . . . ಶ್ರೀ
8 ಮನ್ಮಹಾಮಣ್ಡಳೇಸ್ವರಚಾಮುಣ್ಡನಾಯಕಸರ್ವ್ವ . . . . . . ಪನ್ನಿಶ್ಶಾಸಿ
9 ರಮುಮಂಸುಕಸಂಕಥಾವಿನೋದದಿಂನಾರಸುಗೆಯ್ಯುತ್ತಂಮಿರೆರಾಜಮಾನ
10 ಸಮಸ್ತರಾಜ್ಯಭಾರ . . ಮಾಜಾನಂತಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಸಕೀರ್ತ್ತಿಯಸಂಪಂನ್ನರಪ್ಪ
11 ಶ್ರೀಮತ್ಸೆಗ್ಗ[ಡೆ]ಸೋವನಾತ್ಮೈಯ್ಯಗಣ . . . ಯಪೆದ್ದರಾಜ
12 . . . .
13 ತಮಿರೆಸಖವರ್ಷ ೯೭೪ ನೆಯ್ಯಯಶುಭ . . ತ್ಸಂವತ್ಸರದಪುಷ್ಯಸುಂ
14 ಉತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಆದಿತ್ಯವಾರ . . . . . ಮಾನಅಗ್ರಹಾರ
15 . . ನಡವಣಪಾರ್ತ್ಥನಪೊಳೆಯ . . . .
16 ಸಿರಿಕಂಣ್ಡಂಧೂಪಮೊದಲಾದದೇವರಆಸನಂಗಕ್ಕೆ . . . . . .
17 ದದಕೆಯೆಕಪಲಕ್ಕೆ . . ವಡ್ಡರಾವುಳಪೆಂಜ್ಜುಂಕೆ . . . . .
18 ಪಡೆವೊಳಆತೀರ್ತ್ಥಸ್ಥಾಪಕ . . ಅಗ್ರಹಾರ . . . . . ಬ್ರಾಹ್ಮಣ
19 ರುಂಸಾಸಿರ್ವ್ವರುಂ . . ಎಪ್ಪತ್ತೊಕ್ಕಲು . . . . ಸರ್ವ್ವರುಂ
20 ಗುರಮು . . . .

. . . .

29 ವರಿಂಗೆಸಾಸಿರಕವಿಲೆಯ . . . .
30 ಮನೆಯುದ್ದವರದನಳಿದಾತನಾಬ್ರಾಹ್ಮಣರುಮಲತಪೋ
31 ಧನರುಮಂಆತೀರ್ತ್ಥದಲುಕೊನ್ದಪಞ್ಚಮಹಾಪಾ
32 ತಕನಕ್ಕು ॥ ಕಾವನಸೀಘ್ರಲಿಕಿತ ॥ ಅಸಗರಪಾಮನಮೂ
33 ಕನುಜಾಜನುಕೊತಳಿಎಲ್ಲರುಂಕೂಡಿವಿನಾಯಕಂಗಂಸೊಡ
34 ರಣ್ಣುಗಂಸಿರಿಖಣ್ಡಕೆಬಕ್ಕಲಲುಂಪಣವಕೊಡುವರು ॥

12

ಅದೇ ಹೋಬಳಿ ಬೇಗೂರು ಅಗ್ರಹಾರದ ತಾಮ್ರಶಾಸನ.*

೩ ಹಲಿಗೆ.—ವರಾಹಮುದ್ರೆ.

ಶ್ರೀಗಣೇಶಾಯನಮಃ। ಜಯತ್ಯವಿಕೃತಂವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂಕ್ಷೋಭಿತಾರ್ಣವಂ। ದಕ್ಷಿಣೋಂನತದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾಂತಭುವನಂವಪುಃ। ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಹಸ್ತಿನಾಪುರವರಾಧೀಶ್ವರಆರೋಹಭಗ

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*ಈ ಶಾಸನ ಎಲ್ಲಿಯೂ ಶಿಕ್ಕದೆಹೋದ್ದರಿಂದ ಸ್ಥಳದವರು ಕೊಟ್ಟ ಪ್ರತಿಯಿಂದ ಅಚ್ಚು ಹಾಕಿಯಿದೆ.

ದತ್ತರಿಪುರಾಯಕಾಂತಾದತ್ತವೈಧವ್ಯಪಾಂಡವಕುಲಕಮಲಮಾರ್ತಾಂಡಯೇಕಾಂಗವೀರರಣರಂಗಧೀರಅಶ್ವಪತಿರಾಯದಿಶಾಪಟ್ಟಗಜಪತಿರಾ
ಯಸಂಹಾರಕನರಪತಿರಾಯಮಸ್ತಕತಳಪ್ರಹಾರಿಸಾಮಂತಮೃಗಚಾಮೂರಕೊಂಕಣಚತುರ್ದಿಶಾಭಯಂಕರಚಕ್ಷುಪುಟಚಾಚಪುಟಈಶ್ವರ
ಮುಖಕಮಲವಿನಿರ್ಗತಶುದ್ಧಸಾರಂಗಬ್ರಹ್ಮವೀಣಾವಾದಿಭರತಶಾಸ್ತ್ರಪ್ರಸಧಾನೇಕಶಾಸ್ತ್ರಪ್ರವೀಣಕೊರಂಟಕವ್ಯಾಳಿನಾಗಾರ್ಜುನಾದಿಮಂತ್ರ
ಶಾಸ್ತ್ರಪ್ರಸಧಸನುದಯನಮಿತಪಾದಾರವಿಂದಅರಿರಾಯಕುಲವಿಲಯಕಾಲಾನಲನೀತ್ಯಾಕರಪರಾಂಗನಾಪುತ್ರಸುವರ್ಣವರಹಾಲಾಂಛನಧ್ವಜಿ
ಸಮಸ್ತರಾಜ್ಯಾವಳೀವಿರಾಜಿತಸಮಾಲಂಕೃತಶ್ರೀಸೋಮವಂಶೋದ್ಭವಶ್ರೀಪರೀಕ್ಷಿತಚಕ್ರವರ್ತಿಸತ್ಪುತ್ರಜನಮೇಜಯಚಕ್ರವರ್ತಿಃಹಸ್ತಿ
ನಾಪುರೇಸುಖಸತ್ಕಥಾವಿನೋದೇನದಕ್ಷಿಣದಿಶಾಪಕ್ರಮಂರಾಜ್ಯಂದಿಗ್ವಿಜಯಂಯಾತಿವಿಜಯಂಕರೋಮಿತುಂಗಭದ್ರಾಹರಿದ್ರಾಸಂಗಮೇಶ್ರೀಹರಿ
ಹರದೇವಸನ್ನಿಧೌಕಟಕಮುತ್ಕಲಿತಂಚಯಿತ್ರಮಾಸಕೃಷ್ಣಪಕ್ಷೇಸೋಮದಿನೇತ್ರಿತೀಯಾಯಾಂವಿಶಾಖನಕ್ಷತ್ರೇಸಂಕ್ರಾಂತೇವ್ಯತೀಪಾತತಂ
ನಿಮಿತ್ತೇಸರ್ಪಯಾಗಂಕರೋಮಿಬನವಸೆಪನ್ನಿಚ್ಛಾಸನಸಹಸ್ರತಂನ್ಮಧ್ಯೇಬಡಗಣಯಡನಾಡಯಪ್ಪತ್ತರತಂನ್ಮಧ್ಯೇಶ್ರೀಅನಾದ್ಯಗ್ರಹಾರಬೇ
ಗೂರಗ್ರಾಮಾತ್ಬ್ರಾಹ್ಮಣಾತ್ಕಂನಡಶಾಖೆಯಃಶ್ರೀವತ್ಸಗೋತ್ರದಸೋಮೇಶ್ವರಭಟ್ಟವರ್ಧನರುಕಂನಡಶಾಖೆಯುವಶಿಷ್ಟಗೋತ್ರದಮಾಧವ
ಭಟಪಟವರ್ಧನರುಕಂನಡಶಾಖೆಯಗೌತಮಗೋತ್ರದನಾರಾಯಣಭಟವರ್ಧನರುಕಂನಡಶಾಖೆಯುವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದವಿಷ್ಣುದೀಕ್ಷಿತರುಚ
ಉಘಮುಖ್ಯನಾನಾಗೋತ್ರದಸಹಸ್ರದಮುಂನೂರವರುಬ್ರಾಹ್ಮಣಾಃಸರ್ಪಯಾಗಆರಂಭಸಮಯೇಆಶೀರ್ವಾದಪೂರ್ವಕಂಚಕ್ರವರ್ತಿಮೆಚ್ಚಿ
ಪಂಚಾಂಗಪಸಾಯಛತ್ರಸುಖಾಸನಬಲರಗದ್ದಿಗೆಅಂಕಟಂಕದಂಡಖಂಡನೊಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯವಂನುಸರ್ವನಮಸ್ಕೃತನಾಗಿಕು
ಮುದ್ವತೀನದೀತೀರಸ್ಯಪೂರ್ವದಿಗ್ಭಾಗೇಬೇಗೂರಗ್ರಾಮಾತ್ತಂನ್ಮಧ್ಯಪ್ರವಿಷ್ಟಗೋಕರ್ಣಪಳ್ಳ್ಯಂಬಸವಾಪುರಐಶ್ವರ್ಯಪುರನಲುವಾಗಿಲುದ್ವ
ಯಮುಗಳಿಕೆರೆಕೇತತ್ತಿಕೊಪ್ಪಚಂಪಕಾತೀರ್ಥಕೆಂಚಾಪುರಧೂಪಾಪುರಯೇವಂದಶಗ್ರಾಮಾತ್ಧಾರಾಪೂರ್ವಕಂದತ್ತಂತಸ್ಯಗ್ರಾಮಸ್ಯಶೀ
ಮಾಂತರಾಣಿಕಥಂಯಿಶಾನ್ಯದಃಮೆಯಪೇಗೂರಗೋಕರ್ಣಪಳ್ಳ್ಯಾದ್ವಿಸಂಧಿಃಶೋತ್ರಂಪ್ರಾಪ್ಯಂಪೂರ್ವಮವಲೋಕೇಗೋಕರ್ಣಪಳ್ಳ್ಯಾಭೈ
ರವಾಪುರದತ್ರಿಸಂಧಿಃಆಗ್ನೇಯಮವಲೋಕೇಬೇಗೂರಭೈರವಾಪುರದಕೆಂಚಾಪುರದದ್ವಿಸಂಧಿಃಸೂಕ್ಷ್ಮಪರ್ವತಂತಥಾದಕ್ಷಿಣಮವಲೋಕೇಬೇ
ಗೂರಕೆಂಚಾಪುರದಮುದೇನಪಳ್ಳ್ಯಾತ್ರಿಸಂಧಿಃ । ಸೂಕ್ಷ್ಮತಟಾಕಂನೈರುತ್ಯಮವಲೋಕೇಬೇಗೂರಮುದೇನಪಳ್ಳ್ಯಾಧೂಪಾಪುರಸ್ಯತ್ರಿಸಂಧಿಃಪಾ
ಷಾಣಪರ್ವತಂತಥಾಪಶ್ಚಿಮಮವಲೋಕೇಬೇಗೂರಪಾಷಾಣಪರ್ವತಸ್ಯಲಕೇನಪಳ್ಳ್ಯಾದ್ವಿಸಂಧಿಃಬಿತಗಟಿವಾಯುವ್ಯದಿಶಾಂಬೇಗೂರಬಿಳಿಗಟಿನ
ಲುವಾಗಿಲದ್ವಯಸ್ಯತ್ರಿಸಂಧಿಃವಲ್ಮೀಕವಟವೃಕ್ಷಂ । ತಥಾಉತ್ತರಮವಲೋಕೇಪೇಗೂರನಲುವಾಗಿಲಮುಗಳಿಕೆರೆತ್ರಿಸಂಧಿಃ । ಭೀಮನಕೊಳ
ಲುಮುಗಳಿಕೆರೆಚಂಪಕಾತೀರ್ಥಂ । ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಶ್ಲೋಕೋನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವಾನೇತಾಂನ್ಭಾ
ವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾಂನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ೧ ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾ
ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತ್ ॥ ೨ ॥ ಯೇಕೈವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ । ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದ
ತ್ತಾವಸುಂಧರಾ । ಅರಿರಾಯತಳಪ್ರಹಾರಿಯಂಬವೊಪ್ಪ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುತ್ರೀಪರದತ್ತಾಸಹೋದರೀ । ಅನ್ಯದತ್ತಾಸ್ವಯಂಮಾತಾದ
ತ್ತಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್ । ಈಶ್ವರಾರ್ಪಣವಾಗಿಕೊಟ್ಟಂತವಾಗಿ

13

ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಅಶ್ವತ್ಥಮರದ ಬಳಿ.

ಪ್ರಮಾಣ 3′ 4″ × 1′ 4″.

1 ನಮಸ್ತಸ್ಮೈವರಾಹಾಯಲೀಲಯಾಭರತೇಮಹೀಂ
2 ಖುರಾಂತರಗತೋಯಸ್ಯಮೇರುಃಕಣಕಣಾಯತೇ ॥
3 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
4 ಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕು
5 ಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವ
6 ರುಕಲ್ಯಾಣದೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಂ
7 ಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಞ್ಚಮಹಾಶಬ್ದಮ
8 ಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕನನನ್ತಪಾಳನಾ
9 ಬೆಸದಿಂಬನವಾಸಿಪನ್ನಿಚ್ಛಾಸಿರದವಡ್ಡರಾವುಳದಸುಂಕದಧಿ
10 ಷ್ಠಾಯಕಂಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಂಮಾದಿರಾಜಂಚಾಳುಕ್ಯವಿಕ್ರ
11 ಮವರ್ಷದ೨ನೆಯಈಶ್ವರಸಂವತ್ಸರದಪುಷ್ಯಸುದ್ಧ೧೦ಆ
12 ದಿತ್ಯವಾರದನ್ದಿನುತ್ತರಾಯಣಸಂಕ್ರಮಣನಿಮಿತ್ತಂಶ್ರೀಮ
13 ದಗ್ರಹಾರಮಾರಸಿಂಗನಬೇಗೂರವಿಷ್ಣುದೇವಗ್ಗೆಧಾರಾಪೂರ್ವ್ವಕ
14 . . ಡಿಲಗ್ರಾಮದಅಡಕೆಯವಡ್ಡರಾವುಳದಸುಂಕದೊಳಗೆಮೂ . .
15 ಲಕ್ಕಡಕೆಯಸುಂಕಮುನುಂಮತ್ತಂತಮಗೆನಡೆವಕಿಱುಕುಳಸುಂ
16 ಕದೊಳಗೆಬಿಲ್ಕಡೆಯಎಲೆಯಪೇಱಿಂಗೆದಸವನ್ದಮುಮಂಮತ್ತಂಕ
17 . ಯಂಪಣವಿಂಗೆಸುಂಕವೀಸಮುಮಂ । ದವಸಾಯದೊಳ
18 . . ನಮುಮಂಬಿಟ್ಟ ॥ ಮತ್ತಮಾತಿಥಿಯಂದುಶ್ರೀಮನ್ಮಹಾ

19 . . . . ಹೆಗ್ಗಡೆದಣ್ಡನಾಯಕಂಮಹಾದೇವಭಟ್ಟರಬೆಸದಿಂಪ
ನ್ನಾಯ
20 . . . . ಕಂವಿಟ್ಟರಸನಾಗ್ರಾಮದಪನ್ನಾಯದಸುಂಕದೊ
21 . . . . ಟ್ಟಂ ॥ ಮತ್ತಮಾತಿಥಿಯನ್ನುಪನ್ನಿಚ್ಛಾಸಿರದ
22 . . . . ರ್ಯ್ಯಪ್ರಮುಖಕರಣಂಗಳಬೆಸದಿಂ
23 . . . . ಮರಾನಾನಾಗ್ರಾಮದಪೆಜ್ಜುಂಕದೊಳ
24 . . . . ಮುಮಂ । ಎಲೆಯದವಸಾಯದ
25 . . . . ದಮುಮಂಬಿಟ್ಟಂ ॥ ಇನ್ತೀಧರ್ಮ್ಮ
26 . . . . ಮಂಗೆಮಾಣರಾಸಿಕುರು
27 . . . . ಗಳೊಳ್ಸಾಸಿಬ್ಬರ್ಬ್ರಾ
28 . . . . ಕೊಳಗುಮಂಪಂಚರತ್ನ
29 . . . . . ಪುಣ್ಯಮಕ್ಕುಂ । ಇದನಳಿದವಂಗನಿಬಬ್ರಾರ್ಹ್ಮಣ
30 . . . ರುಂಕವಿಲೆಯುಮನಾಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳಳಿದಮಹಾ
31 ಪಾತಕಮಕ್ಕು ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತುವಸುಂ
32 ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ॥

14

ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′.

1 ವಿಶುದ್ಧಜ್ಞಾನದೇಹಾಯತ್ರಿವೇದೀದಿವ್ಯಚಕ್ಷುಷೇ । ಶ್ರೇಯಃಪ್ರಾಪ್ತಿನಿಮಿತ್ತಾಯನಮಃಸೋಮಾರ್ದ್ಧಧಾರಿಣೇ ॥
2 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂ
3 ಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿ
4 ಭುವನಮಲ್ಲದೇವರವಿಜೆಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧ
5 ಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲಿಸುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿಯಮನಿಯ
6 ಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾ
7 ಧ್ಯಾದಿಸಂಪಂನರುಮೀಮಾಂಸಕಲೋಕಾಯತಬೌದ್ಧಸಾಂಖ್ಯ
8 ವೈಶೇಷಿಕಾದಿಶಾಸ್ತ್ರಾಗಮಕುಶಲರಗ್ನಿಷ್ಟೋಮಾದಿವಿಶಿಷ್ಟೇಷ್ಟವಿದ್ವಜ್ಜ
9 ನಪೂಜಿತರುದ್ವಾತ್ರಿಂಶತ್ಸಹಸ್ರಸಮಯಾಗ್ರಗಣ್ಯರನೇಕಶ್ರುತಿಸ್ಮೃತಿಶ್ರ
10 ತ್ಯಾರ್ತ್ಥಕೀರ್ತ್ತಿತ್ರಯಸಂಪಂನರಪ್ಪಶ್ರೀಶ್ರೀಮದಗ್ರಹಾರಬೇಗೂರಮ
11 ಹಾಜನಂಸಾಸಿರದಮೂನೂರ್ವ್ವರುಮಂಸಮಸ್ತಗುಣಸಂಪಂನರಪ್ಪಶ್ರೀ
12 ಮದಂಬದಕಾಳಗಾವುಂಡನಮಗಂಚಟ್ಟಗೋಸಿಪಾದಪೂಜೆಯುಂಕೊಟ್ಟೊಡಂಬಡಿಸಿಚಾ
13 ಳುಕ್ಯವಿಕ್ರಮಕಾಲದ೧೪ನೆಯಶುಕ್ಲಸಂವತ್ಸರದಜೇಷ್ಠಮಾಸದಅಮವಾ
14 ಸ್ಯೆಸೋಮವಾರದಂದುದೇಸಿಗಪ್ರವಾಸಿಗರಆಹಾರದಾನಕ್ಕೆಬಿಟ್ಟಸತ್ತ್ರಂಸರ್ಬ್ಬ
15 ನಮಶ್ಯಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿಪ್ಪಂತಾಗಿಕಡಂಬಗಟ್ಟದಕೆಳಗೆಮು
16 ಟ್ಟವಯಲೊಳಗೆಬಿಟ್ಟಗಳ್ದೆಕಚ್ಛವಿಯಗಳೆಯಲುಕಮ್ಮಂ೬೦ಬಂದುಮನೆಯನಿ
17 ವೇಶನಂಸರ್ಬ್ಬಬಾಧಾಪರಿಹಾರಈಧರ್ಮ್ಮವಂತಪ್ಪದೆಪ್ರತಿಪಾಲಿಸಿದವರು
18 ವಾರಣಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆ . . ತೀರ್ತ್ಥಂಗಳಲುಸೂರ್ಯ್ಯಗ್ರ
19 ಹಣದಂದುಪನ್ನಿಚ್ಛ . . . .

15

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 8″.

1 ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
2 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರ

[3]ಕಂಸತ್ಯಾಸ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜೆ
[4]ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರ[ವ]ರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥
[5]ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಲಸಂಪನ್ನರಶೇಷದಿಕ್ಪ್ರ
[6]ಕಾಸಕೀರ್ತ್ತಿಸಂಪನ್ನರುಂಚತುರ್ವ್ವೇದಪಾರಾವಾರಸರ್ವ್ವಹಿತಸಮಾಗಮಮತಿಗಳ್ತರ್ಕ್ಕವ್ಯಾಕರಣಪೋಧಾಳಂ
[7]ಕಾರಛಂದನಿಘಂಟು . . ಶ್ರುತಿಸ್ಮ್ರಿತಿಮಂತ್ರತಂತ್ರಜ್ಯೋತಿಜ್ಞಾನಾದಿಸಕಳಚೌಷಷ್ಟಿಶ್ರುತಾವತಾರರುಂ
[8]ಮೀಮಾಂಸ . . . . . . ಹತಸಮಯಷಡ್ದರ್ಶಣಾಧಾರಸಮೇತರಗ್ನಿಷ್ಟೋ
[9]ಮಾದಿವಿ . . . . ಶಸಹಸ್ರಸಮಯಾಗ್ರಗಣ್ಯರಸಿಕಚತುರ್ಬ್ಭ
[10]ಷಾವಿಶ . . . . ಸಾಸಿರದಮೂನೂರ್ವ್ವಗ್ಗೆಪಾದ
(ಮುಂದೆ ಹೊಗಿಧೆ).

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ 2″ × 2′ 4″.

[1]ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವ
[2]ಕಾರಣಾಯಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯತ್ರ್ಯಂಬಕ್ಯಂನಮಃತ್ರಿಭುವನ
[3]ಪ್ರಭವೇಶಿವಾಯ ॥
[4]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ
[5]ಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲ
[6]ದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲು
[7]ತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತ್ಯಖಿಳಜಗದುತ್ಪತ್ತಿಸ್ಥಿತಿಪ್ರಳಯಸಂಹಾರಕಾಲಕಾರಣ
[8]ಗರುಡಧ್ವಜಪನ್ನಗಶಯನನಾಭೀಕಮಳಾಸನಬ್ರಹ್ಮಲಕ್ಷ್ಮೀವಿಶಾಳವಕ್ಷಸ್ಥಳ
[9]ಹ . . ತಿಸರೋಜವಿರಾಜಮಾನರುರುಗ್ಯಜುಸ್ಸಾಮಾಥರ್ಬ್ಬವೇದಾಂಗೋಪಾಂಗಲಕ್ಷಣಲ
[10]ಕ್ಷಿತರುಯಜನಯಾಜನಾಧ್ಯಯನಾಧ್ಯಾಪನಪಾರಗರುಅಗ್ನಿಷ್ಟೋಮಾದಿಸಪ್ತಸೋಮ
[11]ಸಂಸ್ಥಾವಭೃತರುರಕ್ತಸರಸೀರುಹೋದರದಳನಿಭಚತುರ್ವ್ವರ್ಕ್ತ್ರಶಾಸ್ತ್ರಷಡಂಗಾಷ್ಟಾದಶಸ್ಮ್ರಿತಿ
[12]ಪುರಾಣಕಾವ್ಯನಾಟಕಾರ್ತ್ಥಗ್ರನ್ಥಪ್ರಯೋಗಪದವಿನ್ಯಾಸಲಲಿತಾಂಗೋಪಾಂಗರ್
[13]ಮಾಹೇಶ್ವರವೈಷ್ಣವೇತ್ಯಾದಿಸಮಯನಿಯಮಸ್ಥರುನ್ಯಾಯವೈಶೇಷಿಕಲೋ
[14]ಕಾಯತಸಾಂಖ್ಯಬೌದ್ಧಮೀಮಾಂಸಾದಿತರ್ಕ್ಕಶಾಸ್ತ್ರಾಗಮಪರಿಣತರುಸಪ್ತರಿಷಿಸಮಾನರೇ
[15]ಕವಾಕ್ಯರಶೇಷದಿಕ್ಪ್ರಕಾಶಿತಕೀರ್ತ್ತಿಧ್ವಜರುದ್ವಾತ್ರಿಂಶತ್ಸಹಸ್ರಸಮಯಾ . . . ರು
[16]ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವಲಬ್ಧವರಪ್ರಸಾಧಿತಪುಣ್ಯರಪ್ಪಶ್ರೀಮದಗ್ರಹಾರಂ
[17]ಬೇಗೂರಸಾಸಿರದಮೂನೂರ್ಬ್ಬರುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ೧ನೆಯಕ್ರೋಧನಸಂ
[18]ವತ್ಸರದಚೈತ್ರಬಹುಳ೧೧ಆದಿತ್ಯವಾರಮೇಷಸಂಕ್ರಮಣದಂದು ॥ ಯಮ-ನಿಯಮಸ್ವಾಧ್ಯಾಯ
[19]ಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿನಿಷ್ಟಿತರುಕಪಿಗೋತ್ರಪ್ರತಿಷ್ಠಿತರುಕೊಳ್ಳಗರ
[20]ಧಿಷ್ಟಿತರಪ್ಪಶ್ರೀಮತುಸೋವಿಯಣಭಟ್ಟರಮಗಂನಾರಣಭಟ್ಟರಮಗಂಗೋತ್ರಪವಿತ್ರಂ
[21]ಅಪ್ಪಣಭಟ್ಟರುಪಾದಪೂಜೆಗೊಟ್ಟದೇಸಿಗಪ್ರವಾಸಿಗರಾಹಾರಸತ್ರಕ್ಕೆದೆವಸಲುಂಬ್ರಾಹ್ಮಣರುಣ್ಬಂ
[22]ತಾಗಿನಋಲಕೆಱೆಯಕೆಳಗೆಕಚ್ಚವಿಯಗಡಿಂಬದಲುಬಿಟ್ಟಗಪ್ದೆಕಮ್ಮಅಯ್ವತ್ತು೫೦

23 ಸತ್ರಕ್ಕೆ ಮನೆಯೊಂದು ೧ ಈದರ್ಮ್ಮನಾಕೆಲಂಬರುತಪ್ಪದೆಪ್ರತಿಪಾಳಿಸಿದವರುವಾರಣಾಸಿಕು
24 ರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಅರ್ಘ್ಯತೀರ್ತ್ಥದಲುಪನ್ನಿರ್ಚ್ಛಾಸಿರಕವಿಲೆಯುಂವೇದಪಾರಗಬ್ರಾಹ್ಮಣಗ್ಗೆಸೂ
25 ರ್ಯ್ಯಗ್ರಹಣದಲುದಾನಗೊಟ್ಟಫಲಮಕ್ಕು ಈದರ್ಮ್ಮವನಾರಾನುವಳಿದವರುಆತೀರ್ತ್ಥದಲಾ
26 ತಿಥಿಯಲೀಕವಿಲೆಯನು . . ಮನೀಬ್ರಾಹ್ಮಣರುಮನಳಿದಪಞ್ಚಮಹಾಪಾತಕನಕ್ಕು ॥
27 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವರ್ಷಸಹಾಸ್ರಾ
28 ಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃನವಿಷಂವಿಷಮಿತ್ಯಾಹುಬ್ರ್ರಹ್ಮಸ್ವಂ
29 ವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥ ಸಾಮಾನ್ಯೋಯಂ
30 ಧರ್ಮ್ಮಸೇತುನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾಂಭಾವಿನಃ
31 ಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಮದ್ವಂಶಜಾಃಪ್ಪ
32 ರಮಹೀಪತಿವಂಶಜಾವಾಪಾಪಾದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃಯೇಪಾಲ
33 ಯನ್ತಿಮಮಧರ್ಮ್ಮಮಿಮಂಸಮಸ್ತಂತೇಭ್ಯೋಮಯಾವಿರಚಿತಾಜಂಲಿರೇ
34 ಷಮೂರ್ದ್ಧಿನ್ಸ ॥

17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

3′ × 1′ 6″.

1 ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವಕಾರಣಾಯ ।
2 ಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯಸ್ತುಭ್ಯನ್ನಮೋಸ್ತುಭುವನಪ್ರಭವೇಶಿವಾಯ ॥
3 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
4 ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
5 ತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾ
6 ನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾ
7 ಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಲಸಂಪನ್ನರಶೇಷದೆ . ಕಾ
8 . . . ರುಗ್ಯಜುಸ್ಸಾಮಾಥರ್ವ್ವಪಾರಗರಗ್ನಿಷ್ಟೋಮಾದಿವಿಶಿಷ್ಟೇಷ್ಟ . ವಿದ್ವ
9 ಜ್ಜನರು . . . . . ರಸೀರುಹೋದರದಳನಿಭಚತುರ್ವ್ವಕ್ತ್ರಶಾಸ್ತ್ರಷಡಂಗಾ
10 . . . . ಕಾರ್ತ್ಥಗ್ರನ್ಥಪ್ರಯೋಗತತ್ವವಿನ್ಯಾಸಲಲಿ
11 . . . . ಸಂಪಂನರಪ್ಪಶ್ರೀಮದ
12 . . . . ಸಮಸ್ತಗುಣಸಂಪನ್ನರಪ್ಪಅಂಗಿರ
13 . . . . ನಾಕ್ರದಿಂತರುಆ
14 . . . . ಚರಿತ್ರಭಾರದ್ವಾಜಕುಳ
15 . . . . ತ್ತಮಣಧಾರಿಣಿಯೊಳ್
16 . . . . ರಣವಿವೇಕಿವಿಮಳ
17 . . . . ರಾಜ . . . . . ಸಮ್ಯಕ್ಕುಳಾಬ್ಧೀಂದ್ರ
18 . . . . ನೆಡು . . . . . . ಮಾದಿಯುಂದ್ಯಾನದೀ
19 . . . . ತಾಶಾನ್ತನ ॥ ಆತಂಪಾದಪೂಜೆಯಂ

20 . . . . ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದಂ೩ನೆಯವಿಭವಸಂವತ್ಸರದಆ

21 . . . . ಸೆಬ್ರಹಸ್ಪತಿ . . . . ದಿನಸೋಮಗ್ರಹಣತಿಥಿನಿ

22 . . . . ಸರ್ಬ್ಬನಮಸ್ಯಂಚದ್ರಾರ್ಕ್ಕತಾ

23 ರಂಸಲುತ್ತಮಿ . . . .

(ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ.)

18

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗ

2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ವಿಶುದ್ಧಜ್ಞಾನದೇಹಾ

3 ಯತ್ರಿವೇದೀದಿಬ್ಯಚಕ್ಷುಶೇಶ್ರೇಯಪ್ರಾಪ್ತನಿಮಿತ್ತಾಯನಮಸೋಮಾರ್ದ್ಧಧಾರಿಣೇ ॥ ಗಣ

4 ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾಮಂ

5 ಡಳೇಸ್ವರಂಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವರಸುವರ್ನ್ನವ್ರಿಷಭಧ್ವಜಡಮರುಗತೂರ್ಯ್ಯನಿ

6 ರ್ಘೋಷಣಕಳಚೂರ್ಯ್ಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯಕಲಿಗಳಂ

7 ಕುಸಗಜಸಾಮನ್ತಶರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಸನಿವಾರಸಿದ್ಧಿ

8 ಗಿರಿದುಗ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರೀಭಕಂಠೀರವನಿಸ್ಸಂಕಮಲ್ಲನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ

9 ಶ್ರೀಮತುಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಣದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋ

10 ದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಕೋಳಾಲ

11 ಪುರವರಾಧೀಸ್ವರಂನನ್ದಗಿರಿನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಚನಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದಮ್ರಿಗ

12 ಮದಾಮೋದಗಂಗಗಾಂಗೇಯಜಯದುತ್ತರಂಗಮಾಕ್ಕೋಲಭೈರವಂನಾಮಾದಿಸಮಸ್ತಪ್ರಸ

13 ಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂನನ್ನಿಯಃಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರಸರುಯೆಡೆಮಟ್ಟೆಯಿಪ .

14 ಬಳ್ಳಿವೆಯಪ್ಪತ್ತುಮಂನರಿವೆಳಿಗೆಯುಮಂಅನಾದಿಯಗ್ರಹಾರಂಪ್ಪೇಗೂರಂಸುಖದಿ

15 ನಾಳುತ್ತಮಿರೆ ॥ ವ್ರಿ ॥ ಬೇಡಿದಡಲ್ಲಡೀಯದುನಿಳಿಂಪಕುಜಂಕರದೀವದಾನದಿಂನೋಡಸುರಾವನೀಜ

16 ಮದುಪೇಳುದೊರೆಯೇಮಣಿಚಿಂತಿಸಲ್ಕೆ ಕೈಗೂಡುವುದಲ್ಲದಿದ್ದ್ಡದುತಾಂಕುಡದತ್ತಿಜನಕ್ಕೆ ರಾಗದಿಂನೀಡಿ

17 ರದೀವನಿವನೀವಸುಧೆಯೊಳುಸಲೆನಂನಿಯುಗಂಗಭೂಭುಜಂ ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾ

18 ಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಸೀಲಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದನಾದಿಯಗ್ರ

19 ಹಾರಬೇಗೂರಸಾಸಿರದಮೂನೂರ್ವ್ವರೆಂತೆನೆ ॥ ಮತ್ತೇಭ ॥ ಶರಣಾಯಾತರಿಪು

20 ಬ್ರಜಾಕುಳಕುಭ್ರಿತುಗಂಭೀರನೀರಾಕರದ್ದುರಿತದ್ರೋಹವಿರೋಧಿವಾರಣಘಟಾಬ್ಯೂಹಕ್ಕೆ ಪಂ

21 ಚಾನನರ್ಧರೆಯೊಳುಮಾಕ್ಕೊಳುಮಗ್ರವೈರಿರಜನೀಸಂಘಾತಮಂತೂಳ್ವಭಾಸುರಸೂರ್ಯ್ಯರ್ಂ

22 ಶುವೆನಲ್ಕೆ ಸಾಸಿರಗಮೂನೂರ್ವ್ವರುಯೆಶೋಮೂರ್ತ್ತಿಗಳು ॥ ಕಂ ॥ ಪ್ರತ್ಯೇಕಮಾಧರಾಮ

23 ರಸತ್ಯದಸಾಚಕದಕುಲಾಭಿಮಾನದಜಸದೊಂದತ್ಯಂನತಿಕೆಯನಜನುಂನಿತ್ಯಸ್ಥಿತಮೆಯ್ದೆ

24 ಪೊಗಳಲೇಂನೆಱದಪನೇ ॥ ಆಗ್ರಾಮದಲಿ ॥ ವ್ರಿ ॥ ಶ್ರೀಸುರಸಿದ್ಧಕಿಂನ್ನರನರೋರಗಕಿಂಪುರುಷಾ

25 ದಿವಂದ್ಯನಬ್ಜಾಸನಸಂಸ್ತುತಂನಗಧರಾರ್ಚ್ಚಿತನಿಂದುಧರಂಸುರೇಸ್ವರಂವಾಸವಪೂಜಿತಂರವಿಶ

26 ಶಾಂಕಹುತಾಶನನೇತ್ರನೊಲ್ದುದೇವೇಶನುಮೇಶನೀಗೆಸುಖಸಂಪದಮಂಸಲೆಮಲ್ಲಿ

27ಕಾಜ್ಜುನಂ ॥ ಆತ್ರಿಭುವನಸ್ವಾಮಿಯಪಾದಾರಾಧಕಂಶಣಂಗಿಯರಸೇನಬೋವಮಾ
28ದಿಮಯ್ಯನೆಂತ್ತೆಡೆ ॥ ಚಂಪ ॥ ಸಕಳಕಳಾಕಳಾಪಬಹುವಿದ್ಯೆವಿಚಾರದೊಳಿಂದ್ರಮಂತ್ರಿ
29ಯಂಪ್ರಕಟಿತಕೀತ್ತಿ್ರತತ್ವನಯಕೋವಿದಕಾಬ್ಯಪುರಾಣನಾಟಕಪ್ರಕರವ
30ಹತ್ವದೊಳುಮನುವನೇಳಿಸುವಂಚತುರಾಸ್ಯವಂಶವರ್ದ್ಧಕನಿವನೆಂದುಮಾದಿಯಣನಂ
31ಪೊಗುಳ್ಗುಂಧರೆಯೊಳುಜಗಜ್ಜನಂ ॥ ಆವಿಭುವಿನಸತಿಯಂತೆನೆ ॥ ರತಿಗವರುನ್ನ
32ತಿಗಂವಾಕುಸತಿಗಂನೂಮ್ಮ್ರಡಿವಿಳಾಸದುಂನತಿಯಿಂದಂಪತಿಭಕ್ತ್ತಿಯಿನೌಚಿತ್ಯಸ್ಥಿತಿಯಿಂ
33ಕೀತಬ್ಬೆಯಿನದಳೀವಸುಮತಿಯೊಳು ॥ ಆದಂಪತಿಗಳಿಂಗೆ ॥ ಕಂ ॥ ಕ್ಷೀರಾಂಭೋಧಿಯೊ
34ಳುದಿಯಿಪತಾರಾಧಿಪನಂತೆಮಾದಿಮಯ್ಯನಗರ್ಭ್ಬಾಂಭೋರಾಶಿಯೊಳುದಿಯಿಸಿದಂರಾರಾ
35ಜಿತವಿಷದಕೀತ್ತಿ್ರಧಾಮಂಸೋಮಂ ॥ ಮತ್ತಂ ॥ ಶಿವಪಾದಾಂಬುಜಸೇವೆಸೇವೆಶಿವಧರ್ಮ್ಮಂಧರ್ಮ್ಮವಾಪ್ತಂಶಿವಂ
36ಬ್ಯವಸಾಯಂಶಿವಪೂಜೆಮಂತ್ರಮೆಮಹಾಪಂಚಾಕ್ಷರಂಬಾಣನಿಂದವನೀಚಕ್ರದೊಳಗ್ಗಳಂಮ
37ಹಿಮೆಯೊಳುಮಾಹೇಶ್ವರಂಸೋಮನಂಭುವನೋದ್ಧಮನನೊಂದೆನಾಲಗೆಯೊಳಿಂನೇವ
38ಣ್ಣಿಪಂಬಂಣ್ಣಿಪಂ ॥ ಮತ್ತಂ ॥ ಆತನಗುರುವಿನಪ್ರಭಾವವೆಂತೆನೆ ॥ ಮುನಿಸಿಂದಂಕಡಳಂಕಡಂಗಿಕುಡಿ
39ವಂತಾತಾಪಿವಾತಾಪಿಯಂಘನಮುಪ್ಪೊಂದುದರಾಗ್ನಿಯಿಂಕಿಡಿಸಿವಿಂಧ್ಯಾದ್ರೀಂದ್ರಮಂತ
40ದ್ವಿಳೋಚನದಿಂನೋಡಿನಿಜಾಜ್ಞೆಯಿಂನಿಲಿಸಿದಾಕುಂಭೋದ್ಭವಂಕೋಪಸಂಜನಿತಂಭಾಸ್ಕರದೇವನೊಳು
41ಸಮನೆಸಾಚಾಚಾರನಿಃಕೋಪಿಯೊಳು ॥ ಕ ॥ ಗುರುಭಾಸ್ಕರದೇವಂಸುರಗುರುಗೆಸಮಂ
42ತಂದೆಮಾದಿಮಯ್ಯಂದೆಯ್ವಂಪರಮಾರ್ತ್ಥಂಹರನೆನಲೀಧರೆಯೊಳುಸೋಮೆಯನದೊರೆಗೆಧ
43ನ್ಯರುಮೊಳರೇ ॥ ಆತನಸಹಜಾತಯುಗನ್ನೀತಿವಿದರ್ಮ್ಮಲ್ಲಿಯಂಣ್ಣನುಂಮಸಣೆಯನುಂ
44ಭೂತಳದೊಳಾತಸಹಜಾತಂಗಂಭಕ್ತರವನಿಂಪೆಱರೊಳರೇ ॥ ಆಸೇನಬೋವಸೋವ
45ಗೌಡಮಾದಿಮಯ್ಯಂಗೆಶ್ರೀಯಾರ್ತ್ಥಮಾಗಿಸ್ವಸ್ತಿಸಕವರ್ಷ೧೦೪೦ಬಹುಧಾನ್ಯಸಂವತ್ಸರದಭಾ
46ದ್ರಪದದಮಾಸೆಸೂರ್ಯಗ್ರಹಣದಿನತ್ರಯಸಂಕ್ರಮಣಬ್ಯತೀಪಾತವು
47ಣ್ಯತಿಥಿಯಂದುಸಾಸಿರದಮೂನೂರ್ವ್ವರಿಂಗೆಪಾದಪೂಜೆಯಂಕೊಟ್ಟೊಡಂಬಡಿಸಿಉತ್ತರಮಲ್ಲಿಕಾ
48ಜ್ಜುನದೇವಗ್ಗೆಸ್ನಾನನೈವೇದ್ಯಖಂಡಸ್ಫುಟಿತಜೀರ್ನ್ನೋದ್ಧಾರಕ್ಕೆಹುಳಿಚವಯಲಮಾನ್ಯದಕೆ
49ಯ್ಯೊಳಗೆದೇವರಗಡಿಂಬಡ . . ಗದ್ದೆಕಮ್ಮ೬೫ಊರಿಂಹಡುವಲುತೆಲ್ಲಿಗ
50ಕೆಱೆಯಕೆಳಗಣಮಾನ್ಯದ . . ದೊಳಗೆಆಗಡಿಪದಲುಕಮ್ಮ೧೫೪ಇನ್ತೀಧರ್ಮ್ಮವು
51ನಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಕ್ರಿಯೆಯಿಂದ್ಧಿಂತಿದನೆಯ್ದಿಕಾವಮನುಜಗ್ಗಾ
52ಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕುಮಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರಂಗಳೊ
53ಳುವಾರಣಾಸಿಯೊಳೆಕ್ಕೋಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಢ್ಯರಂಕೊಂದುದೊಂದಯಸಂಪೊದ್ದು
54ಗುಮೆಂದುಸಾರಿದಪುದೀಸ್ಯೆಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹ
55ರೇತಿವಸುಂಧರಾಷಷ್ಟಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಈಸಾಸನ
56ದಕಲ್ಲಮಂಮಾರವಳಿಯ . ಡೆಯುಯವಿಃಯಣ್ಣ ॥ . ಸುವರಿಯನಾದಿಮಯ್ಮನಲಿಖಿತಂ ॥

19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 3″.

1ಓಂಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯಜಗಧ್ಧಿತಾಯಃವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವಕಾರ
2ಣಾಯಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯತುಭ್ಯಂನಮಃತ್ರಿಭುವನ(ಃ)ಪ್ರಭವೇಶಿವಾಯ ॥

3 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವ
4 ರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯ
5 ಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
6 ರಂಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಞ್ಚಮಹಾಶಬ್ದಮಹಾ
7 ಮಣ್ಡಳೇಶ್ವರನುದಾರಮಾಹೇಶ್ವರಂಚಲಕೆಬಲ್ಲಗಣ್ಡಂಸೌರ್ಯ್ಯಮಾರ್ತ್ತಣ್ಡಂಪತಿಗೇಕದಾಡಂಸಂಗ್ರಾಮಗ
8 ರುಡಂಮನುಜಮಾನ್ಧಾತಂಕೀರ್ತ್ತಿವಿಖ್ಯಾತಂಗೋತ್ರಮಾಣಿಕ್ಯಂವಿವೇಕಚಾಣುಕ್ಯಂಪರನಾರೀಸಹೋದರಂಬೀರ
ವೃಕೋ
9 ದರಂಕೋದಣ್ಡಪಾರ್ತ್ಥಂಪಾಜನ್ಯತೀರ್ಥಂಮಣ್ಡಳಿಕಕಣ್ಠೀರವಂಪರಚಕ್ರಭೈರವಂರಾಯದಣ್ಡಗೋಪಾಳಮಾ
10 ಲೆಯಮಣ್ಡಳಿಕಮೃಗಶಾರ್ದ್ದೂಳಂಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವಪಾದಪಂಕಜಭ್ರಮರಂಶ್ರೀ
11 ಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಲಕ್ಷ್ಮರಸರ್ಬನವಾಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಮಂದುಷ್ಟನಿಗ್ರಹವಿಶಿಷ್ಟಪ್ರ
12 ತಿಪಾಲನದಿಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ । ಎಡೆವೆಟ್ಟೆಪ್ರ್ವೃತ್ತಕ್ಕಂಜ್ಯೋಗಯ್ಯಂಮನ್ನೆಯ
ನಾಗಿ
13 ಸುಖದಿನಾಳುತ್ತಿರೆ ॥ ಕನ್ದ ॥ ಕರಿಘಟೆಗಳೊಡ್ಡನೊಡೆಯಿಱಿದರಿಬಳಮಂಗೆಲ್ದುಚಕ್ರಿತೈಲಪನಸಂಗರದೊಳ್ಮೆಚ್ಚಿಸಿ
14 ದದಟಂಪರಬಳಮಲ್ಲಂಪ್ರತಾಪಿಕೊನ್ತದಬೀರಂ ॥ ಶ್ರೀಮದ್ವೈಶ್ಯಾನ್ವಯದೊಳ್ಸಮಾನ್ಯಮೆಬಟ್ಟಿಕು
15 ಲದಕೊನ್ತದಬೀರಂಗಾಮಹಿಮೆಯುತ್ತಮಂಮಗನೀಮಹಿಯೊಳ್ನೆಗೞ್ದನವನತನೆಯಂಸೋಮಂ ॥
16 ಆತನಸುಪುತ್ರನಹಿತವ್ರಾತಭಯಂಕರನುದಾರಿಗೋತ್ರಪವಿತ್ರಂನೀತಿವಿದಂಧರ್ಮ್ಮನ್ಯಂಭೂತ
17 ಳದೊಳ್ನೆಗೞ್ದಂಬಿರುದಸರ್ವ್ವನ್ಯಾಂಕಂ ॥ ಹರಚರಣಕಮಳಭೃಂಗಂಧುರದೊಳ್ಪೈಱಿಂಗನನ್ಯವನಿತಾಪು
18 ತ್ರಂಸ್ಥಿರವಾಕ್ಯಂಬುಧಮಿತ್ರಂಸುರತರುವೆರೆದವರ್ಗ್ಗಬಿರುದಸರ್ವ್ವನ್ಯಾಂಕಂ ॥ ಆತಂಮಾರಸಿಂಗನಬೇಹೂ
19 ರಲಿೞ್ದುಬಿರುದಸರ್ವ್ವಜ್ಞಗಟ್ಟಮೊದಲಾಗೆಪಲವುಂಕೆಱೆಗಳಂಕಟ್ಟಿಸಿತನ್ನಕಟ್ಟಿಸಿದಸರ್ವ್ವಜ್ಞ
20 ಗಟ್ಟಂಗಮಲ್ಲಿಯಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರಮಠದವಿದ್ಯಾರ್ತ್ಥಿಗಳಾಹಾರದಾನದಶತ್ರಕ್ಕಂಪಾವಟ
21 . ಂಬಿಮನ್ನೆಯಂಜ್ಯೋಗಯ್ಯನ್ಮಂಬೇಹೂರಸಾನ್ತಗಾವುಣ್ಡನುಂಕೇತಗಾವುಣ್ಡನುಮನೊಡಂಬಡಿಸಿಶ್ರೀ
22 ಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಲಕ್ಷ್ಮರಸರಲ್ಲಿಸರ್ವ್ವನಮಸ್ಯಮಾಗೆಪಡೆದುಸಕವರ್ಷ ೯೭೭ನೆಯಪರಾಭವಸಂವ
23 ತ್ಸರದಭಾದ್ರಪದದಪುಣ್ಣಮೆಸೋಮವಾರದಸೋಮಗ್ರಹಣಪರ್ವ್ವನಿಮಿತ್ತದಿಂಶ್ರೀಮತ್ಕ
24 ಶ್ಮೀರಪಣ್ಡಿತದೇವರಶಿಷ್ಯರ್ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಜಪಸಮಾಧಿಷ
25 ಡಂಗೋಪಹಾರಾದಿಸಮ್ಪನ್ನರಪ್ಪಶ್ರೀಮತ್ತ್ರಿಳೋಚನಪಣ್ಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಲ್ಲಿಕಾ
26 ರ್ಜ್ಜುನದೇವರಗರ್ಸ್ಥಿಯಿಂಪಡುವಲುಪೊಕ್ಕರಣಿಯಿಂಬಡಗಲುಬಿಟ್ಟಗದ್ದೆ . . . .
27 ಬಿರುದಸರ್ವ್ವಜ್ಞಗಟ್ಟಂಗೆಕೆಱೆಗೊಡಂಗೆಗೆಕೆಱೆಯಕೆಳಗೆಲ . . . .
28 ಮತ್ತರೊಂದು ೧ ಈಧರ್ಮ್ಮಮನಾರೊರ್ವ್ವರ್ಪ್ರತಿಪಾಳಿಸಿದವರ್ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆ
29 ಯರ್ಗ್ಘ್ಯತೀರ್ತ್ಥಂಗಳೊಳಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಭಯಮುಖಿಕವಿಲೆಯಂಪನ್ನಿರ್ಚ್ಛಾಸಿರಚತುರ್ವ್ವೇದಪಾ
30 ರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಳಮನೆಯ್ದುವರೀಧರ್ಮ್ಮಮನಳಿದವರಾತೀರ್ತ್ಥಂಗಳೊಳನಿತು
31 ಕವಿಲೆಯುಮನಾಬ್ರಾಹ್ಮಣರುಮನಳಿದಮಹಾತಕಮನೆಯ್ದುವರ್ ॥ ಶ್ಲೋಕ
32 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ
33 ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿಷಮೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾ . . .
34 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂ . . . . . . ಯೋಭವ . . . .
35 ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂ . . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 2′ 6″.

1 ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವಕಾರಣಾಯಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪ
2 ಮನೋಭವಾಯತುಭ್ಯಂನಮಃತ್ರಿಭುವನ(ಃ)ಪ್ರಭವೇಶಿವಾಯ ॥ ಪ್ರಚಳಿತರವೀನ್ದುಮಣ್ಡಳಮಾಕುಂಚಿತಶೇಷಮು
3 ಚ್ಚಳಜ್ಜಳಧಿ(ಃ)ಉದ್ಧೂಳಿತಶ್ಯಸಂಭೋರುಭಯಕರಾಸ್ಫಾಳನಂಜಯತಿ ॥
4 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಶತ್ಯಾಶ್ರಯ
5 ಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಸಾಹಸಾಳಂಕರಣಗಣ್ಡರೊಳ್ಗಂಡ್ಡಂತೇಜಮಾರ್ತ್ತಣ್ಡಂಶೌರ್ಯನಾರಾಯಣಂಚತುರ
6 ಚಾರಾಯಣಂಚಾವಣಸಹಸ್ರಬಾಹುರಿಪುರಾಜರಾಹುಕೀರ್ತ್ತಿವಿದ್ಯಾಧರಂವಿಕ್ರಮಶ್ರೀಧರಂಕೋದಣ್ಡರಾಮಂ
7 ಮಾರ್ಪ್ಪಡೆಭೀಮಂಮಲ್ಲಿಕಾಮೋದಂತ್ಯಾಗವಿನೋದಂಅರಿರಾಯತಲೆಯಕರವೆತ್ತಂರಾಯಪ್ರತಾಪಾದಿತ್ಯಂಗಣ್ಡಬಂಗಾಱ
8 ಕಲಿಯುಗನೀಱರಿಪುನೃಪತಿಹೃತ್ಸಲ್ಲಂಜಗದೇಕಮಲ್ಲಂಶ್ರೀಮಜ್ಜಯಸಿಂಹದೇವರ್ನಿಜವಿಜಯಕಟಕಸಮ
9 ನ್ವಿತಂಲೀಳಾವಿಳಾಸದಿಂದೆತಗಿರಿಱನೆಲೆವೀಡಿನೊಳ್ಸಕವರ್ಷ ೯೭೩ನೆಯಪ್ರಜಾಪತಿಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧಪಂ
10 ಚಮಿಬೃಹಸ್ಪತಿವಾರದನ್ದುಬನವಾಸಿಪನ್ನಿಚ್ಛಾಸಿರದಕಂಪಣಎಡೆವೆಟ್ಟವೆಪ್ಪತ್ತಱಬಳಿಯಪೇಹೂರಮಾರಸಿಂ
11 ಗಗಾವುಂಣ್ಡಂಜಗದೇಕಮಲ್ಲಗಾವುಣ್ಡವೆಸರುಮಂಸಮಸ್ತರಾಜ್ಯಚಿಹ್ನಮುಮಅಂಕಗಾಭಿನವತೇಜಮುಮಂಪ
12 ಡೆದುತನ್ನತಮ್ಮಂದೇಕಗಾವುಣ್ಡಂಮಾಡಿಸಿದಶಿವಾಲಯಕ್ಕೆ ಖಣ್ಡಸ್ಫುಟಿತನವಕರ್ಮ್ಮಪೂಜಾನಿಮಿತ್ತಂವೃತ್ತಿವೇಳ್ದು
13 ಮೊನ್ದುಜಿನ್ನಪಂಗೆಯ್ದೈತದ್ವರ್ಷಾಭ್ಯಂತರದುತ್ತರಾಯಣಸಂಕ್ರಮಣದನ್ದುದೇವತಾರ್ಚನಾನನ್ತರಂದೇವದ್ವಿಜಗುರುಸಾಕ್ಷಿಯಂ
14 ಅಣ್ಣಂವಿಜಯಾದಿತ್ಯದೇವನಪ್ರಧಾನಪದ್ಮನಾಭಯ್ಯನಗುಣವರ್ಮ್ಮಯ್ಯನನಾರಿಯರದೇಗುಲದಕೆಱೆಯಕೆಳಗೆ
15 ಕಚ್ಚವಿಯಂಗೆದಿಂಬದೊಳಬಿಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತರ್೩ಬೆದ್ದಲೆಮತ್ತರ್೫ಅಡಕೆಯತೋಟದಲುವರ್ಷಕ್ಕೆ ಮರದಲೊಂದಡ
16 ಕೆಎಲೆಯಸುಂಕಮನೆಯನೆಲಸಣಂಮೂಡಣಪೆರ್ಬ್ಬಾಗಲಿಂಪೊಱಗುತೆಂಕಸೇತುವಿನಬಡಗಣಕೋಡಿಂಮೂಡದೇ
17 ವಾಲಯಂ। ಬಡಗನೇಱಲಕೆಱೆನಂದಾದೀವಿಗೆಗಾಣಂಮಱುಮತ್ತಮಾನಾಡಮುಂನ್ನೆಯಂಅರಿನೃಪಮದೇಭಕುಂ
18 ಭಿಕುಂಭಸ್ಥಳಸ್ಫಾಳನಕಿಸೋರಕೇಸರಿಪರಬಳಕೇಸರಿ। ವೈರಿಬಳಜಳಧಿಬಡವಾನಳಂ। ದ್ರೋಹಕಾಳಾನಳಂ। ವಿಕ್ರಾ
19 ನ್ತತುಂಗಂ। ಚವ್ವನಸಿಂಗಂ। ಪರಿವಾರಚಿನ್ತಾಮಣಿ। ಸುಜನಚೂಡಾಮಣಿ। ರಿಪುನೃಪತಿಸಿಕ್ಷತ್ರಂ। ಗೋತ್ರಪವಿತ್ರಂ। ಪ್ರತಿ
20 ಪಕ್ಷರಾಕ್ಷಸಯುದ್ಧಸಮಕ್ಷನುಂ। ನುಡಿದನ್ತೆಗಣ್ಡಂ। ಗಣ್ಡಪ್ರಚಣ್ಡಂ। ಶ್ರೀಮತುಮನ್ನಿಯಜೋಗಯ್ಯಂಸಕವರ್ಷ ೯೯೧ನೆ
21 ಯವಿರೋಧಿಸಂವತ್ಸರದಮಾಘದಮಾವಾಸ್ಯೆಮಂಗಳವಾರಂವ್ಯತೀಪಾತಸೂರ್ಯ್ಯಗ್ರಹಣದನ್ದುಬೇಹೂರಮಲ್ಲಿಕಾ
22 ರ್ಜ್ಜುನದೇವಗೆಅಲ್ಲಿತನಗೆನಡೆವಮಾನ್ಯದಕೆಯ್ಯೊಳಗೆಬಿಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತಂ೧ಆಕಂಪಣದಬಳಿಯನವಿಲೆ
23 ಯಲೆಬೆಳ್ದಲೆಮತ್ತರ್೧ದೇವಂಗೇರಿಯಮನೆಜನಇನಿತುಮಂಪ್ರತಿಪಾಳಿಸುವರ್। ಈಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂಪ್ರತಿ
24 ಪಾಳಿಸಿದನಾತಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯೊಳಂಪನ್ನಿಚ್ಛಾಸಿರಮುಭಯಮುಖಿಕವಿಲೆಯಂಪನ್ನಿಚ್ಛಾಸಿ
25 ರಬ್ರಾಹ್ಮಣಗ್ಗೆಕೊಟ್ಟಫಳಂಇದನಳಿದಂಗೆಪನ್ನಿಚ್ಛಾಸಿರಮುಭಯಮುಖಿಕವಿಲೆಯುಂಬ್ರಾಹ್ಮಣರುಮನಳಿದಪಾ
26 ತಕಂ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂದರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಶ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥
27 ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥ ಸಾಮಾನ್ಯೋ
28 ಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋ
29 ಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಮದ್ವಂಶಜಾಃಪರಮಹೀಪತಿವಂಸಜಾವಾಪಾಪಾದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃ।
30 ಯೇಪಾಳಯನ್ತಿಮಮಧರ್ಮ್ಮಮಿಮಂಸಮಸ್ತಂತೇಭ್ಯೋಮಯಾವಿರಚಿತಾಂಜಳಿರೇಷಮೂರ್ಧ್ನಿ ॥ . . . .
31 ಕ್ಕಾಳಮುಖಿಸಮಯಸಮುದ್ಧರಣಶಕ್ತಿಪ . . . . ಜಗ . . . .
32 ಕಶ್ಮೀರಪಣ್ಡಿತದೇವಶಿಷ್ಯರ್ . . . .

[33]ಪಸವಸಾಧಿಸಂಪನ್ನರಪ್ಪಶ್ರೀಮ . . . .
[34]ನುಂಕಾಲಂಕಟ್ಟಿರ್ಗಧಾರಾಪೂರ್ವ್ವಕಂವಾ . . . .
[35]ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜ್ಜುನ . . . .

21

ಅದೇ ದೇವಸ್ಥಾನದ ಪೂಜಾರಿಮನೆ ಭೂಮಿಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ).

1 . . . . ನದಕಟ್ಟ . . . .
2 . . . . ಆದಿವಾರ . . . .
3 . . . . ಗಳುಕೊಟ್ಟರು . . . .
4 . . . . . ನಕೆಱೆಯಕೋಡಿಯಿಂಬಡಗಲುಕಚ್ಚವಿಯಕೋಲಗ
5 . . . . . ಯಲುಗಪ್ಡಿಮತ್ತ೧॥ಈಧರ್ಮ್ಮಮನಾರೋರ್ವ್ವರುಪ್ರತಿಪಾಲಿ
6 . . . . . ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಪುಣ್ಯಾತೀರ್ತ್ಥಗಳೊ . . . .
7 . . . . . ನ್ನಿ ಜ್ಪಾರ್ಸಿರಮುಭಯಮುಃಖಿಕವಿಲೆಯುಂಪನ್ನಿ ಚ್ಛಾರ್ಸಿರವೇದಪಾರಗರಪ್ಪ
[8]ಬ್ರಾಹ್ಮಣಗ್ಗ್ರ್ಗೆಕೊಟ್ಟಫಲಮಕ್ಕುಂ ॥ ಈಧರ್ಮ್ಮಮನಳಿದವನನಿತುಕವಿಲೆ
[9]ಯುಮಂನನಿಬಬ್ರ್ರಾಹ್ಮಣರುಮಂಕೊನ್ದ ಮಹಾಪಾತಕನಕ್ಕುಂ

22

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀ
[2]ವರ್ಷ . ೩ನೆಯ . . . . ಷ . . . . ತ್ಸ
[3]ಕೆಮಲ . . . ಹ . . . .

[4]ಲದಅಣ್ಣಮ . . . . . .
[5]ಪುತ್ರಂಮಸಣಿ . ಸಪರನಾರಿ . . . .

23

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ.)

[1]ಪ್ಪ . . . .
[2]ವೇದೋಕ್ತಿ . . . . . .
3 . . . .
4 . . . . ಗಂಗೆಯ . . . .

[5]ಮಯ್ಯ . . . . ಮಾಕ . . .
[6]ಗೋಸಿತಿ . . . .
[7]ದರ್ಧರ್ಮ್ಮದೊಳುಧರ್ಮ್ಮಪುತ್ರಸುಜನ . . . .
[8]ಮೇಗಣಾಗೆಱೆಯಸತ್ತಯುಂವಾಡಿ . . . . .

24

ಅದೇ ಹೋಬಳಿ ನೆಲವಾಗಿಲು ಗ್ರಾಮದ ಪಟೇಲನ ಹೊಲದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ . . . .

. . . .

[5]ಗಾವುಣ್ಡಗೆಯ . . . . ಕಾದುವಲ್ಲಯ್ಯ

[6]ಸುಟ್ಟಿಱಿದುಸು . . . . ಱಿವಿಣ . ೞಲಿಸಿತಾಗಿತಲ್ತಿಱಿದು

[7]ಬಿಡ್ದುಸುರಲೋಕಕ್ಕೆಸಂದಕಚ್ಚಿಗಾವುಣ್ಡನಮಗಕಚ್ಚಿಗಾವುಣ್ಡನಿಱಿಸಿದಮಂಗಳಮ . .

25

ಅದೇ ಹೋಬಳಿ ಅರಸನಗೆರೆ ಗ್ರಾಮದಲ್ಲಿ ದೂದಿಹಳ್ಳಿ ಚನ್ನಪ್ಪನ ಮನೆಮುಂದೆ ಇರುವ ದಾರಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′ 4″.

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮ
[2]ರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ
[3]ವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷ೧೪
[4]೩೩ನೆಯಯುವಸಂವತ್ಸರದವೈಶಾಖಶು೩ಲೂಶ್ರೀಮತು
[5]ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿತಗೋತ್ರದಕೋಲೀಶಾನ್ವಯದಮಾದ
[6]ವಾರಾಧ್ಯಒಡೆಯರಕುಮಾರರುಹರಿಹರಾರಾಧ್ಯರಿ
[7]ಗೆಆಶ್ವಲಾಯನಸೂತ್ರದವಶಿಷ್ಟಗೋತ್ರದಹಂಣಿಮಾದರಸ
[8]ರಮಕ್ಕಳುಶಿವನಸಮುದ್ರದತಿಪ್ಪರಸರಮಕ್ಕಳುತ್ರಿಯಂಬಕ
[9]ರಸರುಕೊಟ್ಟಅಗ್ರಹಾರದಶಿಲಾಶಾಸನದಕ್ರಮವೆಂ
[10]ತೆಂದರೆಕೃಷ್ಣರಾಯಮಹಾರಾಯರುಸುಖದಿಂರಾಜ್ಯವನಾ
[11]ಳುತ್ತಂಯಿದ್ದಲ್ಲಿಆರಾಯರುನಮಗೆನಾಯಕತನಕೆಪಾಲಿಸಿ
[12]ದಮಾಳೇನಹಳ್ಳಿಸೀಮೆಗೆಸಲುವಮಾದರವಳ್ಳಿಗ್ರಾಮದೊಳಗಣಬ
ಯಿರಾ
[13]ಪುರವೆಂಬಗ್ರಾಮವನುಪ್ರಾಕಲಿಸೂರ್ಯೋಪರಾಗಪುಣ್ಯಕಾಲ
[14]ದಲ್ಲಿಶ್ರೀಹರಿಹರನಾಥಪ್ರೀತಿಯಾಗಿಹರಿಹರಪುರವಾದಬಯಿರಾ
[15]ಪುರವನುನಿಮಗೆಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವ್ವಕವಾಗಿ
[16]ಕೊಟ್ಟೆವಾಗಿಆಗ್ರಾಮಮಂಡಲಹೊಳೆದಂಡೆಯಾಗಿಮಾಸಕ್ಕೆ ಸಂಕೋ
[17]ಚಮಾಗಲಾಗಿಅರಿಸಿನಗೇರಿಸೀಮೆಒಳಗೆಗ್ರಾಮಮಂಡಲಕ್ಕೆ ತಕ್ಕಷ್ಟು
[18]ಭೂಮಿಯನುಧಾರೆನೆಱೆದುಮಾಮನಮುದ್ರೆಕಲ್ಲನುನೆಟಸಿಕೊ
[19]ಟ್ಟೆವಾಗಿಆಬಯಿರಾಪುರದಹೊಲದಚತುಸೀಮೆಯವಿವರಮೂ
[20]ಡಲುಹಿತ್ತಳದಸೀಮೆಯಸೂಗೂರತಿಪಣಗೊಂಡನನರುಹಿನಿಂದ
[21]ಲುಪಡುವಲುತೆಂಕಲುಮಾದನವಳಿಯಸೀಮೆಯಯೋಳುಕಡಹಿ
[22]ನಗದೆಯಿಂದಲುಬಡಗಲುಪಡುವಲುಅರಿಸಿನಗೇರಿಯಹು
[23]ಣಿಸೆಯಕಟ್ಟೆಯಹಳ್ಳದಿಂದಲುಮೂಡಲುಬಡಗಲುಗೋಣಿಹೊ
[24]ಳೆಯಿಂದಲುತೆಂಕಲುಯಿಂತೀಚತುಃಸೀಮೆಒಳಗುಳನಿಧಿ
[25]ನಿಕ್ಷೇಪಜಲಪಾಷಾಣಅಕ್ಷೀಣಿಆಗಾಮಿಸಿಧಸಾಧ್ಯಂ
[26]ಗಳೆಂಬಅಷ್ಟಭೋಗತೇಜಸಾಂಮ್ಯಗಳನುಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
[27]ಗಳಾಗಿನಿಂಮಸಂತಾನಪಾರಂಪರೆಯಾಗಿಸುಖದಿಂಭೋ
[28]ಗಿಸಿಬಹಿರಿಯೆಂದುನಾಉಸಂಮಸ್ವನುರುಚಿಯಿಂದಬಡಂ
[29]ಬಟುಕೊಟ್ಟಹರಿಹರಪುರವೆಂಬಪ್ರತಿನಾಮಧೇಯವಾದಬ
[30]ಯಿರಾಪುರದಅಗ್ರಹಾರದಶಿಲಾಶಾಸನ ॥
[31]ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾ
[32]ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತು ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ
[33]ವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ
[34]ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಸರ್ವೇಷಾಂಭರ್ದ್ದಿತಂಭುಂ
[35]ಕ್ತ್ವಾಪಿಸ್ವಭರ್ದ್ದಿತಂನತು । ತತಃಕಷ್ಟತರೋನೀಚಃಸ್ವದ
[36]ತ್ತಸ್ಯಾಪಹಾರಕಃ ॥ ತ್ರಿಯಂಬಕದ್ಸಬರಹ
[37]ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಹಿತ್ತಲ ಗ್ರಾಮದ ಕೆರೆಕಟ್ಟೆ ತೂಬಿನ ಗುಂಡಿ ಮೇಲು ಭಾಗದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ . . . . ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕು

[2] . . . . ಕ . . . . ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿ

3 . . . . ಸಕವರ್ಷ ೯೯ . . ವಿರೋಧಿಸಂ
4 ವತ್ಸರವಮಾರ್ಗಸಿರಬಹುಳ . . . .
. . . .
8 ಸ್ವಸ್ತಿನಾಗವಾಡಿಯದೇವರಾಸಿಜೀಯರಬರೆದ . . . . . .
9 ನಕಾಚರಿಯುಸಿಂಗಲೋಕೋಜನಕಣ್ಡರಣೆವಂಗಳವುಹಾ . . . . . .

27

ಅದೇ ಹೋಬಳಿ ಮಾದರವಳ್ಳಿ ಗ್ರಾಮದ ಹನುಮಂತರಾಯನ ಗುಡಿಯ ಬಳಿ.

ಪ್ರಮಾಣ 4′ × 1′ 6″.

1 ಶೋಭಕೃತುಸಂವತ್ಸರದ
2 ಮಾರ್ಗಶಿರಶು೧೦ಲುಶ್ರೀ
3 ಮತುಕೆಳದೀವೆಂಕಟಪ್ಪನಾಯ
4 ಕರಭಕ್ತಿಲಿಆನಂದಪುರದಚಂಪಕಾ
5 ಸರಸಿಮಠಾಮಹತ್ತಿನಮಠದದಂರ್ಮ
6 ಕೆಶ್ರೀಮತ್ತುಕೆಳದೀಸೋಮಶೇಖರ
7 ನಾಯಕರು । ತಂಮ್ಮಭಕ್ತಿಯಲಿಬಾತು
8 ರ್ಮಸ್ಯದಶಿವಾರ್ಪಿತದಬಗ್ಗೆಉತ್ತಾರಾಕೊ
9 ಟದು । ಮಹದೇವಪುರದಸೀಮೆವಳಗ
10 ಣಮಾದರವಳಿಗ್ರಾಮಂನುಶಿವಾರ್ಪಿತ
11 ವಾಗಿಬಿಟಗ್ರಾಮಕೆನಿರ್ವಿಘ್ನವುಸ್ತು

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ಅದೇ ಹೋಬಳಿ ತರಲಗಟ್ಟ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಮುಂದೆ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 9″.

1 ಶುಭಮಸ್ತುಸ್ವಸ್ತಿಶ್ರೀವಿಜ
2 ಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷ೧೪೯೦
3 ನೆಯಪ್ರ . . . . ಸರ
4 ಶೂಲ . . . . ಪರಿವ್ರಾಜಕಾ
5 ಚಾರ್ಯರಾದ . . . . ಪಾದ .
6 . . . . ೦ದತೀ
7 ರ್ತಶ್ರೀಪಾ . . . . ರಾಮಚಂ
8 ದ್ರದೇವರ . . . . ಳದಿಯಸ
9 ದಾಶಿವ . . . . ರಾಮರಾಜ
10 ನಾಯಕ . . . . ಪುಣ್ಯವಾಗ
11 ಬೇಕಾಯಂದು . . . . . ಮೇಗೆಸಲು
12 ಹತಯ . . . . ಲಾಶಾಸನಕ್ಕೆ
13 ಶುಭಮಸ್ತು

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ಬೆಳಂದೂರು ಹೋಬಳಿ ಕೂಡಗೆರೆ ಗ್ರಾಮದ ತಾಮ್ರಶಾಸನ.

೩ ಪತ್ರಗಳು.—ಪೂರ್ವದ ಹಳಗನ್ನಡ.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 ಸಿದ್ಧಮ್ ॥ ಶ್ರೀವಿಜಯವೈಜಯನ್ತ್ಯಾಂಧನ್ಯ್ಮಾಮಹಾರಾಜಃ
2 ಸ್ವಾಮಿಮಹಾಸೇನಮಾತೃಗಣಾನುಧ್ಯಾತಾಭಿಷಿಕ್ತಾಃ
3 ಮಾನವ್ಯಸಗೋತ್ರೋಹಾರಿತೀಪುತ್ರಃಪ್ರತಿಕೃತಸ್ವಾಧ್ಯಾಯ

4 ಚಟ್ವರ್ಕಃಕದಮ್ಬಾನಾಂಶ್ರೀವಿಜಯಶಿವಮಾನ್ಧಾತೃವರ್ಮ್ಮ

೨ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

5 ಅನೇಕಸುಚರೇಣೋಪಚಿತವಿಪುಲಪುಣ್ಯಸ್ಕನ್ಧಃ
6 ಆಹವಾರ್ಜ್ಜಿತವಿಪುಲಪರಮದೃಢಸತ್ವಃಸವತ್ಸರೇ
7 ದ್ವಿತೀಯೇವೈಶಾಖಪೌರ್ಣ್ಣಮಾಸ್ಯಾಂಕೊದ್ಮಲಗ್ರಾಮೇಸೀಮ್ನಿ
8 ಸಪಾನೀಯಪಾತಂಸದಕ್ಷಿಣಂಸುಖಟ್ವಾಸಾದನಂ

೨ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

9 ಅಭಟಪ್ರವೇಶಂಅತ್ತ್ವಷ್ಕರವಿಷ್ಟಿಕಂಕೌಣ್ಡಿನ್ಯ
10 ಸಗೋತ್ರಾಯದತ್ತಾನುಯೋಗಾಯತ್ರೈತ್ತಿರಿಯಸಬ್ರಹ್ಮ
11 ಚಾರಿಣೇದೇವಶರ್ಮ್ಮಣೇವೊಡೆಕರನಿನಾಮಪಾಲಂ
12 ರಾಜಮಾನೇನವಿಂಶತಿನಿವರ್ತ್ತನಂಕೇದಾರಂದತ್ತವಾನ್

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

13 ಪ್ರಮಾದಾತ್ಅಥವರ್ಮ್ಮದ್ವಾಯೋಸ್ಯಾಭಿಹರ್ತ್ತಾಸಪಾತಕಸಂಯು
ತೋ
14 ಭವತಿಉಕ್ತಞ್ಚಸ್ವದತ್ತಾಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುನ್ಧರಾಂ
15 ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿನರಕೇಪಚ್ಯತೇತುಸಃ ॥ ಯೋಸ್ಯ
16 ಅಭಿರಕ್ಷಿತಾಸತತ್ಫಲಭಾಕ್ಉಕ್ತಞ್ಚಬಹುಭಿವಸುಧಾಭುಕ್ತಾ
17 ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಃಭೂಮಸ್ತಸ್ಯತಸ್ಯ
ತದಾಫಲಂ
18 ದಾಮೋದರದತ್ತೇನರಹಸ್ಯಾಧಿಕೃತೇನಲಿಖಿತೇಯಂಪಟ್ಟಿಕಾ

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ಅದೇ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 6′ × 1′ 10″.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ
2 ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ
3 ಶ್ರೀಮಜ್ಜಯಸಿಂಘದೇವರವಿಜಯರಾಜ್ಯಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬರಮುತ್ತ
4 ರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಗೆಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚ
5 ಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರಂಬನವಾಸಿಪುರವರೇಶ್ವರಂಚಾಮುಣ್ಡಾಲಬ್ಧ
6 ವರಪ್ರಸಾದಂವೈರಿಘಟಾಕೇಸರಿಸುಜನಕೈವಾರವಾರೋಹಕತ್ರಿ
7 ನೇತ್ರಂಮದದುನೀಧವಳಂಗಜರಾಜಮಲ್ಲಂಕಟಕದಗೋವಂಅರಿಬಳತಿಮಿರಮಾ
8 ರ್ತ್ತಣ್ಡಂಸರಣಾಗತವಜ್ರಪಂಜರಂರಿಪುಕುಂಜರಾಂಕುಶನಾಮಾದಿಸಮಸ್ತಪ್ರ
9 ಸಸ್ತಿಸಹಿತಂಶ್ರೀಮದಿಱಿವಬೆಡೆಂಗದೇವರಮಗಂಶ್ರೀಮತ್ಕುನ್ದಮರಸರ್ಬನವಾ
10 ಸಿಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಂಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಮಂಬಿಳವೃತ್ತಿಯಿಂತ್ರಿಭೋಗಾಭ್ಯಂ
11 ನ್ತರಸಿದ್ಧಿಯಿನ್ದಮಾಳುತಮಿರೆತತ್ಪುತ್ರಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ
12 ಸಾಮನ್ತಂವಿಜಯಲಕ್ಷ್ಮೀಕಾನ್ತನಯ್ಯನಸಿಂಗಸಿಂಗನಣುಗಂ । ಸಮರಪ್ರಚಣ್ಡಂಕೊ
13 ಮರಮಾರ್ತ್ತಣ್ಡಂ । ಮಣ್ಡಳಿಕಕುಮಾರಗಣ್ಡಗಳಗತ್ತರಿಯಾರೋಹಕಗಜಕೇಸ
14 ರಿಕಟಕಮಾಭೀಶಂ । ವಿರೋಧನಾಶಂ । ಸಾಮನ್ತಬಿರುದಭೇರುಣ್ಡಂ । ಮೂಱುರಾಯಸಾ
15 ಮನ್ತಬಿರುದಗಣ್ಡಮುಖದರ್ಪ್ಪಣಂ.। ದುಷ್ಟೇಭಮಲ್ಲಂ । ಧೂರ್ತ್ತಜನಹೃತ್ಸಲ್ಲಂ । ನಿಟ್ಟೆ
16 ಲ್ವಾಳ್ಗಬಿರುದಪೆಣ್ಡತಿಗಣ್ಡಂ । ಸಾಮನ್ತಗರುಡಂತಿವುಳಬಳಜಳಧಿಮಥನಮನ್ಥನೋ
17 ದ್ಭವಜಯಾಂಗನಾಲಿಂಗಿತವಿಶಾಳಭುಜದಣ್ಡಂ । ಎತ್ತಗಾಳಿಬೀಸಿತತ್ತಣಬಿರು
18 ದಪೆಣ್ಡತಿಗಣ್ಡಂ । ಕಲಿಯುಗನೀಱಂಕುನ್ದಮನಂಕಕಾಱನಾಮಾದಿಸಮಸ್ತ
19 ಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ಸತ್ಯಾಶ್ರಯದೇವರ್ಸ್ಸಾನ್ತಳಿಗೆಸಾಸಿರ
20 ಮಂಸುಖಸಂಕಥಾವಿನೋದದಿನ್ದಮಾಳುತ್ತುಂ ॥ ಸಕವರ್ಷ ೯೫೪

21 ನೆಯಪ್ರಮಾದೋತ್ಸಂವತ್ಸರದಪೌಷ್ಯಬಹುಳ೧೩ಮಂಗಳವಾರ
22 ಮುಮುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯನ್ದು ಕೊಡಲತೀರ್ತ್ಥಮಂಮಿನ್ದಲ್ಲಿಯ
23 ಮೂಲಸ್ಥಾನಂಪಿಂಗಳೇಶ್ವರದೇವರ್ಗ್ಗಂಸಯಂಭುದೇವರ್ಗ್ಗಂನಿತ್ಯನಿ
24 ವೇದ್ಯಂಸ್ಥಾನಕ್ಕ ಮೆನ್ದು । ತೀರ್ತ್ಥದಿಂತೆಂಕಗಾಂಗೆಜಿಡೆಯೇರಿಯಕೆಳಗೆ
25 ಸತ್ತಿಗಾಲಬಯಲೊಳ್ಬಾಳಚನ್ದ್ರಜೀಯರಸಿಷ್ಯಸಾನ್ತಿಸಿ
26 ವಭಳಾರರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಕೊಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತ
27 ರೆರಡುಅಂಕದೊಳಂಮತ್ತ೩ಇನ್ತೀಕೆಯ್ಗೆ ಮೇರೆಯಾವುದೆನ್ದಡೆಮೂ
28 ಡಕುಡಿಂಗೆರಿಯಪೀಮೆಯಮೇರೆ । ತೆಂಕಲಾದಿಯಬಟ್ಟೆಯಮೇ
29 ರೆ । ಪಡುವಸವಣನಕೆಯ್ಯಮೇರೆ । ಬಡಗಲುರಿಯಮರ್ಯ್ಯಾದೆ ।
30 ಇನ್ತೀಧರ್ಮ್ಮಮನಾರೋರ್ವ್ವಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆ ಶ್ರೀಪರ್ವ್ವತದೊಳೇ
31 ಳುಕೋಟಿಲಿಂಗಕ್ಕೆ ನಿತ್ಯನಿವೇದ್ಯಮಿಟ್ಟಫಳಂಸಾಸಿರ್ವ್ವಬ್ರಾ
32 ಹ್ಮಣರ್ಗ್ಗೆ ಸಾಸಿರಕವಿಲೆಯ ಕೊಟ್ಟಫಳಂ । ಇನ್ತಿದನಾರೋರ್ವ್ವರ
33 ೞಿದರಸನಕ್ಕೆ ಗಾವುಣ್ಡನಕ್ಕೆ ವಾರಣಾಸಿಪ್ರಯಾಗೆಅರ್ಘ್ಯತೀ
34 ರ್ತ್ಥಂಕುರುಕ್ಷೇತ್ರದೊಳ್ಸಾಯಿರತಪೋಧನಮುಂಸಾಯಿ
35 ರಬ್ರಾಹ್ಮಣರುಮಂಸಾಯಿರಕವಿಲೆಯುಮನೞಿದಪಞ್ಚ
36 ಮಹಾಪಾತಕನಪೋದಲೋಕಕ್ಕೆ ಪೋದನಧೋಗತಿಗಿೞಿದಂ ॥ ಶ್ಲೋಕ ॥
37 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳ
38 ನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾಗಿನಃಪಾರ್ತ್ಥಿವೇಂನ್ದ್ರಾ
39 ನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಸ್ವದತ್ತಂ
40 ಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಸಷ್ಟಿರ್ವ್ವರ್ಷಸಹಶ್ರಾಣಿ
41 ವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪಶ್ಚಿಮ ಕಡೆ.

ಪ್ರಮಾಣ 4′ 8″ × 1′.

1 ಶ್ರೀಮತುಸ್ವಸ್ತಿವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾ
2 ಹನಶಖವರುಶ೧೪೫೩ನೆಯವಿಕ್ರತು
3 ಸಂವತ್ಸರದಶ್ರಾವಣಶುಧ೧ಲುತಲಿ
4 ಯಮಾಧರಸನಾಯಕರುಸಿದ್ಯೈದೇವರಿಗೆ
5 ಹಗಲುನೈವೇದ್ಯಕ್ಕೆ ಬಿಟಭೂಮಿಅರಗದ್ದೆಆಯಿ
6 ಗಂಡುಃಗದಹೊಲಮಳದತೋಟದ
7 ವೊಳಗೆನೂಱುಮರಯಿಷ್ಟಕೆಆಳುಪಿ
8 ದವರುತಂಮತಾಯಿತಂದೆ೧೦೦೦
9 ಗೋಉಶಾವಿರಬ್ರಾಂಹರನುವಾರಣಾಶಿ
10 ಯಲಿಕೊಂದದೋಶಕ್ಕೆ ಹೋಹರು ॥
11 ಕಲಿಸೆಯಬಸವನಬರಹ

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ಅದೇ ದೇವಸ್ಥಾನದ ಪೂರ್ವಕಡೆ.

ಪ್ರಮಾಣ 2′ 4″ × 1′.

1 ಶ್ರೀನಮಸ್ತುಂಬಿಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾ
2 ಮರಚಾರವೇತ್ರೈಲೋಖ್ಯನಗರರಾಂಬಮೂ
3 ಲಸ್ತಂಬಾಯಶಂಭವೇ ॥ ಸಲಿವಹನಸಕವ
4 ರುಸಂ೧೪೩೪ಪರಿವ(ತ)ರ್ನೆಗೆಸಲುವಪರಿಧವಿಸ
5 ವಂಶ್ಚರದಕಾರ್ತಿಖಶು೧ಲುರಾಜಪು
6 ರದಚೆಂನವೀರಂಣವಡೆಯರು
7 ಕುಡಿಗೆರಿಯಸಿದ್ಧೈದೆವಾರಿಗೆತಉಗಿ
8 ರಿಯಪ್ಪನಾ[ಯ]ಕರುತವಗೆಕೊಟಕುಡಿಗೆ
9 ರಿಯವ್ರೊಳಗನಭುಮಿಖಃಅಕ್ಷರ
10 ದಲುಅಯಿಖಂಡುಗದಗದೆಯನಾಉದಿನ
11 ವಡೆಯಕಜ್ಜಯಕೆಕೊಟೆಉಯಿಭುಮಿ
12 ಗೆನಂಮಃಶವಸೋದರಶಸ್ವರುಆರೊಬ್ಬ
13 ರುಆಳಿಪಿದರೆರಾಜಪುರದವ್ರೊಡೇರುದೇ
14 ವರಪದಕೆತಪಿದರುಯಿಧರ್ಮ್ಮಕೆಆಪಿದ
15 ವರುತಂಮಾತಾಯಿತಂದೆನು೧೦೦೦ಗೋ
16 ಉಶ್ರಿವಾತುಕಾಸಿಯಲ್ಲಿಕೊಂದಪಾಪ
17 ಕೆಹೋಹರುಶ್ರೀವಿರುಪಕ್ಷ
18 ಕಲಿಸೆಯಬಸವನಬರಹ

33

ಅದೇ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ × 1′ 10″.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿ
2 ರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳು
3 ಕ್ಯಾಭರಣಂಶ್ರೀಮಜ್ಜಯಸಿಂಘದೇವರವಿಜಯ . . . . . ಮಾಚಕನ್ದಾರ್ಕ್ಕ
4 ತಾರಂಬರಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಗೆಸಲು . . . . ದಪದ್ಮೋ
5 ಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮ . . . . ಳೇಶ್ವರಂಬನ
6 ವಾಸೆಪುರವರೇಶ್ವರಂಚಾಮುಣ್ಡಾಲಬ್ಧವರ . . . . ರಿಘಟಾ
7 ಕೇಸರಿಸುಜನಕೈವಾರನಾರೋಹಕ . . . . ದಾನ
8 ಧವಳಂಗಜರಾಜಮಲ್ಲಂಮತ್ತಮಾತಂಗಭಿ . . . . ವಜ್ರಪಂ
9 ಜರಂರಿಪುಕುಂಜರಾಂಕುಶಂಅರಿಬಳತಿಮಿರಮಾ . . . . ದತೆಗ
10 ಣ್ಡಂಸಂಗ್ರಾಮರಾಮನಭಿಮಾನಮೇರುಜಸ . . . . ಪರವಿದ್ಯಾಧ
11 ರಕಟಕದಗೋವನಚಳಿತಧೈರ್ಯ್ಯ . . . . ದಳನಿತ್ಯೋ
12 ಜ್ಜಿತಜ್ವಳನ . . . ಮದವಿಸ್ಫಳಿ . . . . ರಾಜಘ
13 ಟಸರ್ಪ್ಪಂಮಲೆಯ . . . . ಳಪ್ರಹಾ
14 ರಿಅನೇಕಕ್ಷ್ಮಾಪಾಳಚೂಡಾಮಣಿ . . . . ಮಣ್ಡಳಿಕ
15 ನಾಗದೇವರ್ಗ್ಗಮಣ್ಡಳಿಕಬನ್ದಿ . . . . ಸ . . .
16 ವೈರಿಘರಟ್ಟಮಣ್ಡಳಿಕಅ . . . .
17 ಪುರದಿಶ್ರೀಮದಿಜವ . . . . ಶ್ರೀ
18 ಮತ್ಕುನ್ದಮರಸರ್ಬ್ಬ . . . . ಮುಂ
19 ಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಮಂ . . . . ಭೋಗಾಭ್ಯ

20 ನ್ತರಸಿದ್ಧಿಯಿನ್ದವಮಾ . . . . ರ್ನೆಯ
21 ಪ್ರಭವಸಂವ . . . . ವಾರವಮು
22 ಮುತ್ತರಾ . . . . ತಡಿ
23 ಯಕಪಿಲೆ . . . . ವೊದಲ
24 ಕಂಪಣ . . . . ದವೂ
25 ಲಸ್ಥಾನಪಿಂಗ . . . . ಲಿಯಸ್ಥಾ
26 ನದಬಾಳಚನ್ದ್ರ . . . . ಯರಕಾಲಂಕ
27 ಚ್ಚಿರ್ಗಧಾರಾಪೂರ್ವ್ವಕಂ . . . . ಯಕೆಯ್ಯ
28 ವಾಂಆಲಿಪುದು . . . . ಗಳಬೆಯಬ
29 ಯಲೊಳಗೊನ್ದು . . . . ವುತ್ತಗೆ . .
30 ದಾಆ . ದೊಳವುತ್ತ . . . . ಸಿದ
31 ವರ್ಗ್ಗಶ್ರೀಪರ್ವ್ವ . . . . ಟ್ಪಪ
32 ವಾರಣಾಸಿಯ . . . .
33 ವಿಲೆಕೊಟ್ಟಪಳಂ . . . . ಸರಕಾ
34 ಸಿಪ್ರಯಾಗೆಆರ್ಘ್ಯ . . . . ಸಾಯಿರ
35 ತಪೋಧನವುಂಸಾಯಿ . . . . ಕವಿಲೆ
36 ಯುವುನಳಿದಪಜ್ಜ . . . .
37 . . . . ವೂನ್ಯೋಯಂ

(ಮುಂದೆ 2 ಪಙ್ತಿಗಳು ಹೋಗಿವೆ).

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ . . . .
2 ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತವಿರೆಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡ
3 . . . . . ದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿ . . . .
4 . . . . ಬ್ರಿಹವಾರದಂದು . . . . . .

. . . .

8 . . . . ಸುಜನೈಕಬಾನ್ಧವಂವೀರಾವತಾರಂಸಂಗ್ರಾಮ . . . .
9 . . ತಟ್ಟಿಬಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ . . . . . .

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ಅದೇ ಗ್ರಾಮದ ಮಜರೆ ಬೇಚಿರಾಕ್ ಸಾದಗಳಲೆ ಗ್ರಾಮದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ 6″ × 1′ 2″.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

1 ಶ್ರೀಮತುಹರಿಹರ . . .
2 . . . . ನುಸುಖಸಂಕಥಾವಿನೋದದಿಂ
3 ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದಲ್ಲಿಶ್ರೀ
4 . . . . ಪ್ರಧಾನವಾದರಸಬಜೆಯರು

5 ಆರಗಗುತ್ತಿ ಮೊದಲಾದವುಲೆದೇಶದರಾ
6 ಜ್ಯವನಾಳುತ್ತ ಮಿದ್ದ ಕಾಲದಲ್ಲಿಶಕವರು
7 ಷರ್ಂ್ರನೆಯಪಿಂಗಳಸಂವತ್ಸರ
8 ದಕಾರ್ತ್ತಿಕಶುದ್ಧ೧೩ಗುರುವಾ
9 ರದಲುಶ್ರೀಮತುಹಾಬಿಹಳಿನಾ
10 ಡೊಳಗಾದಕಂಣೂರುಯೆರಡಘ್ರ್ರಹಾ
11 . . ಡೆಹಳ್ಳಿಗಾವಲೂರುಎರಡುಮಂ
12 ಯೆಪ್ಪತ್ತು ಹಳ್ಳಿಬಳಗಾದಲಅಗ್ರ
13 ಹಾರದಅಶೇಷಮಹಾಜನಂಗಳೂಅ
14 ನಾಡಸಮಸ್ತಗೌಡಪ್ರಭುಗಳೂಗೌತಮ
15 ಗ್ರಾಮದಪಟ್ಟದನಾರಸಿಂಹ್ವದೇವರಿಗೆಅ
16 ಗೌತಮಗ್ರಾಮದಕಟುಬಿಯುಲಗುಟ್ಟ
17 ದನಾಲೆಯುಗದೆಯನುಕೊಂಡಮನೀರಾಮ
18 ಯನಾಯ್ಕನಮಗತಳನಾಯ್ಕನುಅಹಾ
19 ಬಿಹಳಿನಾಡಮಹಾಜನಂಗಳಆಸಮಸ್ತನಾ
20 ಡವರಿಗೆಬಿಂನಹಂಮಾಡಿನಾರಸಿಂಹ್ವದೇ
21 ವರಅಮೃತಪಡಿಗೆಹಿ[ರ]ಣ್ಯೋದಕಸಹಿತಧಾರೆಯನೆಱ
22 ಸಿದನು । ಯಿಾದಂರ್ಮವಂಸಮಸ್ತರುಂಪ್ರತಿಪಾಲಿ
23 ಸುವದೂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾತ್ಶ್ರೇ
24 ಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾ
25 ಲನಾದಚ್ಯುತಂಪದಂ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
26 ಯೊಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರುಷಸಹ
27 ಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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ಅದೇ ಹೋಬಳಿ ಹಿರೆಹಾರಕದಲ್ಲಿ ಬೋರೇಶ್ವರದೇವರ ಮಠದ ಹಿತ್ತಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಮಾಸ್ತಿಕಲ್ಲು.

1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರಯಿ
2 ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇಯಿಂಮಡಿಪ್ರ
3 ತಾಪದೇವರಾಯರುಸುಖರಾಜ್ಯಂಗೆಯಿಮಶಕವರುಶಸಾವಿರದಮು
4 ನುಱಆಱವತ್ತಏಳನೆಯರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘಬಹುಳ೧
5 ಹಾರಿಕದರಾಮಗಉಡರಮಕ್ಕಳುಭಯಿರವಗಉಡರುಸ್ವರ್ಗ್ಗಸ್ತರಾದಲ್ಲಿಅವರ
6 ಮದವಳಿಗೆಭಯಿರಿಗಉಡಿಯುಕೂಡಿಸಹಗಮನವಮಾಡಿದರುಗೋವೆಚಂದ್ರ
7 ಗುತ್ತಿಯಮಲ್ಲರಸಬಡೆಯರಕಾಲದಲಿಮುಕ್ತರಾದರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಮಾಸ್ತಿಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಶ
2 ೧೩೩೩ನೆಯವತ್ತರ್ಮಾನಹೇಮಳಂ
3 ಬಿಸಂವತ್ಸರದಭಾದ್ರಪದಸು೧
4 ಮಂಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾ
5 ಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪ
6 ದೇವರಾಯರುವಿಜೆಯಾನಗರಿಯಸಿಂ
7 ಹ್ವಾಸನದಲ್ಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಸಮ
8 ಸ್ತರಾಜ್ಯಮಂಪ್ರತಿಪಾಲಿಸುತ್ತಿದ್ದಲ್ಲಿದೇವರಾಯ
9 ಒಡೆಯರನಿರೂಪದಿಂಗೋವೆಗುತ್ತಿಯರಾಜ್ಯ
10 ವನುವಿರುಪದಣಾಯಕರುಚಂದ್ರಗುತ್ತಿಯಲಿಯಿ
11 ದ್ದಲ್ಲಿಅವರಸಂಮುಖಿಗರಾಮಗಉಡರೂಹೋಗಿ
12 ಯಿದ್ದುಅಲ್ಲಿದೇವರಪಾದವಕೂಡಿದನುಆಸ್ತಿತಿ
13 ಯನುಯಿರುಗ್ಗಪ್ರೊಡೆಯರುಚಿತ್ತಯಿ
14 ಸಗುತ್ತಿಯಿಂದಹಾರಿಕಕೆಕಳುಹಿದಲ್ಲಿರಾಮಗಉ
15 ಡಸ್ತ್ರೀಬೊಮ್ಮಗಉಡಿಆರಾಮಗಉಡರಕೂಡಿ
16 ಸಹಗಮನಮಾಡಿರಾಮಗಉಡಬ್ರೊಕನೂಸ್ವ
17 ರ್ಗ್ಗವಸೂಱೆಗೊಂಡರುಎಂದುಬರದಶ
18 ಲಾಶಾಸನಕ್ಕೆ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚೆನ್ನೈಯನ ಕಟ್ಟೆಗೆ ಪೂರ್ವ ಲಿಪಿಕಲ್ಲು ಭೂತಪ್ಪ ಎಂಬ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 3′.

[1]ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಸ್ವರಂಪಟ್ಟಪೊಂಬುಚ್ಚಪುರವರಾಧೀಸ್ವರಂಪದ್ಮಾ . . .
[2]ಬ್ಧವರಪ್ರಸಾದಂಸಾಂನ್ತರಾದಿತ್ಯಂಸಕಳಜನಸ್ತುತ್ಯಂಸ್ರೀವೀರಸಾಂನ್ತರದೇವರು . ಖ . .
[3]ವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲುಅರಸಂಕಗಾಳಂಕೊಂಡೆಯರಗಂಡಂಸ್ರೀಮನ್ಮದ . . . ಂತ್ಯೈ . .
[4]ಸಾಹಣಿರಾಜ್ಯಂಗೆಯ್ವುತ್ತಿರಲುಆಯಂನದಾನಿಬೀವಣಂಸ್ವಸ್ತಿಸಕವರಿಷ ೧೧೧೪ ನೆಯ . . . . ಕ್ರತು . . . .
[5]ತ್ರಿ೯ಕಸು೧೦ । ಬ್ರಿ । ಉದ್ಧರೆಯಏಕಲರಸಂಜಂಬೂರಠಾಣಾಂನ್ತರವಾಗಿದ್ದಲಿಹಡವಳಮಾಬಿಂ . . ಣ . .
[6]ಗಾಳಗೌಡಂನಾಡಾಳನೆರಹಿಕೊಂಡುಹರಿದುಮುತ್ತಿದಲಿಏಕ್ಕಲರಸಂಹೊಱವಟ್ಟುಕಾದಿಕೆಡಿಸಿಕೆಟ್ಟೋಡಿಬ. . ಗಜಱ
[7]ಬೀರಣಂತಗುಳ್ದುಕುದುರೆಯಂತಿವಿದುಹಣಕಳಿಗೊಂಡುತಾಗಿತಳ್ತಿಱಿದುಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತನಾದಅವರ . . ಜಱಿಬಿ
[8]ಯವ್ವೆಕಲ್ಲನಿಱಿಸುವಲ್ಲಿಕೂಡೆಸತ್ತುಸ್ವರ್ಗ್ಗವಂಸೂಱೆಗೊಂಡಳು ॥ ಸೂಳಿಯಭೂಷಣದಂನ್ತೆಕಪಾಳ . . ಯಂಪ್ರಿ
[9]ಥ್ವಿಯಂನ್ತೆನವಖಂಡಮಯಂಲಾಳಬೀವಿಯಂನ್ತೆತಲೆಪರದಾಳಮಯಂಬೀ...ನಿಱಿದಸಮರಾಂಗಣ . . ಳು ॥

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ಅದೇ ಹೋಬಳಿ ಅಬ್ಬಿಕೊಪ್ಪದ ಚನ್ನಬಸವಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 4″ × 7′.

[1]ಮಂಮಥಸಂ । ಆಷಾಸು
[2]ಶಿಲುಶ್ರೀಮತೂಬಾಳೆ
[3]ಯಹಳ್ಳಿಯಸಿಂಹಾಸನ
[4]ಕರ್ತುರ್ಮಾನಚಂನವೀರಣೊ
[5]ಡೆಯರುದೇವರು । ಅಬ್ಬೆಯದ
[6]ಲು . . . ಸಾಂದಗೆಲಿಸಿದನಂದ
[7]ಗಾರಗೆಯಪಾಲಿಯಕ್ರಮಲು
[8]ವೆಂತೆಂದರೆನಮಗೆಪುರವರ್ಗ್ರಾದೊ
[9]ಳಗೆಸಲುವಅಬ್ಬೆಯಕುಪ್ಪಗ್ರಾಮ
[10]ದೊಳಗಣಅವಕ್ಕೈಯಿಂದನಿನಗೆ
11 . . . . . ಗದ್ದೆಯನುನಾವುನಿನಗೆ . .
12 . . . . . ಯಾಗಿಶಿಲಾಲೇಕಂ . .
[13]ಗಿಪಾಲಿಸಿದೇವಾಗಿನೀನುಆಗೆದ್ದೆ
[14]ಯುಸರ್ವಫಲವನುಅನು
15 . . . . ನೀನುನಿಂನಸಂತಾನಪರಂ
[16]ಪರೆಯಾಣಆಚಂದ್ರಾರ್ಕಸ್ತಾಯಿ
[17]ಯಾಗೆಸುಖದಿಂಭೋಗಿಸಿಬಸ್ರಾ
[18]ಯಲುಗೆಸಾಖಿಯಕಾಲಕ್ಕೆನ
[19]ಮ್ಮಪಲಕ್ಕುಪಡ್ಯೆಊಎಂದುಸಾ
[20]ಮರ್ಪಿಶಿದೆವುಆರೊಬ್ಬರುಯಿನ್ತಿನಾ
[21]ಡಾಸೇನರಪಾರುಪತ್ಯಕರ್ತುರು . . .
[22]ಈಂತಪ್ಪದಂಮಾವಾರಣಾಸಿಲಿಗೊ

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.)

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಬೆಳಗುಂಜಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಸ್ಥಾನದ ಮಾಳಗೆಗೆ ಕಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾ
[2]ರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸಕವರುಷಸಾ

3 ೧೩೩೫ನೆಯಸಾಧಾರಣಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಬ೧೩
4 ಸ್ವಸ್ತಿಶ್ರೀರಾಜಾಧಿರಾಜಾರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರ
5 ತಾಪವಿಜಯರಾಯಮಹಾರಾಯರ
6 ಕುಮಾರದೇವರಾಯಮಹಾರಾಯರುವಿಜಯನಾಗ
7 ರಿಯಪಟ್ಟಣದಲ್ಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ
8 ಜ್ಯಂಗೆಯಉತ್ತಮಿದ್ದುರ್ಗಗೋವೆಚಂದ್ರಗುತ್ತಿಯರಾ
9 ಜ್ಯವನೂಭಂಡಾರದಆರ್ಸಪ್ಪಗಳಮಗಹಂದಿಯರಾಯ
10 ನಆಳುತ್ತಮಿರ್ದಲ್ಲಿಪೊಸಗುಂದದಸೋಮಯಿದೇವರಸ್ತಾ
11 ನಿಕಮೂ . . ದಿಂದೆಸೋವಿರಸನುಮಱೆಮಾರಿಬಿನ್ನಹಂಮಾ
12 ಡಿಆಪೊಸಗುಂದಕ್ಕೆ ಧಾಳಿಯಮಾಡಿದಲ್ಲಿಆಪೊಸಗುಂದದದಾ
13 ನಮೂಳಿಹಂನೆಕೆಱೆಯಸಾತಗಉಡನಮಗಕೆಂಚೆಗಉಡ
14 ಸೆಱೆಸೂಱೆಹೋಹಲ್ಲಿಕಾದಿಜೆದಕಲುಈಕಲುನಡುವಲ್ಲಿ
15 ಆಕೆಂಚೆಗಉಡನಗುರುಶಿವರಾತ್ರ್ಯಯಬಡಿಯರಿಗೆಸೆಜ್ಯಗೊ
16 ಡನೆಯಲ್ಲಿಖಿಳದಪೊಲನಧಾರೆನೆಱಿದುಆತನಸ್ವರ್ಗ್ಗಕ್ಕೆ ಸಳಿಸಿ
17 ಬರದುಕಡಿಸಿನಟ್ಟಕಲ್ಲೂರುಭೂಮಿಯಧಾರೆನೆಱೆ
18 ದವರುನಾಗಗಉಡಕಾಮಿಗಉಡನಾಗರಸಿಯಾಯೆಱ
19 ದುನಟ್ಟವೀರಗಲ್ಲೂಈಕಲ್ಲಕಡಿದಾತತಮ್ಮೋಜನಮಗಕಲಿಕೋಜ
20 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಗುಡಿಯ ಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಲಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ
2 ಮಹಾದೇವರಾಯನದಳವಯಬಲಿಗೆದೇವನುಕಾವದೇವನಮೇಲೆತ್ತಿನಡವಲ್ಲಿ
3 ಶ್ರೀಮತುಕಲ್ಲಿಗಣಂಕುಸವಿಠಲದಂಣ್ನಾಯಕರುಕೂಡೆಕೂಟಕ್ಕೆತಪುಕೆದ
4 ಣ್ನಾಯಕರಗಂಡಕೃತಕೆತಪು[ವ]ದಂಣ್ನಾಯಕರಗಂಡವಿಠಲದಂಣ್ನಾನಾಯಕ
5 ರನಾಯಕರಾಯನಾಯನುಕಲಿಗಣಂಕುಸಕೊಂಡೆಯರಗಂಡಗರು
6 ನಾರಾಯಣಂವಿಭವಸವಛರವೈಸಾಖಸುದ್ಧತದಿಗೆಸೋಮವಾರದಲು
7 ಯುಧದಲಿತಳ್ತಿಱಿದುಮೆಱೆದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು

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ಅದೇ ಹೋಬಳಿ ಹಿರೀ ಬೆಳುಗುಂಜಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ವಿರಕ್ತಮಠದ ಹಾಳು ನಿವೇಶನದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 9″ × 2′ 3″.

1 ನಿರ್ವಿಘ್ನಮಸ್ತು
2 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗ
3 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ಭುದೆಯಶಾಲಿ
4 ವಾಹನಶಕವರುಶಸಾ ೧೬೪೧ ನೆಯಪರಿವರ್ತನೆಗೆಸಲುವವಿ
5 ಕಾರಿಸಂವತ್ಸರದಭಾದ್ರಪದಬ೧೦ಲೂಶ್ರೀಮತ್ಕೆಳದಿಸೋಮಶೇಕರನಾ
6 ಯಕರೈಯನವರಿಗೆಹೊಂನಪ್ಪಸೆಟ್ರಮಗ । ನಿರ್ವಾಣಯನವರುಆರಿಕೆಮಾಡಿ । ನಂಮಳಿ
7 ಯಮಲಿಸೆಟ್ರುಬೆಳುವಂದೂರಸೀಮೆ । ಬ್ರಾಂಹಣಬಿಲುಗುಂಜೆಗ್ರಾಮದಲ್ಲುಕ
8 ಟ್ಟಿಸ್ತವಿರಕ್ತಮಠಕ್ಕೆಧರ್ಮನಡೆಯಬೇಕೆಂದು । ಯಿವರಮೊಂಮಗ । ಕೊಳ
9 ಟೂರಸೆಟ್ರು । ಹೇಳಿಕೊಂಡದರಿಂದ । ಯಿವರಕಾಯಕ್ರಯಗ ೪೫ನುಅ
10 ರಮನೆಗೆತೆಗದುಕೊಂಡುಶಿವಾರ್ಪಿ[ತ]ವಾಗಿಬಿಡಿಸಿಕೊಟ್ಟದು೧೦॥೦ಗೆಗ

11 ದೆವಿವರ । ಹಾನಂಬಿಆರಭ್ಯಕಂಚಿಕಟ್ಟೆಗದೆ । ತುಂಡುಳಿಕ್ಕೆಬೀ

12 ಜಖಿಳ।।ಂಯೊಳಾವರೆಖಂಡುಗಬೀಜವರಿಭೂಮಿಯನುಯಿೂಕೊಳ

13 ಟ್ಟುರಸೆಟ್ರಪತ್ನಿಚೆಂನಉುವುವುಗಬಸವಪಸಹಬಿಡಿಸಿದಭ್ತ

14 ಸ್ವಾಸ್ಥಿ

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ಅದೇ ಹೋಬಳಿ ಗುತ್ತನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಶೀನಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ × 1′ 9″.

1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ

2 ಶಾಲಿವಾಹನಶಕವರುಸಸ

3 ೧೪೪೫ನೆಯಸ್ವಭಾನುಸಂವತ್ಸರ

4 ದವಮಾಘಬಹಳ೩ಂಗುರುವಾ । ಅಷ್ಟಗ್ರ

5 ಹಯೋಗಕೂಡಿದಲಿಗದಿಗಿನಮಲಿಸೆ

6 ಟಯರಮಗಸೋಮಿಸೆಟಯರಿಗೆಶ್ರೀ

7 ಕಾರಣದತ್ರಿಯಂಬಕಅರಸರುನ

8 ಮಗೆಅಂಬಟೆಕೊಪ್ಪದಸೀಮೆಯವಾಗ

9 ಣೆಯಾಗಿಪಾಲಿಸಿದಬರೂರಗುತ್ತನ

10 ಹಳಿಯಲುಬರೂರಶ್ರೀಸಿದ್ಧೇದೇವರ . . .

11 ತ್ರಿಕಾಲಅಮೃತಪಡಿಗೆಸಟಣ

12 ಖಂಡುಗದಹೊಲಕೆಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬರೂರುಗ್ರಾಮದ ಶಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2″.

1 ಶ್ರೀಪರಮೇಶ್ವರನಕ್ಷಯರೂಪಕನಮರೋರಗೇಂದ್ರವನ್ದಿತ

2 ಚರಣಂಪಾಪಹರನಪ್ಪಶಂಭುವನಾಪೊತ್ತುಂನೆನಿಯುವ

3 . ತ್ರಿಕಲೇಶ್ವರನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಪ್ರಿ . .

4 ವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮ . . .

5 . . ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಶ್ರೀ

6 ಮತ್ರಿಭುವನಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತ . . .

7 ಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂ

8 ಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತ

9 ಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡ .

10 ಣ್ಡನಾಯಕವೆರಿಭಯದಾಯಕಂಸಕಳತ್ಥಿಕುವಳಯ

11 ಚಂದರವಿಪ್ರವಿದ್ಯಾಗ್ರರಚತುರಚತುರಾನನಸಾರ್ಯ್ಯ

12 ಪಜ್ಞಾನನಂಪತಿಹಿತಾಂಜನೇಯಸಾಹಸವೈನತೇಯಶರಚರಣ

13 ಕಮಳಷಟ್ಚರಣಗುಣಗಣಾಭರಣದಣ್ಡನಾಥಮಣ್ಡನಮಾಣಿಕ ಪುರಾ

14 . ಚಚಾಣುಕ್ಯವಾಗ್ವಧೂವದನಮಣಿದರ್ಪ್ಪಣವನ್ಪಿಪ್ರಿಸ್ದಸನ್ತಪ್ಪಣ

15 ಶರಣಾಗತವಜ್ರಪಂಜರನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ
16 ಶ್ರೀಮನ್ಮಹಾಸೇನಾಧಿಪತಿಮಾಪ್ರಧಾನಂದಣ್ಡನಾಯಕಂಬಮ್ಮ್ರದೇವರ್ಸ
17 ರ್ಬನವಾಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂಸಾನ್ತಳಿಸಾಸಿರಮುಮಂದುಷ್ಟ
18 ನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನೆಯಿಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
19 ಗೆಯ್ಯುತ್ತಮಿರೆಸಕವರ್ಷ ೯೯೯ಯನಳಸಂವತ್ಸರದಶ್ರಾಹೆ
20 ಯೊಳ್ಬಿದಿಯಬೆಬಿದಿಯುಮಯ್ಯನಪ್ರತ್ರೀದಾಯುಮಗೋಸಾಸಿರ್ಬರ
21 ಸಮಿಾಪದತೆಂಕಣಕೆಱೆಯುಂಕಟ್ಟಿಸಿಕಾಲನಗಳೆಲೂಧರ್ಮ್ಮವುಂಮೆಚ್ಚಿ
22 ಬರಿಯೂಗಯೂರೊಡೆಯುಂಬಿಟ್ಟಮಯ್ಯಾಗ್ರಮುಖಮಹಾ
23 ಜನಮಶೇಷಂನೆರೆದಿಱ್ದುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿದಾಯಿಮಗೋಸಾ
24 ಸಿಗೆಕೊಟ್ಟಊರಸಮಿಾಪದಗುಣಿಗನನಾಲ್ಕುಮತ್ತ . . ಮನಾದಾಯಿಮ
25 ಗೋಸಾಸಿಲ್ದಲಿಯಮೂಲಸ್ಥಾನದಸಿದ್ಧೇಶ್ವರ . . . ತ್ತರಾಯಣಸಂಕ್ರಾ
26 ನ್ತಿವ್ಯತೀಪಾತಆದಿತ್ಯವಾರ . . . . ಪೂರ್ವ್ವಕಂಮಾಡಿ
27 ಬಿಟ್ಟನಾಕೆಯ್ಯೊಳಗೆನಿವೇದ್ಯಕ . . . . ಪಕ್ಕಬಿಟ್ಟಮತ್ತ
28 ರುಮೂಱುದೇವರನನ್ದಾದೀವಿಗೆಗೆಬಿ . . ಯಿನ್ತೀಧರ್ಮ್ಮವುನಾ
29 ವನೋರ್ವ್ವಂಪ್ರತಿಪಾಲಿಸಿದ . . . ಕ್ಷೇತ್ರಮಗ್ಘ್ಯ್ಯ
30 ತೀರ್ತ್ಥವುನ್ತನಿತುಂಪು . . . . ಕವಿಲೆಯಕೋಡುಂ
31 ಕೊಳಗುಪಂಚರತ್ನ . . . .
32 ಬ್ರಾಹ್ಮಣಗ್ಗ್ರದಾನ . . . . . ವನೋರ್ವ್ವನಳಿ
33 ದನಾಕವಿಲೆಯು . . . . ತೀರ್ತ್ಥದಲಳಿದ
34 ಪಾತಕನಕ್ಕುಸ್ರೀಸಾ . . . .
35 ಯೋಭೂಯೋಯಾ . . . .

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ಅದೇ ಹೋಬಳಿ ಗೌಜ ಅಗ್ರಹಾರದ ತಾಮ್ರಶಾಸನ.

೩ ಪತ್ರಗಳು.—ನಾಗರಕ್ಷರ.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 . . . . ತ್ಯಾವಿಷ್ಕ್ರತಂವಿಷ್ಣೋರ್ವಾರಾಹಂಕ್ಷೋ . . . .
2 . . ಭುವನಂವಪುಃ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಸ್ರಯಸ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿ
3 ರಾಜಪರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಹಸ್ತಿನಾಪುರವರಾಧೀಸ್ವರಆರೋಹಕ
4 ಭಗದತ್ತರಿಪುರಾಯಕಾಂತಾದತ್ತವೈರಿವೈಧಬ್ಯಪಾಂಡವಕುಲಕಮಲಮಾರ್ತ್ತಂಡಕ
5 ದನಪ್ರಚಂಡಕಲಿಂಗಕೋದಂಡಗಂಡಮಾರ್ತ್ತಂಡಏಕಾಂಗವಿರರಣರಂಗಧೀರಅಸ್ವ
6 ಪತಿರಾಯಾದಿಸಾಪಟ್ಟಗಜಪತಿರಾಯಸಾಂಹಾರಕನರಪತಿರಾಯಮಸ್ತಕ
7 ತಲಪ್ರಹಾರಿಹಯಾರೂಢಪ್ರಾಢರೇಖಾರೇವಂತಸಮಂತಮ್ರಿಗಚಮಾರಕೊಂ
8 ಕಣಚಾತುರ್ದಿಗಭಯಂಕರನಿತ್ಯಕರಪರಾಂಗನಾಪುತ್ರಸುವರ್ಣ್ಣವರಾಹಲಾಂಛನ

9 ಧ್ವಜಸಮಸ್ತರಾಜಾವಲಿವಿರಾಜಿತಸಮಾಲಂಕ್ರಿತಶ್ರೀಸೋಮವಂಸೋದ್ಭವಸ್ರೀಪ
10 ರೋಕ್ಷಿತಿಚಕ್ರವರ್ತ್ತಿತಸ್ಯಪುತ್ರಜನಮೇಜಯಚಕ್ರವರ್ತ್ತಿಹಸ್ತಿನಾಪುರಸುಖಸಂಕ
11 ಥಾವಿನೋದೇನರಾಜ್ಯಂಕರೋತಿದಕ್ಷಿಣದಿಸಾವರೇದಿಗ್ವಿಜಯಯಾತ್ರೇಯಂವಿಜಯಂಕ
12 ರೋಮಿತುಂಗಭದ್ರಹರಿದ್ರಾಸಂಗಮೇಸ್ರೀಹರೀಹರದೇವಸಾಂನ್ನಿಧೌಕಟಕಮುತ್ಕಲಿ
13 ತಚೈತ್ರಮಾಸೇಕ್ರಿಷ್ಣ . . . . . . ಕರಣಉತ್ತರಾಯಣಸಂ . . .

೨ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

14 ವ್ಯತೀಪಾತನಿಮಿತ್ತೇಸುರ್ಯ್ಯಪರ್ಬ್ಬಣಿಅರ್ಘ್ಯಗ್ರಾಸಗ್ರಹಿತಸಮಏಸರ್ವ್ವಸಾ
15 ಗಂಕರೋಮಿಬನವಾಸೆಪಂನಿಚ್ಛಾಹಸ್ರಮಧ್ಯೇಖಂಪಣಸಾಂತಲಿಗೆಸಾಹಸ್ರಮ
16 ಧ್ಯೇಗೌತಮಗ್ರಾಮಾತುಬ್ರಾಹ್ಮಣಾಕಂನಡಷಾಖೆಯಗೌತಮಗೋತ್ರದಗೋವಿಂದ
17 ಪಟ್ಟವರ್ದ್ಧನರುಂಕಂನಡಷಾಖೆಯವಸಿಷ್ಟಗೋತ್ರದವಾಮನಪಟ್ಟವರ್ದ್ಧನರುಂಕಂ
18 ನಡಷಾಖೆಯಭಾರದ್ವಾಜಗೋತ್ರದಕೇಷವಯಜ್ಞದಿಕ್ಷಿತರುಂಕಂನಡಸಾಖೆಯ
19 ಸ್ರಿವಛ್ಛಗೋತ್ರದನಾರಣದಿಕ್ಷಿತರುಂಚತುರ್ಮ್ಮುಖನಾನಾಗೋತ್ರೇಭ್ಯೋದ್ವಾತ್ರಿಂಸತುಸ
20 ಹಸ್ರಬ್ರಾಹ್ಮಣಾಸರ್ವ್ವಯಾಗಪೂರ್ಣ್ಣಾಹುತಿತದಂಗಸಮಏಮಂತ್ರಾಂಗಪ್ರಣ
21 ಮಂಕರೋತಿಚಕ್ರವರ್ತ್ತಿಮೆಚ್ಚಿಪಂಚಾಂಗಪಸಾಯಛತ್ರಸುಖಾಸನಬಲವಗ
22 ದ್ದಿಗೆಅಂಕದಂಡಖಂಡಣಾನಾಡುಬಿಟ್ಟಿಗೆಅಲಿಯಸುಂಕಅಷ್ಟಭೋಗತೇಜಸಾಮ್ಯ
23 ಗೌತಮಗ್ರಾಮಾತನುಮಧ್ಯಪ್ರವಿಷ್ಟನಾಡವಲ್ಲಿಬಾಡಬಲ್ಲಿಚಿಕ್ಕಹಾರಿಕಡೊಂಡು
24 ರುತಲಂಗೆಜಿಸುಲ್ಲಿಗೋಡುತೊಗರುಗೌಜಆಲುರುಬಾಚೆಯನಹಲ್ಲಿಜಂಪಗೋಡು
25 ಕಿಜಿಸಂಪಗೋಡುಪವಂಡ್ವಾದಸಗ್ರಾಮಾತುಸರ್ಬ್ಬನಮಸ್ಯಧಾರಾಪೂರ್ಬ್ಬಕಂದತ್ತತಸ್ಯ
26 ಗ್ರಾಮಸ್ಯಸೀಮಾಂತರಾಣಿಕಥಂಈಸಾನ್ಯದಸಿಮೇಗೌತಮಗ್ರಾಮದಬಂನಿ

೨ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

27 ೨ಊರಸಾಲಿಊರತ್ರಿಸಂಧೀಸಿಮೇಸಂಚರೀಸ್ರೋತಸಂಗಮತಥಾದಕ್ಷಿಣಮವಲೋ
28 ಕೇಗೌತಮಗ್ರಾಮದಸಾಲಿಊರದ್ವೇಸಿಮೇಅಬಲಿಗಾಲತಥಾಪಸ್ಚಿಮಗೌ
29 ತಮಗ್ರಾಮದಸಾಲಿಊರದ್ವೇಸಿಮೇಸ್ರೋತಪ್ರಾಪ್ಯತಥಾದಕ್ಷಿಣಗೌತಮಗ್ರಾಮ
30 ಮದಸಾಲಿಊರದ್ವೇಸಿಮೇಉಯೆಗುಡ್ಡೆವಿರ್ದ್ಧತಟಾಕತಥಾದಕ್ಷಿಣಗೌತಮಗ್ರಾ
31 ಮದಸಾಲಿಊರದ್ವೇಸಿಮೇಸ್ರೋತೇಪ್ರಾಪ್ಯತಥಾದಕ್ಷಿಣಗ್ರಾಮಾಆಗ್ನೇಯಗೌತ
32 ಮಗ್ರಾಮದಸಾಲಿಊರಕಾಣ್ವಪುರದತ್ರಿಸಂಧೀಸೀಮೇವೃಭಯಗಿರಿಮಧ್ಯವ್ಯ
33 ಘ್ರನಗೊಂದಿತಥಾಪಸ್ಚಿಮಮವಲೋಕೇಗೌತಮಗ್ರಾಮದಕಾಣ್ವಪು
34 ರದದ್ವೇಸಿಮೇಕಡಬದಕೊಲತಥಾಪಸ್ಚಿಮಗೌತಮಗ್ರಾಮದಕಾಣ್ವಪುರದ
35 ದ್ವೇಸಿಮೇಸಂಚರೀಸ್ರೋತಪ್ರಾಪ್ಯತಥಾಪಸ್ಚಿಮಗೌತಮಗ್ರಾಮದಕಾಣ್ವಪುರ
36 ದಮಲೆಯಂದುರತ್ರಿಸಂಧೀಸಿಮೇಕೇತಕಿಕಚ್ಛತಥಾಪಸ್ಚಿಮಗೌತಮಗ್ರಾಮ
37 ದಮಲದರದ್ವೇಸಿಮೇಕಗ್ಗಲ್ಲನೊರಡಿತಥಾಪಸ್ಚಿಮಗೌತಮಗ್ರಾಮದಮಲ್ಯೆದರಅಂ
38 ಧಾಸುರದತ್ರಿಸಂಧೀಸೀಮೇಲವಣಸ್ರೋತಪ್ರಾಪ್ಯತಥಾಪಸ್ಚಿಮಗ್ರಾಮಾನೈರುತ್ಯಗೌ
39 ತಮಗ್ರಾಮದಅಂಧಾಸುರದಹೊಸಗುಂವದತ್ರಿಸಂಧೀಸಿಮೇಲವಣನದಿಯಸ್ರೋತಸಂ
40 ಗಮೇತಥಾಉತ್ತರಮವಲೋಕೇಗೌತಮಗ್ರಾಮದಹೊಸಗುಂದದದ್ವೇಸಿಮೇ

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

41 . . . . ತಪ್ರಾಪ್ಯತಥಾಉತ್ತರಗೌತಮಗ್ರಾಮದಹೊಸಗುಂವದಬಿದಿರುಗುಂಜಿಯತಿಸಂಧೀಸಿಮೇಪ . .

42 . . . ಗುಡಿತಥಾಉತ್ತರಗೌತಮಗ್ರಾಮದಬಿದಿರುಗುಂಜಿಯದ್ವೇಸಿಮೇಕ್ಷಿರಕೊಲತಥಾಉತ್ತರಗೌ
43ತಮಗ್ರಾಮದಬಿದಿರುಗುಂಜಿಯತ್ರಿಗರ್ಥಾಪೊಲಲತ್ರಿಸಂಧೀಸಿಮೇಸ್ರೋತಪ್ರಾಪ್ಯತಥಾಉತ್ತರಗ್ರಾ
44ಮಾವಾಯಾವ್ಯಗೌತಮಗ್ರಾಮದತ್ರಿಗಥಾಪೊಲಲದ್ವೇಮಸಂಧೀಸೀಮೇಊರಿಯಹೊಲೆತಥಾ
45ಪುರ್ಬಮವಲೋಕೇಗೌತಮಗ್ರಾಮದತ್ರಿಗರ್ಥಾಪೊಲಲದ್ವೇಸೀಮೇಕೆದಗೆಯಕಿಟ್ಟಬಿಲಿಯಮತ್ತಿ
46ತಥಾಪುರ್ಬಗೌತಮಗ್ರಾಮದತ್ರಿಗರ್ಥಾಪೊಲಲದ್ವೇಸಿಮೇಕೆಂಗೊಲತಥಾಪುರ್ಬಗೌತಮಗ್ರಾಮದಾತ್ರಿಗ
47ಥಾಪೊಲಲಬಿಲಿಊರತ್ರಿಸಂಧೀಮೇಕಣ್ಣಗುಡ್ಡೆತಥಾಪುರ್ಬಗೌತಮಗ್ರಾಮದಬಿಲಿ
48ಊರದ್ವೇಸಿಮೇಗಿರಿಪ್ರಾಪ್ಯತಥಾಪುರ್ಬಗೌತಮಗ್ರಾಮದಬಿಲಿಊರಮಡಬದತ್ರಿಸಂಧೀ
49ಸೀಮೇಗೀರೀಉತ್ತರಸುರಕೊಲತಥಾಪುರ್ಬಗೌತಮಗ್ರಾಮದಮಡಬದಬಂನೀಊರತ್ರಿಸಂಧೀ
50ಸೀಮೇಬಿದಿರಸರುತಥಾಪುಗೌತಮಗ್ರಾಮದಬಂನೀಊರದ್ವೇಸಿಮೇಮೊರಡಿಪುರ್ಬಸಂಚರೀಸ್ರೋತಪ್ರಾ
51ಪ್ಯತಥಾಪುರ್ಬಈಸಾನ್ಯಸಿಮಾಸಮಾಪ್ತಃ ‖ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲ[ನೀ]
52ಯೋಭವದ್ಭಿಸ್ಸರ್ಬಾನೇತಾಂಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭುಯೋಭುಯೋಯಾಚತೇರಾಮಚಂದ್ರಾ ‖ ದಾನಂವಾಪಾ
53 . . . ಥೀದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂಗಾವ . .
54 . . . . ಭೂಮಿಾರಪೋ . . . . ಂಗುಲಂ . . . .

45

ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ಗೌತಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪೂರ್ವದ ಹಳಗನ್ನಡ.—ಪ್ರಮಾಣ 4′ 5″ × 1′ 10″.

(ಮೇಲ್ಭಾಗಹೋಗಿದೆ).

1ಸ್ವಸ್ತಿಶ್ರೀಸಾಮನ್ತರಾಮದವಂ . .
2ಗೌತುಮೇಶ್ವರಾಭಟಾರಗ್ಗೆಕೊಟ್ಟದುಬಲಿಆಚ . .
3ತಾರಂನಿಸ್ದದುಮೂನೂಱುಪತುದೆವಸಕ್ಕೆಬಲಿ ‖ ಸೊಡರುಂಆ .
4ನ್ದ್ರತಾರಕಂಪ್ರಾಕಾರಮುಂಗೋಪುರಮುಂಮಱಿವನ್ತುದತ್ತಿ ‖ ಸ್ವಸ್ತಿಶ್ರೀ .
5ತುಮಗ್ರಾಮದಾಸಾಸಿರ್ವ್ವರ್ಗುಂಕೊಟ್ಟವುಮೂಱುಂಸಾಲೆಆಚನ್ದ್ರತಾರಕ
6ಕಪ್ಪುರಕೆಸಣ್ಣನಮಗಳ್ . ಊಚಿಬದಜಟ್ಟಪುವ್ವಶಾಲೆಕಂ
7ಮವಳ್ಳಿಅಮಾಸಾಸಿರ್ವ್ವರ್ಗುಂಸಾಲೆ । ಬ್ರಹ್ಮಪುರದಾಮಹಾಜನಕ್ಕೆಶಾ
8ಲೆನಿರ್ವರೇರಾಮಹಾಜನಕ್ಕೆಸಾಲೆಆಚನ್ದ್ರತಾರಕಂ ‖ ಪೊಱಲಸಾ
9ಸಿರ್ವ್ವರ್ಗುಂಸಾಲೆಆಚನ್ದ್ರತಾರಕಂಕುಪ್ಪಟೂರಾಸಾಸಿರ್ವ್ವರ್ಗ್ಗುಂಸಾಲೆಆಚ
10ನ್ದ್ರತಾರಕಂತದವೂರಾಸಾಸಿರ್ವ್ವರ್ಗ್ಗುಂಸಾಲೆಆಚನ್ದ್ರತಾರಕಂಮಿಟ್ಟಸೆ
11ಆಮಹಾಜನಕ್ಕೆಸಾಲೆಎಲೆಸೆಆಸಾಸಿರ್ವ್ವರ್ಗ್ಗುಂಸಾಲೆಮುಟ್ಟಗುಪ್ಪೆ
12ಆಸಾಸಿರ್ವ್ವರ್ಗುಂಸಾಲೆಆಚನ್ದ್ರತಾರಕಂ ‖ ತಾಗರತ್ತೆಆಮಹಾಜನಕ್ಕೆ
13ಸಾಲೆಆಚನ್ದ್ರತಾರಕಂವೆಳಿಯಪೂರಾಮಹಾಜನಕ್ಕೆಆಚನ್ದ್ರತಾರಕಂ
14ಎರಡುಸಾಲೆ ‖ ಬನ್ನಿಊರಾಮಹಾಜನಕ್ಕೆಎರಡುಸಾಲೆಆಚನ್ದ್ರ
15ತಾರಕಂಕೆಸವೂರಮಹಾಜನಕ್ಕೆಸಾಲೆಆಚನ್ದ್ರತಾರಕಂ ‖ ಸಾಱಿ
16ದೆಮಹಾಜನಕ್ಕೆಎರಡುಸಾಲೆಆಚನ್ದ್ರತಾರಕಂಮುನ್ನಿಯುರಾಸಾಸಿರ್ವ್ವರ್ಗ್ಗುಂ

17 ಸಾಲೆಆಚನ್ದ್ರತಾರಕಂವೇಳುವಾಯಾಮಹಾಜನಕ್ಕೆ ಎರಡುಸಾಲೆಆಚನ್ದ್ರತಾ

18 ರಕಂಪೆತ್ತಿಳದಾಮಹಾಜನಕ್ಕೆ ಸಾಲೆಆಚನ್ದ್ರತಾರಕಂಕಾಕಿಯದಾಮಹಾಜ

19 ನಕೆಸಾಲೆಆಚನ್ದ್ರತಾರಕಂಪೂರ್ವ್ವನಕೋಳಾಲ್ಗೆ ಸಾಲೆಆಚನ್ದ್ರತಾರಕಂ ॥

20 ಸ್ವಸ್ತಿಶ್ರೀದಿಗಟಿರಬಸುಗಿಕೊಟ್ಟದುಗೋಸಹಸನಾಲ್ಕ ಕೆಕಿಗಿನೆಱೆಯಿಗೋಸಂ

21 ಶ್ರೀಆದೆಪವುದಪ್ಪರಾಮಗನಎಪೆಕೇಸಿಗಳಾಣ್ಡರ್

22 ಮದಕೆಗೌತುಮೇಶ್ವರಕೆಕೊಟ್ಟದುಸೊಡರುವಸಿದ್ಧ ಸಾಲೆಯುಂಆ

23 ಚನ್ದ್ರತಾರಕಂಕವಿಜೆಕೆಸಿರಿಯಮ್ಮಉಯ . . . . . . ಎಱೆಯಮ್ಮಕೊಟ್ಟದುಶಾಲೆ

24 ಸ್ವಸ್ತಿಶ್ರೀಮೆದಕೊಣ್ಡವಾರಾಮಗನ್ಕವಡೆಕೊಟ್ಟದುಸೊಡರುಂ

25 . ವರಮಗನ್ಸಿರಿದೇವನ್ಕೊಟ್ಟದುಸಾಲೆಗೌತ್ತಮೇಸ್ವ . . . .

26 . ಸ್ವಸ್ತಿಶ್ರೀ . . . . ಪೆಮ್ಮರ್ಕ್ಕಳಸನ್ತಾನಪೂರ್ವ್ವನ್ತಿ

27 ನಿಯೂರಾಮಹಾಜನಕ್ಕೆ ಕೊಟ್ಟಮಸಾಲೆಆಚನ್ದ್ರತಾರಕಂ . .

28 ಶ್ರೀಕಡಬೆ . . . ಯಗಳ್ಎಱೆಯವೆದೇಗುಲವಮಾಡಿಸಿವಣ್ಣೊಗ್ಗಟ್ಟೊಳ್ಮ

29 ಜನ . . . . ಸೊಡರುಂಸಾಲೆಯುಂಚತ್ತ್ರಿಸಸಾಲೆಆಚನ್ದ್ರತಾರಕಂ

(ಮುಂದೆ 2 ಪಙ್ತಿಗಳು ಕಾಣುವದಿಲ್ಲ).

*32 ಸ್ವಸ್ತಿಶ್ರೀಸೆಳವಲದಶಾಲೆಯುಂಸೊಡರುಂಕೊಟ್ಟದುಆಚನ್ದ್ರತಾರಕ್ಕಂಕಾವೊನ್ಕೊಲ್ಯಾಣವಾಗಿಯಕ್ಕುಂಅೞವೊ
ನ್ . . .

33 ಸ್ವಸ್ತಿಶ್ರೀಸಿರದದೆವೆಳೆಯರಮಗದಾವಣಗವುದದಮಹಾಜನಕೆಕೊಟ್ಟದುಶಾಲೆಆಚನ್ದ್ರ

34 ಸ್ವಸ್ತಿಶ್ರೀ . . ದರಅಪ್ಪಡಿಗಳ್ಕೊಠದುಪುವ್ವಶಾಲೆಆಚನ್ದ್ರತಾರಕ

35 ಸ್ವಸ್ತಿಶ್ರೀಸಾನ್ತರಶರ್ರಾಜ್ಯಂಗೆಯ್ಯೆವೂಜ್ಗಿಳನ್ಗವೂದದಮಹಾಜನಕ್ಕೆ ಶಾಲೆಕೊಟ್ಟದುಆಚನ್ದ್ರತಾರಕಂ

36 ಸ್ವಸ್ತಿಶ್ರೀಕ . . ಗೋಶಸಿಗವುದದಬತಾರಜ್ಗೆ ಕೊಟ್ಟದುಸಾಲೆಆಚನ್ದ್ರತಾರಕಂ

ಹಿಂಭಾಗ.

37 ಸ್ವಸ್ತಿಶ್ರೀಮಣರಾಪದುಮಡಿಗಳ್

38 ಗೌತುಮಸ್ತನಕ್ಕೆ ಕೊಟ್ಟದುಸಾಲೆಆಚನ್ದ್ರತಾರಕಂ

39 ಗೌತುಮಸ್ತನಕ್ಕೆ ಕೊಟ್ಟುದುಸಾಲೆಆಚಾನ್ದ್ರತಾರಕಂ

40 ಸ್ವಸ್ತಿಶ್ರೀಬಾಣಿಗಾರಾಕಣ್ಣವ್ಮನ್ಪ್ರಿಥಿವೀಗೋಸಾಸಿ

41 ಕಣ್ಣಪ್ಪರಸರಮಗನ್ದಿ .

42 ಬಾಗಿಯಕ್ಕುಂಅೞಿವೊಪಙ್ಚಮಹಾಪಾತಕನ್

43 ಶಾಲೆಇದುಆಚನ್ದ್ರತಾರಕಂಕಾವೋಂಕಲ್ಯಾಣ[ಭಾ]ಗಿ

44 ಆರಸಿಮಕೊತ್ತಿಗಳ್ಗೌತುಮಸ್ಥನಕ್ಕೆ ಕೊಟ್ಟದು

45 ಶ್ರೀಕದಮ್ಬರಾಮಗನ್ದಿರ್ಆಜವಮ್ಮರಸರ್

46 ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಿಥಿವೀಬಾಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವ . . .

47 ಕಣ್ಣಚರಿಯಲಿಕಿತಂ

48 ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಿಥಿವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕನ್ನರ

* 32ನೆ ಪಙ್ತಿಯು 13 ಮತ್ತು 14ನೆ ಪಙ್ತಿಗಳ ಮಧ್ಯೆ, 33ನೇದು 14 ಮತ್ತು 15ರ ಮಧ್ಯೆ, 34ನೇದು 15 ಮತ್ತು 16ರ ಮಧ್ಯೆ, 35ನೇದು 21 ಮತ್ತು 22ರ ಮಧ್ಯೆ, 36ನೇದು 24 ಮತ್ತು 26ರ ಮಧ್ಯೆ ಬರಿಯಲ್ಪಟ್ಟಿವೆ.

[49]ಸಪೃಥಿವೀರಾಜ್ಯಂಗೆಯೆಬಾಣಿಗರಾಂಮಗನ್ಕ ಣಪೊರಿಥಮ್ಮನಾಯಿ
[50]ಗಗೆಕೊಟ್ಟದುಎರಡುಸಾಲೆಅಟ್ಟುಣ್ಬೋದುಆಚಕನ್ದ್ರತಾರಕಂ
[51]ಕಾವೋನ್ಕಲ್ಯಾಣಭಾಗಿಅೞಿದೊನ್ಪಞ್ಚಮಹಾಪಾತಕನ್
[52]ಸ್ವಸ್ತಿಶ್ರೀಗೊಣ್ಡರಸರ್ಪ್ರಿಥಿವೀರಾಜ್ಯಂಗೆಯೆಕೊಳವರಕೊವಯನ್ಗೌತುಮ
[53]ಸ್ತನಕೆಕೊಟ್ಟದುಸೊಡರುಂಸಾಲೆಯುಂಆಚಕನ್ದ್ರತಾರಕಂನಿನ್ದತುಕಾವೊಕಲ್ಯಾ
[54]ಣಬಾಗಿಯಕ್ಕುಂಆೞಿವೋನ್ಪಞ್ಚಮಹಾಪಾತಕನಕ್ಕುಂ
[55]ಸ್ವಸ್ತಿಶ್ರೀಆತ್ತೆಯರಬಾಸಾದಿಗಳಮಾಗಟ್ಟರಕವಗೇತಿಗ .
[56]ಗೌತುಮಸ್ತಾನಕೆಸೊಡರುಂಸಾಲೆಯಕೊಟ್ಟದುಆಚಕನ್ದ್ರತಾರಂ
[57]ಸ್ವಸ್ತಿಶ್ರೀಕೊಡಲಾಜಕ್ಕರಪೊಲೆಯಮ್ಮನಾಶಾಲೆಪದಿನೇಱುಧರಣಆಜಟ್ಟಆಚ
[58]ನ್ದ್ರತಾರಕಕಾವೋನ್ಕಲ್ಯಾಣಬಾಗಿಆೞಿವೋನ್ಪಞ್ಚಮಹಾಪಾತಕನ್
*[59]ಸ್ವಸ್ತಿಶ್ರೀನೆಕುಣ್ಡರಾವಾಜುಪೇಯಾಜೆಯಾಮಗನ್ಜನ್ನನ್ಕೊಟ್ಟದುಸಲೆಅಚನ್ದ್ರತಾರಕಂ
[60]ಶ್ರೀಕದಮ್ಬರಾಆಜಮ್ಮರಸರಗೌತಮಸ್ಥಾನಕ್ಕೆಕೊಟ್ಟದುಸೊಡರು
[61]ಆಚಕನ್ದ್ರತಾರಕಂಕಾವೋಕಲ್ಯಾಣಬಾಗಿ
[62]ಆೞಿವೊಪಞ್ಚಮಹಾಪಾತಕಂ
[63]ಸ್ವಸ್ತಿಶ್ರೀಕವಿಲರಮಗಳ್ದಿರ್ಸರ್ವಸಱಿರಱಸದಿಗಳ್ಗೆಕೊಟ್ಟದುಎಜಿತಿಮಸಕೊಟ್ಟದು
[64]ಪುರ್ವ್ವಸಲೆಸ್ವಸ್ತಿಶ್ರೀವರಿಗರಪೊಲೆಮುಡಿಕೊಟ್ಟದುಸೊಡರುಆಚಕನ್ದ್ರತಾರಕಂ
[65]ಸ್ವಸ್ತಿಶ್ರೀಅತ್ತಾರುಗನಾಗಯ್ಯನಮಗನ್ಕನ್ದೆಱೆಯನ್ಕೊಟ್ಟದುಸೊಡರುಪನ್ನೆರಡುಗದ್ಯಣಆಚಕನ್ದ್ರತಾರಕಂ
[66]ಸೆನೆನ್ದ್ಯರಶ್ರೀದೇವಿಕೊಟ್ಟದುಸುಡರುಆಚಕನ್ದ್ರತಾರಕಂ
[67]ಸ್ವಸ್ತಿಶ್ರೀಆತ್ತೆಯರದಸೆಱೆಸರ್ವ್ವತಿಡ್ಯನ್ಕೊಟ್ಟದುಶಾಲೆ
[68]ಆಚಕನ್ದ್ರತಾರಕಂ
[69]ಸ್ವಸ್ತಿಶ್ರೀಸಿ . . ಕೊಟ್ಟದುಸೊಡರುಆಚಕನ್ದ್ರತಾರಕಂ
[70]ಸ್ವಸ್ತಿಶ್ರೀಆತ್ತೆಯರಕೇಸಣ್ಣನಮಗನ್ಸಿರಿದೇವದಿಕೊಟ್ಟದುಶಾಲಿಆಚಕನ್ದ್ರತಾರಕಂ

46

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ 2″ × 1′ 8″.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವ . . . . ಸಕವರ್ಷ ೧೧೯೯ನೆಯವಿಜ . .
[2]ವತ್ಸರದಚೈತ್ರಸು . ಆದಿವಾರ . . . .
[3]ನಮಸ್ತುಂಗಸಿವಸ್ತುಂಬಿಚಂದ್ರಚಾಮರ[ಚಾರವೇ]ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥

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* 59ನೇ ಪಙ್ತಿಯು 38 ಮತ್ತು 39ನೇ ಪಙ್ತಿಗಳ ಮಧ್ಯೆ, 60ನೇದು 40 ಮತ್ತು 41ರ ಮಧ್ಯೆ, 61 ಮತ್ತು 62ನೇದು 41 ಮತ್ತು 42ರ ಮಧ್ಯೆ, 63ನೇದು 42 ಮತ್ತು 43ರ ಮಧ್ಯೆ, 64ನೇದು 43 ಮತ್ತು 44ರ ಮಧ್ಯೆ, 65ನೇದು 44 ಮತ್ತು 45ರ ಮಧ್ಯೆ, 66ನೇದು 45 ಮತ್ತು 46ರ ಮಧ್ಯೆ, 67 ಮತ್ತು 68ನೇದು 46 ಮತ್ತು 47ರ ಮಧ್ಯೆ, ೬೯ನೇದು 50 ಮತ್ತು 51ರ ಮಧ್ಯೆ, 70ನೇದು 51 ಮತ್ತು 52ರ ಮಧ್ಯೆ ಬರೆಯಲ್ಪಟ್ಟಿವೆ.

4 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಉತ್ತರಮಧುರಾಧೀಶ್ವರಪಟ್ಟಿಪೊಂ
5 ಬುಚ್ಚ ಪುರವರಾಧೀಶ್ವರಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾ
6 . . ದಿತವಿಪುಳತುಳಾಪುರುಷಮಹಾದಾನ . . . .
7 . . ಮೃಗರಾಜಲಾಂಛನವಿರಾಜಿತಾನ್ವಯೋತ್ಪನ್ನ . . . .
8 . . ಕಮಯೂಖಾಕು . . . .
9 . . ಮಂಡಳಿಕಕುಳಾಚಳ . . . . ಕಾಚಾರ್ಯ್ಯವಂ
10 . . ಕೀರ್ತ್ತಿನಾರಾಯಣಸಾರ್ಯ್ಯ . . . . ಪಾದಾ[ರಾ]ಧಕಂಪರ .
11 . . ಸಾಂತರಾದಿತ್ಯಸಕಳ . . . .
12 . . ಸಮಾಳಂಕೃತ . . . .
13 . . . . . ಪ್ರಿಥ್ವೀರಾಜ್ಯಂ . . . . ಸ್ವಸ್ತಿಯಮನಿಯಮ . .
14 . . . . . ಧ್ಯಾನಧಾರಣ . . . . . . ಜಪಸಮಾಧಿಸೀಲಗುಣಸಂ . .
15 . . . . ವೇದಾಙ್ಗ ಪಾರಗ . . . . . . ಶಾಸ್ತ್ರ ಪುರಾಣಕಾವ್ಯ
16 . . . . ದಿಯೋಗ . . . . . ಚತುಸ್ಸಮಯಸಮುದ್ಧರಣ
17 . . . . ತ . ಸ್ಮಾರ್ತ್ತಾದಿಪ್ರಮಾಣಪು
18 . . . . ಗ೦ಜಗ್ರಹಾ
19 . . . . ಗೌತಮೇಶ್ವರದೇವರಪಾ
20 . . ಗೋ . . ಶ್ವರದೇವರ . . . . ಕು
21 . . . . ಹ . . ಜಾ
22 . . . . ಕಣ . . . . ಕರಡದದಾ
23 . . . . ಸೀಮೆಯ . . ರಯಬೀವೆಯನುಪಾ
24 . . . ರಾಮಾ . . . . ಸ್ವಸ್ತಿ . . . ರದನೆಲವೀಡಿನೊ
25 . . . . ಕಮನೆಯ . . . . ಪಗರಸರ . . . ದೆದಲಿದ್ದನುಚಾಣು
26 . ಗ್ರಾಯ . . . . ರ್ಯ್ಯಬೇದಿಶ್ರೀವೀರಶಾಂತರಾದಿ .

(ಮುಂದೆ 2 ಪಂಙ್ತಿಗಳು ಕೇವಲ ಅಸ್ಪಷ್ಟವಾಗಿವೆ).

ಮತ್ತೊಂದು ತುಂಡಿನಲ್ಲಿ.

29 . . . . . ಸಲುವೆಕಟೆಯಲು . . . . . .
30 . . . . ಮತ್ತರುಗಳೆಯಲುಬಿಟ್ಟರು . . . . ಲಸಾಧ್ಯವಾಗಿ .
31 . . . ಯಿಾಧರ್ಮ್ಮಮಂನಡಿಸಿದವರುಸಾಯಿರಕವಿಲೆಯಂಸಾಯಿರಬ್ರಾ
32 . . . ಮ್ಮಂಗೊಟ್ಟಫಳವೀಧರ್ಮ್ಮವನಳಿದವಂಸಾಯಿರಬ್ರಾಹ್ಮಣರುಮಂಕವಿಲೆ . .
33 . . . ಪಾತಕನಕ್ಕು ॥ ಈಶಾಷನ . . . . ದಪುತ್ರಯದೇವೊಳಲ
34 . . . ಬರದಪ್ರಶಸ್ತಿಕಲಿಕ . ಮಾರೋಜನಮೊಮ್ಮಮಾಜಮೋಜಪೊಯ್ದ . .
35 ಶ್ರೀಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತುವಸುಂಧರಾಷಷ್ಟಿ . . . . .
36 ಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ × 11″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾ
[2]ರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
[3]ಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರ
[4]ಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇ
[5]ಶ್ವರಂವಿಕ್ರಮಸಾನ್ತರಶ್ರೀವಲ್ಲಭದೇ
[6]ವರ್ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
[7]ನಧಾರಣಮೋನಾನುಷ್ಠಾನಜ
[8]ಪಸಮಾಧಿಶೀಲಸಂಪಂನ
[9]ರಪ್ಪಶ್ರೀಮದನಾದಿಯಗ್ರಹಾ
[10]ರಂಗೌದದಮೂವತ್ತಿಚ್ಛಾಸಿ
[11]ರಅಶೇಷಮಹಾಜನಂಗ

ಎಡಭಾಗೆ.

[12]ಳ್ಗೆಸಕವರ್ಷದ ೧ . .
[13]ಯಪ್ರಭವಸಂ . .
[14]ರದಶ್ರಾವಣದ . .
[15]ಸೆಸಂಕ್ರಾನ್ತಿಬ್ಯತೀ .
[16]ತಆದಿತ್ಯವಾರ . .
[17]ವ್ರೊಂಭತ್ತುವ . .
[18]ವರೆಯಗಳೆ . .
[19]ಯಿಪ್ಪತ್ತುಮ . .
[20]ಲುಕೆಯ್ಯಊರ . .
[21]ದಣಎರಡುಜ . .
[22]ಯಲೊಳಗೆದಾನ . .
[23]ಕೊಟ್ಟುಕಾಲಂಕಚ್ಚಿ
[24]ಧಾರಾಪೂ
[25]ರ್ವಕಂಮಾಡಿ
[26]ವಿಟ್ಟರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ 2″ × 1′ 4″.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ.)

[1] . . . . ಜನ್ನುಗೌತೇಶ್ವರದೇವ . . . . .
[2]ತೀರ್ತ್ಥವಮಿನ್ನುದೇವಗ್ಗೆಸೂರ್ಯ್ಯಸೋಮವಂಸಾದಿದ . .
[3]ಭ್ಯಂತರಸಿದ್ಧಿಯಿನ್ದಂಗೌದಮಂಬಿಟ್ಟುಕೊಟ್ಟಧರ್ಮ್ಮವು . .
[4]ಹಾಜನದಮಾನಮಹಿಮೋನ್ನತಿಯುಮಂಪೆಗ್ಗಡೆ . .
[5]ದೆಯ್ಯನುಂಪೊತ್ಥಗ್ರಾಹಕಂಜನಾರ್ದ್ದನಯ್ಯನುವಿ . . .
[6]ಗೆಯ್ಯಲದೆಂತೆಂದಡೆಶ್ರೀಮತ್ತ್ರಿಭುವನಮ . . . . . .
[7]ಜಳಾನಳಮರುತ್ಶಸಾಂಕಾರ್ಕ್ಕಾತ್ಮವ್ಯೋಮಾಷ್ಟ . . .
[8]ನಿಸಿದಸೋಮೇಶ್ವರನಲ್ತಿಗೌತಮೇಶ್ವರದೇವ ॥ ಅ . . .
[9]ನಂಪನ್ನಿಚ್ಛಾಸಿರವಗ್ನಿಹೋತ್ರಮನುಮಾರ್ಗ್ಗರಪಾದಾರ್ಚ್ಚನೆಯ . . ಷ್ಟ
[10]ಮೂವತ್ತಿಚ್ಛಾಸಿರಭರಣದಗ್ರಹಾರಂಗೌದ ॥ ವ್ರಿ ॥ ಸರಸಿಜ
[11]ಸಂಭವಂಪಡೆದಪುತ್ರರೊಳಾದಿಮರೀಚಿಯತ್ತ್ರಿಯಾಂಗಿರಸಪು
[12]ಲಸ್ತ್ಯದೇವಪುಳಹಂಕ್ರತುಸಂದವಸಿಷ್ಟರೇಬ್ಬರೊಳ್ಸರಿದೊರೆಪಾ

13 ಟಿಪಾಸಟಿಸವುಂತೊಣೆಯಿಂತೆಣೆಯೆನ್ನು ಬಣ್ಣಿ ಕುಂಧರಣಿಧರಾ
14 ಮರಪ್ರತತಿಯಂಸಲೆಗಾವುಂಡದಪುಣ್ಯಮಂತರ ॥ ಭರತಂಮು
15 ನ್ನಂರಾಜ್ಯದಭರವಂತಾಳ್ದಿ ಬಿದ್ದಿಸುಂಕವುಂಮಾರ್ಪ್ಪಂದಾದರದಿಂ
16 ಗಾವುಂಡದಗಾವುತೇಶ್ವರದೇವಂಗಿತ್ತ ನೆರಡುಸುಂಕದತೆಱೆಯು ॥
17 ಪಿರಿಯತೆಱೆವಡ್ಡರಾವುಳವರಸರಸಾಮಂತಭುಕ್ತಿ ಪೆರ್ಜ್ಜುಂಕಂ
18 ದೇವರಿಗಿಂತುಸರ್ಬ್ಬಭಾಧಾಪರಿಹಾರಂಭರತನಿಂದೆವತ್ತಿಸಿನಡೆಗುಂ
19 ಇಂತೀಧರ್ಮ್ಮವುಂಸವಿಸ್ತರಂಕೇಳ್ದುದೇವರದೇವಂಗೆನಾಲ್ಕು ಲಕ್ಕ ವಡ
20 ಕೆಯುವಡ್ಡರಾವುಳದಸುಂಕವುಮುಂಪೆರ್ಜ್ಜುಂಕಮುಮಂತಾವುಂಭಾ
21 ಸ್ಕರಯ್ಯನುಂಧಾರಾಪೂರ್ಬ್ಬಕಂಬಿಟ್ಟುಕೊಟ್ಟರಿಂತೀಧರ್ಮ್ಮವುಂಪ್ರತಿ
22 ಪಾಳಿಸಿದಾತಂಗೆಕುರುಕ್ಷೇತ್ರವರ್ಗ್ಘ್ಯತೀರ್ತ್ಥಬಾಣರಾಸಿಯೊಳ
23 ಸಾಸಿರ್ಬ್ಬರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗಸಾಸಿರಕವಿಲೆಯಕೋಡುಂ
24 ಕೊಳಗುಮುಂಪಂಚರತ್ನದಿಂಕಟ್ಟಿಸಿಯಃಭಯಮುಖಿಗೊಟ್ಟಫಲವಕ್ಕು
25 ಇಧರ್ಮ್ಮವುನಳಿದಾತಂಗೆಇನಿತುಕವಿಲೆಯನಳಿದಪಾತಕವಕ್ಕು
26 ಚಿತಾರಿಜಕ್ಕನುಣ್ಬಳಿಮತ್ತಕ್ಕೆರಯ್ಯುಮನೆಯಧನದತ್ತೆಱೆ .
27 ಹಾರಂಮತ್ತೆನ್ನದಿತ್ತರೀಮೂವತ್ತಿ ಚ್ಛಾಸಿರವನೇಕಯುಗ . . ವರ್
28 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಷಷ್ಟಿರ್ಬ್ಬರಿಷ
29 ಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ಗ್ರಾಮದ ಭೂತನಬನದಲ್ಲಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

1 ಸಕವರ್ಷ ೧೦೮೧ನೆಯಪ್ರಮಾದಿಸಂವತ್ಸರದಆಶ್ವಯುಜಶು ೧ ಸೋಮವಾರದಂ
2 ದುಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾ
3 ಧಿಸೀಲಗುಣಸಂಪನ್ನರುಪಿಕಾಗ್ರಸಮಾಧಿಶಾಸ್ತ್ರಸ್ಮೃತಿಮಾರ್ಗನಿರತರುಪದಬ್ಯಾಕರ
4 ಣನಿರ್ಣ್ನಯಾನೀಕರುಂಚತುರ್ವ್ವೇದಮುಖೋದ್ಗತರುಂಶಬ್ದಶಾಸ್ತ್ರಾಳಂಕರಣ . . .
5 ಖಿದರ್ಪ್ಪಣರುಂಜಪಧ್ಯಾನ . ಯುಭಾವರುಂತಿವಪಾದಾರ್ಚ್ಚಿತರು . . . . .
6 ಸಮಯ . ಕೃಪಾಳರುಂಹಿತ . . . . . ಬ್ರಾಹ್ಮವಂಶೋದ್ಭವರುಂನಿರ್ಣಯ . . .
7 ವೈರಿಘಟಸರ್ಪ್ಪ . . . .
8 ನಡೆಯ . . . .
9 ರುವಪ್ಪ . . . .
10 ರಪ್ಪಶ್ರೀಮತುಕುಮಾರಬೀರರಸರು . . . .
11 . . ಕಾಳಸಂಕಣ್ಣ . ರತು . . . . . ಕನ್ನದ . . . . ಹಯ್ಯ
12 ಕಾದಿತುಱುವಂಮಗುರ್ಚ್ಚಿಸಾಯಲುದೇವಕನ್ನಕಿಯರುಬಂದುದೇವಲೋಕಕ್ಕೆ ಕೊಂಡು
13 ಹೋಗಲಾತನವೀರತ್ವಕೆಮೆಚ್ಚಿಆತನಬಾ . ಬೀಡಿಂಗೆಗಾವುಂಡದಮೂವತ್ತಿಚ್ಛಾಸಿರಅಶೇಷ
14 ಮಹಾಜನಂಗಳುಶ್ರೀಮತುಕುಮಾರಬೀರರಸರು . . . . ಆಹಿ
15 ಡಿದ . . . ಣಲ . . . . ದಲುಮನ್ನಿಸಿದರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನ . . . .
2 . . . .
3 . . . . ಪ್ರವರ್ದ್ಧಮಾನ . . . .
4 . . . . ಮಹಾ . . . .
5 . . ಮೂಱುಸಾಸಿರಮುಮಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನೆಯಿಂಸುಖಸಂಕಥಾವಿನೋದ
6 ದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾ . .
7 ಳಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದಗ್ರಹಾರಂಗೌದದಮಹಾಜನಮುವತ್ತಿಛ್ಛಾಸಿರ . . .
8 ಸಕವರ್ಷ ೯೯೭ ನೆಯರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘ . . . .
9 ಳಿಸಾನ್ತರದೇವರು . . . . ತ್ತಿಯಲು . . . .
10 ರಿಯದೆತ್ತಳ್ತಿ ಱಿದಿದಿರಾನ್ತು ಕಾದಿಗೌದದ . . . . ಲ್ಲೋಕಬ್ಬೆಯ . . .
11 . . . .
12 ಣ್ಬಳಿಗುಣಿಗನಮತ್ತಂಮನೆವಣಗುತ್ತೆಗೂಳೆಸರ್ವ್ವಬಾಧೆಪರಿಹಾರ . . .
13 ಚಿತ್ತಾರಿಜಕ್ಕನುಣ್ಬಳಿಮತ್ತದನದಮನೆಯತ . ಪರಿಹರಮತ್ತೆಮಗವಿದಿತ . . .
14 ಮೂವತ್ತಿಛ್ಛಾಸಿರಬಿಟ್ಟುಕೊಟ್ಟರಾಚಂದ್ರಾರ್ಕ್ಕಂ । ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮ್ಮೃ
15 ತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿನ್ತಾಮರಣೇರಣೇ ॥

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ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ಚಿತಂಬರಭಟ್ಟನ ಗದ್ದೆಯಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 2″ × 1′.

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಸ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀ . .
2 ಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವರಂಪ . . .
3 ಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭ .
4 ಣಂಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯ
5 ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚನ್ದ್ರ
6 ತಾರಂಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ . .
7 ಗತಪಞ್ಚಮಹಾಶಬ್ಧಮಹಾಮಣ್ಡಳೇಸ್ವರಂಶ್ರೀ . . .
8 ಕ್ಯಗಂಗಪೆರ್ಮ್ಮಾನಡಿಯುದೆಯಾದಿತ್ಯದೇವ . . .
9 ವಸೆಪನ್ನಿಛ್ಛಾಸಿರಮುಮಂಸಾಂತಳಿಸಾಯಿರಮುಮಂ . .
10 . ಷ್ಠನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಸುಖಸಂಕಥಾವಿ . . . .
11 ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ . . . . . . ಸ್ವಸ್ತಿ ಗಂಗಾಜಳಧೌತ .
12 . ನಿರ್ಮ್ಮಳಪರಮಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗಪ್ರತ್ಯಕ್ಷಗಂ . . .

13 . ನ್ತಾಮಣಿಗೋತ್ರಃಖಾಮಣಿಪರಿವಾರಕಾಮಧೇನು . . . . .

14 ಚ್ಛವೆಣ್ಣ ಕಚ್ಛೆಸಕವರ್ಷ ೯೯೩ನೆಯಾನ . . . .

15 ಫಾಷ್ಯಪಾರ್ಣ್ಣಮಾವಾಸ್ಯೆಯುತ್ತರಾಯು . . . .

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿಧೆ.)

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ಅದೇ ಹೋಬಳಿ ತಾಗರ್ತಿ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ.

ಪೂರ್ವದ ಹಳಗನ್ನಡ ಮತ್ತು ನಾಗರಕ್ಷರಗಳು.—ಆನೆ ಮುದ್ರೆ.

3 ಪತ್ರಗಳು.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 ಸ್ವಸ್ತಿ ಊಜ್ಜಿರ್ತಮ್ಭಗವತಾಗತಗಗನಾಭೇನಪದ್ಮನಾಭೇನಃ ೀ

2 ಮಜ್ಜಾಹ್ನವೀಯಕುಳಾಮಳಭ್ಯೋಮಾವಿಭೂಶನಭಾಸ್ಕರಶ್ಸ್ವಖ

3 ಡಗ್ಯೈಕಪ್ರಹಾರಖಂಡಿತಮಹಾಶಿಳಾಸ್ತಮ್ಭಲಬ್ಧಬ

4 ಳಪರಾಕ್ರಮಃಕನ್ನಿಕ್ಷೂರ . . ಶ್ಯಲಲಾಟಪಟ್ಟೋದ್ಭಾತಶ್ರೀ

5 ಜಿಷ್ಕೊಂಗುಣಿವರಮಧರಮಮಹಾರಾಜಾಧಿರಾಜತಶ್ಯಪುತ್ರವಿ

6 ಷ್ಣುಗೋಪಮಹಾರಾಜಾಧಿರಾಜತಶ್ಯಪುತ್ರಕೋಟಾಳಪ್ರವರಾದೀಶ್ವ

7 ರಗಙ್ಗಕುಳಮಾರತ್ತಣ್ಡಮಧಗಜೇನ್ದ್ರಳಾಞ್ಛನಪದ್ಮಾವತೀ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

8 ದೇವಿಯಳಬ್ಧವರಪ್ರಶಾಧತದಙ್ಗಳಾತ್ತಧಪರಮಧಟಿವನಪುರ

9 ಮದ್ಯೇಶಗವಷನಯುನಗಿರ್ರೇನಯಾಶಾಧಾರಣಶಮ್ಮಚ್ಛರೇಪಾಲ್ಗ

10 ಣಮಾಅಮವಾಶೇಆದಿವಾರದನ್ದುಕಾರೆನಾಡದೇವನೂರನು

11 ಳಗ್ಗೆಯರಕುಳದಮಾಧಿಗವುಡನಶುಪುತ್ರನಾಮಧೇವನು

12 ಹೆಜ್ಜಜನಿಜುದುರಾಜಮಲ್ಲನಹೆಣ್ಡತಿಭಣ್ಟಾರವನುಬ

13 ಲ್ವಳಾತಿನ್ಧೊಪ್ಪಿಶಿದಲ್ಲಿಗೆಮೆಚ್ಚುಗೊಟ್ಟಭೂಮಿಪೂ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

14 ರುಬ್ಬರ್ಶ್ಯಾನ್ದಿಶಿಕೃಷ್ಣಮೃತ್ತಿಕಾಹೇರೊಬ್ಬೆಚಿಞ್ಚಾವೃ

15 ಕ್ಷತಟಾಕದಹೇರೊಬ್ಬೆಕಾವಳಸ್ತಾಣದೇವನೂರದಿವಶ

16 ನ್ದಿಯುವಟವೃಕ್ಷದಕ್ಷಿಣಶ್ಯಾನ್ದಿಶಿಹೇರೊಬ್ಬೆಕೂಪತಟಾಕ

17 ಚಿಞ್ಚಾವೃಕ್ಷಪ್ರಾಳ್ಗೊಟಿಕಳ್ಕೊಡಿನದೇವನೂರದ್ವಿಶನ್ಧಿ

18 ಯಾಕಪಿತ್ಥವೃಕ್ಷಪಚ್ಛಿಮಶ್ಯಾನ್ದಿಶಿಹೇರೊಬ್ಬೆಚಿಞ್ಚಾವೃಕ್ಷಬದ

19 ಣವಾಟಿದೇವನೂರದ್ವಿಶನ್ಧಿಯುಚಿಞ್ಚಾವೃಕ್ಷಉತ್ತರಶ್ಯಾ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

20 ನ್ದಿಶಿಹೇರೊಬ್ಬೆಚಿಞ್ಚಾವೃಕ್ಷಕೃಷ್ಣಮೃತ್ತಿಕೆಅಟಿಗಿ

21 ವಞ್ಛಿಯದೇವನೂರದ್ವಿಶನ್ಧಿಯಾಈಶಾನಿಯೊಳ್ಕೂಡುತ್ತಾ

22 ಶಾಕ್ಷಿಣಾಂಎಡೆನಾಡೆಎಪ್ಪತ್ತಗಶಾಕ್ಷಿ ।

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ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ಜನಾರ್ದನದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 5′ 6″ × 1′ 6″.

1 ಸ್ವಸ್ತ್ಯನೇಕಭುವನಜನವಿನುತ
2 ಜಯಂಗೀಯಮಾನಭಗವದನುಪಮ
3 . ಪರಿಸನಮಹೋಗ್ರವಂಸಾವತಂಸನು
4 ತ್ತರಮಧುರಾಪುರೀಸರೋವರರಾಜಹಂ
5 ಸಂಪದ್ಮಾವತೀವರಪ್ರಸಾದಾಸಾಧಿತಪ
6 ಟ್ಟಹೊಂಬುಚ್ಚಪುರವರೇಶ್ವರವಿಪುಳತುಳಾ
7 ಪುರುಷಹಿರಣ್ಯಗರ್ಬ್ಭತ್ರಯಾದ್ಯಧಿ
8 ಕದಾನಂಮೃಗರಾಜಲಾಂಛನವಿರಾಜಿತಾ
9 ನ್ವಯೋತ್ಪನ್ನಬಹುಕಳಾಭಿನ್ನಸುಭಟ
10 ತ್ರಿಣೇತ್ರಂಪರಾಂಗನಾಪುತ್ರಂಮಲೆಗೆ
11 ಮಾರ್ತ್ತಾಂಡಂಗಜಕೆಬಲ್ಗಂಡಂಹಯವತ್ಸ
12 ರಾಜಂವನಿತಾಮನೋಜಭೃಗುಮತಾಚಾ
13 ರ್ಯ್ಯಗಿರಿರಾಜಧೈರ್ಯ್ಯವೈರಿಕುಮಾರಗಜ
14 ಘಟಾಸಿಂಘರಿಪುನೃಪನಿಸಾಚರನೃ
15 ಸಿಂಘವಿರೋಧಿಕುಳಕಾಳಿಪಾಸರಾಜ
16 ವಿದ್ಯಾವಿಳಾಸನನ್ನಿಸಾನ್ತರನಾಮಾದಿಸಮ
17 ಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮದಣ್ಣಲದೇವ
18 ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
19 ಸಕವರ್ಷ ೯೪೯ನೆಯಪ್ರಭವಸಂವತ್ಸರ
20 ದಆಷಾಡಸುದ್ಧ೫ಬೃಹಸ್ಪತಿವಾರ
21 ದಕ್ಷಿಣಾಯಣಸಂಕ್ರಾನ್ತಿಯೆಂದುತಾ
22 ಗರಚೆಯಮೂರೊಡೆಯಅರಸಿಮ
23 ಯ್ಯನಮಗಂಪೆರ್ಬ್ಬಾರ್ವ್ವಮಾಧವೈಯ್ಯನದೇ
24 ಗುಲದನಾರಾಯಣದೇವರ್ಗ್ಗೆದೇವಭೋಗಕೆ
25 ಧಾರಾಪೂರ್ಬ್ಬಕದಿಂಸಾಂತಳಿಗೆಸಾಸಿರದ
26 ಬಳಿಯಕೊಡನಾಡುಮೂವತ್ತರೊಳಗ
27 ಣಕುಡಿಗೆರಿಯಮನ್ನಿಯಮ್ರೊಳಗಾಗಿ
28 ಸರ್ಬ್ಬಾಭ್ಯಂತರಸಿದ್ಧಿಯಿಂದಕೊಟ್ಟಂಈಧರ್ಮ್ಮ
29 ಮಂಪ್ರತಿಪಾಳಿಸುವರ್ಗ್ಗೆಸಾಮಾನ್ಯೋಯಂ
30 ಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾ
31 ಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾಂಭಾವಿನಃ
32 ಪಾರ್ತ್ಥಿವೇದ್ರಾಂಭೂಯೋಭೂಯೋಯಾ
33 ಚತೇರಾಮಚಂದ್ರಃ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ
34 ವಾಯೋಹರೇತಿವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರಿಷಸ
35 ಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥
36 ಈಧರ್ಮ್ಮವಂರಕ್ಷಿಸಿದಾತವಾರಣಾಸಿಯೊಳುಕು
37 ರುಕ್ಷೇತ್ರದೊಳುಸಾಸಿರಕಪಿಲೆಯಬ್ರಾಹ್ಮಣ .
38 . ದಾನಕೊ . . . . . ಧರ್ಮ್ಮವನಳಿ .

(ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿಧೆ.)

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ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ತಿರುಮಲೆದೇವರ ಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾ
2 ಮರಚಾರವೇ । ತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭಮೂ
3 ಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
4 ಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಶ೧೬೨೪
5 ನೆಯ । ಚಿತ್ರಭಾನುಸಂವತ್ಸರಮಾಘಶು
6 ದ೫ಲ್ಲೂ । ತೊರನಾಡುಮ್ರೊಳಗಾದತಾಗರತೆಯ
7 ಗ್ರಾಮಪಲ್ಲು । ತಿರುಕಣಯ್ಯನಮಕ್ಕಳುಮೊ
8 ಮ್ಮಕ್ಕಳೂ । ಚಿಕ್ಕದಾಯ್ಯನುತಾಗರತೆಯಗ್ರಾಮದಲೂತಿ
9 ರುವೆಂಗಳನಾಥನದೇವತಾಪ್ರತಿಷ್ಠೆಗೆಹಾಕಿದ
10 ದ್ರವ್ಯ । ಗ೩೦ಅಕ್ಕರದಲುಯೆಪ್ಪತ್ತುವರಹ

11ಆದೇವರಅಮ್ರುತಪಡಿಗೆತ್ರಿಅಂಭಕಾರಸರ
12ಸಂಪವಳಿಯಹೊಸಕೊಪ್ಪದಲೂಭೂ
13ಮಿಕೆರ್ರೆಕೆಳಗೆಹಾದ . ಎಂಟುಆಡಸಾಲೊ
14ಳಗೆಮೂಱುತುಂಡುಉಭಯಂತುಂಡು
15ಹಂನೊಂದಕೆಬೀಜವರಿಖ೧೭ಅಕ್ಷಾರ
16ದಲೂಯಿಪತಪಿಳುಖಂಡುಗಭುಮಿ
17ಯನೂತಿರುವೆಂಗಳನಥನಅಮ್ರುತಪ
18ಡಿಗೆಬಿಟ್ಟರುಎಂಬುದಕ್ಕೆ ಶುಭಮನಿವೆ

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ಅದೇ ದೇವಾಲಯದ ಎಡಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′.

1ಶ್ರೀನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ
2ಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
3ಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿ
4ವಾಹನಶಕವರುಷಸಾ೧೪೭೬ನೆಯನಳಸಂವತ್ಸರದ
5ಮಾರ್ಗಶಿರಶು೧೫ಪ್ರಸೋಮವಾರದಲುಶ್ರೀಮತ್ತ . ೪ಡಿ
6ಯಸದಾಶಿವರಾಯನಾಯಕಅಯ್ಯನವರೂಆರಗದಶೀಮೆ
7ಯನೂಪ್ರತಿಪಾಲಿಸುತ್ತಿಹಕಾಲದಲಿಅವರಿಗೆಪುಂಣ್ಯಾ
8ವಾಗಬೇಕೆಂದುತಾಗರತೆಯತಿರುವೆಂಗಳನಾಥಪ್ರತಿಮಾನಿ
9ತಿರಿಕಿಸೆಟ್ಟಿಯಕೊಪ್ಪದತಿರುಕಣ್ಣೈಯ್ಯಗಳಮೊಂಮಗಚಿಕ್ಕದಾ
10ಸೈಯ್ಯನೂಸೋಮೋಪರಾಗಪುಂಣ್ಯಕಾಲದಲ್ಲಿದಿನ೧ಕ್ಕೆ ಮೂವರು
11ಬ್ರಾಹ್ಮರಿಗೆಅನ್ನತ್ಸತ್ರಕ್ಕೆಬಿಟ್ಟಗದ್ದೆಯವಿವರನಮ್ಮಹಿರಿ
12ಯರುಪೂರ್ವದಲ್ಲಿಸರ್ವಮಾನ್ಯವಾಗಿತಿರಿಕಿಸೆಟ್ಟಿಯ
13ಕೊಪ್ಪದಲೂಘಳಿಸಿದಉತ್ರಿಯೊಳಗಣಗದೆ
14ಯಹರದತುಂಡು೧ಕೆಬೀಜವರಿಖ೪ಕ್ಕೆ ಕಟ್ಟಿದಗುತ್ತಗೆ
15ಯೆಂಭತ್ತುಖ ೧೬ ಕೆಳಗಣಆಲದಕಡಹಿನತುಂಡು
16೧ . . . ಬೀಜವರಿಖ೬ಕ್ಕೆ ಕಟ್ಟಿದಗುತ್ತಗೆಖ೩೦ಮೇಲಣಆ
17ಲೂರಕಡಂಗಿನತುಂಡು ೧ಕ್ಕೆ ಬೀಜವರಿಖ ೪ಕ್ಕೆ ಕಟ್ಟಿದ
18ಗುತ್ತಿಗೆಖ೧೫ಅಂತುಸ್ತಳಮೂರಕೆ ಬೀಜವರಿಖ೧೬ಕ್ಕೆ
19ಬಾರುಗುತ್ತಿಗೆಭತ್ತಖ ೬೩ ಅಱುವತ್ತುಮೂಱು
20ಖಂಡುಗದಭತ್ತಗುತ್ತಿಗೆಯಹೊಲಂನೂತ್ಸತ್ರಕ್ಕೆಬಿಟ್ಟೆನಾ
21ಗಿಅದಕ್ಕೆ ಸಾಕ್ಷಿಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿ
22ರಾಪೋಹೃದಯಂಯಮಶ್ಚಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚಸ
23ಂಧ್ಯೇಧರ್ಮ್ಮಸ್ಯಜಾನಾತಿನರಸ್ಯಸಾಕ್ಷೀ । ದಾನಪಾಲನ
24ಯೋರ್ಮ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾ
25ಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂಯೀಧರ್ಮಕ್ಕೆ ಆವ
26ನೊಬ್ಬನುಅಳುಪಿದರೆತಮ್ಮಮಾತೃಗಮನವನೂ
27ಕಾಶಿಯಲ್ಲಿಮಾಡಿದದೋಷವನೈದುವನು ॥ ಶುಭಮಸ್ತು ಶ್ರೀ

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ಅದೇ ಅಗ್ರಹಾರಕ್ಕೆ ಪಶ್ಚಿಮಕ್ಕೆ ಇರುವ ಮಾದಿದೇವಸ್ಥಾನದ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಕಳಚುರಿಯನಿಜಭುಜಮಲ್ಲಭುಜಬ
2 ಲಿಚಕ್ರವರ್ತ್ತಿಬಿಜ್ಜಣಂಗೆವರ್ಷದ೫ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸ
3 ರದಜೇಷ್ಠದಮಾವಾಸೆಸೋಮವಾರದಂದುಬಿಜ್ಜಣದೇವನಧಾಳಿ
4 ತಾಗರತೆಯಂಕಿಡಿಸುವಲ್ಲಿಮಸಣದಜಕ್ಕಬನಮಗ
5 ಮೂಡದಳಾಬತಳುತಿಱಿದುಮರಳುಚಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ
6 ಬಿಜ್ಜಣಚಕ್ರವರ್ತ್ತಿಬೆಸಸಲುಬಳಗಾಱನುಬಮ್ಮಪಾಂಡ್ಯನು . . . . .
7 ನ್ದಿತಾಗರತೆಯಕಿಡಿಪರಿಗೆಬನ್ದದಾಳಿಯುಂದಜ್ಜರ್ನಗಿನ್ತು . . . ತನೆ
8 ಕೆಯನೆಮೂಡನಬಲ್ಲುಬಂದುಮೆಂದೂಜ್ಜಿರ್ತತೇಜರ . . . .
9 ನಮಕಾದೆಗೆಲ್ದುಪೊಂದಿದ ॥
10 . . . . ಪ್ಪ . . . . . ನೆ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗಸಿರಚಂದ್ರಚಂದ್ರಚಾಮರಚಾರ
2 ವೇ । ತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀಮಂನುಮ
3 ಹಾಮಂಡಳೇಸ್ವರಂಅರಿರಾಯವಿಭಾಡಭಾಶೆಗೆತಪ್ಪುವರಾಯರ
4 ಗಂಡಪೂರ್ವ್ವಪಶ್ಚಿಮದಕ್ಷಿಣಸಮುದ್ರಾಧಿಪತಿಶ್ರೀವೀರಬು
5 ಕ್ಕರಾಯನವಿಜಯರಾಜ್ಯದೊಳುಶಕವಱುಷ೧೨೯೭ರಾಕ್ಷಸಸಂ
6 ವತ್ಸರದಮಾಘಬ೧ಶ್ರೀಮತುತೊರನಾಡ
7 ತಾಗರತಿಯಮಹಾಜನಂಗಳುಪ್ರಿಯಪುತ್ರಬೊಂಮೋಜನಮಗಸಿರಿಯಮ
8 ಲೋಜನುಆತಾಗರತಿಯನುದಳದೊಳುಹಾಯಿದುತುಱುಸೆಱೆಹೋಹಾಗಅದ
9 ಹಾಯದ . . . ಯದುಕೊನ್ದುಸರಿಯಮೋಜನುಕಳ್ಳರಬೆಂಬತ್ತಿಯಿ
10 ಱಿದುತಾನುಕವಿಳಾಸಪ್ರಾಪ್ತನಾದನು ॥ ಯಿಕಲ್ಲಮಾಹಾಜನಂಗಳುಮಾಡಿಸಿ . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾ . . .
2 ತಿಜಪಸಮಾಧಿಧ್ಯಾನಧಾ . . . . .
3 ನುಷ್ಠಾನಸಮ್ಪನ್ನವೇದಮನ್ತ್ರಸಾಮಗಾ . . .
4 ಗತರ್ವ್ವಯಮಾಜನ . . . .

5 ಯುಪ್ರವು . ವು . . . ನುಂಬಸವ . . . .
6 ಕಟಕಕ್ಕ ಪಗಲು . . . . ಯುಸೋಭಕೃಷ್ಟಂ . .
7 ದವೂಫದ . . . . . ಚಿಕ್ಕೈಯ್ಯನವುಗ . .
8 ದಗ್ರಹಾರಂತಾಗರತೆಗೆಪರಿಯಿಟ್ಟುಕೋಟೆಯವುತ್ತಿಹಗೋವರಾ . .
9 ವುಗಬಚಿಕಾಬಿರನಿಬಿದುಸತ್ತರಾಜಗಳುಂಡಂಬಿಯುಳುನುಂ
10 ಆವ . . . ಯ್ವುನಂಕಪ್ಪ . . . . ತನೂರಹುಗಿಸುವಾಗ . . .
11 ಕಂದ ॥ ಬಿಲ್ಗಡುತೇರ್ಗಳನಿಸುವಸರಲ್ಗಳ್ಗಬಿವೆರಸಿಪಾಸ್ವಾಮಿಗಂಗನಲ್ಕೊಗಲ್ಗೊಣ್ಡಿ
12 ಯೊ . . ಕಧಲೆಣ್ಣ್ರ್ಯೆನಲೊತ್ತಿಸುಕಿವು . . ವಪದಪಳ್ ॥ ಚಯುವಿಲ್ಲದಕರಿಗೋಪಂ . .
13 ದನವುತ್ತವನೀವ್ಯೈದನಕುಪ್ಪಗನಜಯುವ್ಯೈಯ್ದಬಿಲ್ಗಳಂಸರವುಯುವಾಗಿರಲೆಚ್ಚರಾಗಳಾತ . . . .
14 ಪೆಬಿಪೆಬಿನೊಬಯವಾವ್ರೊತ-ರುಪರಿಯುರ್ವ್ವಣ್ಡಿರುದೆಯನುಚ್ಚುವಪದದೊಳ್ ॥ ಇ . .
15 ದುಗೆಲಲಣ್ಮಿಸಾಯಲ್ಬರಿಪದಗೆಬ್ರಹ್ಮಪೂತಪಾತಕವನಿತಂ ॥
16 ಎನ್ನುತರಿಸನ್ನುತುಬಿವಹಿಡಿರಲ್ಚಿ . . ಗಳತೊಡಚ್ಚಿಬಿಯಲ್ಸನ್ನುದುಕೀರ್ತ್ತಿಶ್ರೀ . ದಿವ್ವಂದು .
17 ಯುಳಂಗೆದೇವಕನ್ನಕಿನಿವ . . . . . . ಽಗಳೊಳದ . ಯುಲಜಿನವೆವವುರಣ್ಮಿಸ . ತು
18 ಬಿಪರಿವೆಡೆಯತೆಬಿದೆವಕ . . . ಕಳನೆಬಿಗಿಸಿದಕದಲೆಕಲಿಗೆಕೆಡಿಲ್ತನ್ತು ॥ . . . .
19 ತಾವಿಬಿದರದಿನೆಪ್ಪತೊಕ್ಕಲು . . . . ವುದಡಿಯು . . . . ಕಿಕ್ಕೆಯರದುವುತ್ತರುಬಳಿಯನಿದಂ ॥
20 . . ವುಗಂಬಿಬಿಯುಳ್ . . . .
21 ತಾರಂಬರಂ . . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಸಕವರುಷ ೯೧೫ ನೆಯವಿಜಯಸಂವತ್ಸರದಆಶ್ವೀಜ
2 . . . . ಸೋಮವಾರದಂದುಶ್ರೀ . . . . .
. . . .
6 . . . ಯೆಂದುನಡುನೆತ್ತಿಯು . . . . .
7 . . . ಕಟ್ಟಳೆನಾಲ್ವರುವಿನ್ತುವಟ್ಟೈಸಿದ . . .
8 ಯೆಲೆನಿ . ಲಕ್ಷದಿದುಕಣ್ಗೆದುಲಸೆಗಿಯಲ್ತೆ . . .
9 . . . .
10 . . . . ಬಗ್ಗಿಸಿದ . . . ಸಿಯುಕೋಕಂಧರೆಯುಳ್ .
11 . . . ಮನಾಕ್ಷಣದಿಂದವಸುಖವುಂಕ್ಷಣದಿಂದಸುಫೆತಿಯು
12 ನಸುಫೆತಿಯು . . . .
13 . . . . . ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಃಮೃತೇನಾಪಿಸುರಾಂಗ
ನಾ । ಕ್ಷಣ
14 ವಿಧ್ವಂಸಕಾಯೇಃಕಾಚಿನ್ತಾಮರಣೇರಣೇ ॥ ಹಾಕ್ಕೈಯ್ಯಬರಿದ
15 . ತಳಾರನವುಗ . . . . . ಗೆಯ್ದ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ
2 ಭವೇ ॥
3 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾ

[4]ಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲ . . . .
[5]ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಯಮನಿಯಮ . .
[6]ಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾಣಪಾರಾಯಣಜಪಸಮಾಧಿಶೀಲಸಮ್ಪನ್ನರಪ್ಪಶ್ರೀಮ . . . .
[7]ಹೂರತಾಗರತೆಯೊಳೆಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲ
[8]ದೇವರ್ಸ್ವರು . . . ಪಟ್ಟಗಟ್ಟಿದ . ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ . ೦ನೆಯಮನ್ಮಥಸಂವ . .
[9]ಬ್ಭಮಂಗಳವಾರದಂದುಮನ್ನೆಯ . ಬ್ರಾಹ್ಮಣರ . . . . ಯಂಹೇರಿದ . . . . . .
[10]ಪುತ್ರಂಬಿಬ್ಬರಬಿಮ್ಮದಳಾಬಿಂಸೆ . . ಯಿದುಕಾದುಸತ್ತುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ . . . . .
[11]
. . . .
[12] . . . . . ಮಣಿಯುಳೆನಿಪಬಮ್ಮದಳಾಬಿತಮ್ಮಾಳ್ದಬಪಡಿವೆಡಿಯೊಳಂಮಳಿಯಾಗಿಱಿದುಬಿಳ್ದಿನಿಜಗ . .
[13]ರಿಯುಲು ॥ ಯನ್ನಾಳ್ದಮೆನ್ನದೇಹವಿದೆನ್ನದುಮನೆಮಕ್ಕಳೆನ್ನದೆನ್ನದೆರಣದೊಳುತನ್ನಂಬಿಗು . . .
[14]ರಕಲಿಗಳ್ನಿನ್ನಿಂದಗ್ಗಳರುಮೊಳರೆಬಿಮ್ಮದಳಾಜ಼ಾ ॥ ಬಿಲ್ಲಂಜೇವಳೆಗೆಯ್ದುಡಕ್ಕು . . . .
[15]ರಟ್ಟಗನುಬಿಮ್ಮದಳಾಬಿನಾಯ್ದುನೆನಾಮಿಂನಿಲಿನಿಲವೇಡತೆಗೆಯನೆಕಲಿಸೇವರವ . . . .
[16]ನೀಜಗಮಱಿಯಲು ॥ ವ್ರಿತ್ತ ॥ ಕೊಟ್ಟುದುಗ್ರಾಮಮೆಪೇಡೆಣತಾನು . . . ಮನಿಕ್ಕುವಲ್ಲಿತಾಂ . .
[17]ನಂ . . . . . ವಂದಿಗಳ್ಗೆತಾಂಕೊಟ್ಟುಚಿತಗಳಂ . . . ನಾಳ್ಪ್ರಭುಬೀಮದಳಾಬಿ . . . .
[18] . . . . . . ಬಿಳ್ದಿನಮಾಚಿಂಗಯ್ಯನೆಱದುಯ್ದರಾತನು . . . ನಾದ್ಯಂಬಿದ್ಯಂಪೊಗಳೆಸ
[19]ತ್ತಬಿಮ್ಮದಳಾರಿ ॥
[20]ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವರುಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾ
[21]ಯತೇಕ್ರಿಮಿ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರಿತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂ
[22]ಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ ॥ ಶ್ರೀಗಣಪತೇನಮಃಶ್ರೀಶ್ರೀ

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ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ.

ಪ್ರಮಾಣ 4′ × 2′.

[1]ಸ್ವಸ್ತಿಶಕನೃಪಕಾಳಾತೀತ
[2]ಸಂವತ್ಸರಸತಂಗಳ್ ೯೦೦ ಬಹುಧಾ
[3]ನ್ಯಸಂವತ್ಸರಂಪ್ರವರ್ತಿಸಸೂರ್ಯ್ಯ
[4]ಗ್ರಹಣದನ್ದುದತ್ತೆಯ್ಯನುಂ
[5]ತಿಂಕಯ್ಯನುಂಪೆರ್ವ್ವಬ್ಬೆಗೆಯ್ಯೆ
[6]ತಾಗೆರತ್ತಿಯಮಹಾಜನಕ್ಕೆ
[7]ಪೊನ್ನಪ್ಪೆಪೊನ್ನಕೊಟ್ಟುಸಾಲನೀ
[8]ಡೆನ್ದುಮತ್ತಲಂಕೊಣ್ಡುಕೊಟ್ಟ .
[9]ಈಸಾಸನಮನಪೆದಂ
[10]ಕವಿಲೆಯನಪೆದ
[11]ಜೀಮಗೋಸನೆನಿಱಿಸಿದ

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ಆದೇ ಹೋಬಳಿ ಕಣ್ಣೂರು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಗಣಪತಿ ದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 3′ × 2′.

[1]ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂನುತ್ತರಮಧುರಾಧೀಶ್ವರಂಪಟ್ಟಪೊಂಬು
[2]ಚ್ಚಪುರವರೇಶ್ವರಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದಂಮೃಗಮದಾಮೋದಂಸಾಂತರಾದಿತ್ಯಸಕಳಜನಸ್ತು

3 ತ್ಯಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲವೀರಸಾಂತರದೇವಂಸ್ವರ್ಗ್ಗಸ್ಥರಾಗಲುತತ್ಪಾದಾರಾಧಕಪುರದಬಿಟ್ಟಿಯಣ್ಣ
4 ನುಡಿದಂತೆಗಂಡ . . . . ಯಾಪೆಂಕೊಳ್ವಂಸ್ವಾಮಿನೀಭೃತ್ಯಂಗೋತ್ರನಿಸ್ತರಪೊಱ
5 ಪಳಿಯಗಾವುಣ್ಡಮುನ್ನಮೂಱುದೆವಸಮೆನೆಬೆನ್ನಬಾರನೆತ್ತಿಕೊಣ್ಡು
6 ತೆಱೆದುಸಾಂತರ . . . . ತಪರೋಕ್ಷದಲೆಆತನಪಿಂಬಡಿಗೆ ॥ ಶ್ರೀಮನ್ಮ
7 ಹಾಮಣ್ಡಳೇಶ್ವರ . . . . ತರದೇವರದಯಗೆಯ್ಯೆಪಡೆದಕಾಪಿನಪೊನ್ನಮ
8 ಯಿತೆಯಲುಗಣ . . . . ಕಣ್ಣಪುರದಸಾಸಿರ್ವ್ವರಣ್ಣವನೆಕಲ್ಲಂಅವರಬ್ಬೆಸೈಹಬ್ಬೆ
9 ಗೆಯೆತ್ತಿನಿಱಿಸಿದ . . . ಪ್ರೋಜಂಕಣ್ಡರಿಸಿದಮಂಗಳಂಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 4′ 6″ × 3′.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

7 . . . ಗೋತ್ರಪವಿತ್ರ . . . . . ಚರಿತ್ರಂಸಕ . ಶಾಸ್ತ್ರಜ್ಞಬಿರುದಸರ್ವ್ವಜ್ಞನಾಮಾ
8 ದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲವೀರಸಾಂತರದೇವರಿಂಶಕವ
9 ರಿಷ ೯೮೫ನೆಯಶೋಭಕೃತುಸಂವತ್ಸರದಮಾರ್ಗ್ಗಶಿರಪೌರ್ಣ್ಣಮಾಸೆಸೋಮಗ್ರಹ
10 ಣದನ್ದುಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಪರಾಯಣರಪ್ಪಶ್ರೀ
11 ಮದಗ್ರಹಾರಕಣ್ಣಪುರದಘಟ್ಟದಕಟ್ಟಿಗೆಲ್ಲಿಯಮಹಾಜನಕೆಸಾಂತರೊಕಲಲ್ಪಟ್ಟದತೆಱೆ
12 ಕಿಱುಕುಳದದಾಯದ . . . . ದಲಗೆ . . . . ಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂ
13 ಬರಂಸರ್ವ್ವನಮಸ್ಯಬಿಟ್ಟನೀಧರ್ಮ್ಮವನುಮಣ . ಸಾಂತರಕಾಲೊಳ್ಪುಟ್ಟಿದವಂಪ್ರತಿಪಾ
14 ಳಿಸಿದವಂಕುರುಕ್ಷೇತ್ರದೊಳ್ಸಹಸ್ರಕವಿಲೆಯಂಸಹಸ್ರವೇದಪಾರಗಬ್ರಾಹ್ಮಣ
15 ರ್ಗ್ಗೆಗೊಟ್ಟದಾನಫಲಮಿಾಧರ್ಮ್ಮಂಕಿಡಿಸಿದವಂಕುರುಕ್ಷೇತ್ರದೊಳವಾರಣಾಸಿಯೊಳಸಹಸ್ರ
16 ಕವಿಲೆಯುಮಂಸಮಸ್ತವೇದಪಾರಗಬ್ರಾಹ್ಮಣರನಳಿದಪಾತಕನಕ್ಕು । ಮೂಡ
17 ಲೆಮೂಡಂದಿನಪಂಮೂಡುಗೆಮಪರ . ಯತ್ತೆಬೀರುಗನೇನಮಾಡಿದ್ದೈದನ
18 ಳಿದಡಂರಣಕ್ಕೋಡಿದಡೆಪರಕಳತ್ರದಳೆಕೂಡಿದಡಂ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತು
19 ರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂ
20 ಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿ
21 ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಅನ್ಯಕ್ಷೇತ್ರೇಕೃತಂಪಾಪಂಪುಣ್ಯ
22 ಕ್ಷೇತ್ರೇವಿನಶ್ಯತಿಪುಣ್ಯಕ್ಷೇತ್ರೇಕೃತಂಪಾಪಂವಜ್ರಲೇಪೇನತಿಷ್ಠತಿ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 6″ × 2′.

1 ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ . ನೆಯ . . . ವತ್ಸರದ
2 ಜೇಷ್ಠಬಹುಳಂಆದಿವಾರ . . . .
3 ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾ
4 ರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

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ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿ ಶಕನೃಪಕಾಲಾತೀತಸಂವತ್ಸ
[2]ರಶತಂಗಳ್ವೊಂಬಯ್ನೂರಯಿಪ್ಪ . ದಿ
[3]ವತ್ಸರಂಪ್ರವತ್ತಿ೯ಸೆಅಯ್ಯಗಯ . . . ದ
[4]ಸಟ್ಟಿಗಂಬಂದುಕಣ್ಣಿವೂರ . . . ಲೆಯೆ
[5]ತಳ . . . . ರ
[6]ಗಿಲ್ಲದಾ . . . . . ಮಿಣ್ಣು ಖಂಡವಾಗಿ . .
[7]ಜಕಣವಂಕಲ್ಲನೇಱಿಸಿದನೆ . . .
[8]ನಾಗೈಯ್ಯಂ . . . .

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ಉಡಗಣಿ ಹೋಬಳಿ ತಡಗಣಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ರಾಮೇಶ್ವರದೇವಾಲಯದ ಪೂರ್ವಕಡೆ.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 4′ × 2′.

[1] . ಸ್ವಯಸ್ವಯದಾಭೂ . . . .
* [2]ಕಾಶ್ಯಪಗೋತ್ರೇಣಶ್ರೀಸೋಮ . . .

[3]ಸ್ವಸ್ತಿ ಸ್ವಾಮಿಮಹಾಸೇನಮ . . .
[4]ನೂಧ್ಯಾನಾಭಿಷಿಕ್ತಾನಾಂಮಾನವ್ಯಸಗೋ . .
[5]ಹಾರಿತೀಪುತ್ರಾಣಾಂಕದಮ್ಬಾನಾಂ . .
[6]ಶ್ರೀಮದುವಮ್ಮ೯ಶತೊಮಹಿಲಗ್ರಾಮ . .
[7]ತಟಾಕಸ್ಯಪಗ್ಗ೯ಱನ್ಯಾರಾಜಮಾ . .
[8]ವತ್ತ೯ನೀಃಕೇತಕಪಾದೇವಿಕವತ್ತ೯ನಿದ್ವಾದಶಾ . .
[9]ಗಾತಮಗೋತ್ರಾಯನಾರಾಯಣಶಮ್ಮ೯ಣೇವೇದದ . .
[10]ಉದಕಪೂರ್ವ್ವಂದತ್ತವಾನ್ನಿಕ್ಕೀತ್ತಿ೯ಕೆತ್ಥಿತಾವಿಸೆಂಗುಪ -
[11]ಕಶ್ಲೋಕಾ ॥ ಉಕ್ತಂಚ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ . .
[12]ತೆವಸುಂಧರಾಂಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾ
[13] . . ಜಾಯತೇಕ್ರಿಮಿಃ

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ಅದೇ ಹೋಬಳಿ ಕಡೆನಂದಿಹಳ್ಳಿ ಹಂಪೇಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 1′ 2″ × 2′.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಚಾಳುಕ್ಯಚಕ್ರವತ್ತಿ೯ಸೋಮೇಶ್ವರದೇವವರಿಷ
[2] . . . . ಮವಾ
[3] . . . . ದೇವನುಂನಿಕರ . . . . . .
[4] . . . . ಯನೊಳ . . . . .
[5]ನಾಯಕನಳಿಯ . . . .
[6]ಮಗುಚಿಪಲ[ರಂ]ಕೊಂದುತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ . . .
[7]ಕೆಮೆಚ್ಚಿಕಲರಮದಸೇನಭಾವಮಾಕಯ್ಯಬೂಚ . . . .
[8]ಗಿಸ . ಗಳಂಭೂವಿಕೆಱೆಯಕೆಳಗೆಬಿಟ್ಟಗದ್ದೆ . . . .

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*ಈ ಪಙ್ಕ್ತಿಯ ಕೆಳಗೆ ಎರಡು ಗೀಟುಗಳು ಇವೆ.

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ಅದೇ ಹೋಬಳಿ ಮುತ್ತಿಗೆ ಗ್ರಾಮದ ಸಿದ್ಧರಾಮೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ವೀರಗಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ . . . .
. . . .
4 . . . . ನಾತಲೆಯತುಱುವಕಳವರ
5 ಹಲಬರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ‖ ಆತಂಗೆ . . . .
6 ಗೆ . . . . ಯನಮಗಂಯಚ್ಚೈಯತಂನೂರಮದನಕೆಱೆಯೊಳ . . . ಸ
7 ರುವನೊಳಗೆಕಂ ೫ ಕೊಟ್ಟರುಮಂಗಳಮಹಾಶ್ರೀ

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ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಕ
2 ಯವಿರರಸರುಪ್ರಿಥುವೀರಾಜ್ಯಗೆಯುತ್ತಿರೆಪ್ಲವಸಂವತ್ಸರ
3 ದಭಾದ್ರಪದ . . . . ಥ
4 . . . . ರಂಕೊಂದುತುಱುವಂಮರಳ್ಚಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ
5 ಸಮಸ್ತಗುಣಸಂಪನ್ನರಪ್ಪರೂವಾಡೆಬಿಯಗೋಪಯನಮಗಯಿಭಟ
6 ನುಯಾಬೀರಲಿಂಗೆಹೊಲಭಾವಿಕೆಳಗೆಕೊಟರುಕಂ೫
7 ಮಂಗಳಮಹಾಶ್ರೀಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರಿತೇನಾಪಿಸುರಾಂಗಣಾ
8 ಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರ
9 ಣೇ ।

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ ೬ನೆಯಪ್ಲ[ವ]ಸಂವತ್ಸರದಆಸುವಿ
2 ಜಬಹುಳ ೧೦ ಬ್ರಿಹವಾರದಂದುಶ್ರೀಮದನಾದಿಅಗ್ರಹಾರತಾನ
3 ಗುಂದುರತುಱುವಂಮನ್ನೆಯಂಮಗುಲೆಅರಸನವಂಕಾಯ್ಯೆಮುತಗಿಯ
4 ತಳಾರದಾಸಿತುಱುವಂಮಗುಳ್ಚಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಆತನಮ
5 ಗಂಮಸಣಯಗೆಮೂವತ್ತಿಚ್ಛಾಸಿರಂಕಾರುಣ್ಯಂಗೆಯ್ದುಬಳಗೆಱೆಯೊ
6 ಳಗೆಗುಣಿಗನಲೊಂದುಮತ್ತಲುಕೆಯ್ಯುಮಂಬಂದುಮನೆಯುಮಂಸರ್ವ್ವಮಾ
7 ನ್ಯಂನಡಯಿಸುವರು ‖ ಮಲ್ಲಿಸೆಟ್ಟಿಮುಂತಿಟ್ಟುಕಲ್ಲಂನಿಲಿಸಿದಹೊಯೋ
8 ಜಬೆಸಂಗೆಯ್ದದೀವರಗಾಡಯನಅಳಿಯದಾಸಯಕಲು ‖

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ಕುಂಸಿಹೋಬಳಿ ಚಾವೇನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ರಾಮೇಶ್ವರಗುಡಿ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ × 2′.

1 ನಮಸ್ತುಂಗಸಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂ
2 ಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂಬ್ವಾಯೋ
3 ಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿಯಿಷ್ಟಾ
4 ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದ
5 ಮಹಾಮಂಡಳಉತ್ತರಮಧುರಾಧೀಸ್ವರಪಟ್ಟಿಪೊಂಬುಚ್ಚಪು
6 ರವರಾಧೀಸ್ವರಪದ್ಮಾವತೀದೇವಿಲಬ್ಧವರಪ್ರಸಾದಂಶಾನ್ತ
7 ರಾದಿತ್ಯಂಸಕಳಜನಸ್ತುತ್ಯಂನೀತಿಸರ್ಬ್ಬಜ್ಞಕಂದುಕಾಚಾ
8 ರ್ಯ್ಯಂಗಣಿಕಾಮನೋಜಂಹಯವತ್ಸರಾಜಂಜಿ
9 ನಪಾದಾಂಬು . ದಪಂಕಜಭ್ರಮರಂಮಂಡಳಿಕ
10 ಭೇರುಂಡಂಜಗದೇಕದಾನಿನಾಮಾದಿಯಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿ
11 ತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂವೀರಸಾಂನ್ತರದೇವರವಿಜಯ
12 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
13 . . . ಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳು
14 . . . ಮನುಮಹಾಪ್ರಧಾನಂಕುಮಾರಎಚಿಮಯಮ
15 . . . ಪುತ್ರಗೋತ್ರಪವಿತ್ರಯಾಚಕಜನಚಿನ್ತಾಮ
16 . . . ಮಸ್ತಗುಣಸಂಪನ್ನರಪ್ಪಪಟ್ಟಸಾಹಣಿಬಮ್ಮಯ್ಯ
17 . . . ಮಿಯಹಳ್ಳಿಯಮಸಣಗಾವುಂಡಂಗಂಕಾಳಬ್ಬೆಗಾ
18 . . . ಪುಟ್ಟಿದಸಾಂತರಗಾವುಂಣ್ಡಆಂನ್ತಿನಿಬರುಂಬ್ರಹ್ಮೇಸ್ವರ
19 . . . ಬಿಟ್ಟಭೂಮಿಸಕ . . ಂರ್ಬನೆಯವಿಜ
20 ಯಸಂವತ್ಸರದಶ್ರಾವಣ . . . ಕ್ರವಾರದಂದುಕೊ
21 ಟ್ಟಗದೆಕಂಮ್ಮಂಳುಂತಿರುಳಿಗಕಂಮ್ಮಂಳುಎಳ . . ಕ . . . ಕಮ್ಮಳು
22 ಇಂನ್ತೀಧರ್ಮ್ಮಮಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆಗಂ . . . ಯಲುಸಾ
23 ಸಿರಕವಿಲೆಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟ . . . . ದಪಾತಕಂ
24 ಬ್ರಾಹ್ಮಣರಂಕವಿಲೆಯಂಕೊ . . ದೋಶ ॥ ಪಟ್ಟಸಾಣಿಬಮ್ಮಯ್ಯನುಂಮ
25 ಸಣಗಾವುಂಡನುಂಆತನಮಗಸಾಂತರಗಾವುಂಡನುಂಮಲೆಯಜೀಯಂಗೆಕಾ
26 ಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿದ . . ಸಾಂತರದೇವರುಮಸಣಗಾ
27 ವುಂಡಗೆ . . ಬಳಿಕರಡಿಕೆಜಿಮೆಯಕೆಳಗೆಗದ್ದೆಮತ್ತರುಂಅಸನೆಗಭೂಮಿ
28 ಮತ್ತರುಂ . . ಗವಿನು . . ಮತ್ತರುಂ। ಮಂಗಳಮಹಾಶ್ರೀ ॥

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಮರಸ ಗ್ರಾಮದ ಗರಡಿಮನೆ ಹತ್ತಲಿನಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 2′ × 1′ 6″.

[1]ಪ್ರಮೋದೂಥ್ಸರ
[2]ದಲ್ಲಿಕಲೂಬೆರಂ
[3]ಗನಾಥನಚಿಕ್ಕ ಮರ
[4]ಸಎಂಬಗ್ರಾಮನೂ
[5]ವೆಂಕಟಾದ್ರಿರಾಜೈಯ
[6]ನವರಕೊಮಾರರಂಗಪ್ಪ
[7]ರಾಜೈಯ್ಯನುಅಮ್ರುತ
[8]ಪಡಿಗೆಧಾರೆನೆರೆದುಕೊ
[9]ಟರುಯದನುಅಳುಪಿದರೆ
[10]ಕಡೆಗಹಪತಕ

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ಅದೇ ಹೋಬಳಿ ಕುಣಿಹೊಸೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ).

[1]ಶ್ರೀಮತು . . . ದೇವರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ
[2]ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾಣ
[3]ಜಪಸಮಾಧಿಶೀಲಸಂಪಂನರಪ್ಪನಾದಿಯಗ್ರಹಾರಕಣ್ಣಪೂರಕಾಲು
[4]ಪಳಿಯಪ್ಪಸಿರಿಉರಮೂಡಗಾಉಂಡನಮಗಂ . . ಗವುಡನ . . ಕಲ್ಲಪ್ಪ
[5]ಬೊಪ್ಪಗವುಡನಮಗಸಣಿಯಮ . . . .
[6]ಧಾಳಿ . . . . ತುಱುವನೂ . . .
[7] . . ತಾಗಿತಳುತಿಱಿದುಸ್ವರ್ಗ್ಗಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಸಕವರಿಸ
[8]೧೧೧೦ನೆಯಪ್ಲವಸಂವತ್ಸರದಪುಶ್ಯಬಹುಳಸೋಮವಾರದಂದು .

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ಅದೇ ಹೋಬಳಿ ಸನ್ನಿವಾಸಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಬಾಗಲಲ್ಲಿ ನಟ್ಟ ಶಾಸನ.

ಪ್ರಮಾಣ 3′ 6″ × 2′.

[1]ಬಂಟಪ್ಪ . . . .
[2]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ . . . .
[3]ಯಾತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಸಾಸನಂ . . . .
[4]ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಸಕವ . . . . ಸುಸಂವತ್ಸರ . . . . . .
[5]ಷ್ಟಮಿಬ್ರಿಹಸ್ಪ . . . . ಹಾಮಂಡಳೇಶ್ವರ . . .
[6]ಯಬ್ರಹ್ಮ . . . .
[7]ನಕಾಲಂ. . . . .

8 ರಲೋಕಪ್ರಾ . . . .

9 ಧರ್ಮ್ಮವನೀಶ್ವ . . . .

. . . .

19 ಡಾ . . . . ರುವಂಗಳವಹಾಶ್ರೀಶ್ರೀಶ್ರೀಸಾ . .

20 ಸ್ವಸ್ತಿ . . . . . . ಣಸಂಪಂನರುವಪ್ಪಜೋವಡೆಯ . . .

21 . . . . ಬುವವ್ಯೆಯನವರುಬಿಟ್ಟಧರ್ಮ್ಮಕ್ಕೆತಪ್ಪಿದ

22 ನುಗಂಗೆ . . . . ಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣನುವಂಕೊಂ

23 ದಪಾಪ ॥

120

ಅದೇ ಹೋಬಳಿ ಸಾಂತಗೆರೆ ದಕ್ಷಿಣಗುಡ್ಡದ ಮೇಲೆ ಬಿದ್ದಿರುವ ಕಂಭ.

ಪ್ರಮಾಣ 5′ 6″ × 8′.

1 ಶ್ರೀಹರಿಹರ

2 ದೇವರಪುರಇಧ

3 ರ್ಮ್ಮಕ್ಕೆಸಹಾಇಗ

4 ೪ಗೆಲೇಸಾಗಲಿಇ

5 ಧರ್ಮ್ಮಕ್ಕೆತಪಿದವ

6 ನಸಂತಾನನಿಸ್ಸಂ

7 ತಾನಇಸಾವಂತ

8 ಗೆಜಿಗೆಹಃಟರ್ವಪ್ರ

9 ಭುರವಾಗೇದ

10 ವಂಗಳವಹಾ

11 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

121

ಅದೇ ಹೋಬಳಿ ದೇವನಗೆರೆ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 2′ 2″ × 9′.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ).

1 . . . . ರಮಾ

2 . . . . . ಹತ್ರಪರತ್ರಂಯು

3 . . . ವಾನ್ಕೆಡಿಸುತಿವುವವ . .

4 . .ತಕಸಂಯುಕ್ತನಕ್ಕುಂವಹು

5 . . ಕ್ತಾರಾಜಭಿಸ್ನಗರಾದಿಭಿಃ

6 . . ಯದಾಭೂಮಿತಸ್ಯತಸ್ಯ . .

7 . . ದತ್ತಂಪರದತ್ತಂವಾಹೋಹರೇ .

8 . . ಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ . .

9 . . ಜಾಯತೇಕ್ರಿಮಿಃ ಈಪರಿಹಾರ

10 . . ಣ್ಣಸುರಾಸಿಗನುವೊದಲ . .

11 . . . . . ಧರ್ಮ

122

ಅದೇಸ್ಥಳದ ವೀರಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ).

1 . . ಯಿಂಪರಬಳವೆಂಬಕ್ಕರ್ವಮಂಡಳಂಗಳ

2 . ಡನು . . ಬರಿ . . . . ಬರಭೂಪಂಪರ

3 ಮಾರ್ತ್ಥಂಕುವರತ್ಯೆಲನಿಂದಂಕಿಜಿಯಂಪೊ

4 ರದಾಳ್ವ . . . . ಪರಬಳದವಿರಾಡಂ

5 ಪರಬಳ . . . ಧರೆಯೊಳು ॥ . ಕ್ಷನನೇಕ

6 . . ದೆಪೆಗೆವಿಚಕ್ಷಣನೆನೆರಾಜನೀತ್ಯೆಲನು

7 ನಯುದಿಂದಶಿಕ್ಷಿಸಲಭಿನವ . . ರಾ

8 ಕ್ಷಸನೆನಿಕಃವರತ್ಯೆಲನೆಸೆದಂಧರೆಯೊಳು ।

9 ಪರಹಿತಚರಿತದವಿಶ್ವಚರಿಯುಸಿವಪಾ
10 ದಪದ್ಮಸೇವನೆಯೊಳುರೆಕೆಳಿಯೊಯುಜಗನ
11 . . . . . ಪೊಗಳ . ಬಿರುದಪಾತ್ರ
12 ಗಜಕೇಸರಿಯ ‖ ಕೊಟ್ಟಗರಲಿಟ್ಟಂವ್ರೊಟ್ಟನ
13 ಲಟ್ಟದರಾಜಿಯುಸರೀರವ . . . . .
14 ಟ್ಟಾಸವರಸಿನದಿಂದನಿಟ್ಟೆಯ್ದ . ಪ್ರದಿಯ
. . . .

123

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಷಬ್ದ ಮಂಡಳೇಸ್ವರ
2 . . . .
3 . . . . ಕಥಾವಿ
4 ನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಿ . ಮುಡಲುನಾಡ
5 . ಬಂಮಯುಸಾಹಣಿ . . ಯುಸಾಹಣಿ
6 . ಹೊಯ್ಸಳ . . . . ಧಾಳಿ
7 ಸೊ . ಣನಾಯಕರುಅ . . . . ಮರೆಯ .
8 . . . ಯೊಳಬಂದು . . . .

124

ಆಯನೂರು ಹೋಬಳಿ ಆಯನೂರು ಗ್ರಾಮದ ಕೋಟೆಯಲ್ಲಿ ಆಂಜನೇಯದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಅನೇಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ).

1 ಕೆ . . . . . ಗಂಭು . . .
2 . . ಉಗಾಸ . . . ಇ . ಕಣ್ಣ
3 ಗೊಟ್ಸೆ . . . ಉಪ್ಪದೊಡಂಕೊಟ್ಟೆ
4 . . ವತ್ತರಂ . . ವಂಣ್ಡಂಗೆಯುಂ ವಿಟ್ಟ
5 . . ಕ . . ನಾಲ್ವತ್ತುದಿ
6 ವಸಂಸೋನ್ತು ಮುಡಿಪಿದೊಡೆ
7 ನಾಲ್ವರುಂಗಾಮುಣ್ಡ ಗಳಕಾ
8 . . ನಥ . . . .

125

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಜಡೇಮರಿ ಚಿಕ್ಕಣ್ಣನ ಮನೆಬಳಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ).

1 . . . . . ಕ್ಯವಿಕ್ರಮವರ್ಷ
2 ದ . . . . ಸಂವತ್ಸರದ
3 ಚೈತ್ರಸುದ್ಧಪಾಡಿ . ಆದಿವಾರದಂದು
4 . . . . ತ್ರಿಭುವನ
5 ಮಲ್ಲ . . . . . . ಬಿರಲದೇವಿಯುಗ್ರಗಂ
6 ಆಯನೂರಗವುಂಡಮ್ಮೈರಣ್ಣನತಂಮ .

10 ಗರಖಣ್ಡವೆವೆಟ್ಟಿತಮ್ಬನಾಳುತ್ತಮಿರೆಭರತಿಮಯ್ಯ
11 ನೂರನಾಳುತ್ತಮಿರೆನಾಗಾರ್ಜುನಂನಾಗರ್ಗ್ಗವುಣ್ಡುಗೆಯೆಅ
12 ರಜಗಾವುಣ್ಡನೂಗ್ರ್ಗ್ಗವುಣ್ಡುಗೆಯ್ಯೆಸಕವ ೯೫೧ನೆಯಸುಕ್ಲ
13 ಸಂವತ್ಸರದುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯನ್ದುಕರಿನೆಲೆಯ
14 ಕೆಱೆಗೆಬಿಟ್ಟಮ೧೫ಇದನಾವನೋರ್ವ್ವಂಕಾದಂವಾರಣಾಸಿಕು
15 ರುಕ್ಷೇತ್ರದಲ್ಸಾಸಿರಕವಿಲೆಯುಂಬಿಟ್ಟಫಳಇದಂಕಿಡಿ
16 ಸಿದನನಿತುವನಳಿದಪಾತಕ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಜಹ
17 ರೇತಿವಸುನ್ಧರಾಸಷ್ಟಿರ್ವ್ವರಿಶಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

82

ಅದೇ ಹೋಬಳಿ ಬಿಳಕಿ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಾಲಯದ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 6″.

1 ಶ್ರೀಗಣಾಧಿಪತಯೇಂನಮಃ । ನಮಸ್ತುಂಬಿ
2 ಸಿರಸ್ತುಂಬಿಚೆಂದ್ರಚಾಮರಚಾರವೇತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭಾಮೂಲಸ್ತಂಭಾ
3 ಯಶಂಭವೇಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಕಲಿಯುಗಶಾಲಿವಾಹನಶಕವರುಶ೧೪೩೦
4 ನೆಯರಉದ್ರಿಸಂಪುಷ್ಯಬ೩ಬುಧವಾರದಲುಶ್ರೀಮತ್ಕೆಳದಿಚೆಂನಮಜಿಯ
5 ವರುಚೆಂನವೀರದೇವರಿಗೆಶರಣಾರ್ತಿಉಡುಗಣೀಮೆಬಿಳಕಿಗ್ರಾಮದವೀರಭ
6 ದ್ರದೇವರಿಗೆಸ್ವಾಸ್ತಿಸಾಲದೆಂದುಬಿಳಕಿವೀರಯನುಹೇಳಿಕೊಂಡಸಂಮಂಧಶ್ರೀ
7 ದೇವರಅಂಮ್ತುಪಡಿನಂದಾದೀಪ್ತಿಗೆಗೆಬಿಳಕಿಗ್ರಾಮಆಂದರಉದ್ರಿಸಂ ।
8 ಪುಶ್ಯಬ೪ಬುಧವಾರಶಂಕ್ರಾಂತಿಪುಂಣೆಕಾಲದಲ್ಲಿಶಿವಾರ್ಪ್ಪಿ
9 ತ್ತವಾಗಿಬಿಟಗದೆಕಉಲದಕಟೆಗಧೆಕಳಿದಾಉಹೊಸಕೆ
10 ರೆಮೊಳಗೆನಮಗದೆ೩ಕೆಸಿಲೆ೬ಗಾಣೆಗಟೆಗದೆಮುಂಡಿಕ
11 . ಗದೆಸಹಗದೆ೧ಕೆಸಿಲೆ೫ಬೋಗಾರುಗಟೆಗದೆಮೋಡಿ
12 ನಗದೆಸಹಗದೆ೦ಕೆಸಿಲೆ೪ಅಂತ್ತುಗದೆ೩ಕ್ಕೆ ಸಿಲೆ
13 ಈಸ್ವಾಸ್ತಿಯನುಸಾರೋಧಾರವಾಗಿನಡಸುವರು
14 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

83

ಅದೇ ಹೋಬಳಿ ಅಡಗಂಟಿ ಗ್ರಾಮದ ಬಸವನ ದೇವಾಲಯದ ಮುಂದೆ.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ
2 ಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ . .

3 ಕ್ಯಾಭರಣಂಶ್ರೀಮದಾಹವಮಲ್ಲದೇವರರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ
4 ವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆಸ್ವಸ್ತಿಸಮಸ್ತನ್ರಿಪಜನಸ್ತುತ್ಯ . .
5 ವಾಕ್ಯಕೊಂಗುಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಂಕೋಳಾಲಪುರವರೇಶ್ವರಂನನ್ದಗಿರಿನಾ
6 ಥಮದಗಜೇಂದ್ರಲಾಂಛನಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾಧಂನನ್ನಿಯಃಗಂಗಗಂಗಕುಸುಮಾ
7 ಯುಧಮಣ್ಡಳಿಕಮಕುಟಚೂಡಾಮಣಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಗಂಗಪೆರ್ಮ್ಮಾನಡಿವಿಕ್ರಮಾ
8 ದಿತ್ಯದೇವರ್ವ್ವನವಾಸಿಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಂಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಂನೊಳಂಬವಾಡಿಮೂವತ್ತಿ .
9 ಸಿರಮೊಳಗಾಗಿಗಂಗಮಣ್ಡಳಂತೊಂಭತ್ತಱುಸಾಸಿರಮುಂದುಷ್ಟನಿಗ್ರಹವಿಸಿಷ್ಟಪ್ರತಿ . .
10 ನದಿಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಲುಸುಕಸಂಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆಸಮಸ್ತರಾಜ್ಯಭಾರ
11 ನಿರೂಪಿತಮಹಾಮಾತ್ಯಪದವೀವಿರಾಜಮಾನಮಾನೋನ್ನತಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಶಕ್ತಿ
12 ತ್ರಯಸಂಪನ್ನರಪ್ಪಶ್ರೀಮತ್ಪೆರ್ಗ್ಗಡೆನಾರಣಯ್ಯಂಪ್ರಮುಖಕರಣಂಬನವಾಸೆಪಂನಿರ್ಚ್ಛಾಸಿರ
13 ಮನನುಭವಿಸುತ್ತಮಿರೆಜಿಡ್ಡುಳಿಗೆಯೆಪ್ಪತ್ತಱಅರಸಿಮಯ್ಯಂನಾಳ್ಗಾವುಣ್ಡುಗೆಯ್ಯೆಅಡಿಗಟ್ಟೆ
14 ಯಗೊಗ್ಗಿಸೆಟ್ಟಿಯುಮಗಂಮಾಚಯ್ಯನೂರ್ಗ್ಗಾವುಣ್ಡುಗೆಯ್ಯೆಸಕವರ್ಷ ೯೭೯ತ್ತನೆಯಹೇಮಳಂಬಿಸಂವತ್ಸ
15 ರದಪಾಲ್ಗುಣಬಹುಳ೧ಆದಿವಾರದನ್ದುಪೇಡರಘಟ್ಟಮಡಿಯಂಗೆರಿಯನಿಱಿದುತುಱುವಂಕೊಣ್ಡು
16 ಪೆಣ್ಡಿರುಡೆಯನುಚ್ಚಿರ್ದರೆಂಬಪುಯ್ಯಲಂಕೇಳ್ದುಕಡಿಗಣಿಸದೆಮಾಚಗಾವುಣ್ಡನಟ್ಟಿಮುಟ್ಟಿಂಜಿತೇನಲಭ್ಯತೇಲ
17 ಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸಿನಿಕಾಯೇಕಾಚಿನ್ತಾಮರಣೇರಣೇ ॥ ಯಂಬೀಶ್ಲೋಕಾರ್ಥಮನಾತ್ಮಗತಂ
18 ಬಗೆದುಸಂಗ್ರಾಮಮಂಪರಿಚ್ಛೇದಿಯಾಗಿಮಾರ್ಬ್ಬಲದಾಳಂಮೂದಲಿಸಿಬೆಳಗವತ್ತಿಯಲು
19 ತುಱುವಂಮಗುಳ್ಚಿಪಲಗನಿಱಿದುಕಡಿಖಣ್ಡಮಾಗಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಡವರಣ್ಣಂಚಿ
20 ಟ್ಟಗಾವುಣ್ಡನುಂಮಾಚಗಾವುಣ್ಡನುಂಭಾರ್ಯ್ಯೆಚಾಗಿಯಬ್ಬೆಯುಮವರಮಗನಾಲಯ್ಯನುಮಿಲ್ದುಮತ್ತಿಗಟ್ಟದಬ
21 ಯಲೊಳ್ಬ್ರಾಹ್ಮಣಂಮದುವಯ್ಯಂಗೆಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಬಿಟ್ಟಗದ್ದೆಕಮ್ಮ ೩೦ ಜೆಲ್ದಲೆಮತ್ತ ೧ ಇನ್ತೀ
22 ಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆಬಾಣರಾಸಿಯಲುಸಾಸಿರ್ವ್ವರ್ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಸಾಸಿರಕವಿಲೆಯುಂಕೊಟ್ಟಫಲಅದನಳಿದಂಗೆ

23 ಸಾಸಿರ	27 ಹ್ಮಣ
24 ಕವಿಲೆ	28 ರುಮಂ
25 ಯುಂಸಾ	29 ಕೊನ್ದ
26 ಸಿರ್ವ್ವಬ್ರಾ	30 ಪಲ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಶಕವರುಷ೧೨೯ನೆಯಪಿಂಗಳಸಂವತ್ಸರದಪುಷ್ಯಬ೧೦ಭ್ರುಗು
2 ವಾರ . . . . . ಶ್ರೀಮನಾಳು . . . . ಮಹಾಪ್ರಧಾನಉದ್ಧರಿಯದೇಕರಸ . . .
3 ಬೈಚನಾಯ್ಕರಕುಮಾರಮೇಚಗವುಣ್ಡನುಅಡಿಗಟ್ಟಯ
4 . . . . ಹೊಯಲುಕ . .
5 . . . . ನಲ್ಲಿ . . . ಅಚ್ಚರಿವಡೆಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತನಾ
6 ದಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶುಭಂಭವತು

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 3″ × 1′ 5″.

[1]ವೀರ . . . .
[2]ನೆಯಖರಸಂ . . . .
[3]ಗುರುವಾರದಲು . . . .
[4]ದಪನಾರಾಯಣಂ . . . .
[5]ತಿಶ್ರೀಬಾಯಿದೇವನ . . . .
[6]ಯಕರರಾಜ್ಯೋದಯದ . . . . ಮಂನಿ . . .
[7]ಲಗವುಡನಮಗಹ . . . ವುಡನು . . . .
[8]ದೇವರಿಗೆಕೇಳಿಕೆಯಭೋಗಕ್ಕೆ ಸೆ . ವಾಗಿಕೊಟ್ಟಭೂ
[9]ಸ್ಥಳದವಿವರ . ಶ್ಯಾಜವಟದಾರಿಯಂಬಿಸುಕಂ . .
[10]ಅಬ್ಬಿ ಯಹಕಲು । ಮತ್ತರುವೊಂದುಕಂಬಎಂಭ . .
[11]ಅಂನ್ತು ಮತ್ತ ಲೆರಡನೂಕಾಯಂಕದಕರದಾಳಯಜ್ಜಯ
[12]ನಮಗನುಚಿಕ್ಕ ಬೊಂಮಿದೇವನುಭೋಗಿಸಿಕೇಳಿಕೆಯನಡ
[13]ಸುವನು೨ಕೇಳಿಕೆಗೆಮಾನ್ಯದಮನೆ೨ಯಿೊಧರ್ಮ್ಮಕೆ
[14]ಆರಳಹಿದವರುಗಾರ್ದ್ಧಪನಪ್ರಜಾಪತಿಯಮೇದುಸು
[15]ರೆಯಸೇವಿಸಿದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
[16]ಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಶಿರಾಳಕೊಪ್ಪದಲ್ಲಿ ಜೋಯಿಸ ಶೇಷಪ್ಪನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

೨ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

[1]ಶ್ರೀಶಂಖರನೇಗತೀ । ಶುಭಮಸ್ತು । ಜಯತ್ತ್ಯವಿಷ್ಕೃತಂವಿಷ್ಣ್ಣವಾ
[2]ರಾಹಕ್ಷೂಭಿತಾರ್ಣವದಕ್ಷಣೋನತದಂಷ್ಟ್ರಾಗ್ರೇವಿಶ್ರ್ಯಾಂತೇಭುವನವಪುಃ ॥
[3]ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀಧರವಲಭಮಹಾರಾಜಾಧಿ
[4]ರಾಜರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಹಸ್ತಿನಾಪುರವರಾಧೀ
[5]ಶ್ವರಆರೋಹಕಭಗದತ್ತ ರಿಪುರಾಯಕಾಂತಾದತ್ತ ವೈರೀವೈಧೈವ್ಯ
[6]ಪಾಂಡವಕುಲಕ[ಮಲ]ಮಾರ್ತಾಂಡಕದನಪ್ರಚಂಡಕಲಿಗಕೋದಂಡಗಂಡಮಾರ್ತಂ
[7]ಡಯೇಕಾಂಗಿವೀರರಣರಂಗಧೀರಅಶ್ವಪತಿರಾಯದಿಶಾಪಟ್ಟ
[8]ಗಜಪತಿರಾಯಸಹಾರಕನರಪತಿರಾಯಮಸ್ತಕಾತಲಾಪ್ರಹ
[9]ರಸಾಮಂತಕಮೃಗಜಾಮೂರಕೊಂಕಣಚಾತದ್ದ್ರಶಾಭಯಂಕರವಜ್ಜ್ರ
[10]ಪುಟ್ಟಕಾವಪುಟ್ಟಈಶ್ವರಮುಖಕಮಲವನಿರ್ಗತಬ್ರಹ್ಮವೀಣದೀಭ
[11]ರತಶಾಸ್ತ್ರಪ್ರಸಿಧ್ಧಾಅನೇಕಶಾಸ್ತ್ರಪ್ರವೀಣಕೋರಂಟವ್ಯಾಳೀನಾ
[12]ಗಾರ್ಜುನಾದೀಮಂತ್ರತ್ರಯಸ್ತದ್ಧಪ್ರಃದ್ಧಸಮುದಯನಮಿತಿಪಾದಾರಾ
[13]ವಿಂದಅರಿರಾಯಕುಲವಿಲಯಕಾಲಾನಲ । ನಿತ್ಯಕರಪರಾಗ
[14]ತಾಪುತ್ರಾಸುವರ್ನವರಹಲಾಚನಧ್ವಜ । ಶ್ರೀಸೋಮವಂಶೋದ್ಭವಪ
[15]ರೀಕ್ಷಿತಚಕ್ರವರ್ತ್ತೀತತ್ಪುತ್ರಜನಮಜಯಚಕ್ರವರ್ತ್ತೀಹಸ್ತಿನಾ
[16]ಪುರಸುಖಸಕಥಾವನೋದೇನಾ । ದಕ್ಷಣದಿಶವರೇಯಾದಿ
[17]ಗ್ರಜಯಂಯಾತ್ರೇಯಂತುಂಗಭದ್ರಾಹರಿದ್ರಾಸಂಗಮೇಶ್ರೀಹರೀಹ
[18]ರದೇವಸನಿಧೌ । ಕಟ್ಟಕಮುತ್ಕಲಿತಾವೈತ್ರಮಾಸೇಕೃಷ್ಣ

19 ಪಕ್ಷೇಸೋಮದಿನೇಭರಣೀಮಹಾನಕ್ಷತ್ರೇಸಂಕ್ರಾಂತೀವ್ಯತೀ
20 ಪಾತನಿಮಿತ್ತ್ಯಸಮಯೇ । ಸರ್ವ್ವಯಾಗಂಕರೋಮಿಳಾಕ್ಷೀರ್ವ್ವಾ
21 ದಪೂರ್ವ್ವಕಂಚಕ್ರವರ್ತ್ತಿರ್ನ್ನೀಮಚ್ಛಿಪಂಚ್ಯಂಗಪಸಾಪಾ ।

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

22 ಛತ್ರಸುಖಾಸನಅಂಕಾದಂಡಖಂಡನೇಜಾ
23 ತಿಷಉಪಾಧಿಕೇಸರ್ವ್ವನಮಿಸ್ವವಾಗೀ
24 ಯೇವಂಹಿರೇಜಂಬೂರಗ್ರಾಮಾತ್ಸೂತ್ರಗೊಟವ
25 ರಹಬಲ್ಲೂರಗ್ರಾಮಾತ್ । ಬ್ರಾಹ್ಮಣಾತ್ । ಕಂ
26 ನಡಶಾಖೆಯುವಸಿಷ್ಟಗೋತ್ರದಆಶ್ವಲಾಯ
27 ಯನಸೂತ್ರದರುಕ್ಶಾಖೆಯುಘಾಯಭಟ್ಟರ
28 ಪುತ್ರಚಿಕ್ಕಭಾತ್ಯೇಭರುತತ್ಪುತ್ರಶಂಕರ
29 ಲಂಗಣಜೋಇಸರಿಗೆಏಕಮುಖ್ಯ್ವತ
30 ಸ್ಯಗಾವಮಾಂತರಸೀವಮಾಂತರೇಣಕಥಃಪೂ
31 ರ್ವ್ವಕಂಪ್ರಥಮಸ್ಥಳಪೂವಪಶ್ಚಿಮದಟ್ಟ
32 ಣೋಪರಪಾಣಪ್ರತಷ್ಟೆಯುದ್ವಿತೀಯಸ್ಥ
33 ಳಂಪೂರ್ವ್ವಪಶ್ಚಿಮದಕ್ಷಿಣೋತ್ತರಪಾಷಾ
34 ಣಪ್ರತಿಷ್ಠೆಯುತೃತೀಯಸ್ಥಳಂಪೂರ್ವ್ವಪಶ್ಚಿ
35 ಮದಕ್ಷಿಣೋತ್ತರಪಾಷಾಣಪ್ರತಷ್ಠೆಯು
36 ಚತುರ್ಥಸ್ಥಳಂಪೂರ್ವ್ವಪಶ್ಚಿಮದಕ್ಷಿಣೋ
37 ತ್ತರಪಾಷಾಣಪ್ರತಿಷ್ಠೆಯುಯೇವಂಕಥ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

38 ಜಂಬೂರಸೀಮೆಮಸೂರಸೀಮೆಜ್ಯೋತಿ
39 ಷ್ಯಉಪಾಧ್ಯಕೆಯಾವಃಚಂದ್ರಶ್ಚಸೂರ್ಯ್ಯ
40 ಶ್ಚವಾಗಿಕೃಷ್ಣಾರ್ಪ್ಪಣಂ ॥ ಯೇವಂಗ್ರಾ
41 ಮಾತ್ಅರಿರಾಯಕುಲವಿಲಯಕಾ
42 ಲಾವಲ । ಶ್ರೀ । ಶ್ರೀ । ಶ್ರೀ । ಶ್ರೀ
43 ದಾನಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೇ । ದಾನಾಚ್ಛ್ರೇಯೋ
44 ನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿ
45 ಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತ್ತಾದ್ದ್ವಿಗು
46 ಣಂಪುಣ್ಯಂ । ಪರದತ್ತಾನುಪಾಲನಂ
47 ಪರದತ್ತಾಪಹಾರೇಣ । ಸ್ವದತ್ತಂನಿಷ್ಫ
48 ಲಂಭವೇತ್ । ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇ
49 ತುನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀ
50 ಯೋಭವದ್ಭಿಃ । ಸರ್ವ್ವಾನೇತಾಂಭಾವಿನೇಯೋ
51 ಭವದ್ಭಿಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂ
52 ದ್ರಃ । ನವಿಷಂವಿಷಮಿತ್ಯಾಹುಬ್ರಂಹ್ಮ
53 ಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಾಃ । ವಿಷಮೇಕಾಕಿ
54 ನಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಾ
55 ನ್

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ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಕೇದಾರೇಶ್ವರ ದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಕಂಭದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೫೫ನೆಯ
2 ವಿರೋಧಕೃತುಸಂವತ್ಸರದಾಶ್ವಿಜದಮಾವಾಸ್ಯೆಯಾದಿವಾ
3 ರಸೂರ್ಯ್ಯಗ್ರಹಣದಂದುಶ್ರೀಮತುಹೊಯ್ಸಣಂಬ
4 ಲ್ಲಾಳದೇವನರಸಿತುಪ್ಪದಭಾಗಲಶೀವಿಯರುಶ್ರೀಬಲ್ಲೇಶ್ವರ
5 ದೇವರನಿವೇದ್ಯಕ್ಕಂಪೂಜಾರಿಗಳಿಗಾದೇವರರ್ತ್ಥವಾಗಿಸಾಲೆರೆ
6 ರು . ಶಗೆಕಡಂಗೊಟ್ಟಗದ್ಯಾಣ . . ವ್ರಿದ್ಧಿವರ್ಷಕ್ಕೆಗದ್ಯಾ
7 . . ಮಾಯೆರಡುಹೊನ್ನುಮಲ್ಲೇಶ್ವರದೇವಗ್ಗೆಕುಡುವನ್ತಾಗಿ
8 ಕೊಣ್ಡಿದಂಪೂಜಾರಿಲೋಕಿಮಯ್ಯನಕಾಲಂಕಚ್ಚಿಬಲ್ಲೇಶ್ವರದಸ್ಥಾ
9 ನಮುಮ . . ವರ್ಷಾಪಡಿಯೆರಡುಗದ್ಯಾಣಮಿನಿಸುಮಂಧಾರಾ
10 ಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟರಾಸ್ಥಾನಕ್ಕಮಾಹೊಂಗೆಲೋಕಿಮಯ್ಯನ
11 ವಂಶದವರೊಡೆಯರುಸಾಲೆಯಿಪರುಶೆಯಾಹೊನ್ನನವಗ್ಗೆ

[12]ಕುಡುವುದುಕೊಟ್ಟಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸುವುದುಮಂಗಳಮಹಾ
[13]ಶ್ರೀಯಿಾಧರ್ಮ್ಮವನಳಿದವಂ
[14]ಪಂಚಮಹಾಪಾತಕನಕ್ಕುಂ ॥

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ಅದೇ ದೇವಸ್ಥಾನದ ಕೈಸಾಲೆಯಲ್ಲಿ ೪ನೇ ಸಾಲಿನ ೪ನೆಯ ಕಂಭದಮೇಲೆ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುನಾಳ್ಪ್ರಭುನಂದಿನಾಗರದನಾಡಗೌಡನುಶ್ರೀಕೇದಾ
[2]ರದೇವರಮಂಟಪದಲುಅಳಂಕಾರಸಹಿತಂ

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ಅದೇ ಕೈಸಾಲೆಯ ಪಶ್ಚಿಮಬಾಗಿಲ ತೊಲೆಯ ಮೇಲೆ ಇರುವದು.

[1]ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಬೀರಯ್ಯದಂಡನಾಯಕರುಅಳಂಕಾರಸಹಿತತೆಂಕಣಮುಖಭದ್ರವಮಾಡಿಸಿದರು

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ಅದೇ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಪಶ್ಚಿಮಕಡೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷಹದಿನೈದನೆಯಶ್ರೀಮುಖಸಂವತ್ಸರದಕಾ
[2]ರ್ತ್ತಿಕಬಹುಳದ . ಯಂದುಹಳೆಯನಾಯಕನವಮಾಇದುನಕೊ .
[3]ಯನಾಯಕ . ತಾಣ್ಡ . . . . ತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತ
[4]ನಾದ . . . .

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ಅದೇ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ೧ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′ 10″ × 1′ 7″.

[1]ಶುಭಮಸ್ತು.
[2]ಶಕ೧೧೮೦೩ಕೆಸಲ್ಲಯಾದಪಾರ
[3]ತಿವಸಂ॥ ರದವಾರ್ಗ್ಗಿಶ್ವರಬ
[4]ಹುಳಶಿಲು ॥ ಸಂ೧೧೮೮ಇನೆಯಿಸ
[5]ವಿದಶಂಬ್ರತ್ತರಿಖು೧೩ನೆಗುರು
[6]ವಾರಸೂರ್ಯ್ಯಉದಯದಲ್ಲಿಮೈಸೂ
[7]ರುಮಹಾಚಾಮರಾಜವಡೇರುಯಿಾಬಳಗಾ
[8]ವಿಕೇತಾರೇಶ್ವರವಗ್ಗೈರೆದೇವರದರುಷಣದಲು
[9]ದ್ವಶ್ಯದಯಮಾಡ್ಸಿಬಹುಸಂತೋಷರೂಡ
[10]ರಾದ್ರುದೇವರವಿನಿಯೋಗದೇವಸ್ಥಾನಕಾಮಗಾರಿ
[11]ಗೆಯೇರ್ಪಾಡುಮಾಡ್ಯಾರಾಗಿತೋರತ್ತೆ ॥
[12]ಯಿಾಬಲ್ಲಿಗಾವಿಪಾಟ್ಟೆಲ್ಲಕಲ್ಲುಮನಿಗರ್ಜಿ
[13]ನಚಂನಪ್ಪೈಯನವರುಇದ್ದ . .
[14]ಗರ್ಜಿನಗುರುಪಾದಪ್ಪನಅಕ್ಷರಗಳೂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′.

1 ಓಂನಮಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
2 ಭಾಯಶಂಭವೇ ॥ ನಮಃಶಾಶ್ವತಿಕಾನಂತಜ್ಞಾನೈಶ್ವರ್ಯ್ಯಮಯಾತ್ಮನೇ । ಸಂಕಲ್ಪಸಂಫಲಬ್ರಹ್ಮಸ್ತಂಭಾರಂಭಾಯ
3 ಶಂಭವೇ ॥ ಕಳಚುರ್ಯ್ಯಕುಳಾಧೀಶಮುರಾರಿಸಚಿವೇಶ್ವರಸ್ವಸ್ತಿ ತೇಕೇಶವಾಮಾತ್ಯಯಾವದಾಚಂದ್ರತಾರಗಂ ॥
4 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಕಾಳಂಜರ
5 ಪುರವರಾಧೀಶ್ವರಸುವರ್ಣ್ಣವೃಷಭಧ್ವಜಡಮರುಕತೂರ್ಯ್ಯನಿರ್ಗ್ಘೋಷಣಕಳಚುರ್ಯ್ಯಕುಳ
6 ಕಮಳಮಾರ್ತ್ತಂಡಕದನಪ್ರಚಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯಕಲಿಗಳಂಕುಶಗಜ
7 ಸಾಮನ್ತಶರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮ
8 ವೈರೀಭಕಂಠೀರವನಿಶ್ಶಂಕಮಲ್ಲಾದಿಯಥಾರ್ತ್ಥನಾಮಶ್ರೀಮದ್ಭುಜಬಳಚಕ್ರವರ್ತ್ತಿ ತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಣದೇವಂ
9 ಮಹೀವಲ್ಲಭೆಯನನುದಿನವನುಭವಿಸಿದನೆಂತೆಂದಡೆ ॥ ವೃ ॥ ಪೃಥ್ವೀಯಾಪೃಥುನಾಪುರಾಚಿರತರಂಮೂಢೇನಗೋತ್ವಂ
10 ಗತಾಸೇಯಂಬಿಜ್ಜಣದೇವಪಟ್ಟಮಹಿಷೀವೃತ್ತೌ ಭೃಶಂಕ್ರೀಡತೇ । ರತ್ನಂದೇವತಥೈವಭಾತಿಜಡಧೌವೇಳಾಧಿಪಾಥ
11 ಸ್ಥಳೇವಿಷ್ಣೋರ್ವ್ವಕ್ಷಸಿಕೌಸ್ತುಭಂನೃಪವರಪ್ರಾಥೇನಸಾಶ್ಲಾಘತಾ ॥ ವ ॥ ಇನ್ತುದ್ವಿತೀಯಸ್ವಾಮಿತ್ವದಿಂವಸುಧಾವ
12 ಳಯಮಂಸುಖದಿನೇಕಚ್ಛತ್ರದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತಿರ್ದ್ದಾತ್ಮರಾಜ್ಯಭರನಿರೂಪಣಂಮಾಡಿದಾಮಹಾರಾಜ
13 ಪ್ರಿಯತನಯಪ್ರತಾಪಮಂಪೇಳ್ವಡೆ ॥ ಮತ್ತೇಭ ॥ ರಿಪುಭೂಪಾಳತಮೌಘಮೋಡೆಕುಮುದಬ್ರಾ
14 ತಂಕರಂಪೆರ್ಚ್ಚೆತದ್ರಿಪುಕಾನ್ತಾಮುಖಪಂಕಜಂಕೊರಗೆನಕ್ಷತ್ರೋದಯೇಶಂಕಳಾಳಿಪರಿಭ್ರಾಜಿತನೂರ್ಜ್ಜಿತೋ
15 ರ್ಜ್ಜಿತಯಶಶ್ರೀಚಂದ್ರಿಕಾಧೀಶ್ವರಂನೃಪನೇಸೋಮನೆನಲ್ಕೆಬಿಜ್ಜಣಮಹೀಪಾಳಾಬ್ಧಿಯೊಳ್ಪುಟ್ಟಿದ ॥ ವ ॥ ಆಭುಜಬಳತ್ರಿ
16 ಭುವನಮಲ್ಲದೇವತನೂಜಂರಾಜಾಧಿರಾಜಂರಾಜಮಾರ್ತ್ತಂಡಂಮಾರ್ತ್ತಂಡಕರಾತಿತೀಬ್ರತೇಜಸ್ವಭಾವಂಭಾವಿ
17 ತಾಶೇಷಯಾಚಕಾಭಿಲಷಿತಫಳಪ್ರದಾಯಕಂವೈರಿಭಯದಾಯಕಂರಾಯಮುರಾರಿಸೋವಿದೇವಚಕ್ರೇಶ್ವರಂ
18 ಸಮಸ್ತಪ್ರಧಾನರಿಂಪರಿವೇಷ್ಟಿತನಾಗಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತವಿರ್ದ್ದುಸಮಧಿಗತಪಂಚಮಹಾಶ
19 ಬ್ದಮಹಾಸಾಮನ್ತಸೇನಾದಿಬಾಹತ್ತರನಿಯೋಗಾಧಿಷ್ಠಾಯಕಂಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಪ್ರಮುಖನೀತಿ
20 ನಿಷ್ಠಾಯಕಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವಾಧಿಕಾರಿಮಹಾಪಸಾಯತಂಬ್ಯಾಳಿಕೆಯಕೇಸಿಮಯ್ಯದಂಡನಾಯಕರಂಕರ
21 ದುದಕ್ಷಿಣದಿಶಾವರದಭಂಡಾರವಾಡದೇಶಂಗಳೆಲ್ಲವಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಮಾಳ್ಪುದೆಂದುಕಾರುಣ್ಯಂಮಾಡಲ್ಮಹಾ
22 ಪ್ರಸಾದಮೆಂದುಕೈಕೊಂಡಮಹಾಪ್ರಚಂಡದಂಡನಾಥಪ್ರತಾಪೋನ್ನತಿಯಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಇದುವಿದ್ಯಾಧರಲೋಕಮಲ್ಲದಿದುನಾ
23 ಕಾನೀಕಮನ್ತಲ್ಲದಿಂತಿದುಗಂಧರ್ವ್ವನಿಕಾಯಮಲ್ಲಣವಿದಾಸತ್ಕಿಂನರಬ್ರಾತಮಲ್ಲಿದಲೇಬ್ಯಾಳಿಕಕೇಸಿಮಯ್ಯಾವಿಜಯ
24 ಪ್ರಾರಂಭದೊಳ್ಮಗ್ಗಿಪೋದದಟಕ್ಷ್ಮಾಪನಿಕಾಯಪುಷ್ಪಿಕಚಯಂಮ್ವ್ಯೋಮೈಕಸಾಂಕೀರ್ಣ್ಣಕಂ ॥ ಚಂಪಕ ॥ ಮನುಚಯಸೇವ್ಯ
25 ವೃತ್ತಿ ನಿಜವೃತ್ತಿ ಪುರಾತನರಾಜನೀತಿತಾಂತನಗಳವಟ್ಟನೀತಿಯೆಪರಾರ್ತ್ಥಮೆತಂನಭುಜಾರ್ಜ್ಜಿತಾರ್ತ್ಥವಾಳ್ದಿನಮಹಿಮೋಂ
26 ನತಿತ್ವಮೆನಿಜೋಂನತಿಯಾಶ್ರಿತತುಷ್ಟಿತನ್ನದೆಂದೆನಿಪನೆಗಳ್ತೆಪೆರ್ಚ್ಚೆಸಲೆಜೀವಿಸೆಕೇಶವದಂಡನಾಯಕ ॥
27 ವ ॥ ಅನ್ತನೇಕಮಹಿಮೋಂನತಂತದ್ಧವಾಡಿಸಾಸಿರಮುಮಂಹಾನುಗಲ್ಲಯ್ನೂಱುಮಂಬನವಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರ
28 ಮುಮಂಸುಖದಿನನೇಕಕಾಲಂಪರಿಪಾಳಿಸುತ್ತಂಸ್ವದೇಶಾವಲೋಕನಾರ್ತ್ಥಂಬನ್ದುಶ್ರೀಮದನಾದಿಪಟ್ಟಣಂರಾಜ
29 ಧಾನಿಬಳ್ಳಿಗಾವೆಯಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಮಾಟಕೂಟಪ್ರಾಸಾದರತ್ನಪೂಜೆಸುವರ್ಣ್ಣಕಳಶ
30 ವಿದ್ಯಾದಾನಾನ್ನದಾನಾದ್ಯನೇಕಶ್ರೀಕಾರ್ಯ್ಯಮಂನೋಡಿಯಿದುವಾರಾಣಸಿಗಂವಿರ್ಮ್ಮಡಿಕೇದಾರಕ್ಕಂ
31 ನೂರ್ಮ್ಮಡಿಶ್ರೀಪರ್ವ್ವತಕ್ಕಂಸಾಸಿರ್ಮ್ಮಡಿಯದುಕಾರಣವಿಲ್ಲಿಯೆನಾನುಂಧರ್ಮ್ಮವಂಮಾಡಿಕೃತಾರ್ತ್ಥನ

32 ಹೆನೆಂದುತದೀಯಸ್ಥಾನಾಚಾರ್ಯ್ಯರಪ್ಪಶ್ರೀಮದ್ರಾಜಗುರುದೇವರಸಮೀಪಕ್ಕೆ ವಂದವರವಿದ್ಯಾವಿಶೇಷ
33 ಮಹಿಮೋಂನ್ನತಿಯಂನೀಡುಂನೋಡಿ ॥ ವೃ ॥ ಶಬ್ದೇಪಾಣಿನಿಪಂಡಿತೋನಯಚಯೇಶ್ರೀಭೂಷಣಾಚಾರ್ಯ್ಯ
34 ಕಃನಾಟ್ಯಾದೌಭರತೇಮುನಿಶ್ಚ ಭರತಃಕಾವ್ಯೇಸುಬಂಧುಃಸ್ವಯಂ । ಸಿದ್ಧಾನ್ತೇಲಕುಳೀಶ್ವರಃಶಿವಪದೇಸ್ಕಂದೋಮಹೀ
35 ಮಂಡಳೇಸೋಯಂರಾಜಗುರುರ್ಯ್ಯಥಾರ್ತ್ಥಕಥಿತಃಶ್ರೀವಾಮಶಕ್ತಿರ್ಯ್ಯತಿಃ ॥ ಇತ್ಯಾದ್ಯನೇಕಪ್ರಕಾರ
36 ದಿಂಸ್ತುತಿಯಿಸುತವಾತ್ಮೀಯಧರ್ಮ್ಮಾಭಿಪ್ರಾಯವೃತ್ತಾನ್ತಮನವರ್ಗ್ಗಱಿಪುವುದುನ್ತದಸ್ತುನೀವೇನಂಧ
37 ರ್ಮ್ಮವಂಮಾಡಿದಡಂಸ್ವೀಕರಿಸಿಹೆವೆನಲ್ಶ್ರೀಮತ್ಕಳಚುರ್ಯ್ಯವರ್ಷದ೧೬ನೆಯಸರ್ವ್ವಧಾರಿಸಂವತ್ಸರದವೈ
38 ಶಾಖಪೌರ್ಣ್ಣಮಿಆದಿತ್ಯವಾರಸೋಮಗ್ರಹಣಸಂಕ್ರಮಣವ್ಯತೀಪಾತದಂದುಹಾನುಗಲ್ನಾಡ
39 ಯೆಲಂಬಿಯಕಂಪಣದಬೞಿಯಬಾಡಂಚಿಕ್ಕಕಂಣಾಗಿಯಂಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರದೇವರಂಗಭೋ
40 ಗರಂಗಭೋಗಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂಬ್ರಾಹ್ಮಣತಪೋಧನರಂನದಾನವಿದ್ಯಾದಾನಕ್ಕವಾ
41 ಸ್ಥಾನದಾಚಾರ್ಯ್ಯಶ್ರೀಮದ್ಗೌತಮದೇವಪ್ರಿಯಃಶಿಷ್ಯಶ್ರೀಮದ್ರಾಜಗುರುದೇವರಕಾಲಂಕರ್ಚ್ಚಿತ್ರಿಭೋಗಾ
42 ಭ್ಯಂತರವಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲ್ವಂತಾಗಿಶ್ರೀಮದ್ರಾಯಮುರಾರಿಸೋವಿದೇವಗೆಬಿಂನಹಂಗೆಯ್ದು
43 ತಾಂಬ್ರಶಾಸನಮಂಪಡದುತಂದುಬೋೞಿಕೆಯಕೇಶಿಮಯ್ಯದಂಡನಾಯಕಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾ
44 ಡಿಕೊಟ್ಟನೀಧರ್ಮ್ಮಮನಾವನಾನುಂಪರಿಪಾಳಿಸಿದಾತಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಾದ್ಯುತ್ಕೃಷ್ಟಕ್ಷೇತ್ರಂಗಳಲ್
45 ವೇದಶಾಸ್ತ್ರೋದಿತಾಹಿತಾಗ್ನಿಕಾಮುಷ್ಯಾಯಣಸಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗೆಸಹಸ್ರಕವಿಲೆಗಳಂಸು
46 ವರ್ಣ್ಣಾನೇಕರತ್ನಂಗಳಿಂಕೋಡುಂಕೊಳಗುಮಂಕಟ್ಟಿಸಿದಾನಮಂ ಕೊಟ್ಟಫಲವೀಧರ್ಮ್ಮಮನಳಿದವನಾಕ್ಷೇತ್ರದೊಳಾತಿ
47 ಥಿಯೊಳಾಬ್ರಾಹ್ಮಣರುಮನಾಕವಿಲೆಗಳ್ಗಂಸ್ವಹಸ್ತದಿಂದವಳಿದನರಕಕ್ಕಿಳಿದನೀಯರ್ತ್ಥದಸಾಕ್ಷಿತ್ವೇನಶ್ರುತಿ ॥
48 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ್ತುವಸುಂಧರಾಂಷಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′ 2″.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರ
2 ತಾಪದೇವರಾಯರಕುಮಾರವಿಜಯರಾಯಮಹಾರಾಯರು . . . . ಹ
3 ಸ್ತಿನಾವತಿಯನೆಲವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆಶ್ರೀಮನ್ಮಹಾಪ್ರ
4 ಧಾನಬಯಿಚೆಯದಣ್ಣಾಯಕರಕುಮಾರ . . . .
5 . . . . ಗೆಯೆ . ಬೆಳಿಯ . . .
6 . . . . ದೇವರು . . . . ದೇವರುಕೊಡನಾಡೊಳಗಣ . . ಕುಡಿಗೆರೆಯಸಿದ್ಧೇ
7 ಶ್ವರದೇವರುಪಂಚೇಶ್ವರದೇವರುಮುಖ್ಯವಾದ . . . . ಆಚಾರಿಯಬುಳ್ಳಿದೇವಂಗಳಸುಚಾರಿತ್ರವೆಂತೆಂದಡೆ ॥
8 ಪರಮಶುದ್ಧ . . ಪಾವನಚರಿತ್ರವಿಸಾಲಚಿತ್ತಂಶಾಸ್ತ್ರದೊಳ್ಪಂಗೌತಮಾಂನ್ವಯಾಂಭುಧಿಸುಧಾಕರಂ ॥ ಶ್ರೀ
9 . . ಕಲ್ಪಭೂರುಹಂ . . . . ನರಾತಿದ . . ಪರಾಜಿಪಂಧರೆಯೊಳಾಬೊಂಮಿದೇವನಸು
10 ಪುತ್ರನುಬುಳ್ಳದೇವಂಕ್ರಿತದಾನ . . . . ನಿಗಮೋಕ್ತಿಯವಿಚಾರದೊಳುಂಮಿಗಿ . . ಪ್ರಭಾವಧಾರುಣಿಯೊಳಾತನ್ನಂ .
11 . . . . ಕೊಟ್ಟ . . ನಂಬುಧಾರೆಯನೆಱದು . . . ಭಕ್ತಿ . . . . . ನೆತಂನೊಳಾವಗಂವರಗುಣಿಬುಳ್ಳಿ
12 ದೇವನಚರಿತ್ರತೆಗಾರ್ಸರಿಭೂತಳಾಗ್ರದೊಳು ॥ ಕರಚರಣದ್ವಯಕ್ಕೆ . ಜಂಗಮರೂಪಿನಿಂದಧಾ
13 ರಿಣಿಯೊಳುಪೂಜೆಗೊಂಬನತಿಭಕ್ತರರೂಪದೊಳುನಿರಂತರಂಪರಮಸಿವಾಗಮಿಾಕರಿಗೆತಾವಧಿಕಾರಿಎ

14 ನಿಪನಾವಗಂಸ್ತಿರತೆಯೊಳುಬುಳ್ಳಿದೇವನಗುಣಂಗಳಬಂಣಿಪರಾರ್ಧರಿತ್ರಿಯೊಳೂ ॥ ಶಕವರುಷಂಸು
15 ಸಾವಿರದಮುನ್ನುಱನಾಲ್ವತ್ತನಾಲ್ಕಱಶುಭಕೃತುವೆನಿಸಿದಸಂವತ್ಸರದೊಳಾಸ್ವೀಜಸುಧದಪಂಚಮಿ
16 ಪ್ರಕಾಶಾದಿಯವಾರದೊಳ್ಬ . . . ಸ್ಥಿರವಲ್ಲಿನಗೆಂದು . . . ಬುಳ್ಳಿದೇವನುಸುರಲೋಕಕ್ಕೈದಿದಸುರೇಂದ್ರನ
17 ರಾಣಿಯರು . . . ॥ . ಮೂವರುಕಾಂತೆಯರುಂನತದಿಂದಲೀಸಮಾಧಿಗೊಡಲಂ
18 ಕೊಟ್ಟಾಚೆಂನಬುಳ್ಳಿಯಬಾಚಲೆಉಂನ್ನತೆಮಧುಕಾಯತಂಮ್ಮೊಳತಿದಯದಿಂದಂ ॥ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′8″ × 1′9″.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ
2 ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಜಯತ್ಯಾವಿಷ್ಕೃತಂವಿಷ್ಣೋರ್ವ್ವಾರಾ
3 ಹಂಕ್ಷುಭಿತಾರ್ಣ್ಣವಂ । ದಕ್ಷಿಣೋನ್ನತದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾನ್ತಭುವನಂವಪುಃ ॥
4 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಸ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪ
5 ರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರ
6 ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿಸಮ
7 ಸ್ತಭುವನವಿಖ್ಯಾತಪಂಚಸತವೀರಸಾಸನಲಬ್ಧಾನೇಕಗುಣಗಣಾಳಂಕೃತಸತ್ಯಸಾಚಾಚಾರಚಾರು
[8 ಚಾರಿತ್ರನಯವಿನಯವೀರಬಳಂಜಧರ್ಮ್ಮಪ್ರತಿಪಾಳನವಿಶುದ್ಧಗುಡ್ಡಧ್ವಜವಿರಾಜಿತಾನೂನಖಂಡಳಿ
9 ಮಾಳಭದ್ರೋದ್ಭವದ್ವಾತ್ರಿಂಸವೇಳಾಮವಪುಮಷ್ಟಾದಸಪಟ್ಟಣಮುಂಚೌಷಷ್ಟಿಯೋಗಪೀಠಮಂಮಱು
10 ವತ್ತುನಾಲ್ಕುಘಟಿಕಸ್ಥಾನಮುಮಯ್ಯಾವೊಳೆಪುರಪರಮೇಶ್ವರರುಶ
11 ರಣಾಗತವಜ್ರಪಂಜರರುಂಪಿರಿದಿತ್ತುಮಱೆವರುಮಱೆಗೆವರೆಕಾವರುಂಪರನಾ
12 ರೀಸಹೋದರರುಂಮಾಶ್ರಿತಜನಕಲ್ಪವೃಕ್ಷರುಂನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸ
13 ಹಿತಂಶ್ರೀಮನ್ಮಹಾಪಟ್ಟಣಂರಾಜದಾನಿಬಳ್ಳಿಗ್ರಾಮೆಯಪಟ್ಟಣಸ್ವಾಮಿಹ
14 ನುಮಂತಸೆಟ್ಟಿಯುಂಬಮ್ಮಿಸೆಟ್ಟಿಯುಂಮೇಬಿಸೆಟ್ಟಿಯುಂಸಾದೊರೆಬಿಟ್ಟಿಮಯ್ಯನುಂ
15 ನಾಡಸ್ವಾಮಿಶಂಕರ್ಯೈಯ್ಯನುಸೇನಬೋವಶಂಕರ್ಯೈಯ್ಯನುಚಲದಂಕರಾಮಂಮಣಿಗಾ
16 ಱನಾಗಿಸೆಟ್ಟಿಯುಮನ್ತುಸಮಸ್ತನಗರಮುಮುಮ್ಮುರಿದಣ್ಡಮುಂಮುಂದಾರಬಲದೇವ
17 ಸೆಟ್ಟಿಯುಮೇಹರಿಕಾಟಯನುಬಿಟಿಯಂಣನುಭತ್ತಕೇರಿಯಕಾಳಿಸೆಟ್ಟಿಯುಂ
18 ಜಗತೀಸಮೂಹಂಬೆರಸಿನಾಲ್ವರ್ವ್ವೀವುಗಳುಮಱುವತ್ತುಕೊತ್ತಳಿಯುಂನಗರದವ
19 ಶವರ್ತ್ತಿಗಳುಮಿಱ್ದು ॥ ಧರೆಗೆಸೆವಶಕ್ತಿಪರಿಷೆಗೆಕರಮಗ್ರಣಿಯೆನಿಪಪರ್ವ್ವತಾವ
20 ಳಿಯೊಳ್ಮ್ರವರಕೋಣೆಯಸಂತತಿಗಾಭರಣಂಕೇದಾರಶಕ್ತಿಮುನಿಪತಿನೆಗಱ್ದಿ ॥
21 ಆಮುನಿಪನಗ್ರಶಿಷ್ಯರ್ಶ್ರೀಮತ್ಶ್ರೀಕಣ್ಠಪಂಡಿತರ್ವ್ವಸುಧೆಯೊಳಿಂನೇಮಾ
22 ತೋಲಾಕುಳೀಶರ್ತ್ತಾಮೆನೆಸರ್ವ್ವಜ್ಞಕಳ್ಪರೆಸೆದರಳುಂಬಂ ॥ ಆಮುನಿಪನಶಿಷ್ಯರ್
23 ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಪ್ರಾಣಾಯಾಮಪ್ರತ್ಯಾಹಾರಧ್ಯಾನ
24 ಧಾರಣಾಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಳಸಂಪಂನರ್ಸಿದ್ಧಾಂತತರ್ಕವ್ಯಾಕರಣಕಾ
25 ವ್ಯನಾಟಕಭರತಾದ್ಯನೇಕಸಾಹಿತ್ಯವಿದ್ಯಾಪ್ರವೀಣರುಮಪ್ಪದಕ್ಷಿಣದಿಶಾಭಾ
26 ಗದತಾವರೆಗೆಱೆಯನಖರೇಶ್ವರದೇವರಾಚಾರ್ಯ್ಯರುಸೋಮೇಶ್ವರಪಣ್ಡಿತ

27ದೇವಗ್ಗೆ ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ೧೮ನೆಯಶ್ರೀಮುಖಸಂವ
28ತ್ಸರದಫಾಲ್ಗುಣದಮಾವಾಸ್ಯೆಆದಿವಾರಸೂರ್ಯ್ಯಗ್ರಹಣದಂದುದೇವರಂ
29ಗಭೋಗಕ್ಕಂಖಂಡಸ್ಫುಟಿತಕ್ಕ ಮಲ್ಲಿಯವಿದ್ಯಾರ್ತ್ಥಿತಪೋಧನರಾಹಾರದಾನ
30ಕ್ಕ ಮೆನ್ದುಕಾಲಂಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಉತ್ತಮದಬಳಕ್ಕೆ ತಿರುವಂಗ
31ಡಿ೧ಮತ್ತಮಂಗಡಿಗಳೊಳ್ಪಣ೧ತಂಬುಲಿಗರೊಳ್ಪಣ೧ತೆಲ್ಲಿಗರೊಳ್ಪಣ೧
32ಜಗತಿಯಬೂವುಗಳೊಳ್ಪಣ೧ಅವರೊಕ್ಕೆ ಲೊಳ್ವೀಸ೧ಅಱುವತ್ತುಕೊತ್ತ
33ಳಿಯೊಳ್ವೀಸ೧ನಗರದವಶವತ್ತಿಗಳಪ್ಪಬಿನುಂಗಿನೊಳ್ವೀಸವೆಂ೧ಮಾನ್ಯ
34ಸಾಮ್ಯದೊಳ್ಪಣ೧ಮುಮ್ಮುರಿದಣ್ಡದಪಸುಂಬೆಯೊಳ್ಪ೧ಮೇಹಾರಿಗಳ್ಮುಖ್ಯಮಾಗಿ
35ಯಯ್ವತ್ತೊಕ್ಕಲುಮಿಱ್ದುದೇವರನಂದಾದೀವಿಗೆಗಂಮಠದಸೊಡರಿಂಗಂಗಾಣಂಗಳೊಳೆಂಣ್ಣೆ
36ಸೊಂಟಿಗೆ೧ಇನಿನಿತುಮನಶೇಷನಗರಂನೆರದಿದ್ದುಕೊಟ್ಟರು ॥ ಈಧರ್ಮ್ಮಕ್ಕೆ ಚಾವುಣ್ಡ
37ಬೋವಂಅನುಕೂಳಸಹಾಯ ॥ ಇವನೀಯನ್ದದೊಳೆಯ್ದೆರಕ್ಷಿಸಿದವಂಗಿಷ್ಟಾರ್ತ್ಥಸಂಸಿದ್ಧಿಸಂಭ
38ವಿಕುಂಪೂಣ್ಡಳಿಪಂಗೆಗಂಗೆಗಯಿಕೇದಾರಂಕುರುಕ್ಷೇತ್ರವೆಂಬಿವಱೊ
39ಳ್ಪೇಸದೆಪೂರ್ವ್ವರಂಕವಿಲೆಯಂಸ್ತ್ರೀಬಾಳರ೦ಲಿಂಗಿಯಪ್ಪವರಂಕೊನ್ದನವಂಸ್ವಗೋತ್ರಸ
40ಹಿತಂಬೀಳ್ಗುಂಮಹಾಘೋರದೊಳ್ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೫ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 3″.

1ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
2ಗೋತ್ರಾಸೀನಮಗೋತ್ರಂಚಗೋತ್ರಾಯಣಯುತಂಶಿವಂ । ಪಂಚಗೋನ್ನಿರ್ಧನಂಸೋಮಂವಂದೇನ್ಯಂಕ್ವಂಕಶೇಖರಂ ॥ ವ ॥
3ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪು
4ರವರಾಧೀಶ್ವರಯಾದವಕುಳಕಮಳಕಳಿಕಾವಿಕಾಸಭಾಸ್ಕರಂಗೂರ್ಜರವಾರಣಾಂಕುಶಂಮಾಳವಿಯಮಲ್ಲಂ
5ತೆಲುಂಗರಾಯಶಿರಃಕಮಳಸಮೂಳೋತ್ಪಾಟನಕರಮರಿರಾಯಜಗಝುಂಪಂರಾಯನಾರಾಯಣಶ್ರೀಸಿಂಘಣದೇವನಪ್ರತಾ
6ಪವೆಂತೆಂದಡೆ ॥ ಕರ್ಣ್ನಾಟಕ್ಷಿತಿಪಾಳಸೈನ್ಯತಿಮಿರಪ್ರಧ್ವಂಸತೀಬ್ರಾತಪೋಗರ್ಜ್ಜನ್ಮಾಳವವಾರಣಾಖಿಳಘಟಾಸಂಘಟ್ಟಪಂಚಾನನಃ । ತೇಲುಂ
7ಗೇಶಚಮೂಸಮೂಹಜಳಧಿಸ್ಫೂರ್ಜ್ಜತ್ಸದಾಕುಂಭಸೂಸ್ಸರ್ವ್ವಕ್ಷ್ಮಾಪತಿಶೇಖರೋವಿಜಯತೇಶ್ರೀಸಿಂಹಣಸ್ಸರ್ವ್ವದಾ ॥
8ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವ್ವಾಧಿಕಾರಿಮಹಾಪರಮವಿಶ್ವಾಸಿರಾಯನಾಯಕ
9ನಾರಾಯಣಂಶ್ರೀಮಾಯಿದೇವಪಂಡಿತರಪ್ರಭಾವವೆಂತೆಂದಡೆ ॥ ವೃ ॥ ಶ್ರೀಮತುಸಿಂಹನೃಪೋನಿವೇದ್ಯಸಕಳವ್ಯಾಪಾರಚಿಂ
10ತಾಂಕ್ರಿತೀಭುಂಕ್ತೇಸರ್ವ್ವಸುಖೋಪಭೋಗನಿರತಃಸಂಸಾರಬೀಜಂಪ್ರಭುಃಬ್ಯಾಪಾರೇಣಸುನಿಶ್ಚಿತೇನಸತತಂಯೇನಪ್ರಜಾರಂಜಿತಾಃಪ್ರಾ
11ಯೋರಾತಿಗಣಾನ್ವಿಜಿತ್ಯಸಕಳಾನಾಸ್ತೇಭುವಂಧಾರಯಂನು ॥ ವ ॥ ಅನ್ತಲ್ಲಿಯಶ್ರೀಮನುಮಹಾಪಸಾಯ್ತಂಸರ್ವ್ವಾಧಿಕಾರಿಪರಮ
12ವಿಶ್ವಾಸಿಗಂಡಪೆಂಡಾರಹೆಂಮಯ್ಯನಾಯಕನಪ್ರಭಾವವೆಂತೆಂದಡೆ ॥ ಹೃದಯೇಕಮಳಾಂದ್ರಿಷ್ಟ್ವಾಜಿಹ್ವಾಯಾಂಚಸರಸ್ವತೀಂ
13ಕೀರ್ತ್ತಿಸ್ಸಾಪತ್ನ್ಯಖಿಂನೇವಯಸ್ಯಯಾತಿದಿಗಂತರಂ ॥ ಶ್ಲೋಕಂ ॥ ಸೋಮೇಸ್ವರಯತೇಶ್ಶಿಷ್ಯೋವೈದ್ಯನಾಥಾಂಘ್ರಿಪೂಜಕಃಭೀ
14ಮಾಪಃದಾಬ್ಜಮಧುಲಿಟ್‌ದೀವ್ಯಾದ್ಧೇಮಮಹೀಪತಿಃ ॥ ಆತನಸತಿಯಪ್ರಭಾವವೆಂತೆಂದಡೆ ॥ ಕಂದ ॥ ವೊಂಮಿಂಗೆಸರಿ
15ಯರುಂಧತಿಯಿಂಮ್ಮಿಂಗಾಲಕ್ಷ್ಮಿದೇವಿಸರಿಸಮನಕ್ಕುಂಹೆಂಮ್ಮೆಯಲುಸರಧಿನಾಯಕಹೆಂಮನಸತಿರುಪ್ಪಬಾಯಿಗಿ
16ತರಸ್ಸರಿಯೇ ॥ ವಚನ ॥ ಅಂತಾದಂಪತಿಗಳಿರ್ಬ್ಬರುಂಸುಖಸಂಕಥಾವಿನೋದದಿಂಬಳಿಗಾವೆಗೆಬಂದಿದ್ದಾಸ್ಥಳಕ್ಕಧಿದೆ

17ಯ್ವಮಪ್ಪಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಪ್ರಭುವವೆಂತೆಂದಡೆ ॥ ಮಾಳಿನೀ ॥ ವಿಧಿಹರಿಸುರಮುಖ್ಯಾಶ್ಶ್ರೀ
18ಬಳಿಗ್ರಾಮಮಧ್ಯೇಶ್ರುತಿಜನಿತವಚೋಭಿರ್ಬ್ಭಕ್ತಿನಮ್ರಾಸ್ತುವನ್ತಿ । ಹೃದಯಕಮಳಕಾನ್ತಿಂಯಂಪ್ರಪ
19ಶ್ಯಂತಿಸಿದ್ಧಾನಮತಶಿವಮಮೇಯಂತಂಚಿದಾನಂದರೂಪಂ ॥ ಉಪಾಸತೇವಿರೂಪಾಕ್ಷಂತತ್ರಕೋಟಿಮ
20ಠಸ್ಥಿತಃವಾಮಶಕ್ತಿರ್ಯ್ಯಥಾಪೂರ್ವ್ವಮುಪಮನ್ಯುರ್ಮ್ಮಹಾತಪಾಃ ॥ ವ ॥ ಅನ್ತಲ್ಲಿಯದೇವಭೋಗಮಂಆಚಾರ್ಯ್ಯಶ್ರೀ
21ಕಂಠದೇವರಶಿಷ್ಯರಪ್ಪಮಹಾಬ್ರತಿವಾಮಶಕ್ತಿದೇವರವಿದ್ಯಾಸಮಗ್ರತೆಯಂಬ್ರತಿತ್ವಮಂಕಂಡುಕೇದಾರೇಶ್ವರದೇವರನಂ
22ದಾದೀವಿಗೆಗಂಧಾಕ್ಷತೆಪುಷ್ಪಧೂಪದೀಪನೈವೇದ್ಯತಾಂಬೂಳಚೈತ್ರಪವಿತ್ರಶಿವರಾತ್ರೀತಾಳಗಡುಗೆಪಂಚಪರ್ವ್ವ
23ಗ್ರಹಣಕಾರಣಂ ೧೧೩೭ನೆಯಯುವಸಂವತ್ಸರದಭಾದ್ರಪದದಮಾವಾಸ್ಯೆಬ್ರಹಸ್ಪತಿವಾರದಂದುಹೆಮ್ಮ
24ಯ್ಯನಾಯಕರುಬನವಾಸೆನಾಡಸುಂಕಾಧಿಕಾರದಲಿಯಾಸ್ಥಾನಾಚಾರ್ಯ್ಯವಾಮಶಕ್ತಿದೇವರಪಾದಪ್ರಕ್ಷಾಳನಂಗೆಯ್ದು
25ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಹೆಜ್ಜುಂಕಮಂನೆಯಮೊಯ್ದೀಬಿನ್ನೊಕ್ಕಲುದೆಱೆಮುಖ್ಯಕಿಱುಕುಳಸುಂಕವೊಳಗಾಗಿ
26ಮುತ್ತುಮಾಣಿಕಪಟ್ಟೆದವಸವೆನೆಹೇಱಿದಡಂಸರ್ವ್ವಮಾನ್ಯವಾಗಿಬಿಟ್ಟಸ್ಥಳದಎತ್ತು ೨ಸಿರಿವೊಳಲಸ್ಥಳದಗಾ
27ಣ ೧ ಇಂತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆವಾರಣಾಶಿಕುರುಕ್ಷೇತ್ರದೊಳ್ಸಾವಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗು
28ಮಂಪೊಂನುಂರಂನದಿಂಕಟ್ಟಿಸಿಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಳಈಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸ
29ದಾತಂಗೆಪಂಚಮಹಾಪಾತಕಮಂಮಾಡಿದಧೋಗತಿಯಕ್ಕು ॥ ವಿಂಧ್ಯಾಟವೀಶ್ವತೋಯಾಸುಶುಃಕ
30ಕೋಟರವಾಸಿನಃಕೃಷ್ಣಸರ್ಪ್ಪಾಃಪ್ರಜಾಯಂತೇದೇವಬ್ರಹ್ಮಸ್ವಹಾರಿಣಃ ॥
31ಸುಂಕದವನಾಗಲಿಅರಸಾಗಲಿ
32ಅಧಿಕಾರಿಯಾಗಲಿಯಿಶಾಸ
33ನಮರಿಯಾದೆಗೆಅಳಿದಾತ
34ನಅವುವೆಹೆಂಡತಿಯಂ
35ಇಕತೆಸುಂದುಗು ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೬ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′ 6″

1ಓಂನಮಃ ಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
2ನಮಃಶಾಶ್ವತಿಕಾನನ್ತಜ್ಞಾನೈಶ್ವರ್ಯ್ಯಮಯಾತ್ಮನೇಸಂಕಲ್ಪಸಫಲಬ್ರಹ್ಮಸ್ತಂಭಾರಂಭಾಯಶಂಭವೇ ॥ ನಮೋರಾಜಗುರವೇ
3ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಕಾಳಂಜರಪು
4ರವರಾಧೀಶ್ವರಸುವರ್ಣ್ನವೃಷಭಧ್ವಜಡಮರುಕತೂರ್ಯ್ಯನಿರ್ಗ್ಘೋಷಣಕಳಚುರ್ಯ್ಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡಕದನ
5ಪ್ರಚಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯಕಲಿಗಳಂಕುಶಗಜಸಾಮನ್ತಶರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪಲಂಕೇಶ್ವರ
6ಪರನಾರೀಸಹೋದರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರೀಭಕಂಠೀರವನಿಶ್ಶಂಕಮಲ್ಲಾದಿಯಥಾರ್ತ್ಥನಾಮ
7ಶ್ರೀಮದ್ಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಣದೇವಂಮಹೀವಲ್ಲಭೆಯನನುದಿನಮನುಭವಿಸಿದನೆನ್ತೆಂದಡೆ ॥
8ವೃ ॥ ಪೃಥ್ವೀಯಾಪೃಥುನಾಪುರಾಚಿರತರಂಮೂಢೇನಗೋತ್ವಂಗತಾಸೇಯಂಬಿಜ್ಜಣದೇವಪಟ್ಟಮಹಿಷೀನೃತ್ಯತ್ಯಚಿರಂಕ್ರೀಡತೇರ
9ತ್ನಂದೇವತಥೈವಭಾತಿಜಡಧಾವೇಳಾಧಿಪಾಧಸ್ಥಳೇವಿಷ್ಣೋರ್ವ್ವಕ್ಷಸಿಕೌಸ್ತುಭಂನೃಪವರಪ್ರಾಢೇನಸಾಶ್ಲಾಘತಾ ॥ ವ ॥ ಅನ್ತೆ
10ನಿಸಿದರಾಜಾಧಿರಾಜಪ್ರಿಯತನಯಪ್ರತಾಪಮಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ರಿಪುಭೂಪಾಳತಮೌಘಮೋಡೆಕುಮುದಬ್ರಾತಂ
11ಕರಂಪೆರ್ಚ್ಚೆತದ್ರಿಪುಕಾಂತಾಮುಖಪಂಕಜಂಕೊರಗೆನಕ್ಷತ್ರೋದಯೇಶಂಕಳಾಳಿಪರಿಭ್ರಾಜಿತನುಂನ್ನತೋಂನತಯಶಶ್ರೀಚಂದ್ರಿಕಾಧೀಶ್ವ
12ರಂನೃಪನೇಸೋಮನೆನಲ್ಕೆಬಿಜ್ಜಣಮಹೀಪಾಳಾಬ್ಧಿಯೊಳ್ಪುಟ್ಟಿದ ॥ ವ ॥ ಅನ್ತುಪುಟ್ಟಿಕ್ಷೋಣೀತಳವೆಲ್ಲವನೇಕಚ್ಛತ್ರದಿಂದಾ

13ಳ್ದರಾಯಮುರಾರಿಸೋವಿದೇವಾನುಜಾನಾಳ್ದನೆಂತೆಂದಡೆ ॥ ಕ ॥ ತತ್ಸಮನಂತರದೊಳ್ಧರೆಗುತ್ಸವಮಂಮಾಡಿ

14ಸತ್ಯಶೌಚಬ್ರತದಸರಿತ್ಸ್ರತದೊರೆಯುಂನವಪುರುಕುತ್ಸಂಸಂಕಮದೇವನಾಳ್ದಂಧರೆಯ ॥ ಉತ್ಪಳ ॥ ಗೌಳಗಜನ್ತುರುಷ್ಕತುರಗಂವ

15ರಸಿಂಹಳನಾಥನಾತ್ತಿ ಕಂಚೋಳಸುಧಾಂಬರಂಮಗಧಕತ್ತುರಿಯುಂಮಳಯೇಶಚಂದನಂಲಾಳನಬಾಳಕನರೆಯಿರ್ದ್ಯೆಂದುಚರರ್ಸ್ಸಲೆಬಿಂನಪಂ

16ಗಳಂಕೇಳಿಸುತಿರ್ಪ್ಪರೋಲಗದೊಳಂವಿಭುಸಂಕಮದೇವಭೂಪನ ॥ ಅನ್ತನೇಕಪ್ರಕಾರದಿಂವಸುಧಾವಳಯವಂನಿಃಕಂಟಕಂಮಾಡಿ

17ದೊಮಹಾರಾಜಾಧಿರಾಜಚಕ್ರೇಶ್ವರನರಾಜ್ಯಪ್ರಧಾನಾಂಗಂಗಳೆಮಹಾಪ್ರಧಾನರಾದರೆನಿಸಿದಪಿರಿಯದಂಡನಾಯಕಂಲಕ್ಮಿದೇವ

18ನುಂ । ಬಾಹತ್ತರನಿಯೋಗಾಧಿಷ್ಠಾಯಕಂಚಂಡುಂಗಿದೇವನುಂ । ವಸುಧೈಕಬಾಂಧವಂರೇಚಣಯ್ಯದಂಡನಾಯಕನುಂ । ಸ

19ರ್ವ್ವಾಧಿಕಾರಿಸೋವಣಯ್ಯದಂಡನಾಯಕನುಂ । ಸಮಸ್ತಸೇನಾಗ್ರೇಸರಂಕಾವಣಯ್ಯದಂಡನಾಯಕನುಂ । ಪ್ರೊಳ

20ಗಾಗಿಸಮಸ್ತಪ್ರಧಾನರ್ಸಹಿತಂವಿನೋದದಿಂದಕ್ಷಿಣದಿಶಾವರಕ್ಕೆ ವಂದುಬನವಸೆಪಂನಿಚ್ಛಾಸಿರದಧಿಷ್ಠಾನಂ

21ಬಳ್ಳಿಗ್ರಾಮೆಯಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರತ್ರಿಕೂಟಪ್ರಾಸಾದಮುಮಂಲತಾಮಂಟಪಮುಮಂರತ್ನಪೂಜಾನೇಕ

22ಸ್ವರ್ಣಕಳಶಂಗಳ್ಮಂವಿದ್ಯಾದಾನಾನ್ನದಾನಾದ್ಯನೇಕಶ್ರೀಕಾರ್ಯ್ಯಮಂನೋಡಿಯಥಾರ್ತ್ಥಂದಕ್ಷಿಣಕೇದಾರವಿಲ್ಲಿನಾವೇನಾನುಂಧ

23ರ್ಮ್ಮಕಾರ್ಯ್ಯಮಂಮಾಡಲ್ವೇಳ್ಕು ವೆಂದುತದೀಯಸ್ಥಾನಾಚಾರ್ಯ್ಯರಪ್ಪಶ್ರೀಮದ್ರಾಜಗುರುದೇವರಂಕಂಡವರತಪಃ

24ಪ್ರಭಾವಾದಿಸಾಮರ್ತ್ಥ್ಯಕ್ಕಾಶ್ಚರ್ಯ್ಯದಿಂನೀಡುಂನೋಡಿ ॥ ವೃತ್ತ ॥ ಶಬ್ದೇಪಾಣಿನಿಪಂಡಿತೋನಯಚಯೇಶ್ರೀಭೂ

25ಷಣಾಚಾರ್ಯ್ಯಕಃನಾಟ್ಯಾದೌಭರತೇಮುನಿಶ್ಚಭರತಃಕಾವ್ಯೇಷುಮಾಘಃಸ್ವಯಂಸಿದ್ಧಾನ್ತೇನಕುಲೀಶ್ವರಃಶಿವ

26ಪದೇಸ್ಕಂದಃಸ್ವಭಾವೈಗ್ಗುಣ್ಯೈಃಸೋಯಂರಾಜಗುರುಃಸದಾವಿಜಯತೇಶ್ರೀವಾಮಶಕ್ತಿರ್ಯ್ಯತಿಃ ॥ ಶ್ಲೋಕ ॥

27ಇತ್ಯನೇಕಗುಣಾಧೀಶಂಗಾತಮಪ್ರಿಯನಂದನಂಸತ್ಪೋವೃದ್ಧತಃಸಮಾಸಾದ್ಯಸಂಕಮಕ್ಷೋಣಿಪಾಳಕಃ ॥ ವ ॥

28ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಸಂಕಮದೇವವರ್ಷದ ೫ ನೆಯವಿಕಾರಿಸಂವತ್ಸರದವೈಶಾಖಮಾಸದಮಾವಾ

29ಸ್ಯೆಸೋಮವಾರವೃಷಸಂಕ್ರಮಣವ್ಯತೀಪಾತದಂದುಶ್ರೀಮತ್ಕೇದಾರೇಶ್ವರದೇವರಅಂಗಭೋಗರಂಗಭೋ

30ಗಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕಂತಪೋಧನಬ್ರಾಹ್ಮಣರಾಹಾರದಾನಕ್ಕಂ । ಜಿಡ್ಡುಳಿಗೆಯಕಂ

31ಪಣದಬಳಿಯಬಾಡಂಕಿಱುಬಳ್ಳಿಗಾವೆಯಂಶ್ರೀಮತ್ಸಂಕಮದೇವಚಕ್ರವರ್ತ್ತಿ । ತದೀಯಸ್ಥಾ

32ನಾಚಾರ್ಯ್ಯರಪ್ಪಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಯಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ

33ಸರ್ವ್ವನಮಶ್ಯಂಸಲ್ವನ್ತಾಗಿಕೊಟ್ಟನೀಧರ್ಮ್ಮಮನಾವನೊಬ್ಬಂಪರಿಪಾಳಿಸಿದಂಶತಕ್ರತುವಂಮಾಡಿದವನ್ ॥

34ಈಧರ್ಮ್ಮಮನಳಿದವಂಶತಕ್ರತುವುಮನ್ತದೀಯದ್ವಿಜರುಮನಳಿದನ್ತಹನರಕಕ್ಕೆ ಪೋಹನ್ ॥

35ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರನ್ತೈಲಹದೇವನುಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಯೆಱಹರಸನುಂಬಂದುಧರ್ಮ್ಮಮಂನೋಡಿಯಿದುನಂಮ ಸ್ವಯಂನುಗ

36ತವಪ್ಪಗುರುಕುಳಸ್ಥಾನವಿಲ್ಲಿನಾವುವೇನಾನುಂಧರ್ಮ್ಮಮಂಮಾಡಲ್ವೇಳ್ಕು ವೆಂದುಧರ್ಮ್ಮಬುದ್ಧಿಯನ್ತನ್ನರವರಪ್ರತಾಪಮಂಪೇಳ್ವಡೆ ॥ವೃ॥ಕ ದನಕ್ಕಾಗ್ರಾ

37ರಿಯಂಮಲ್ಲಿದಿಶಭುವನವಂಪ್ರೀತಿಯಿಂಬಂದುಕಾಣ್ಬಂಗೊದವಿದ್ದೈಶ್ವರ್ಯ್ಯಮಂಭೀತರಿಗಸುಗತಿಯಂಮಾಳ್ಪನೇಸೋಳ್ಪವೆಂದಂಗಿದೆದಲ್ಮಾ ಳ್ಪಂಕಱುತ್ತೆಕ್ಕಲನೃಪತನಯನ್ತೈಲಪ

38ಕ್ಷೋಣಿಪಾಳಮ್ಮದದಿಂದಂಪ್ರೀತಿಯಿಂದಂಹೃದಯದಕೃಪೆಯಿಂಗುದುಮೆಚ್ಚಲ್ಕೆನಿಚ್ಚ ॥ ಕ ॥ ಧುರದೊಳಗೋಡಿದರಿಪುನೃಪರರಸಿಯರಕಟಾ ಕ್ಷರುಚಿಯನೀಕ್ಷಿಸರಿನುಂಧರೆಯೊ

39ಳಗೆಱಹರಸನಪೊಸಕರವಾಳಿನಪಳಗೆಪೊಳಯಿತೆಂಬತಿಭಯದಿಂ ॥ ವ ॥ ಅನ್ತನೇಕಪ್ರಕಾರದಪೊಗಳ್ತೆಗಂನೆಗಳ್ತೆಗನಾನ್ತವೆನೆಲೆಯೆನಿಸಿಶ್ರೀಮ ನ್ಮಹಾ

40ಮಂಡಳೇಶ್ವರಂತ್ಯೆಲಹದೇವನುಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಯಱಹರಸನುಂಶ್ರೀಮತ್ಕೇದಾರೇಶ್ವರದೇವರಮಹಾನೈವೇದ್ಯಕ್ಕಂನಂದಾದೀವಿ ಗೆಗಂ

41ಪ್ರಾಗ್ಲಿಖಿತವಿಶಿಷ್ಟತಿಥಿಯೊಳ್ತದೀಯಸ್ಥಾನಾಚಾರ್ಯ್ಯರಪ್ಪಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾ

42ಡಿಜಿಡ್ಡುಳಿಗೆನಾಡಬಳಿಯಬಾಡಂಕಿಱುಬಳ್ಳಿಗಾವೆಯುಮಂನೆಯಮುಮಂಕಿಱುಕುಳಾಯದಾಯಸಹಿತಂಸರ್ವ್ವನಮಶ್ಯಮಾ

43 ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲ್ವನ್ನಾಗಿಕೊಟ್ಟರೀಧರ್ಮ್ಮಮನ್ನಪ್ರದೆಪರಿಪಾಳಿಸಿದವರ್ಗೆವಾರಾಣಸಿಕುರುಕ್ಷೇತ್ರಾದಿತೀರ್ತ್ಥಂಗಳೊಳ್ಸಾಸಿರಕವಿ
44 ಲೆಗಳಕೋಡುಂಕೊಳಗುವಂಪೊಂನಿಂರಂನದಿಂಕಟ್ಟಿಸಿಸಾಸಿರವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟಫಲವೀಧರ್ಮ್ಮಮನಾವನಾನುಂವಳಿ
45 ದವನಾಬ್ರಾಹ್ಮಣರುಮನಾಕವಿಲೆಗಳ್ಮನಾತೀರ್ತ್ಥದಲ್ಲಿಸ್ವಹಸ್ತದಿಂದಳಿದನ್ತಪ್ಪನರಕಕ್ಕೆ ಪೋಹನೀಯತ್ರ್ಥದಸಾಕ್ಷಿತ್ವೇನಸ್ಮೃತಿ ‖ ಶ್ಲೋಕ ‖
46 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ‖

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47 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಸಕವರ್ಷ ೧೧೦೮ ನೆಯಪರಾಭವಸಂವತ್ಸರದವೈಶಾಖಬ ೫ ವಶ್ರೀಮತ್ಕೇದಾರದೇವರಮಂಟಪಮನವಧಿಯಲ್ಲಿ
48 ವರ್ಣಂಮಾಡಿತಕ್ಕೆಶ್ರೀಮದ್ರಾಜಗುರುದೇವಮ್ಮೆಗಚ್ಚಿಕಿಱುಬಳ್ಳಿಗಾವೆಯಹಾಲನಲ್ಲಿರಾವಲೆಗೆಱೆಯಿನ್ತಂಕಲ್ಹಾಳಿಗೂಟದಕೆಯಿ
49 ಕಮ್ಮಂನೂಱಯ್ವತ್ತಂಬಿಸದೋಜ । ಚಾವೋಜ । ಸಿಂಗೋಜನಿನ್ತೀಮೂವಗ್ಗವಾಚಂದ್ರಾರ್ಕ್ಕಂಸರ್ವ್ವನಮಸ್ಯಂಸಲ್ವನ್ನಾಗಿಕೊಟ್ಟರ್ ‖
50 ಮತ್ತಮಾಬೆಡುಗೆಯೆಪ್ಪತ್ತಱಬಳಿಯಬಾಡಂಸಿರುಪ್ರೊಳಲುಮಂಸರ್ವ್ವನಮಸ್ಯವಾಗಿತ್ರಿಭೋಗಾಭ್ಯಂತರನಡೆವಂತಾಗಿಕೊಟ್ಟರುಸೊಸ್ತಿಅಸ್ತು
ಸಿವಸಾಸನ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 8″ × 3′.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ‖ ಗಿರಿಜಾಶ್ರಿಂಗಾರೇಂದುಃಪ್ರವರ್ದ್ಧ
ಯತ್ಯಾಂತರಂಮನೋವಾರ್ದ್ಧಿಂ । ಸುರ
2 ದನುಜಾರಾಧ್ಯಸ್ಯಚಯಸ್ಯಸವಃಪಾತುಪಾರ್ವ್ವತೀರಮಣಃ । ಸ್ವಸ್ತಿಶ್ರೀವನಿತಾಪ್ಪಿರ್ತವಿಸ್ತೀರ್ಣೋರಸ್ಥಳಂರಿಪುಬ್ರಜಮಸ್ತನ್ಯಸ್ತಚರಣಂ
ಸಮಸ್ತಜ
3 ನಸ್ತುತಸಿತಕೀರ್ತ್ತಿವಿಕ್ರಮಾದಿತ್ಯನೃಪಂ ‖ ತತ್ಪಾದಪದ್ಮಮಧುಃಕರನುತ್ಪಾಟಿತಬಳವದಹಿತಬಾಹುಬಳಂವಿದ್ವತ್ಪೂಜ್ಯಂಗುಣರತ್ನಸರಿತ್ಪತಿ
ಯೆನಿ
4 ಸಿದನನನ್ತಪಾಳಚಮೂಪಂ ‖ ಪತಿಹಿತರೊಳೆಲ್ಲಮುಗ್ಗದಪತಿಹಿತನತಿಶುಚಿಗಳೆನಿಸಿನೆಗಳ್ದವರೊಳ್ಮಿಕ್ಕತಿಶುಚಿದಕ್ಷರೆನಿಪ್ಪರೊಳತಿದಕ್ಷನನ
ನ್ತಪಾ
5 ಳದಂಡಾಧೀಶಂ ‖ ಅರಿವೀರವಿಳಯಕಾಳಂವರವಿಬುಧಾಂಭೋಜವನಮರಾಳನಿದೇಂಬಿತ್ತರಿಸಿದನೊಲೋಕದೊಳ್ಭಾಸುರಯಶಮನನನ್ತಪಾ
ಳನಾಹ
6 . . ಳ ‖ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂ । ರಿಪುಪುರತ್ರಿಪುರ
7 ಹರಸಾಯಕಂ । ಸಕಳನಟನಗ್ನಭಗ್ನಗಾಯಕವಂದಿಬೃಂದಸನ್ತರ್ಪ್ಪಣಸಮರ್ತ್ಥವಿತರಣವಿಳಾಸಂ । ವೀರಲಕ್ಷ್ಮೀನಿವಾಸಂ । ವಿರೋ
ಧಿಪಂಚಾನನಂ । ವಿವೇ
8 ಕಚತುರಾನನಂ । ಗುಣರತ್ನಮಾಳಿಕಾಳಂಕಾರಂ । ಬುಧಜನಾಧಾರಂ । ಲಾಟಕುಳಕುಮುದವನವಿಧುಕರಂ । ಹರಚರಣಸ
9 ರಸಿರುಹಮಧುಕರಂಶ್ರೀಮದನನ್ತಪಾಳದಣ್ಡನಾಯಕನೆರಡಱುನೂಱುಮಂಬನವಸೆಪನ್ನಿಚ್ಚಾಸಿರಮುಂವಡ್ಡರಾವುಳಮುಂಪೆರ್ಜ್ಜುಂ
ಕಮು
10 ಮಂಪಡೆದುಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆ ‖ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ‖ ಶ್ರೀವನಿತಾಕುಚಸಂಭೃತ
11 ಪೀವರವಕ್ಷಸ್ಥಳಂಲಸದ್ಗುಣಮಣಿಮಾಳಾವಿಳಸಿತನೇನೆಸೆದನೊಗೋವಿಂದಂಸಕಳವಿಬುಧಜನತಾನನ್ದಂ ‖ ಅನತಾರಾತಿಯನೋವದಿಕ್ಕಿಜಯ
12 ಮಂತಾಳ್ದಲ್ಸಮರ್ತ್ಥಾತ್ಮನಾವನೊಗೋವಿಂದನೆಸಾರ್ದ್ದಶಿಷ್ಟರೆಡಱಂತೂಳ್ದಲ್ಕೆಸಾಲ್ವಂನನಾವನೊಗೋವಿಂದನೆಕೀರ್ತ್ತಿಯಂಪಡೆದುಜೇ
ಯಯ್ಯೆಂಬಿನಂಸಂ
13 ದನಾವನೊಗೋವಿಂದನೆಮತ್ತೆಮತ್ತೆಪೆಱರಂಕಾಹೊಂಧರಾಚಕ್ರದೊಳ್ ‖ ಶರಣೆಮಗೆಂದುಬಂದಡಱಿಯೆಂಮಲೆದಾನ್ತಡೆಭಾಳದೊಳ್ಪೊದ
ಱ್ದುರಿಪುರಿ
14 ಗಣ್ಣನುಗ್ರಫಣಿಕುಣ್ಡಳಮಂಕಿವಿಯೊಳ್ಕರಾಬ್ಜದೊಳ್ಸುರುಚಿರಶೂಳಮಂಮಿಱುಪದಾಡೆಗಳಂನಿಜವಕ್ತ್ರದೋಳ್ವಿಭೀಕರಮೆನೆತೋ
15 ಱುಗುಂಸಮರರಂಗದೊಳೀರಣರಂಗಭೈರವಂ ‖ ಉರಿವುರಿಗಣ್ಣನೀಳ್ದುರಿವ್ರೊಲಾಗೆಭಯಂಕರಕೋಪವಹ್ನಿಭೀಕರಕರಶೂಳಮಂಕರಮಗು
ರ್ಬ್ಬಿಸು

16 ತ್ರಿರ್ಪ್ಪಕರಾಸಿತಾನೆಪೋಲಿರ್ತ್ತರೆಗಣವಾಗೆಸದ್ಭಟಗಣಂರಿಪುಸೇನೆಗೆಪೋಲ್ಕುವುಗ್ರಸಂಗರಧರೆಯೊಳ್ಮಹಾಪ್ರಳಯಭೈರವನಂರಣರಂಗಭೈರವಂ ॥

17 ಬಿಸಿಡಿಲಂತುಡುಂಕುವವದಾನ್ಧಗಜಕ್ಕಿದಿರಾಗಿಕೋಳ್ಕಳಂಮುಳಿವುರದಿನ್ದಪೆರ್ಬ್ಬುಲಿಯುವಿೀಸೆಯೊಳುಯ್ಯಲನಾಡುವೊಂದುವೇರಪಿಕೆಯಬೀರರಾನ್ತಡ

18 ಮದೇವೆಸಗೊಣ್ಡಪೆನೆತ್ತರಂನೆಲಕ್ಕೆಜಿಯದೆವಾಣ್ಗುವಿಾಸವುರರಂಗದೊಳ್ವೀರಣರಂಗಭೈರವಂ ॥ ಅರಿಭಟರಳ್ಗರುಳ್ವೆಣಿಲಬಾಸಿಗದಿಂನೊರೆನೆತ್ತರೆಂಬಬ

19 ನ್ಧರತರಕುಂಕುಮದ್ರವದಿನುದ್ಘಶಿರಃಸರಸೀರುಹಂಗಳಿಂಕರವೊಸೆದರ್ಚ್ಚಿಸಂನಿಜಭುಜಾಸಿಲತಾಸ್ಥಿತಚಣ್ಡಿಕಾಪದಾಂಬುರುಹಯುಗಂ

20 . ಸವುರರಂಗದೊಳ್ವೀರಣರಂಗಭೈರವ ॥ ಅರಿವೀರಭಟರನತಿಭೀಕರಭುಜನಿಶ್ರೇಣಿವಾರ್ಗ್ಗದಿಂಸರ್ಗ್ಗವುನಚ್ಚರಿಯೆನಲೇಱಿಸುವಂಸಂಗರದೊಳ್ರಣರಂಗಭೈರವಂಗೋವಿನ್ದಂ ॥

21 ಬಿರುದರಜವನದಟರಗೋಳ್ಮುರಿಮುಲಿವರವಾರಿಗಣ್ಡವರ್ಚ್ಚರದೊಳ್ಮರ್ಚ್ಚರಿಸುವರಮಿತ್ತುರ್ಸಾಯರ್ಯ್ಯಾಭರಣಂರಣರಂಗಭೈರವಂಗೋವಿನ್ದಂ॥ ರಣರಂಗ

22 ಭೈರವಂಗುಣಮಣಿಮಣ್ಡನನಣ್ಣನಂಕಕಾಱಂಸುಭಟಾಗ್ರಣಿಯೆನೆಗರ್ದ್ದಿರ್ದ್ದಂಧಾರಿಣಿಯೊಳ್ಗೋವಿಂದನಹಿತದನುಜಮುಕುನ್ದಂ ॥ ಅದ

23 ಟಿನೊಳಣ್ಮಿನೊಳಾಯದೊಳೊದವಿದನಿರ್ಚ್ಚಟಿಕೆಯೊಳ್ಪೆಱರ್ಸ್ಸಮನಿಲ್ಲೆಂಬುದನೆನಿಸುವಸುಭಟಂಜಿತಕದನಂರಣರಂಗಭೈರವಂಗೋವಿನ್ದಂ ॥

24 ವರವಿದ್ಯಾನಿಧಿಕೇಸಿರಾಜವಿಭುಗಂನೀಲಬ್ಬೆಗಂಪುಟ್ಟಿಭೂಸುರಕೀರ್ತ್ತಿಪ್ರಿಯನಾಗಿಸಂದಗುಣರತ್ನಂದಾಸಿರಾಜಂಪರಾಶರಗೋತ್ರಾಂಬರತಿಗ್ಮರೋಚಿಜನಕಂತಾಯ್ಬಾ

25 ರುನಾನಾಗುಣಾಕರೆಸೋವಾಂಬಿಕೆತಾನೆನಲ್ಕೆಜಗದೊಳ್ಗೋವಿಂದನೇಂಧನ್ಯನೋ ॥ ವಚನಂ ॥ ಮತ್ತಮಾಮಹಾನುಭಾವನ ಔದಾರ್ಯ್ಯಪ್ರಭಾವಮುಂಪೇಳ್ವಡೆ ॥

26 ಪ್ರಶ್ನೋತ್ತರಂ ॥ . . ಸನನಂ . . ಮುನ್ತಣ . . ಸ . . . ಯಿ . ಪೋಗದಾಂಪೆಸಕಮನಾನ್ತವಂಗೆಪೆಸರಾವುದದೇತಱಿನೋಲೆಬಿಱ್ದತಾನೊಸೆಯಿಸು

27 ವಂಪ್ರಿಯಂಮುಳಿದಳಂಕಿವಿಗೇಂಪೆಸರಾರ್ಪ್ಪನೇಳ್ಗೆಯಿಂವಸುಮತಿಯೊಳ್ವಿಚಾರಿಸುವಡೇದೊರೆಯಂರಣರಂಗಭೈರವಂ ॥ ಕಲಿಕಾಲಕರ್ಣ್ಣಂ ॥ ವಚನಂ ॥

28 ಆಸಮಸ್ತಗುಣಗಣಾಭರಣನುಂ । ವಿಬುಧಜನಶರಣನುಂ । ನಿಜವಿಶುದ್ಧಕೀರ್ತ್ತಿಚಂದ್ರಿಕಾಪ್ರಭಾವವಿಕಸಿತಜಗದ್ವಳಯಕೈರವನುಂ । ರಣ

29 ರಂಗಭೈರವನುಂ । ಸಕಳಸುಕವಿಜನಕಲ್ಪಭೂಜನುಂ । ವಿಷಮಹಯವತ್ಸರಾಜನುಂ । ವೀರಲಕ್ಷ್ಮೀನಿವಾಸನು । ವನಸ್ತಪಾಳಪ್ರಸಾದಾಸಾದಿ

30 ತಾಧಿಕಾರಲಕ್ಷ್ಮೀವಿಳಾಸನುಂ । ವೆನಿಸಿದಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಗೋವಿನ್ದರಸರ್ಮ್ಮೇಲ್ವಟ್ಟೆಯವಡ್ಡರಾವುಳಮುಮೆರಡುಂಬಿಲ್ಕೊಡೆಯುಂಪೆರ್ಜ್ಜುಂಕಮುಮಂಪಡೆದು

31 ಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆ ॥ ಧರೆಗೆಸೆವಶಕ್ತಿಪರ್ಷೆಗೆಕರವುಗ್ರಣಿಯೆನಿಪಚ . ತಾವಿಳೆಯೊಳ್ಮೂವರಕೋ

32 ಣೆಯುಸಂತತಿಗಾಭರಣಂಕೇದಾರಶಕ್ತಿಯತಿಪತಿನೆಗೞ್ದಂ ॥ ಆಕೇದಾರಮುನೀಂದ್ರನಲೋಕಪ್ರಸ್ತುತನಶಿಷ್ಯನತ್ಯಮಳಗುಣಾನೀಕಂಯಶಃ

33 ಪತಾಕಂಶ್ರೀಕಣ್ಠಂವಿಬುಧಚೂತವನಕಳಕಣ್ಠಂ ॥ ಹರಪಾದಾಂಭೋಜದೊಳ್ಚಿತ್ತಮನೆಸೆವಮುಖಾಂಭೋಜದೊಳ್ಭಾರತೀಸುನ್ದರಿಯಂಚಾರಿತ್ರದೊಳ್ನಿರ್ಮ್ಮಳತೆಯನಬಿ

34 ಳಾಶಾನ್ತದೊಳ್ಶಕ್ರದಿಕ್ಕುಂಜರಭಾಸ್ವತ್ಕೀರ್ತ್ತಿಯಂಬಿತ್ತರದೆನಿರಿಸಿದಂಸದ್ಗುಣಾಢ್ಯಂಮುನೀಂದ್ರಾಭರಣಂಶ್ರೀಕಣ್ಠದೇವಂಬುಧಕುಳತಿಳಕಂತರ್ಕ್ಕವಿದ್ಯಾಸಮು

35 ದ್ರಂ ॥ ಆಮಹಾನುಭಾವನಶಿಷ್ಯನೇದೊರೆಯನೆನ್ದಡೆ ॥ ಅಕಳಂಕಾಂಬ್ರಮಹೀಜಚೈತ್ರಸಮಯಂಲೋಕಾಯತಾಂಭೋಧಿಶೀತಕರಂಸಾಂಖ್ಯಧರಾದಿಶಾರದನಿ

36 ಮಾಮಾಸಾಂಗನಾಕಂಬುಕಣ್ಠಕನನ್ಮೌಕ್ತಿಕಭೂಷಣಂಸುಗತನೀರೇಜಾತಚಣ್ಡಾಂಶುತಾರ್ಕ್ಕಿಕಸೋಮೇಶ್ವರಸೂರಿಪೆಂಪುವಡೆದಂನೈಯ್ಯಾಯಿಕಾ

37 ಗ್ರೇಸರಂ ॥ ಕೆಲಬರ್ತ್ತರ್ಕ್ಕವಿಶಾರದರ್ಕ್ಕೆಲಬರಾಪ್ತಾಳಾಪಸಂಬೋಧಕರ್ಕ್ಕೆಲಬರ್ನ್ನಾಟಕಕೋವಿದರ್ಕ್ಕೆಲಬರೊಳ್ಗಬ್ಬಂಗಳಂಬಲ್ಲವರ್ಕ್ಕೆಲಬರ್ವ್ಯಾಕರಣಜ್ಞರಿನ್ತಿನಿತುಮಂ

38 ಬಾಪ್ಪಿನ್ತು ವಿಶ್ವಂಭರಾತಳದೊಳ್ಬಲ್ಲವರಾರೆನಲ್ಕೆ ನೆಗಳ್ದಂವಿದ್ಯಾಬ್ಧಿ ಸೋಮೇಶ್ವರಂ ॥ ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಾ

39 ಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಳಸಂಪನ್ನಂ । ವಿಬುಧಜನಪ್ರಸಂನಂ । ನ್ಯಾಯಶಾಸ್ತ್ರವಿಸ್ತ್ರತಸರೋಜವನದಿವಾಕರಂ । ವೈಶೇಷಿಕವಾರ್ದ್ಧಿವ

40 ರ್ದ್ಧನಶರತ್ಸುಧಾಕರಂ । ಸಾಂಖ್ಯಾಗಮಪ್ರವೀಣಮಾಣಿಕ್ಯಾಭಣಂ । ಗುರುಚರಣಸರಸಿರುಹಷಟ್ಚರಣಂ । ಶಬ್ದಶಾಸ್ತ್ರಸಹಕಾರವನವಸನ್ತಂ ।

41 ಪ್ರಜ್ಞೋದಯೋದ್ಬುದ್ಧಲಾಕುಳಸಿದ್ಧಾನ್ತಂ । ನಿರುಪಮೋಪನ್ಯಾಸದೇವನದೀಪ್ರವಾಹಂ । ನಿಜದತ್ತಮಂತ್ರಪ್ರಭಾವಸಂವರ್ದ್ಧಿತಶಿಷ್ಯಸಂದೋಹಂ । ಸಾಹಿತ್ಯವಿದ್ಯಾ

42 ಮಹಾನದೀಪ್ರವಾಹನಿಮ್ನಗಾಧೀಶ್ವರಂ । ಭಕ್ತಿಪ್ರಭಾವಪರಿತುಷ್ಟಪರಮೇಶ್ವರಂ । ನಿರವದ್ಯನಿರ್ಮ್ಮಳತಪೋಗುಣೈಕನಿಳಯಂ । ಕೀರ್ತ್ತಿ

43 ಕೌಮುದೀಮುದಿತಮೇದಿನೀವಳಯಂ । ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ಸೋಮೇಶ್ವರಪಣ್ಡಿತದೇವರ್ ॥ ಎನೆನೆಗಳ್ದಾಮುನಿನಾಥಂತನಗ

44 ಱಿಪಿಯಶೋರ್ತ್ಥಿಕೃಷ್ಣರಾಜಾನುಜನೊಳ್ಪಿನಕಣಿಗೋವಿಂದಂಪದವಿನತಾಹಿತಬೃಂದನಖಿಳವಿಬುಧಾನಂದಂ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರ

45 ಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿ

46 ಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರಲ್ಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊ

47 ಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ । ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೨ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರ

48 ದಪುಷ್ಯಶುದ್ಧ ೧ ಬುಧವಾರದುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯಂದು ॥ ಕುನ್ತಳಧರಿತ್ರೀಕಾನ್ತೆಯವಿಳೋಳಕುನ್ತಳಕಳಾಪದ

49 ನ್ತೆಸೆವಬನವಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರಕ್ಕಳಂಕಾರಮಾಗಿತೋರ್ಪ್ಪಬಳ್ಳಿಗಾವೆಯತಾವರೆಗೆಱೆಯದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಸ್ಥಾನದಾಚಾರ್ಯ್ಯರಪ್ಪಸೋಮೇಶ್ವ

50 ರಪಣ್ಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಂಗೋವಿನ್ದರಸರ್ಶ್ರೀಮತ್ಕೇದಾರೇಶ್ವರದೇವರಧೂಪದೀಪನಿವೇದ್ಯಕ್ಕೆಂದು । ಆವಾಗರ

51 ದೊಳ್ವಿಡಿದಲ್ಲಿಮಾಱುವಡಮೆಱಿಡುಲಕ್ಕವಡಕೆಗೆಪೆರ್ಜ್ಜುಂಕಮುಂವಡ್ಡರಾವುಳಮುಮೆರಡುಂಬಿಲ್ಕೊಡೆಯುಂಸರ್ವ್ವನಮಸ್ಯಮೆಂದುಬಿಟ್ಟರ್ ॥ ಇವನೀ

52 ಯಂದದೊಳೆಯ್ದೆಪಾಳಿಸಿದವಂಗಿಷ್ಟಾರ್ತ್ಥಸಂಸಿದ್ಧಿಸಂಭವಿಕುಂಪೂರ್ಣ್ಣಟಿದಂದುಗಂಗೆಗಯೆಕೇದಾರಂಕುರುಕ್ಷೇತ್ರಮೆಂಬಿವರೊಳ್ಪೇಸದೆಪೂರ್ವ್ವರಂಕವಿಲೆಯಂಸ್ತ್ರೀ

53 ಬಾಳರಂಲಿಂಗಿಯರ್ಪ್ಪವರಂಕೊಂದನವಂಸ್ವಗೋತ್ರಸಹಿತಂಬೀೞ್ಗುಂನಿಗೋದಂಗಳೊಳ್ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿಷಮೇಕಾ

54 ಕಿನಂಹನ್ತಿ ದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥ ವಿನುತಮಧುರೋಕ್ತಿಯಿಂತಂನನತಿಶಯಮಚೋವಿಭೂತಿಗಿದುವೆಯಶಶ್ಯಾಸನಮಾದುದೆಂಬಿನಂಶಾಸನ

55 ಮನಿದಂಬರೆದನಾಶುಕವಿನಿಟಿಳಾಕ್ಷಂ ॥ ಪರಿಕಿಸೆಮಲ್ಲಿದೇವವಿಭುಗಾಸ್ಸ್ಯಮನಿಬ್ಬರುಮಿರ್ಕ್ಕಲಂಗಳೊಳ್ಬರೆದುವಿನಂತ್ಯಬಿಂಬರೆವಬಾಜಿಪ ।

56 ಬಾಜಿಪಕಬ್ಬಮೆನ್ತುಟನ್ತಿರೆಪೊಸಗಬ್ಬಮಂನುಡಿವಭಾವಿಸಿಕೇೞ್ವಕಥಾಚತುಷ್ಕಮಂಧರೆಪರಿಕರ್ಮ್ಮನೊಂದಿನಿತುಮಂಗುಣಿಯಿಪ್ಪಮತಿಪ್ರಭಾವದೊಳ್ ॥

57 ಶ್ರೀಮತ್ಸಹಜಸಾರಸ್ವತ । ವಾಚಕವಾರಿಜಾಸನಂ । ನಾನಾವಿಧಾವಧಾರಣಾಚಕ್ರವರ್ತ್ತಿಮಲ್ಲಿಕಾರ್ಜ್ಜುನಭಟ್ಟಂಕವಿಕಂಜಸಂಭವಂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೮ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ 6″ × 3′ 2″.

[1]ಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯವನ್ದ್ಯಸ್ಯ ಚಳುಕ್ಯಕುಳೇಶಸ್ಯಶಾಸನಂ । ಜಯತ್ಯನುಗತಾತ್ಮೇಷ್ಟದೃಷ್ಟಾದೃಷ್ಟಫಲಪ್ರದಂ ॥ ಯೋಧರ್ಮ್ಮಾಳಿನಟೇಂಶಾ ಸ್ತ್ರವೇದದಣ್ಡಧರೋನಟಃ । ತಚ್ಛಾಸನಂ

[2]ಜಯತ್ಯೇತತ್ತ್ರೈಳೋಕೀಮಂಗಳಪ್ರದಂ ॥ ವಸನ್ತತಿಳಕಂ ॥ ಯದ್ವಿಶ್ವನಾಥಪದವೀಸ್ತುತಿರೂಪವೇದಮಾತ್ರೈಕಶಾಸನಶಿಳಾತಳವ

[3]ದ್ವಿಭಾತಿ । ಪಂಕೇಜಗರ್ಭ್ಭಹೃದಯಂಸಜಯತ್ಯಚಿನ್ತ್ಯಸ್ತ್ರೈಳೋಕ್ಯಶಾಸನಪಟುಸ್ತರುಣೇನ್ದುಮಾಳಿಃ ॥

[4]ಶ್ಲೋ ॥ ಸಾಮಿಕಂಬಾಜ್ಪುರಾಟೀದಂಭೂತಾಯಾಮಾಯಲಕ್ಷಿತಂ । ಇತಿಸೋಮೇಶ್ವರೋಪಶ್ಯನ್ಮನಿರ್ವ್ವಾದಿಮನೋಹರಃ ॥ ಶಿವಮಸ್ತು ॥

[5]ವೃ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಳುಕ್ಯಾನ್ವಯಗಗನಶರತ್ಪೂರ್ಣ್ನಚಂದ್ರಂಕವೀಂದ್ರಪ್ರಸ್ತುತ್ಯಂಚಂದ್ರರೋಚಿಃಪಟಳನಿಭಯಶಂಶತ್ರುಭೂಪಾಳ ಮಸ್ತನ್ಯಸ್ತ

[6]ಶ್ರೀಪಾದಪದ್ಮಂವಿತರಣಗುಣಸನ್ತರ್ಪ್ಪಿತಾಶೇಷಭೂದೇವಸ್ತೋಮಂಸಾರ್ವ್ವಭೌಮಾಗ್ರಣಿವಿಪುಳಬಳಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ಬಿರುದಂಬಿ ಟ್ಟಟ್ಟಿ ಕಣ್ಡಿ

[7]ರ್ಪ್ಪತಿನಯುರಸದಿನ್ತಮ್ಮತಮ್ಮಾಳ್ವವಿಶ್ವಂಭರೆಯಂಬಿಟ್ಟದ್ರಿಕುಂಜಂಗಳೊಳಾಡಿದುಡಿದಿರ್ಪ್ಪರ್ಕ್ಕಿರ್ಮಹಾನ್ತಯುದ್ಧಾಜಿರದೊಳ್ಬಿಟ್ಟಾತ್ಮ ಕಾನ್ತಾಘಮ

[8]ನಮರವಧೂವರ್ಗ್ಗದೊಳ್ಕೇಳಿಯಿಂದಂನೆರೆದಿರ್ಪ್ಪದ್ಯೋಗಮಂಶಾತ್ರವರ್ಗ್ಗಸಲಿಸುವಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ವ ॥ ಎನಿಸಿಪೊಗಳ್ತೆಯುಂ ನೆಗಳ್ತೆ

[9]ಯುಮನಪ್ಪುಕೆಯ್ದಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರ

[10]ಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವಂನಿಜವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾ ರ್ಕ್ಕತಾರಂಸಲ

[11]ಲ್ತಕಲ್ಯಾಣದನೆಲೆಬೀಡಿನೊಳ್ಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಭಾಗಿಸಮಸ್ತಧರಾಮಣ್ಡಳಮನೇಕಚ್ಛತ್ರದಿಂಪಾಳಿಸುತ್ತಂಸುಖಸಂಕಥಾವಿನೋದದಿಂ ದಿರೆ ॥

[12]ವೃ ॥ ಜಗದೊಳ್ಮಂಖ್ಯಾತಿಯನ್ತಾಳ್ದಿದಮೃಗಧರನಾಮ್ನಾಯದೊಳ್ರಾಜಭಾವಂನೆಗಳ್ದಾಖ್ಯಾಸಾಮ್ಯದಿಂದಾಶಶಿಗೆಗತಕಳಂಕಾತ್ಮರೊಳ್ತ ಮ್ಮೊಳೆನ್ತುಂನೆ

[13]ಗಳ್ದತ್ತಿಲ್ಲರ್ತ್ಥಸಾದೃಶ್ಯದಿನೆನಿಸಿಜಸಂಪೆತ್ತನಾನಾಕವೀಂದ್ರೋಕ್ತಿಗಡಪ್ಪಾದೊಳ್ಪತಮ್ಮೊಳ್ಪೆಗಳೆನೆಗಳ್ದಪಾಣ್ಡ್ಯರ್ಕ್ಕಳೊಳ್ಪುಣ್ಯಪುಂಜ ರ್ ॥ ವ ॥ ಅನೇಕರಂಸಮುಕ್ತ್ತಳ್ಪ್ರಭವಿಸೆ ॥

[14]ಕಂ ॥ ಕೃತಯುಗದೊಳ್ಜಮದಗ್ನಿಗೆಕೃತಕೃತ್ಯಂಗೊಗೆದುರೇಣುಕೀಪತಿಗಂಗೀಕೃತಗುರುವಧನಂವಧಿಯಿಸಿಕೃತವೀರ್ಯ್ಯಾತ್ಮಜನನತಿಬಳಂ ಪರಶುಧರಂ ॥

[15]ವೃ ॥ ಧರಣೀಮಣ್ಡಳದೊಳ್ಧರಾಭುಜರನಿರ್ಪ್ಪತ್ತೊನ್ದುಸೂಳ್ಕೊನ್ದುತದ್ಧರಣೀಮಣ್ಡಳಮಂಸಮಸ್ತಧರಣೀದೇವರ್ಗ್ಗೆವಾದ್ಧ್ಯರ್ನ್ನಿತ್ತುಕಂಬರ ಮಿತ್ತಲ್ಲಿಧರಾಮರಸ್ವದೊಳಿರಲ್ಕಾಗೆನ್ದುಪೋಗೊತ್ತಿಸಾ

[16]ಗರಮಂಚಾಪದಕೊರ್ಪ್ಪಿನೊಳ್ಬುಧನುತಂರೇಣುಕೀನನ್ದನಂ ॥ ಕಂ ॥ ಕಣಮಾತ್ರೋದಕಮುನಿರಲ್ಕಣಮಿಾಯದೆಪಶ್ಚಿಮಾಬ್ಧಿತೆಗೆದೆಡೆ ಯೊಳ್ಕೊಂಕಣಸಪ್ತಕಮಂಘಣಿ

[17]ಕಂಕಣವರದನಿಜಾಶ್ರಯಾರ್ತ್ಥಮಾವಿಭುಪಡೆದಂ ॥ ವ ॥ ಅನ್ತುಪರಶುರಾಮಸೃಷ್ಟಿಯೆನಿಸಿದ ॥ ಕಂ ॥ ಕೊಂಕಣಧಾತ್ರೀವನಿತೆಯಕಂ ಕಣದನ್ತಸೆವಹ್ಯವೆಯೊ

[18]ಳ್ಸುಗಲಿಸನ್ದಂಕದನಾಯಕಮಣಿವೊಲ್ಬಿಂಕಂಪಡೆದಿರ್ಕ್ಕುಮತುಳಶೋಭಾಸದನಂ ॥ ಪೆಸರರಿಗಳಲ್ಲಿವುಟ್ಟಿದಸಿಸುಗಂಕಲಿತನಮನಿತ್ತುಪನ್ದೆತ ನಕ್ಕಾವಸತ

19 ಮೆನಿಸಿರ್ಪ್ಪರದಱಿಂಸಿಸುಗಲಿಯೆನಿಸಿತ್ತುರಾಜಧಾನೀಶ್ರೇಷ್ಠಂ ‖ ವ ‖ ಅಲ್ಲಿಪಲಂಬರುಂಪಾಣ್ಡ್ಯರರಸುಗೆಯ್ದುಸಲುತ್ತಮಿರೆ ‖ ಕಂ ‖ ಜನತಾಮನೋಭಿನನ್ದನ

20 ಮೆನೆಕೀರ್ತ್ತಿಜ್ಯೋತ್ಸ್ನೆಬೆಳಗೆಜಗದೊಳ್ಗೆಜಳಕ್ಕನೆಚಂದ್ರಾವ್ಮಾನ್ವಯಪಯೋವನನಿಧಿಯೊಳುದಯಿಸಿದನುರ್ವ್ವರಾಪತಿಚಂದ್ರಂ ‖ ಲಲನಾಜನರತ್ನಂಕಮ್ಮಲದೇವಿಜನಾಭಿವನ್ದ್ಯೆಯಾ

21 ಚಂದ್ರಂಗುಜ್ವಳಚಂದ್ರಿಕೆಯನ್ತನ್ತಗ್ಗಳಿಸಿದಳೆಸೆದೊಳ್ಪನಾತ್ಮಸಂಗತಿಯಿಂದಂ ‖ ಸುತನೊಗೆದಂವಿಭುತದ್ದಂಪತಿಗಳ್ಗಬ್ಧಿಜೆಯುಮಬ್ಧಿಶಯುನನುಮಿವರೀಕ್ಷಿತಿಗೆನಿಪ

22 ವರ್ಗ್ಗತಿಸುಭಗಂಚತುರಸ್ತ್ರೀಜನಮನೋಭಿರಾಮಂಕಾಮಂ ‖ ಚತುರೆಗುಣರೂಪವತಿಜನನುತೆಭಾಗಲದೇವಿರಾಜಪುತ್ರೀರತ್ನಂರತಿತಾನೀಕಾಮಂಗೀಸ

23 ತಿಯನಲಾವಿಭುಗೆಚಿತ್ತವಲ್ಲಭೆಯಾದಳ್ ‖ ಅಲಘುಭುಜಾಬಲನಾಭಾಗಲದೇವಿಗಮಾನೃಪೇಂದ್ರಕಾಮಂಗಂನಿರ್ಮ್ಮಲತರಯಶನುದಯಿಸಿದಂವಿಳಸಿತವಿಭವಾನು

24 ಕೃತಸುರೇಂದ್ರಂಚಂದ್ರಂ ‖ ವೃ ‖ ಕಲಿತನಮಾರ್ಗ್ಗಮಿಾಕಲಿಕಟಾಕ್ಷಿಸುವನ್ನೆಗಮೆಲ್ಲಿಯುಂಭುಜಾಬಲದಳವೀಭುಜಾಬಲಿವಿರೋಧಿಸುವನ್ನೆಗಮೇಕಮಾರ್ಗ್ಗದಿಂಸ

25 ಲುತಿರಲಕ್ಕುಮುಬ್ಬಿರ್ದದಟೀಯದಟಂಭ್ರುಕುಟಿಪ್ರಭಾವಮಂನೆಲೆಗೊಳಿಪನ್ನೆಗಂಮುಖದೊಳ್ಬುದುಚಂದ್ರನರೇಂದ್ರನಂಜಗಂ ‖ ಕಂ ‖ ವನಿತಾಜನವನ್ದ್ಯೆ

26 ಯಶೋಧನೆಸಾವಲದೇವಿಸುದೃಢಪುರುಷವ್ರತೆಯನ್ತೆನಿಪಾಚಂದ್ರಂಗೀಭಾಮಿನಿರೋಹಿಣಿತಾನೆನಲ್ಕೆವಲ್ಲಭೆಯಾದಳ್ ‖ ಆವಿಭುವಿಂಗಂಸಾ

27 ವಲದೇವಿಗಮಾದಂತನೂಭವಂಭವಭಕ್ತಿಶ್ರೀವರನಮಳಿನಕೀರ್ತ್ತಿಶ್ರೀವಿಭವಂಕಾಮದೇವನದಟರದೇವಂ ‖ ವೃ ‖ ರತಿಗೆಣೆಯಾಗೆಬೀರಸಿರಿಮಾಧವಮಾಗೆ

28 ಮಹಾಹವಂಸಮೂರ್ಜ್ಜಿತವಿಷಮಾಸ್ತ್ರಪಾತದಿನರಾತಿಗಳಂದಿವಿಜೇಂದ್ರಕಾಮಿನೀತತಿಗೆಱಗಿಪ್ಪಬಲ್ಮೆನಿಜಮಾಗಿರೆಸನ್ದಸಮಗ್ರನಂಬಬಾಪ್ಪತಿಶಯ

29 ಕಾಮದೇವನಿವನೆನ್ದಪುದುರ್ವ್ವರೆಕಾಮದೇವನಂ ‖ ವ ‖ ಅನ್ತೆನಿಸಿಪಾಣ್ಡ್ಯಾನ್ವಯಾವಳಿಯೆಂಬಮಾನನಿಯಮೊಗಕ್ಕೆಮೂಗಿರ್ಪ್ಪಂತೆಪಾಣ್ಡ್ಯ

30 ಪೀಠಿಕೆಯೊಳಿರ್ದ್ದ । ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರ । ಗೋಕರ್ಣ್ಣಪುರವರಾಧೀಶ್ವರ । ಪಾಣ್ಡ್ಯವಂಶಚೂಡಾಮಣಿ । ಗಣ್ಡರದಾ

31 ವುಣಿ । ಪರಾಂಗನಾನದೀನನ್ದನ । ಬುಧಜನಾನನ್ದನ । ಕೊಂಕಣರಾಷ್ಟ್ರಪಾಲ । ಪುಸಿವರಸೂಲ । ಕಿತ್ತಿರ್ಗೆನಲ್ಲ । ನಿಗಳಂಕಮಲ್ಲ । ಶಿರಃಶೇಖರೀಭೂ

32 ತಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವಪಾದಾರವಿನ್ದ । ವೀರವೃತ್ತಿಕನ್ದಳೀಕನ್ದ । ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲಕಾಮದೇವರಸರ್ಸ್ಸುಖಸಂ

33 ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದೊನ್ದುದೆವಸಂಶಿವಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಸಂಗದೊಳ್ ‖ ಶ್ಲೋಕಃ ‖ ಧರ್ಮ್ಮಃಕೀರ್ತ್ತಿರ್ಲತಾಕನ್ದೋಧರ್ಮ್ಮೋಲೋಕದ್ವಯೇಹಿತಃ । ಧಾರ್ಮ್ಮಿಕಾದ

34 ಪರೋನಾಸ್ತಿವನ್ಧ್ಯೋಜಗತಿಕಶ್ಚನ ‖ ವ ‖ ಎಂಬಶಿವಧರ್ಮ್ಮಾನುಶಾಸನಮನಾತ್ಮಾರಾಧ್ಯರಪ್ಪಸಾರಸ್ವತಮಹೋದಯಶ್ರೀಮತ್ಸೋಮೇಶ್ವರಪಣ್ಡಿ

35 ತದೇವರದಿವ್ಯವಚನದಿಂದಮವಧರಿಸಿಶಿವಧರ್ಮ್ಮಕಾರ್ಯ್ಯತಾತ್ಪರ್ಯ್ಯತದ್ಗತಚಿತ್ತನಾಗಿ ‖ ಕಂ ‖ ವನವಾಸಿದೇಶಮಂತ್ರಿಭುವನಮಲ್ಲನೃಪಾಳಕೀರ್ತ್ತಿಲಕ್ಷ್ಮೀಲತಿಕಾ

36 ವನಪಾಳನಖಿಳವಿದ್ವಜ್ಜನಪಾಳನನನ್ತಪಾಳನಧಿಪತಿಯಿಾಯಲ್ ‖ ವ ‖ ಪಡೆದುನಿಯೋಗಿಸೆತನ್ನಿಯೋಗದಿಂತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ‖ ಕಂ ‖ ರಣರಂಗಭೈರವಂವಾರಣರಿಪು

37 ವಿಕ್ರಮವಿಭಾಸಿವಿಶ್ರುತತರಸದ್ಗುಣನಣ್ಣನಂಕಕಾಱಿಂಪ್ರಣುತಯಶಂಕೃಷ್ಣರಾಜನಣುಗಿನತಮ್ಮಂ ‖ ಮಲೆಯದೆಬೆಸಕೆಯ್ವಬೆಸಂಮಲೆಯದೆನಲ್ಪಾಳಿಸುತ್ತ

38 ಮಿರೆಬನವಸೆಯಂಮಲಪರಜೂಜುಸುಧಾನಿರ್ಮ್ಮಲಪರಮಯಶಃಪ್ರಭಾವನಿಧಿಗೋವಿನ್ದಂ ‖ ಬನವಸೆನಾಳ್ಕೆದುಭೂಷಣಮೆನೆಸೊಗಯಿಪರಾ

39 ಜಧಾನಿಬಲಿಪುರದೊಳ್ತಜ್ಜನಪಂಪಟ್ಟಣಸಾವಿದಲೆನೆವೆಸರ್ವಡೆದಿರ್ದ್ದಮೇಚಿಸೆಟ್ಟಿಯಸುತನ ‖ ಭುವನೈಕಸೆಟ್ಟಿಯಾತ್ಮೋದ್ಭವನೆನಿಸಿದಮೇಚಿಸೆಟ್ಟಿ

40 ಕಾಲ್ಗರ್ಚ್ಚಿಗಟ್ಟವನದಧಃಸ್ಥಳದುಣ್ಬಳಿಯವನಿಯನೀಯಲ್ಕೆ ಸಮುಚಿತವ್ಯವಹಾರಂ ॥ ವ ॥ ಆಮಹಾರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯೊಳುಳ್ಳ ॥

41 ಕಂ ॥ ಅನಿತುಂಪಂಚಮಠಸ್ಥಾನನಗರಮುಂಮೂಱುಪುರಮುಮಱಿಯುತ್ತಿರೆನೆಟ್ಟನೆನೂಱುಪತ್ತುಕಮ್ಮಮನನವದ್ಯಂಮಾಱುಗೊಣ್ಡು ಧಾರಾ

42 ಸಹಿತಂ ॥ ವ ॥ ಮತ್ತಮಾಮಹಾರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯುಪಂಚಮಠಸ್ಥಾನದೊಳ್ಪಿರಿಯಮಠದಾಚಾರ್ಯ್ಯರ್ಃ । ಶಾನ್ತಶಿವಪಣ್ಡಿತರುಂ । ಪಂಚಲಿಂಗದಾಚಾರ್ಯ್ಯರ್ಕ್ಕ್ರಿಯಾಶ

43 ಕ್ತಿಪಣ್ಡಿತರುಂ । ತ್ರಿಪುರಾನ್ತಕದಾಚಾರ್ಯ್ಯರ್ಕ್ಕ್ರಿಯಾಶಕ್ತಿಪಣ್ಡಿತರುಂ । ಮೂಲಿಗಪೊನ್ನೆಯಜೀಯರುಂ । ನಗರದೊಳೆನ್ತೆಯನಬಮ್ಮಿ ಸೆಟ್ಟಿಯುಂ । ಮೊದಲಾ

44 ಗೆ ॥ ಅನಿತುಂಪಂಚಮಠಸ್ಥಾನನಗರಮುಂಮೂಱುಪುರಮುಮೀಯಲ್ಕಾ ಮೇದಿನಿಯಂಕೊಟ್ಟುಜಗಜ್ಜನ(ಂ)ವಿನುತತಾವರೆಯಕೆಱೆಗೆನಡೆವು ವ್ವರೆಯೊ

45 ಳ್ ॥ ಹರಿದಿಶೆಯೊಳ್ಕೇದಾರೇಶ್ವರಂಗೆಮುನ್ತಂಬನಿತ್ತತೋಂಟಂ । ಪಿತ್ರೀಶ್ವರದಿಶೆಯೊಳ್ಪೊಂನೆಯಜೀಯರತೋಂಟಂಮೇರೆಯಾಗಿರಲ್ತೋಱು ವುದಂ ॥ ಸರನಿಧಿನಾಯ

46 ಕನದಿಶಾವರದೆಡೆಯೊಳ್ನಟ್ಟಕಲ್ಧನೇಶ್ವರನದಿಶಾವರದೆಡೆಯೊಳ್ಪ್ಪಟಿಗೆಯದೇವರತೋಂಟಂಮೇರೆಯಾಗಿರಲ್ತೋಱುವುದಂ ॥ ಧರೆಯಂಕಯ್ಕೊಂ ಡಂಶಂಕರನಿರತಂ

47 ನೂಱುಪತ್ತುಕಮ್ಮಮನಾನಾಲ್ಕರಸೆನಿಸಿದದಣ್ಡಾಧೀಶ್ವರಗೋವಿನ್ದಂಜಗಜ್ಜನಸ್ತುತನಱಿಯಲ್ ॥ ವ ॥ ಅನ್ತುಕಾಲ್ಗರ್ಚ್ಚಿವಡೆದು ॥ ಕಂ ॥ ಧರೆಯನದನಖಿಳಬಾ

48 ಧಾಪರಿಹಾರದೆಮೇಬಿಸೆಟ್ಟಿಸಲೆಕಾದೂಡುತ್ತಿರೆಸಲಿಪರಖಿಳಬಾಧಾಪರಿಹಾರಂಮಾಡಿಪಂಚಮಠನಗರಂಗಳ್ ॥ ವ ॥ ಎಂಬದೃಢವ್ಯವಸ್ಥೆಯಂ ಪಡೆದಲ್ಲಿಂ

49 ಬೞಿಯುಂ । ಪರ್ವ್ವತಾವನ್ನಯದಮೂವರಕೋಣೆಯಸನ್ತಾನದಶಕ್ತಿಪರಿಷೆಯೊಳ್ನೆಗಳ್ತೆವಡೆದುಶಿಷ್ಯಚಾತಕವರ್ಷಾಕಾಳಮುಖರೆನಿಸಿದ ಕಾಳಮುಖರೊಳ್ ॥

50 ಕಂ ॥ ಅನಘಂಶ್ರೀಕಣ್ಠಂಬುಧಜನನುತಕೇದಾರಶಕ್ತಿಸೂನುಹೃದಬ್ಜಾಸನನಿರತಶ್ರೀಕಣ್ಠಂಮುನಿಪತಿಪರಿರಬ್ಧವರವಚಃಶ್ರೀಕಣ್ಠಂ ॥ ವೃ ॥ ಪರ

51 ಮಾತ್ಮಾಗಮವೇದಿಯಾಗಿಯುಮತಿಪ್ರೋಚ್ಚಣ್ಡವಾದಿತ್ವಮೊಪ್ಪಿರೆಜಾಂಬೂನದಮುಪ್ಪಪೊಂಗೆಕಡುಂಗಂಪಾಯ್ತೆಂಬಿನಂಸನ್ಧನೀಶ್ವರಪಾದಾಂ ಬುಜಶೇ

52 ಖರಂದೃಢತಪಃಸಂಪತ್ತಿಜಾಯಾಸ್ವಯಂವರನಾಚಾರ್ಯ್ಯಗುಣಾವಳೀವಿಳಸಿತಂಶ್ರೀಕಣ್ಠಯೋಗೀಶ್ವರಂ ॥ ಕಂ ॥ ಶ್ರೀಕಣ್ಠಸುತಂನತಯತಿ ಲೋಕಂಸೋ

53 ಮೇಶ್ವರಂಮುನೀಶ್ವರರೂಪಶ್ರೀಕಣ್ಠಂದುರಿತಾಸುರವೈಕುಣ್ಠಂಸ್ವಕೃತೀಘೋಷವದ್ಬುಧಕಣ್ಠಂ ॥ ವ ॥ ಎನಿಸಿದಾತ್ಮಾರಾಧ್ಯರಪ್ಪ । ಯಮ ನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾ

54 ನಧಾರಣಾಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಳಸಂಪನ್ನ । ಬುಧಜನಪ್ರಸನ್ನ । ಧಾರಣಾಪದ್ಮಗರ್ಬ್ಭ । ಪಟೂತ್ಪಾದನಸನ್ದರ್ಬ್ಭ । ಕವಿ ತಾಸ

55 ರೋಜಿನೀಮಕರನ್ದ । ಗಮಕಿಮುಖಮುಕುರುನ್ದ । ವಾದಿಮನೋಹರ । ವಾಗ್ಮಿತ್ವವಿದ್ಯಾಧರ । ನಿರವದ್ಯತಪೋಗುಣಾಭ್ಯುದಯ । ಸಾರ ಸ್ವತಮಹೋದಯಶ್ರೀಮ

56 ತ್ಸೋಮೇಶ್ವರಪಣ್ಡಿತದೇವರಂಧರ್ಮ್ಮಕಾರ್ಯ್ಯಪ್ರತಿಗ್ರಹಕ್ಕಾಗ್ರಹಂಗೆಯ್ದನುಗ್ರಹಂಪಡೆದು । ಬನವಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರಕ್ಕಂತಲೆಯೆನಿಸಿದರಾ ಜಧಾನಿಬಳ್ಳಿ

57 ಗಾವೆಯುತೆಂಕಣತಾವರೆಗೆಱೆಯೇರಿಯಜಗತ್ತ್ರಯಾಧೀಶ್ವರಶ್ರೀದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರದೇವಕುಲದಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರ ಕ್ಕ । ಮಾದೇ

58 ವರಗನ್ಧಪುಷ್ಪಧೂಪದೀಪನೈವೇದ್ಯಾದಿನಾನಾವಿಧೋಪಹಾರಕ್ಕ । ಮಲ್ಲಿಯತಪೋಧನಾದಿಗಳಆಹಾರಕ್ಕ । ಮೆನ್ದುಸರ್ವ್ವನಮಸ್ಯಮಾಗೆ ॥ ವೃ ॥ ಗಿರಿಭವಲೋ

59 ಚನ । ಶಿಶಿಪ್ರಮಿತವಿಕ್ರಮವರ್ಷಜನನ್ದನಾಖ್ಯವತ್ಸರಭವಪೌಷ್ಯಮಾಸಸಿತಪಕ್ಷಚತುರ್ತ್ಥಿಮಹೀಜವಾರದೊಳ್ಬರಸಿರಲುತ್ತರಾಯಣ ದೊಳಾ

60 ಮಹಿಯುಂಮಹಿಬಣ್ಣಿಸಲ್ಕಮ್ರಹೀಶ್ವರತಿಳಕಂಮಹೀರವಿಜಲಾದಿಮಯುಂವಿಭುತ್ವಪ್ತನಪ್ಪಿನಂ ॥ ಕಂ ॥ ಆಸಕಳಾವನಿನುತನೆನಿಪಾಸಾರಸ್ವತ ಮಹೋ

61 ದಯವ್ರತಿಯಗುಣೋದ್ಭಾಸಿಯಕಾಲಂಕಚ್ಚಿರ್ವಿಭಾಸುರಯಶನಿತ್ತನೊಸೆದುಧಾರಾಸಹಿತಂ ॥ ಗಂಗಾಯಮುನಾಸಾಗರಸಂಗಮದೊಳ್ಕೋಟಿ ಪಾರ್ವ್ವರುಂ

62 ಕವಿಲೆಗಳುಂಲಿಂಗಿಗಳುಂಬೆರಸಳಿದಂಲಿಂಗಮನೀಧರ್ಮ್ಮಮಂಕಜುತ್ತಳಿದಧಮಂ ॥ ಕವಿಲೆಗಳಂಕೊಟಿಯನೊಸೆದವನೀಸುರಕೋಟಿಗಿತ್ತನೀ ಧರ್ಮ್ಮಕ್ಕುದ್ಭವಮುಂಪಡೆದವನಾತೀರ್ತ್ಥವಿ

63 ತತಿಯೊಳ್ಕೆಂಗಲಿಂಗಿಜನಸನಿಧಿಯೊಳ್ ॥ ಶ್ಲೋಕಃ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುನ್ಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿ ಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಎನ್ದಿನ್ತು ॥ ಕಂ ॥

64 ಕವಿನುತಮೆನಲೊರೆದತಿಪಟುಕವಿಸಾರಸ್ವತಮಹೋದಯನಕಿಂಕರನೀಶಿವಧರ್ಮ್ಮಶಾಸನವನಭಿನವಮಾಗಿರೆಮಲ್ಲಿಕಾರ್ಜ್ಜುನಾಯ್ಯರ್ಂಬರೆ ದಂ ॥ ಗೊಬ್ಬೂರಧಾರಣಾಸಾರ್ವ್ವಭೌಮ

65 ಮಲ್ಲಿಕಾರ್ಜ್ಜುನಭಟ್ಟಂಸುಕವೀಂದ್ರಷಣ್ಮುಖಂ ॥ ಭದ್ರಮಸ್ತುಶಿವಶಾಸನಾಯ ॥

100

ಆದೇ ಸ್ಥಳದಲ್ಲಿ ೯ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 10′ 2″ × 2′ 10″.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥

2 ನಮಃಶಿವಾಭ್ಯಾಂಸಾನುಚರಾಭ್ಯಾಂ ॥ ಶ್ರೀವಿದ್ಯಾಭರಣಾಯ್ಯರ್ನಿವ್ಮರ್ಳಮುನೇರಾಜ್ಞಾಪ್ರಸಾದಾರ್ಪ್ಪಿತಶ್ರೀಕೇದಾರಮಠಾಧಿಪತ್ಯಪದವೀವಿ

3 ಭ್ರಾಜಮಾನಂಸದಾ । ಕೇದಾರೇಶ್ವರದೇವವನಿರ್ಬ್ಭರದಯಾದಿವ್ಯಾನ್ಮೃತಾಳೋಕನಂಪ್ರತ್ಯಕ್ಷೀಕೃತಪೂರ್ವ್ವಗೌತಮಮುನಿಂಶ್ರೀಗೌತ ಮಂರ

4 ಕ್ಷತಾತ್ ॥ ಶ್ರೀರಮಣೀಮನಃಪ್ರಿಯನನಾಭೀಸರೋರುಹಮಧ್ಯದೊಳ್ವಚಃಶ್ರೀರಮಣೀಶನುದ್ಭವಿಸಿದಂತದುದಗ್ರಭುಜಂಗಳಿನ್ದೆ

5 ದುರ್ವ್ವಾರಣಬಾಹುವೀರ್ಯ್ಯಪರಿಪಾಳಿತವಾರ್ದ್ಧಿಪರೀತಭೂತಳಶ್ರೀರಮಣೀಶನಂಶಮೆನೆಪುಟ್ಟಿದರಾದಿಚಳುಕ್ಯಭೂಭುಜರ್ ॥ ಅವರೊಳ ಗೆ ॥ ಕನ್ದ ॥ ರಸೆಯುಂರಸೆಗು

6 ಯ್ದಸುರನನಸಮಭುಜಾಬಳದೆಸಮರನಮುಯುದೊಳುಜಿಮರ್ದ್ದಿಸಿತನ್ದಚಕ್ರಿಯುಂನೆನೆಯಿಸುವಂಭುಜಬಳಮಹತ್ವದಿಂತೈಲನೃಪ ॥ ವೃ ॥ ತೈಲಪದೇವನಗ್ರತನ

7 ಯಂಪ್ರಭುಸತ್ತಿಗನಾತನಾತ್ಮಜಂಶ್ರೀಲಲನಾಧಿಪಂನೆಗರ್ದವಿಕ್ರಮನಾತನತಮ್ಮನುದ್ವಿಷದ್ಭೂಲತಿಕಾಕುಠಾರನೆನಿಪಂದಶವರ್ಮ್ಮನೃಪಂತದಾ ತ್ಮಜಂಭೂಲಲನೇಶ್ವರಂಪದೆದುಪಾಳಿಸಿದಂಜಯಸಿಂಹ

8 ನುರ್ವ್ವಿಯ ॥ ಕ ॥ ಸಲ್ಲಲಿತಶೌಯ್ರ್ಯನಾಹವಮಲ್ಲಂತತ್ತನುಜನಾತನಗ್ರಸುತಂಭೂವಲ್ಲಭನೆಲ್ಲಿಯುಮಪ್ರತಿಮಲ್ಲಂಭುವನೈಕಮಲ್ಲನಲ್ಲಿಂಬಳಿ ಯ । ತಚ್ಚಾಳುಕ್ಯನೃಪಾಳ

9 ರೊಳಚ್ಚರಿಜಸವಿಾನ್ನೃಪಂಗೆಷೋಡಶರಾಜೋದ್ಯಚ್ಚರಿತಮೆನಿಸಿಧಾರಿಣಿಮೆಚ್ಚಲುಪೆರ್ಮ್ಮಾಡಿದೇವನಾತನತಮ್ಮ ॥ ವೃ ॥ ನಿರುತಂಕೇಳ್ಪಟ್ಟು ಮುಂಮಾನಸಿಕೆಯದೆಸೆಯುಂಬಿಟ್ಟುಕೂರ್ಮ್ಮವತಾ

10 ರಂಪರಸಿನ್ತೀವಿಶ್ವವಿಶ್ವಂಭರೆಯನಸದಳಂತಾಳ್ದಿದನ್ದಿನ್ದವಾದಾಪರಿವಾದಕ್ಕಂಜಿತಾಂಮಾನಸಿಕೆಯನಧಿಕಂತಾಳ್ದಿಮೇಲಾಗಿವಿಶ್ವಂಭರೆಯುಂನಿಃ ಕ್ಲೇಶದಿಂತಾಳ್ದಿದಹರಿಯೆನಿಪಂವಿ

11 ಕ್ರಮಾದಿತ್ಯದೇವ ॥ ಕಲಿಕಾಳಾವನಿಪಾಳಜಾಳಚಿರದೋರ್ವ್ವಾಸೋಪಜಾತೋದ್ಧತಾಖಿಲಕಾಲುಷ್ಯಕಳಂಕಪಂಕಪಟಳಪ್ರಕ್ಷಾಳನಂಮಾಡ ಲೆನ್ದೊಲವಿಂತೀರ್ತ್ಥಜಳಾವಗಾಹ

12 ನಮನಾದಂಮಾಡುತಿರ್ಪ್ಪನ್ತೆನಿಚ್ಚಲುಮಿರ್ಪ್ಪಳ್ಜಯಲಕ್ಷ್ಮಿಖಡ್ಗಜಳದೊಳ್ಚಾಳುಕ್ಯಚಕ್ರೇಶನ ॥ ಕಂ ॥ ಅಳವಳಿದರಾತಿಭೂಪತಿಗಳಬಳ ಗಂತನ್ದುಕುಡುವಗಜಮದಧಾರಾ

13 ಜಳದಹಯಂಗಳಲಾಳಾಜಳದಪೊನಲುಬಹುಳವಾನೃಪೇಂದ್ರಾಲಯದೊಳ್ ‖ ವೃ ‖ ಮಾಳವಚೋಳಗೌಳಮಗಧಾಂಗತುರುಷ್ಕಕಳಿಂಗವಂ ಗಭೂಪಾಳಕರಂಜಿಬೆರ್ಚ್ಚಿಪಸ

14 ಕೆಯ್ವೊಸೆದೆನ್ನದನೆನ್ನರಾಜ್ಯಸಂಲೀಳೆಯೊಳಿರ್ಪ್ಪದಾನಖುಯಿನಲ್ಲದೊಡಾಗಳೆದೇವರಾಜ್ಯಸಂಲಿಳೆಯೊಳಾನೃಪೋತ್ತಮರನೆಯ್ದಿಪನೋವದೆ ಕುನ್ತಳೇಶ್ವರ ‖ ಎನಿಸಿದಪೆರ್ಮ್ಮಾಡಿರಾ

15 ಯಂಗೆ ‖ ವೃ ‖ ಎನ್ತತಿಚಾರುಲಕ್ಷಣಗುಣಂಮಣಿರೋಹಣಭೂಧರಕ್ಕೆ ತಾನೆನ್ತವೃತಾಂಬುರಾಶಿಗೆಸುಧಾಕರನೆನ್ತುದಯಾಚಳ ಕ್ಕೆತಧ್ವಾನ್ತವಿ ರೋಧಿಸಂಜನಿತಮನ್ತೆನೃಪಾನ್ವಯ

16 ಮಣ್ಡನಂಕಳಾಕಾನ್ತನುದಗ್ರತೇಜನೆನೆಸೋಮಮಹೀಭುಜನನ್ದುಪುಟ್ಟಿದ ‖ ಪುಟ್ಟುವುದುಂವಿರೋಧಿನೃಪಸನ್ತತಿಗಾರ್ತ್ತತೊಟ್ಟೆನಲ್ಕರಂ ಪುಟ್ಟಿದುದೆಲ್ಲಿಯುಂನಿಖಿಳಕುನ್ತಳಭೂತಳರಾಗವರ್ದ್ಧನಂ

17 ಪುಟ್ಟಿದುದಾವಗಂನೆಗರ್ದಭಾರತಿಗನ್ದುಸನಾಥತೊದಯಂಪುಟ್ಟಿದುದೆನ್ದೊಡಾರ್ದ್ದೊರೆಗೆವಪ್ಪನೃಪಾಳಕರಾನೃಪಾಳನೊಳ್ ‖ ಕಂ ‖ ಮಣಿಯು ದರಿನೃಪರಚೂಡಾಮಣಿಯುಮನಾನೃಪರಕುಂಭಿ

18 ಕುಂಭೋತ್ಥಲಸನ್ಮಣಿಯುಮನಣಿಯರಮುವನುಡೆವಣಿಗಟ್ಟಲ್ಬಗೆವನಾತ್ಮಶೈಶವದಶೆಯೊಳ್ ‖ ನಡೆಗಲಲೊಡರಿಸಲಾತಂನಡೆಗಲಲೊಡರಿಸಿದರ ಹಿತರಡವಿಗೆಭಯದಿಂನುಡಿ

19 ಗಲಲೊಡರಿಸೆಬೇಗಂನುಡಿಗಲಲೊಡರಿಸಿದರರಿನೃಪರ್ವ್ವನಚರರೊಳ್ ‖ ಪೊಡೆಸೆಣ್ಡಾಡುವಪದದೊಳ್ಪೊಡೆಸೆಣ್ಡಂಪೊಡೆಯಲೊಲ್ಲದರಿನೃಪಶಿರ ಮಂಪೊಡೆಸೆಣ್ಡಾಡುವನಿರದೆನ್ದೊಡೆಭುಜ

20 ಬಳದಳವನವನೊಳಳೆವವನೊಳನೇ ‖ ವೃ ‖ ಸದಮಳರಾಗವಾರ್ದ್ಧಿರಸಪೂರ್ಣ್ಣತೆವಿಕ್ರಮಚಕ್ರಿಗಾದುದಾದುದುಮುಕುಳೀಕೃತತ್ವಮುಸು ಹೃತ್ಕರಪಂಕರುಹಕ್ಕೆ ಬೇಗಮಾದುದು

21 ನಿಖಿಳೋರ್ವ್ವಿಗಾಯುತದೃಗುತ್ಪಳಹಾಸಮಿದೆಂಬಿನಂಸಮನುತ್ತದಯಮಹಾಮಹೀಧರಮನೇಱಿದನೊಪ್ಪಿರೆಸೋಮವಲ್ಲಭ ‖ ಧರೆಯಂಪೊತ್ತಿ ರ್ದ್ದಭಾರಾವ್ಯಪಗಮವಿವಶಂಭೋಗಮುಂ

22 ಕಾಣನೆನ್ದುಂನಿರುತಂಭೋಗೀಶನೆನ್ದುಂತಱಿದುದುಧರೆಯಂಪೊತ್ತುಬೆಂಕೂರ್ಮ್ಮರಾಜಂಗಿರದಿನ್ನಾಪ್ರಾಣಿಗಕ್ಕೆವಿಶ್ರಮಿಸುಗೆಸುಖದಿಂದೆಂಬವೋಲ್ವಿ ಶ್ವವಿಶ್ವಂಭರೆಯಂದೊರ್ದ್ದಣ್ಡದೊಳಾತ್ತಿರ್ದ್ದ

23 ನತುಳಬಳಂಸೋಮಚಾಳುಕ್ಯಭೂಪ ‖ ಶ್ರೀಕಾನ್ತಾರಮ್ಯಹರ್ಮ್ಯಂನೆಗರ್ದನಿಜಮಹೋರಸ್ಥಳಂಚಾರುವೀರಶ್ರೀಕಾನ್ತಾಕೇಳಿಶುಂಭನ್ಮ ಣಿಮಯಭವನಂನ್ಯೆಜತೀಬ್ರಾಸಿವಿದ್ಯಾಶ್ರೀಕಾ

24 ನ್ತಾಲಾಸ್ಯರಂಗಂನಿಜಮುಖಕಮಳಂಚಿಚ್ಚಮೆಂಬನ್ನೆಗಂಧಾತ್ರೀಕಾನ್ತಂತಳ್ತಿರ್ದ್ದಂಪ್ರೀಗಳನತುಳಬಳಿದೊದ್ಭಾಸಿಭೂಲೋಕಮಲ್ಲ ‖ ವಿನತಾರಾತಿ ನೃಪಾಳಮೌಳಿಮಣಿಗಳ್ನಕ್ಷತ್ರ

25 ಮಾತ್ಮೀಯಕೀರ್ತ್ತಿನವಾಭ್ಯುನ್ನತಚಂದ್ರಿಕಾಪ್ರಸರಮೋರನ್ತಸ್ತತಾಪಂಜಗಜ್ಜನವೆಲ್ಲಂಸುಚಕೋರಕಾವಳಿಯನಲ್ಸೋಮಾಖ್ಯೆಭೂಚಕ್ರ ದೊಳ್ತನಗನ್ವರ್ತ್ಥಮೆನಲ್ವಿರಾಜಿ

26 ಸಿದಪಂಸೋಮೇಶ್ವರೋರ್ವ್ವೀಶ್ವರ ‖ ಸ್ವಕಳಾಶೀದಾನದಿಂದಂವಿಬುಧತತಿಗತಿಪ್ರೀತಿಯಂಮಾರ್ಪ್ಪಡಂಶೀತಕರಂಶ್ರೀಕಣ್ಠಭೂಷಾಮಣಿಕುವಳ ಯಸನ್ತರ್ಪ್ಪಣಾಧಾಯಿ

27 ಯೆನ್ದಿಂತುಕರಂಸಂಸ್ತುತ್ಯನಾಗಿರ್ಪ್ಪಡಮೆಸೆವವಿನಿರ್ದ್ದೋಷನೊಳ್ನಿಷ್ಕಳಂಕಪ್ರಕರಪ್ರಖ್ಯಾತನೊಳ್ತಾಂಸಮನೆನಿಪನೆಪೇಳ್ಸೋಮನೊ ಳ್ಪ್ರೇಮಸೋಮ ‖ ಕಂ ‖ ಅರಿಭೂಪರತೇ

28 ಜದದಳ್ಳುರಿಮುಗ್ಗುವುದೊರ್ಮ್ಮೆತನ್ನಪೆಸರ್ಗೊಳಲೇನಚ್ಚರಿವಡೆದುದೊಜಗದೊಳ್ಭೀಕರತರತರವಾರಿವಾರಿಸೋಮೇಶ್ವರನ ‖ ವೃ ‖ ಕುನ್ತಳಮಾ ತ್ಮವಲ್ಲಭೆಯಕುನ್ತಳವೊಪ್ಪ

29 ವಕಾಂಚಿಕಾಂಚಿಶುದ್ಧಾನ್ತನಿತಂಬಿನೀಜನದಧಾರನಿಜೋನ್ನತದಾನಧಾರೆಯೆಂಬನ್ತಿರೆಸುತ್ತಲುಂಗೆಲೆನಿಮಿರ್ಚ್ಚಿನಿಜೋಗ್ರಭುಜಪ್ರತಾಪಮಾ ಶಾನ್ತಮನೆಯ್ದೆಪಾಳಿಸಿ

30 ದನುರ್ವ್ವಿಯನೋರ್ವ್ವನೆಸೋಮವಲ್ಲಭ ‖ ಮರ್ಯ್ಯಾದಾರಹಿತೋಯಮೋನಿಯಮಿತೋನಾದ್ಯಾಪಿಮತ್ಪಾಳಿತಾನ್ನಿಘ್ನನ್ನೇವಜನಾನಸಾನಗ ಮಿತಸ್ಸ್ವರ್ಣ್ಣಾದ್ರಿರತ್ಥಾರ್ತ್ಥಿನಃ । ಮೈನಾಕಾದಿಮಹೀ

31 ಭತಾಂನಶರಣಂಜಾತೋಹಮಿತ್ಯಸ್ವಹಂಶ್ರೀಸೋಮೇಶ್ವರದೇವವಲ್ಲಭಮನಸ್ಚಿನ್ತಾರಸೇಮಜ್ಜತಿ ‖ ವ ‖ ಎನಿಸಿದಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿಸೋ ಮೇಶ್ವರೋರ್ವ್ವೀಶ್ವರಂಭೂಲೋಕಮಲ್ಲಂದಿಗ್ವಿ

32ಜಯಂಗೆಯ್ಯಲೆನ್ದುದಕ್ಷಿಣಾಭಿಮುಖನಾಗಿಬನ್ದುಹುಲ್ಲುಣಿಯತೀರ್ತ್ಥದೊಳ್ಬೀಡಂಬಿಟ್ಟುಸುಖಸಂಕಥಾವಿನೋದದಿಂಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಮಾಡುತ್ತಮಿರ್ಪ್ಪುದುಮವಸರಂ

33ಬಡೆದು ‖ ಕಂ ‖ ಶ್ರೀಮತ್ಕದಂಬವಂಶಶಿಖಾಮಣಿಮಣ್ಡಳಿಕಮಕುಟವಿಭ್ರಾಜಿತಚೂಡಾಮಣಿವಿದ್ವಜ್ಜನಚಿನ್ತಾಮಣಿಧೈರ್ಯ್ಯಪ್ರಸಿದ್ಧಶೈಲಂತೈಲ ‖ ಶ್ರೀಮ

34ದ್ವಿರಾಟನಗರೀಧಾಮಂವನವಾಸಪುರವರೇಶ್ವರನತ್ಯುದ್ಧಾಮಜಯಶ್ರೀಮೌಕ್ತಿಕದಾಮಂತೈಲಂನಿಜೇಶ್ವರಾತ್ಯನುಕೂಲ ‖ ವ ‖ ಎದ್ದುರ್ನಿಸ್ಮಿದ್ದುರ್ಕರಕಮ

35ಳಂಗಳಂಮುಗಿದುದೇವಬಿನ್ನಪವೆನ್ದಿನ್ತೆನ್ದ ‖ ವೃ ‖ ಜನಪದಕೋಟಿಯೊಳ್ನೆಗರ್ದಕುನ್ತಳದೇಶಮೆಸಾರವಲ್ಲಿತಾಂಬನವಸೆನಾಡುಸಾರವದಱೊಳ್ಪರಿ

36ಭಾವಿಸೆಬಳ್ಳಿಗಾವೆಸಜ್ಜನನಿಧಿಪಟ್ಟಣಂಗಳತವರ್ಮ್ಮನೆಸಾರಮೆನಿಪ್ಪಕೀರ್ತ್ತಿತದ್ವನನಿಧಿಮೇರೆಯಾಗೆನಲೆಪರ್ವ್ವಿದುದುರ್ವ್ವೀಸಮಸ್ತಧಾತ್ರಿ

37ಯು ‖ ಅದುವಿಬುಧೈಕವಾಸಮಮರಾವತಿಯನ್ತಿಭೋಗಿಸೆವ್ಯವನ್ತದುಪೆಸರ್ವೆತ್ತುರಂಜಿಸುವಭೋಗವತೀಪುರದನ್ತೆಭಾವಿಸಲ್ಧದುಧನ

38ದಪ್ರಸೇವ್ಯವಳಕಾಪುರದನ್ತೆನೆಬಳ್ಳಿಗಾವೆಗಾವುದೊಪಡಿಪಟ್ಟಣಂನೆಗರ್ದವಾರ್ದ್ಧಿಪರೀತಸಮಸ್ತಧಾತ್ರಿಯೊಳ್ ‖ ವ ‖ ಅಲ್ಲಿಯನಗರಜನಂಗೆ

39ಗಳಗುಣಂಗಳಂಪೇಳ್ವಡೆ ‖ ವೃ ‖ ಪರಹಿತರೇಕವಾಕ್ಯರಱಿವಿಂಗೆತವರ್ಮ್ಮನೆಧರ್ಮ್ಮದಾಗರಂಸರಸಕವೀಶ್ವರಾವಳಿಗೆಕೇಳಿಗೃಹಂಕಣಿಪೇರ್ಮ್ಮೆಗೊ

40ರ್ಮ್ಮೆಯುಂಹರಿಹರಪಂಕಜಾಸನಜಿನಾದಿವಿನಿರ್ಮ್ಮಳಧರ್ಮ್ಮರೆಂದೊಡಾದ್ರೋರೆಯರೊಬಳ್ಳಿಗಾವೆಯಮಹಾನಗರಂಗಳೊಳೀಧರಿತ್ರಿಯೊಳ್ ‖ ಕಂ ‖

41ಕಿಡುವೊಡಮೆಯನೊನ್ದನೆಕೊಟ್ಟೆಡೆಮಡಗದಿಹಂಪರಂಗಳೆಂಬೆರಡುಮನಂಗಡಿಯೊಳ್ಕೊಡದೊಡಮೆಯನಡಿಗಡಿಗಾಜ್ಜ್ರಪರಲ್ಲಿನೆಗರ್ದನಗರಜನಂಗ

42ಳ ‖ ವೃ ‖ ಸುರಪತಿಯನ್ತೆಸರ್ವ್ವವಿಬುಧಾಶ್ರಯರಿಂದ್ರಗಜೇಂದ್ರದನ್ತೆಭಾಸುರತರದಾನಸಂಪದಧಿಕೋನ್ನತರಿನ್ದುವಿನನ್ತೆಸತ್ಕಳಾಧರರಹಿರಾಜ

43ನನ್ತೆನಿಖಿಳಕ್ಷಮೆಗಾಸ್ಪದರೆನ್ದೊಡೀಗಳಾದ್ರೋರೆಯರೊಬಳ್ಳಿಗಾವೆಯಮಹಾನಗರಂಗಳೊಳೀಧರಿತ್ರಿಯೊಳ್ ‖ ಆನಗರಜನಕ್ಕೆ ‖ ಕರಿ

44ಗೆರದನಂಭಯಂಕರತರದಂಷ್ಟ್ರಾಂಕುರಮಿಭಾರಿಗುನ್ನತಪಕ್ಷಂಸರಭರಿಪುಗಾದುದೆಂಬನ್ತಿರಲೆಸೆವರ್ಪ್ಪಭುಗಳಲ್ಲಿತತ್ಪತ್ತನದೊಳ್ ‖ ಮತ್ತಮ

45ಲ್ಲಿ ‖ ಹರಿಹರಕಮಳಾಸನವೀತರಾಗಬೌದ್ಧಾಲಯಂಗಳಿನ್ದಿನ್ತುವಸುನ್ಧರೆಗೆಸೆವಪಂಚಸರದನ್ತಿರೆಪಂಚಮಠಂಗಳೆಸೆವುವಾಪಟ್ಟಣದೊಳ್ ‖ ಮ

46ತ್ತಮಲ್ಲಿ ‖ ಮೂಱುಂಪುರಂಗಳಲ್ಲಿಯಮೂಱುಂಕಣ್ಗಳ್ಸಮಗ್ರಲಕ್ಷ್ಮಿಗೆಮೇಣಾನೀಱೆಯಕೊರಲೊಳ್ನೆಲಸಿದಮೂಱುಂಮುತ್ತಿನಸರಂಗ

47ಳೆಂಬನ್ತಿಕ್ಕುರ್ ‖ ವ ‖ ಇನ್ತುಸಕಳಸೌನ್ದರ್ಯ್ಯಕ್ಕಂಸಕಳಧರ್ಮ್ಮಕ್ಕಂತವರ್ಮ್ಮನೆಯೆನಿಸಿದಬಳ್ಳಿಗಾವೆಯೊಳ್ದಕ್ಷಿಣದಿಕ್ತಟನಿಕಟವರ್ತ್ತಿಮಣ್ಡಿತಪುಣ್ಡ

48ರೀಕಷಣ್ಡೋಪಾನ್ತಮುಂಟಲ್ಲಿನಗರಜನಂಗಳಾಜ್ಜ್ರಸಿದಗಣ್ಯಪುಣ್ಯಪುಂಜಮೆಶಿವಭವನವಾದನ್ತೆನಗರೇಶ್ವರಮೆನಿಸಿಸೆಸರ್ವಡೆದುಸೊಗಯಿಸುತ್ತ

49ಮಿರ್ಪ್ಪುದು ‖ ಕಂ ‖ ದಕ್ಷಿಣಕೇದಾರಂಪಾಪಕ್ಷಯಕಾರಣಮಶೇಷನಗರಜನಪ್ರತ್ಯಕ್ಷೀಕೃತಶಿವಸನ್ನಿಧಿಸಾಕ್ಷಾತ್ಕೃತಕೃತ

50ಯುಗಪ್ರಭಾಸರ್ವಸ್ವ ‖ ವ ‖ ಮತ್ತಮಲ್ಲಿಪರಿವತೀರ್ತ್ಥನಳಿನೀಜಳಪ್ರವಾಹಮದುಕೇದಾರಗಂಗಾಜಳಪ್ರವಾಹಮನನು

51ಕರಿಸೆಯುಮಭ್ರಂಲಿಹಮೆನಿಪವಿಭ್ರಮಮನಾರ್ದ್ದಶಿವಭವನಮದುಕೇದಾರಮಹಾಮಹೀಧರಮನನುಕರಿ

52ಸೆಯುಮಲ್ಲಿತಪಂಗೆಯ್ವದಿವ್ಯತಪೋಧನರೆದುಶ್ಚರತಪಶ್ಚರಣಪರಿಣತಾನ್ತಃಕರಣರಪ್ಪಕೇದಾರದಿವ್ಯತಪೋಧನರ

53ನನುಕರಿಸೆಯುಮಿನ್ತುಪೂರ್ವ್ವಕೇದಾರಮುಂಶಿವಲಿಂಗಪೂಜಾಪುಳಕಸಸ್ಯಸರಸಕೇದಾರಮುಮೆನಿಸಿಪರಮೇಶ್ವರಸ್ಥಾನ

54ಮಿರ್ಪ್ಪುದಲ್ಲಿ ‖ ವೃ ‖ ಆಸ್ತೇಕೇದಾರದೇವೋಹಿಮಭಯಚಕಿತಾನ್ದೂರಯಾತಾಪ್ರಸಮತ್ಥಾನ್ಪ್ರೇಕ್ಷೀಣಾಶೇಷಪಾಪಾನ

55ತಿಕರುಣರಸಾರ್ದ್ರೀಕೃತಾತ್ಮಾಂತರಂಗಃ । ಕುರ್ವ್ವನ್ನ್ಯಸ್ಯಾತಿಭಕ್ತ್ಯಾವನತಸುರಶಿರಶ್ಶೇಖರಶ್ರೀಮಹತ್ವಂಶ್ರೀಪಾದಾಂಭೋಜಲಕ್ಷ್ಮೀರ್ವ್ವಿರಚಯತಿಸವಃಪಾತುಚಂದ್ರಾರ್ದ್ಧಮೌಳಿಃ ‖ ಮತ್ತಮಾಪುಣ್ಯಸ್ಥಾನ

56ದೊಳ್ ‖ ಕಂ ‖ ಕಲಿಕಲುಷಖಳರಭಯದಿಂಬಲಿದಿರ್ದ್ದಪನಿಲ್ಲಿಕೃತಯುಗಾಧಿಪನಿನ್ತೀಕಲಿಗೋಟಿಯಬಲದಿನೆನಲ್ಕಲಘುಗುಣಾಕಾರಮೆಸೆವುದಾಪ್ರಾಕಾರ ‖ ವ ‖ ಮತ್ತಮಾಮಠಂಕಮಠನನ್ತೆಸಕಳಜನಾಧಾ

57 ರಮುಂ । ಪುರುಷಸಿಂಹನನ್ತೆ ಹಿರಣ್ಯಕಶಿಪ್ರದಾನಸಂಶೋಭಿತಮುಂ । ಕುರುಕ್ಷೇತ್ರದನ್ತೆ ಸರಸ್ವತೀವಿಳಸಿತಮುಂ । ಖಚರಲೋಕದನ್ತೆ ವಿದ್ಯಾ
ಧರಾಧೀಶ್ವರಪರಿವೃತಮುಂ । ಮನ್ದರಮಹಾಮಹೀಧರ

58 ದನ್ತೆ ಸರ್ವ್ವದಿಕ್ಸಾರಭೂತಮುಂ । ವಾಸುದೇವನನ್ತೆ ಕ್ರೂರೋಕ್ತಿಶ್ರವಣರಮಣೀಯಮುಂ । ಭವಾನೀಭವನದನ್ತೆ ಬ್ರಹ್ಮಚಾರಿಸದಾಚಾರ
ಸಂಭಾವಿತಮುಂ । ವಿವೇಕಿಯನ್ತೆ ವಿದ್ಯಾಭರಣವಿರಚಿತಸೌನ್ದರ್ಯ್ಯಮುಂ ।

59 ಗೋದಾವರೀತೀರದನ್ತೆ ಗೌತಮಾರ್ಯ್ಯಪರಿಚರ್ಯ್ಯಾಪರಿಕರಮುಮೆನಿಸಿ ಸೊಗಯಿಸುವುದಾ ಮಠದ ಗುರುಕುಲಕ್ರಮಮಂ ಪೇೞ್ವಡೆ ॥ ಕಂ ॥
ಮೂವರಕೋಣೆಯ ಸನ್ತತಿ ದೇವಬ್ರತನೆಸೆವ ಪರ್ವ್ವತಾ

60 ವಳಿಯೊಳ್ತಾನಾವಿರ್ಬ್ಭವಿಸಿದನಮಳಯಶೋವಿಭು ಕೇದಾರಶಕ್ತಿಪಣ್ಡಿತದೇವ ॥ ಶ್ರೀಕಣ್ಠಂ ಮೌಕ್ತಿಕಮಾಳಾಕಲ್ಪಿತಕಣ್ಠಂ ವೆಸೆವ ಸರಸತಿಗೆನೆವಿ
ದ್ಯಾಕನಕನಿಕಷನಾನತಲೋಕಂ ತಚ್ಛಿಷ್ಯನೆ

61 ಸೆದನಲ್ಲಿಂ ಬೞಿಯ ॥ ಆ ಮುನಿಪನ ಶಿಷ್ಯಂ ವಿದ್ಯಾಮಹಿಮಕ್ಷೀರವಾರ್ದ್ಧಿವರ್ದ್ಧನಸೋಮಂ ಸೋಮೇಶ್ವರಾರ್ಯ್ಯನೆಸೆದಂ ಕಾಮವಿನೀಳಾಬ್ಜಷಣ್ಡ
ಚಣ್ಡದ್ಯೋತ । ತದನನ್ತರ ॥ ಆ ಭಾರಭೂತಿಗೆಣೆ

62 ಯೆನಿಪಾ ಭಗವನ್ಮುನಿಪನನುಜನೆಸೆದಿರ್ದ್ದ ವಿದ್ಯಾಭರಣಂ ನಿರ್ಮ್ಮಳವಿದ್ಯಾಭರಣಂ ಚತುರ ಕೀರ್ತ್ತಿಕಾನ್ತಾಭರಣ ॥ ವೃ ॥ ಬೌದ್ಧಾತ್ಯುದ್ಧತಗ
ಣ್ಡಶೈಳದಳನಪ್ರಾರಂಭದಂಭೋಳಿ ತಾ ಮೀಮಾಂಸಾಮತಕುಂ

63 ಭಿಕುಂಭದಳನಪ್ರೋದ್ಯನ್ಮೃಗಾಧೀಶತಾ । ಸ್ಯಾದ್ವಾದೋತ್ಪಳಷಣ್ಡಚಣ್ಡಕರತಾಯಸ್ಯಾಸ್ತಿ ಸಭ್ರಾಜತೇ ಶ್ರೀವಿದ್ಯಾಭರಣಸ್ಸದಾಭರಣವನ್ನೈ
ಯ್ಯಾಯಿಕಾನಾಂ ಮುನಿಃ ॥ ವ ॥ ಎನಿಸಿದಾ ವಿದ್ಯಾಭರಣಂ

64 ವಿದ್ಯಾಭರಣವ್ಯಾಸಂಗವಲ್ಲದಿತರವ್ಯಾಸಂಗಮನೊಲ್ಲದೆ ಮಠವ್ಯಾಸಂಗಮಂ ನಿಜಾಗ್ರಶಿಷ್ಯನುಂ ಗುರುಕುಲಸಮುದ್ಧರಣ ವಾಮಶಕ್ತಿಯುಮೆನಿಸಿ
ದ ವಾಮಶಕ್ತಿಮುನೀಶ್ವರನೊಳ್ನಿಯೋಜಿಸಿದಾಗ

65 ಳ್ ॥ ವೃ ॥ ಜಳಧಿಪರೀತಭೂತಳಮನೆಯ್ದೆ ನಿಜೋನ್ನತಸಾಧರಶ್ಮಿಮಣ್ಡಳದಿನನಾರತಂ ಬೆಳಗಿ ಸೋಮನತಿಶ್ರಮದಿಂದಮೊಣ್ಬದೇಂ ನಳಿನ
ಸಖಂ ಸಹಸ್ರಕರದಿಂ ಬೆಳಪಂದವೆನಿಪ್ಪ

66 ದಾಯುತ್ತು ನಿರ್ಮ್ಮಳಮತಿ ವಾಮಶಕ್ತಿ ಮಠಮಂ ಪರಿರಕ್ಷಿಸಲೆನ್ದು ನಿಲ್ವುದು ॥ ವ ॥ ಎನ್ದು ಬಿನ್ನಪಂಗೆಯ್ವುದುಂ ಮಠದ ಧರ್ಮ್ಮದಪೆರ್ಮ್ಮೆಯು
ಮಂ ತನ್ಮಠಾಚಾರ್ಯ್ಯರ ಧರ್ಮ್ಮವಿದ್ಯಾತಪಶ್ಶೀಲತೆ

67 ಯುಮಂ ಕೇಳ್ದು ರೋಮಾಂಚಕಂಚುಕಿತಗಾತ್ರನುಂ ಪ್ರಸನ್ನನೇತ್ರನುಮಾಗಿ ಕಾದಂಬ ಕಣ್ಠೀರವನ ಮೊಗಮಂ ನೋಡಿ ನಾವೇನಾನುಂ ಧರ್ಮ್ಮ
ಮನಾ ಸ್ಥಾನದೊಳ್ಮಾಡಲ್ವೇೞ್ಕುವಲ್ಲಿಗೆ ಸಮೀಪಂಗಳಪ್ಪಗ್ರ್ಗ

68 ಳಾವುವೆಂದು ಬೆಸಗೊಳ್ವುದುಂ ದೇವಬೆರ್ಚ್ಚಿ ಧರ್ಮ್ಮಮಂ ಮಾಡಲ್ವೇಡೇನಾನುಂ ಧರ್ಮ್ಮಮನಾನಲ್ಲಿ ದೇವರ ವಿಜಯರಾಜ್ಯಾಭಿವೃದ್ಧಿ ನಿಮಿತ್ತ
ವಾಗಿ ಮಾಡಿದೆನದಂ ದೇವಸ್ವಹಸ್ತದಿಂ ಧಾರಾಪೂರ್ವ್ವಕಂ

69 ಮಾಡಿ ಧರ್ಮ್ಮಮನಾಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ಮಾರ್ಪ್ಪುದೆಂಬುದುಮದನೆ ಮನದೆಗೊಣ್ಡಲ್ಲಿಯ ಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕಂ ತ
ಪೋಧನರಾಹಾರದಾನಕ್ಕಂ ವಿದ್ಯಾದಾನಕ್ಕಂ ದೇವತಾಪೂ

70 ಜೆಗವೆನ್ದು ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಭೂಲೋಕವರ್ಷದ ಇನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಮಾಘದ ಮಾವಾಸ್ಯೆ ಬೃಹಸ್ಪತಿವಾರ ವ್ಯತೀಪಾತದಂದು ವಿ
ದ್ಯಾಭರಣದೇವರಂ ಬರಿಸಿ ಕಾಲಂಕ

71 ರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಜಿಡ್ಡುೞಿಗೆನಾಡೊಳಗಣ ತದವಣಲೆಯುಮನಾನಾಡೊಳಗೆ ಸ್ಥಳವೃತ್ತಿಯಾಗಿ ಹಕ್ಕಳೆಯ ಹೊಲನುಮಂ ತ್ರಿಭೋ
ಗಾಭ್ಯನ್ತರವಾಗಿ ಕೊಟ್ಟು ಮತ್ತಮೆಲೆಯ

72 ಡಕೆ ಧಾನ್ಯ ವೇಂಟೆವಸ್ತುಗಳು ಮೊದಲಾಗಿ ಕ್ರಯವಿಕ್ರಯಯೋಗ್ಯಂಗಳಪ್ಪವಕ್ಕೆಲ್ಲಂ ವಡ್ಡರಾವುಳಂ ಪೆಜ್ಜುಂಕಮೆಂಬಿವು ಮೊದಲಾಗಿಯುಳ್ಳ
ನ್ತಪ್ಪ ಸುಂಕಂಗಳೆಲ್ಲಮಂ ಬಿಟ್ಟು ಸರ್ವ್ವನಮಸ್ಯವಾ

73 ಗಿ ಕೊಟ್ಟಾಗಳ್ ॥ ಕಂ ॥ ಆ ವಿದ್ಯಾಭರಣಂ ವಿದ್ಯಾವಿವಿಧವಿನೋದಯೋಗಸೌಖ್ಯಸ್ಥಿತಿಭಂಗಾವಹವೆನ್ದದನೇೞಿಸಿ ಭೂವಿನುತನಿಜಾಗ್ರಶಿಷ್ಯಗೌತ
ಮಮುನಿಯೊಳ್ ॥

74 ಮಠಾಧಿಪತ್ಯಮಂ ನಿಯೋಜಿಸಿದಾಗಳ್ ॥ ವೃ ॥ ಲಲಿತತರಪ್ರದೀಪದವೊಲಾ ಮಠಮಂ ಪಲಬರ್ಮ್ಮುನೀಂದ್ರರುಜ್ವಳಗುಣಮಣ್ಡನರ್ಬೆಳಗಿದರ್ಬೆ
ಳೆಯಂ ಮುನಿಗೌತಮಂ ವಿನಿರ್ಮ್ಮಳತರ

75 ರತ್ನದೀಪಕಳಿಕಾಂಕುರದನ್ತೆ ನಿರನ್ತರಂ ಜಗದ್ವಿಳಸಿತಕೀರ್ತ್ತಿದಲ್ಬೆಳಗಿದಂ ಧರೆಕೈಮುಗಿದೊಲ್ದು ಜೀಯನಲ್ ॥ ಕೇದಾರಸ್ಥಾನಲಕ್ಷ್ಮೀಸ್ಸಮಜನಿ
ಜಗತೇಕಲ್ಪವಲ್ಲೀ ಪ್ರರೋಹಾವಸ್ಥಾ

76 ಸೋಮೇಶ್ವರಾಚಾರ್ಯ್ಯದಚಳಿತತಪಸೋನನ್ತರಂವಾಮಶಕ್ತೇಃ । ಸಂಶಾಖಾಸಲ್ಲಸತ್ಪಲ್ಲವಸಮುಪಚಿತಾಪುಷ್ಪಿತಾಸಂಪರೀತಾಸರ್ವ್ವಾಮು
ರ್ವ್ವೀಂತತೋನುಪ್ರಭವತಿಫಳಿತಾಗೌತಮಾ

77 ಚಾರ್ಯ್ಯವರ್ಯ್ಯಾತ್ ‖ ಈಧರ್ಮ್ಮವನಾವನೋರ್ವ್ವಂಪರಿಪಾಳಿಸಿದನಾತಂಗೆಗಂಗೆಗಯೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರವರ್ಗ್ಘ್ಯತೀರ್ತ್ಥವೆಂಬ
ದಿವ್ಯತೀರ್ತ್ಥಂಗಳೊಳ್ಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂ

78 ಕೊಳಗುಮಂಪೊನ್ನಿಂರನ್ನದಿಂಕಟ್ಟಿಸಿಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಸೂರ್ಯ್ಯಗ್ರಹಣಸಮಯದೊಳ್ಕೊಟ್ಟಫಳಮನೆಯ್ದುವನಿ
ದನಾವನೊರ್ವ್ವನಳಿದನಾದಿವ್ಯತೀರ್ತ್ಥಂ

79 ಗಳೊಳಾಕವಿಲೆಗಳ್ಗವಾಬ್ರಾಹ್ಮಣರ್ಗ್ಗವಾಸೂರ್ಯ್ಯಗ್ರಹಣಸಮಯದೊಳಪಾಯಮಂಮಾಡಿದಾತನಪ್ಪ ‖ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
ಯೋಹರೇತ್ಸವಸುನ್ಧರಾಂ ।

80 ಷಷ್ಟಿಂವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ‖ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿಷಮೇಕಾಕಿನಂಹನ್ತಿದೇ
ವಸ್ವಂಪುತ್ರಪೌತ್ರಿ

81 ಕಂ ‖ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾ
ನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ‖ ಮದ್ವಂ

82 ಶಜಾಃಪರಮಹೀಪತಿವಂಶಜಾವಾಃಪಾಪಾದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃ । ಯೇಪಾಳಯನ್ತಿಮಮಧರ್ಮ್ಮಮಿಮಂಸಮಸ್ತಂತೇಷಾಂ
ಮಯಾವಿರಚಿತೋಂಜಳಿರೇಷಮೂರ್ದ್ಧ್ನಿ ‖

83 ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಃಸಗರಾದಿಭಿಃ । ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಳಂ ‖

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ಸ್ವಸ್ತಿಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರುಂ

84 ತಚ್ಛಿಷ್ಯಜ್ಞಾನಶಕ್ತಿದೇವರುಂ । ಪ್ಲವಸಂವತ್ಸರಮಾರ್ಗ್ಗಶಿರಬಿಂಸೋ । ಪಾತ್ರದ . . . . . . ಮಲ್ಲವೆಗವಾಮದ್ದಳೆಮಾದಿಗಂದೇವ
ತವೃತ್ತಿಯಾಗಿಸ್ಥಳವೃತ್ತಿಹಕ್ಕಳೆಯಲ್ಕೊ

85 ಟ್ಟಗದ್ದೆಮತ್ತರೆರಡುರೊಕ್ಕಗಂಪುರದೊಳ್ಕನೆಮೂರಕವಾಚಂದ್ರಾರ್ಕ್ಕನ್ನಡವರ್

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧ನೇ ಕಲ್ಲು..

ಪ್ರಮಾಣ 8′ × 4′ 3″.

1 ಓಂನಮಶ್ಶಿವಾಯ ‖ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ.ಶಂಭವೇ ‖ ವೇದೋ
ಮೂಲಮಥೋವೃತಿರ್ದ್ದಿಘತರನ್ಯಾಯಾದಿ

2 ಶಾಸ್ತ್ರಂಖಲುಸ್ಮೃತ್ಯಾದಿರ್ವ್ವಿಟಪಸ್ಸತಾಂಕಿಸಲಯೋಧರ್ಮ್ಮೋನುರಾಗಃಕ್ರಿಯಾಃಪುಷ್ಪಂಯತ್ಸಿವಶಾಸನೋಕ್ತಿವಿದಿತಂಸಂಕಲ್ಪಿತಾರ್ತ್ಥಂಫ
ಲಂಧರ್ಮ್ಮಃಕಲ್ಪತ

3 ರುಃಕರೋತುಭವತಃಶ್ರೀವಾಮಶಕ್ತೇರ್ಮುನೇಃ ‖ ದೋರ್ದ್ದಂಡೈರ್ವ್ವಿಟಪೈಃಕರೈಃಕಿಸಲಯೈಃಪುಷ್ಪೈಸ್ಮಿತೈರ್ವ್ಮ್ಮಂಗಳೈಃಪಾದಾಲಂಬಿಜ
ಟಾಸ್ಸಟಾನಿಕರಕೈ

4 ರ್ನ್ನಾನಾಫಳೈಃಸಿದ್ಧಿಭಿಃಬ್ಯಾಪ್ತಃಶೈಲಸುತಾಮರೇಂದ್ರಲತಯಾಶ್ರೀಪಾರಿಜಾತಶ್ಶಿವಃಶ್ರೀಮದ್ಬಿಜ್ಜಲಭೂಪತೇಃಪ್ರತಿದಿನಂಕುರ್ಯ್ಯಾದಭೀಷ್ಟಂ
ಫಳಂ ‖ ಸ್ವಸ್ತಿಸಮ

5 ಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಮಹಾಸಾಮಂತಮಕುಟಮಾಣಿಕ್ಯಮಂಜರೀಪುಂಜರಂಜಿತಪಾದಪೀಠಂಕಾಳಂಜಪುರವರಾ
ಧೀಶ್ವರಂಸುವರ್ಣ್ನವೃಷಭಧ್ವಜಡಮರು

6 ಗತೂರ್ಯ್ಯನಿರ್ಘ್ಘೋಷಣಂಕಳಚುರ್ಯ್ಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡಂಕದನಪ್ರಚಂಡಂಮಾನಕನಕಾಚಳಂಸುಭಟರಾದಿತ್ಯಂಕಲಿಗಳಂಕು
ಶಂಗಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರಂ

7 ಪ್ರತಾಪಲಂಕೇಶ್ವರಂ । ಪರನಾರೀಸಹೋದರಂ । ಶನಿವಾರಸಿದ್ಧಿ । ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಂಚಲದಂಕರಾಮಂ । ವೈರೀಭಕಂಠೀರವಂ । ನಿಶ್ಶಂಕ
ಮಲ್ಲಂನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮ

8ದ್ಭುಜಬಲಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಳದೇವರಸರಪ್ರತಾಪಪ್ರಭಾವಮೆಂತೆಂದಡೆ ॥ ವೃ ॥ ಅಸುಹೃದುದಗ್ರಭೂಭುಜಗತೇಜದದಳ್ಳುರಿ ಯಂಸಮಂತುಮ

9ಗ್ಗಿಸೆನಿಜದೋರ್ವ್ವಾಳಪ್ರಥಿತಖಡ್ಗಸಮುಚ್ಚಳದುಚ್ಚವಾರಿಸಂಪ್ರಸರವಶೇಷಭೂತಳಮನಿಲ್ಲಮಹೀಭುಜರನ್ಯರೆಂಬಿನಂಪೆಸರ್ವ್ವಡೆದೀಗಬಿಜ್ಜಳಮಹೀಭುಜನೋರ್ವ್ವನೆತಾನೆತಾಳ್ದಿದಂ ॥ ವೀರಾ

10ರಾತಿನೃಪೋತ್ತಮಾನನಲಸದ್ವಲ್ಮೀಕಸಂಚಾರಿ । ದುರ್ವ್ವಾರೋದಗ್ರತದೀಯರಕ್ತಜಳಧಾರಾಕ್ಷೀರಸಂಸೇವಿ । ತಚ್ಛಾರಿಪ್ರಾಣಸಮೀರಪಾಯಿ । ಪಿರಿದುಂಮತ್ತಂಕ್ಷುಧೋಗ್ರಾನಳಾಧಾರಂ । ಭೀಕರಖಡ್ಗಕಾಳಭುಜ

11ಗಂಶ್ರೀಬಿಜ್ಜಳಕ್ಷ್ಮಾಪನಂ ॥ ಕೆದಱಿದರಾತಿಭೂಪರಶಿರೋಮಣಿಗಳುನೆಗಳ್ದಾಲಿಕಲ್ಗಳುರ್ವ್ವಿದಭಟಶಸ್ತ್ರಸಂಚಯದಮಿಂಚುಗಳೊಪ್ಪುವಮಿಂಚುಗಳುಸಮಂತೊದವಿದರಕ್ತಜಾಳಜಳಧಾರೆಗಳಾಗಿರೆವರ್ಷಮಿಂ

12ತುಹೋಲ್ತುದುಮಳೆಗಾಲಮಂನೆಗಳ್ದಬಿಜ್ಜಳದೇವನಸಂಗರಾಂಗಣ ॥ ಸುರಿದಕರುಳುಕರುಳೊತ್ತಡರೆಬಿದ್ದಭಟರ್ಬ್ಬಟಶಸ್ತ್ರಘಾತದಿಂದುರುಳ್ದಹಯಂಹಯಂಗಳೆಡೆಯೊಳುಕುಣಿವಟ್ಟೆಗಳಟ್ಟೆಯಂಭಯಂಕರತರವಾಗೆನೋರ್ಪ್ಪ

13ಮರುಳಾಮರುಳಂಗೆಲೆಸೋವಶಂನಿಶಾಚರಿಯರೆನಲುಕೆನೋಡಲರಿದಾಯ್ತುರಣಂಗಿರಿದುರ್ಗ್ಗಮಲ್ಲನ ॥ ನುಡಿದನೆಮೇರುಮಂದರಶಿಳಾಕ್ಷರಮಿತ್ತನೆಬೇಡಿಬಂದವಂಗೆಡಱಿನಕೇಡುಕಾದನೆಶರಂಣ್ಬುಗುತಂದನೃಪಾನ್ವಯಕ್ಕೆಬೆಂಬಿಡಿ

14ದಜರಾಮರತ್ವವೆನಲಿಂನನನ್ಯನರೇಂದ್ರರೊಳುಸಮಂನುಡಿಯದಿರಂಣ್ಣಬಿಜ್ಜಳಮಹೀಪನನಾಹವರೌದ್ರರೂಪನ ॥ ವ ॥ ಇನ್ತುಪೊಗರ್ತ್ತೆಗಂನೆಗಳ್ತೆಗಂತಾನೆಮೂಲಸ್ಥಾನಮಾದಬಿಜ್ಜಳದೇವಮಹೀಪಾಳನಶ್ರೀಪಾದಪದ್ಮೋಪಜೀವಿ

15ಯೆನಿಸಿದಕಸಪಯ್ಯನಾಯಕನಗುಣಂಗಳಂಪೊಗಳ್ವಡೆ ॥ವೃ॥ ಕಸವೆನಿತಿರ್ದ್ದಡಂನಿಜನಿರೀಕ್ಷಣಮಾತ್ರದೆತತ್ಕ್ಷಣಂಕರಂಕಸವರಮಾಗಿತೋರ್ಪ್ಪದುನಿಜೇಷ್ಟವಿಶಿಷ್ಟಜನಕ್ಕೆಸತ್ಕುಲಪ್ರಸವಜನಕ್ಕೆತದ್ಗೃಹಗೃಹಂ

16ಗಳೊಳಂತದಱಿಂದವೆಲ್ಲಿಯುಂಕಸಪಯನಾಯಕಾಖ್ಯೆಪೆಸರ್ವ್ವೆತ್ತುದುವಾರ್ದ್ಧಿಪರೀತಧಾತ್ರಿಯೊಳ್ ॥ ವೃ ॥ ಮನಮುಂಶಂಕರಪಾದಪಂಕರುಹದೊಳುಧರ್ಮ್ಮಾರ್ಜ್ಜಿತಾತ್ಮೀಯಕಾಂಚನಮುಂಶಿಷ್ಟಜನಂಗಳೊಳುನಿಜಭುಜ

17ಕ್ರೂರತ್ವಮುಂಸ್ವಾಮಿವೈರಿನರಾಧೀಶ್ವರಯುದ್ಧದೊಳುತಳೆದನೆಂದಂದನ್ಯಸಾಮಾನ್ಯನೇಜನತಾಮಸ್ತಕಮಂಡನಂಕಸಪಯಂವಿಶ್ವಂಭರಾಚಕ್ರದೊಳು ॥ ಕ ॥ ಹರಚರಣಕಮಳಯುಗಷಟ್ಚರಣಂನುತವಿವಿಧವಿಬುಧವಿನು

18ತಸಮಗ್ರಾಭರಣಂಸುಭಟಜನೈಕಾಭರಣಂಕೇವಳಮೆಕಸಪಯಂವಸ್ಮೃತಿಯೊಳು ॥ ಇತರರಧಿಕಾರದಿಂನಾಶಿತದೇಶಮನಕ್ಕಟಕ್ಕೆಯಿಂಕೈಕೊಂಡೂರ್ಜ್ಜಿತವಾಗಿಮಾಳ್ಪನೆನೆಪರಹಿತಕಾರ್ಯ್ಯದೊಳಾರೊಕಸಪ

19ಯಂಗೆಣೆವಪ್ಪರು ॥ ವ ॥ ಆಮಹಾನುಭಾವನನುಮತದಿಂಬನವಾಸೆನಾಡನಾಳ್ವಂಬಮ್ಮರಸನಾತನಗುಣಾತಿಶಯವೆಂತೆಂದೊಡೆ ॥ ವೃ ॥ ತಂನಧಿಕಾರವೆಂಬಮೃತವೃಷ್ಟಿಗಳಿಂಬಳಯಿಪ್ಪನೆಯ್ದೆವಿದ್ಯೋನ್ನತವಿ

20ಪ್ರಃಷ್ಟಜನಸಸ್ಯಚಯಂಗಳನೆಂದುಸಂತತಸನ್ನುತಿಗೆಯ್ವುತಿರ್ಪ್ಪದವನೀತಳಮುದ್ಧಕಳಾವಿಶೇಷಸಂಪಂನನನೊಲ್ದುಕೈಮುಗಿದುಬಂಮ್ಮನನಾಶ್ರಿತಶರ್ಮ್ಮಕರ್ಮ್ಮನಂ ॥ ಕ ॥ ಅಧಿಕಾರಿಗಳರೆ

21ಬಬ್ಬುಧರ್ಗ್ಗಧಿಕಾರಿಗಳೆನಿಪರಲ್ಲದಿಂತೀತನವೋಲಧಿಕಾರಿಗಳೆನಿಪವರಾಬ್ಬುಧರ್ಗ್ಗೆನಿಪಂಬಮ್ಮನಖಿಳಬುಧಜನಶರ್ಮ್ಮ ॥ವ॥ ಆಬೊಮ್ಮರಸನಅಧಿಕಾರಲಕ್ಷ್ಮಿಯಅಬ್ಯಭಿಚಾರದಲ್ಲಿಗಧ್ಯಕ್ಷಮುಂರಾಜಾ

22ಧ್ಯಕ್ಷಮುಮೆನಿಸಿಶ್ರೀಧರನಾಯಕಂಆಚಣನಾಯಕಂಚಟ್ಟಿಮಯ್ಯನಾಯಕಂಮಲ್ಲಿಯಣನಾಯಕಂತಿಕ್ಕಿಮಯ್ಯನಾಯಕನೆಂದಿಂತಯ್ವಕ್ಕರಣಂಗಳಾಬಿಜ್ಜಳದೇವಮಹೀಪಾ

23ಳನಮುದ್ಧಂಕರಣಂಗಳಂತೆರಂಜಿಸುತ್ತಮಿರ್ಪ್ಪರವರಗುಣಾತಿಶಯವೆನ್ತೆಂದಡೆ ॥ ವೃ ॥ ಪರಹಿತಕಾರ್ಯ್ಯರಬ್ಧಿಸಮಧೈರ್ಯ್ಯರಬಾಧಿತಮಂತ್ರವೀರ್ಯ್ಯರುದ್ಧುರತರಸಿಂಹಶೌರ್ಯ್ಯರುಪ

24ಧಾಚತುರಾರ್ಯ್ಯರವಾರ್ಯ್ಯಕಾರ್ಯ್ಯರುತ್ಸ್ಫುರಿತಯಶೋನದತ್ಪ್ರಬಳತೂರ್ಯ್ಯರುಪಾರ್ಜ್ಜಿತಪುಣ್ಯವರ್ಯ್ಯರೀಶ್ವರಪದಭಕ್ತಿಧುರ್ಯ್ಯರೆನಿಪಕ್ಕರಣಂಗಳಿದೇಮಹಾತ್ಮ

25ರೋ ॥ ವ ॥ ಮತ್ತಮಾಬಂಮರಸನಪಿರಿಯಸಿರಿಯಮುಖಕಮಳವಿಕಾಸಕ್ಕೆರವಿಯೆನಿಸಿದರವಿದೇವಮಹಾಪ್ರಧಾನನಗುಣಾತಿಶಯಮೆನ್ತೆಂದಡೆ ॥ ವೃ ॥ ಅಲರ್ದೆಮಮಂತ್ರಿಮುಖ್ಯ

26ರಮುಖಾಂಬುರುಹಂರವಿದೇವಮಂತ್ರನಿರ್ಮ್ಮಲಕಿರಣಂಗಳಿಂಮುಗಿವುವೇಕೆಯೊಹಸ್ತಸರೋರುಹಂಗಳುಳ್ಳಲರ್ದ್ದಪುದೇಕೆಬಂಮ್ಮರಸನುದ್ಧತರಾಜ್ಯಸಮಗ್ರದೇನತಾಲಲಿತವಿ

27 ಳೋಚನೋತ್ಪಳವಿದೇಶ್ವರಿನೋರ್ಪ್ಪಡಶೇಷಧಾತ್ರಿಯೊಳು ‖ ವ ‖ ಇನ್ತು ನಿಬರುಮೊಂದಾಗಿಸುಖಸಂಕಥಾವಿನೋದದಿಂದೊಂದುದಿವಸಂಧರ್ಮ್ಮ
ಪ್ರಸಂಗದಿಂದಮಿರ್ದ್ದುದಕ್ಷಿಣಕೇ

28 ದಾರಸ್ಥಾನಮುಂಶಿವಲಿಂಗಪೂಜಾಪುಳಕನಸ್ಯಸರಸಕೇದಾರಸ್ಥಾನಮುಂನೈಷ್ಠಿಕಬ್ರಹ್ಮಚರ್ಯ್ಯಶಿವಮುನಿಜನಾನುಷ್ಠಾನನಿಷ್ಠಿತಸ್ಥಾನ
ಮುಂಸಾಂಗಋಗ್ಯಜುಸ್ಸಾಮಾಥ

29 ರ್ವ್ವಚತುರ್ವ್ವೇದಸ್ವಾಧ್ಯಾಯಸ್ಥಾನಮುಂಕೌಮಾರಪಾಣಿನೀಯಶಾಕಟಾಯನಶಬ್ದಾನುಶಾಸನಾದಿಬ್ಯಾಕರಣಬ್ಯಾಖ್ಯಾನಸ್ಥಾನಮುಂನ್ಯಾ
ಯವೈಶೇಷಿಕಮೀಮಾಂಸಾಸಾಂಖ್ಯಬೌ

30 ದ್ಧಾದಿಷಡುದರ್ಶನಬ್ಯಾಖ್ಯಾನಸ್ಥಾನಮುಂಲಾಕುಳಸಿದ್ಧಾನ್ತಪಾತಂಜಳಾದಿಯೋಗಶಾಸ್ತ್ರಬ್ಯಾಖ್ಯಾನಸ್ಥಾನಮುಂಅಷ್ಟಾದಶಪುರಾಣಧರ್ಮ್ಮ
ಶಾಸ್ತ್ರಸಕಳಕಾವ್ಯನಾಟಕನಾಟಿಕಾ

31 ದಿವಿವಿಧವಿದ್ಯಾಸ್ಥಾನಮುಂದೀನಾನಾಥಸಂಗ್ವಂಧಬಧಿರಕಥಕಗಾಯಕವಾದಕವಾಂಶಿಕನರ್ತ್ತಕವೈತಾಳಿಕನಗ್ನಭಗ್ನಕ್ಷಪಣಕೈಕದಂಡಿತ್ರಿ
ದಂಡಿಹಂಸಪರಮಹಂಸಾದಿನಾ

32 ನಾದೇಶಭಿಕ್ಷುಕಜನಾನಿವಾರ್ಯ್ಯಂನದಾನಸ್ಥಾನಮುಂನಾನಾನಾಥರೋಗಿಜನರೋಗಭೈಷಜ್ಯಸ್ಥಾನಮುಂಸಕಲಭೂತಾಭಯಪ್ರದಾನಸ್ಥಾನ
ಮುಮಾಗಿಕೋಡಿಯಮ

33 ಠವಿರ್ಪ್ಪುದಾಸ್ಥಾನದೊಳೇನಾನುಮೊಂದುಧರ್ಮ್ಮಮಂಮಾಡಿನಮ್ಮವ್ರಿತ್ತಮುಮಂವಿತ್ತಮುಮಂತ್ರಿಸಪ್ತಕುಲಮುಮಂಪವಿತ್ರಮಾರ್ಪ್ಪ
ಮೆಂಬಬಗೆಯಿಂಬಗೆವುತಿರ್ಪ್ಪ

34 ದುವನ್ನೆಗಂದಕ್ಷಿಣದಿಗ್ಭಾಗಮಂಸಾಧಿಸಲೆಂದುಬಿಜ್ಜಳಮಹಾರಾಜಂಬಿಜಯಂಗೆಯ್ದುಬಳ್ಳಿಗಾವೆಯೊಳುಬೀಡಂಬಿಟ್ಟುಸುಖಸಂಕಥಾವಿನೋದ
ದಿಂದವಿರ್ಪ್ಪುದುಮ

35 ನಿಬರುಮೊಂದಾಗಿಬಂದುಕುಳ್ಳಿರ್ದ್ದುಕೋಡಿಯಮಠದಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಮಾರ್ಪ್ಪುದುಮಾಪ್ರಸ್ತಾವದೊಳುಕಸಪಯ್ಯನಾಯಕನೆರ್ದ್ದ‖
ನಿಂದಿರ್ದ್ದುತನ್ಮಹಾರಾಜಂ

36 ಗಭಿಮುಖನಾಗಿಕರಕಮಳಂಗಳಮುಗಿದುದೇವಬಿಂನಪವೆಂದಿಂತೆಂದ ‖ ಕ ‖ ದಕ್ಷಿಣಕೇದಾರಂಪಾಪಕ್ಷಯಕಾರಣಮಶೇಷನಗರಜನಪ್ರತ್ಯಕ್ಷೀ
ಕೃತಶಿವಸಂನಿಧಿಸಾಕ್ಷಾ

37 ತ್ಕೃತಕ್ರಿತಯುಗಂಪ್ರಭಾಸರ್ವ್ವಸ್ವಂ ‖ ವ ‖ ಅದಲ್ಲದೆಯುಮಾಮಠಂಪುರಾಣಕಮಠನಂತೆಸಕಳಲೋಕಾಧಾರಮುಂಪುರುಷಸಿಂಹನಂತೆಹಿರ
ಣ್ಯಕಶಿಪುದಾ

38 ನನಂಶೋಭಿತಮುಂಕುರುಕ್ಷೇತ್ರದನ್ತೆಸರಸ್ವತೀವಿಳಸಿತಮುಂಖಚರಲೋಕದನ್ತೆವಿದ್ಯಾಧರಾಧೀಶ್ವರಪರಿವ್ರಿತಮುಂಮಂದರಮಹಾಮಹೀಧರ
ದನ್ತೆಸರ್ವ್ವದಿಕ್ಸಾರಭೂ

39 ತಮುಂವಾಸುದೇವನಂತಕ್ರೂರೋಕ್ತಿಶ್ರವಣರಮಣೀಯಮುಂಭವಾನೀಭವನದಂತೆಬ್ರಹ್ಮಚಾರಿಸದಾಚಾರಸಂಭಾವಿತಮುಂಮಾಗಿರ್ಪ್ಪುದಾ
ಮಠದಗುರು

40 ಕುಲಕ್ರಮಾಯಾತಗೌತಮಾಚಾರ್ಯ್ಯಶಿಷ್ಯಂವಾಮಶಕ್ತಿಮುನೀಶ್ವರಾಚಾರ್ಯ್ಯನಾಮುನೀಶ್ವರನಮಹಿಮೆಯಂಪೇಳ್ವಡೆ ‖ ವೃ ‖ ಗುರುಕು
ಲದೀಪರೆಂಬಿನೆಗಮಾ

41 ಮಠಮಂಪಲರುಂಮುನೀಶ್ವರರ್ವ್ವರಗುಣಮಣ್ಡನರ್ವ್ವಳಗಿದರ್ವ್ವಳೆಯಂಮುನಿವಾಮಶಕ್ತಿಭಾಸುರತರರತ್ನದೀಪಕಳಿಕಾಂಕುರದನ್ತೆಮಹೇಂ
ದ್ರನಂತೆಭಾಸ್ಕರಕಿರಣಂಗಳಂತೆ

42 ಜೆಳಪಂಥರೆಕೈಮುಗಿದೊಲ್ದುಜೇಯೆನಲು ‖ ಕ ‖ ವದನಂವಾಣೀನರ್ತ್ತನಸದನಂನಿಜಹ್ರಿದಯಮಮಳಮಣಿಮಯಸದನಂಮದನಹರಂಗೆನೆ
ಭೂತಳವಿದಿತಯಶಂ

43 ವಾಮಶಕ್ತಿಪಣ್ಡಿತದೇವ ‖ ವೃ ‖ ಕಾಂತಾಭ್ರೂಲತಿಕಾಸುವಿಭ್ರಮವತೀಷ್ವಂತರ್ನ್ನಿವೇಶ್ಯೈಕ್ಷವಂಚಾಪಂತಚ್ಛಪಳೇಷುಲೋಚನಚಯೋ
ಷ್ವಾತ್ಮೀಯಪುಷ್ಪಾನಿಷೂಂನುಸಂಪ್ರಾ

44 ಪ್ಯಾತನುತಾಂನಿರೂಢಚರಿತಃಶ್ರೀವಾಮಶಕ್ತೀಮ್ಮುನೇರುಗ್ರೋದಗ್ರತಪಃಪ್ರಭಾವಭಯತಸ್ಸಂಕಲ್ಪಜನ್ಮಾಭುವಿ ‖ ವ ‖ ಅದುಕಾರಣದಿನಾ
ಮಠದೊಳೇನಾನುಂಧರ್ಮ್ಮ

45 ಮಂದೇವರ್ಮ್ಮಾಡಿದೊಡದುಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿನಡೆವುದೆಂಬುದುವದನೆಮನದೆಗೊಂಡುಬಿಜ್ಜಳಮಹೀಪಾಳಂದಕ್ಷಿಣಕೇದಾರೇಶ್ವರ
ದೇವರಂಗಭೋ

46ಗಕ್ಕಂತಪೋಧನರಾಹಾರದಾನಕ್ಕಂವಿದ್ಯಾದಾನಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕಂಶಿಷ್ಟೇಷ್ಟಸಂತರ್ಪಣಕ್ಕಮೆಂದಾ ೬ನೆಯವಿಷುಸಂ
ವತ್ಸರದಪುಷ್ಯಮಾಸ

47 ದಮಾವಾಸ್ಯೆಸೂರ್ಯ್ಯಗ್ರಹಣದಂದುಗೌತಮಾಚಾರ್ಯ್ಯಶಿಷ್ಯರಪ್ಪವಾಮಶಕ್ತಿಪಂಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿನೂಱುಂಬಾಡದೊಳಗಣಕಿ
ಱುಗೇರಿಯಂ

48ತ್ರಿಭೋಗಾಭ್ಯಂತರಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟನೀಧರ್ಮ್ಮಮಂಪರಿಪಾಳಿಸಿದವರ್ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳುಸಾಸಿರಕವಿಲೆಯಂ
ಕೋಡುಂಕೊಳಗುಮಂಪೊನ್ನುಂ

49ರಂನ್ನದಿಂಕಟ್ಟಿಸಿಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗೆಕೊಟ್ಟಫಳಂ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲ
ನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃ

50ಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯಯದಾ
ಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತ

51ದಾಫಲಂ ॥ ವಿನ್ಧ್ಯಾಟವೀಶ್ವತೋಯಾಸುಶುಷ್ಕಕೋಟರವಾಸಿನಃಕೃಷ್ಣಸರ್ಪ್ಪಾಃಪ್ರಜಾಯನ್ತೇದೇವಬ್ರಹ್ಮಸ್ವಹಾರಿಣಾ ॥ ನವಿಷಂವಿಷಮಿ
ತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿ

52ಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂಶಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾ
ಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

53ಪಾಂಡ್ಯರಾಜ್ಯದಬಳಿಚಿಟ್ಟೂರುಮಂಗುತ್ತೊಳಲಕಂಪಣದೊಳುಅಯಿರಣೆಯುಮಂಕಾಲಡಿತೊಂಭತ್ತಱೊಳುಕೋಣೆಯನೇಱೆ

54ಲಿಗೆಯುಮಂಸತ್ತಳಿಗೆಯಕಂಪಣದೊಳುಸಿಡಿಯನೂರುದೀವಿಗೆಯುಮಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತಧಾರಾಪೂರ್ವ್ವ

55ಕಯಾಗಿಕೊಟ್ಟರುಮತ್ತಂಬಾಸೂರಕಂಪಣದೊಳುಚಂಗೂರುಮತ್ತಿಯಹಳ್ಳಿಯುಮನಾಗರಿಖಂಡೆಯದೊಳಗಣಜಾ

56ವಳಿಯುಮಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತವಾಗಿಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವ

57ಕಂಮಾಡಿಕೊಟ್ಟರು ॥ ಮತ್ತಮಾಪ್ರಸ್ಥಾವದೊಳುಬಂದಣಿಕೆಯಸೋಯಿದೇವರಸರುಂಚಂಡುಗಿದೇವಲಕುಮಿದೇವದಂಣ್ನಾಯಕರುಂಬಿಂ
ನಮಗೆಯ್ಯಲುಕೋಡಿಯಮ

58ಠದಶ್ರೀವ.ತುದಕ್ಷಿಣಾಧಾರೇಸ್ವರದೇವರಂಗಭೋಗಕಂಶ್ರೀಸೋಮನಾಥದೇವರಂಗಭೋಗಕಂಅಬ್ಬಲೂರಬ್ರಹ್ಮೇಶ್ವರದೇವರಂಗಭೋಗಕಂ
ನಾಗರಖಂಡೆಯದಕಂಪಣ

59ದೊಳುಕರಿನೆಲೆಮರುವಸೆಮುತಿಗನಹಳ್ಳಿಕುಂದಂಗಿಯುಮಂಹಾನುಗಲ್ಲಕಂಪಣದೊಳುಚಿಕ್ಕಕಂಣ್ನುಗೆಯುಮಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತಂ
ಸರ್ವ್ವನಮಸ್ಯವಾಗಿ

60ಕೊಟ್ಟರುಸ್ವಸ್ತಿಶ್ರೀ ॥

103

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೧ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 3′.

1ಓಂನಮಶ್ಶಿವಾಭ್ಯಾಂಸಾನುಚರಾಭ್ಯಾಂ ॥ ವೇದೋಮೂಳಮಥಾವೃತಿರ್ದ್ದಿಶತರಂನ್ಯಾಯಾದಿ

2ಶಾಸ್ತ್ರಂಖಳು . . ತ್ಯಾದಿರ್ವ್ವಿಟಪಃಸತಾಂಕಿಸಲಯೋಧರ್ಮ್ಮೋಭಿರಾಗಃಕ್ರಿಯಾಃಪುಷ್ಪಂತತ್

3ಶಿವಶಾಸನಸ್ಯಪರಮಃಸಂಕಲ್ಪಿತಾರ್ತ್ಥಪ್ರದೋಧರ್ಮ್ಮಃಕಲ್ಪತರುಃಸಮಸ್ತುಫಳದಃಶ್ರೀಗೌತಮಾಚಾರ್ಯ್ಯತೇ ॥ ಕ ॥ ಶ್ರೀರಮಣೀವಲ್ಲಭನಾ

4ಭೀರುಚಿರಾಂಬುಜದೊಳೊಗೆದನಬ್ಜಭವಂತದ್ವಾರಿಜಭವಭುಜಜಾತದ್ಧಾರಿಣಿಯೊಳ್‌ಶಾಂತರೀಶ್ವರಪ್ಪಲರೆಸೆದರ್ ॥ ಶಾಂತತಮೋಗುಣಗಣ
ರತಿಶಾಂ

5ತಸಮುಗ್ರಾರಿವರ್ಗ್ಗದೋಬ್ಬಳವಿಭವಶ್ಶಾಂತಭಯಲೋಭರದಱಿಂಶಾಂತರವೆಸರಾದುದವರ್ಗೆಭೂಮಂಡಳದೊಳ್ ॥ ಅವರೊಳಗೆ ॥ ಕಂ ॥

6ಅನತರಪುನೃಪರನೆಂದುದನೆನಿಸಲ್ಕಿಜಭುಜಪರಾಕ್ರಮಕ್ರಮಮೆಸಮರ್ತ್ಥನೆನಲ್ಕಂಮಣವೆಸರಿಂಜನಪತಿಧಾರಿಣಿಯೊಳೆಸೆದನೊ

7 ರ್ಬ್ಬನಪೂರ್ವ್ವಂ ॥ ಆತನಸಹಜಾತಂಜಗತೀತಳವರ್ತ್ತಿತಭುಜಪ್ರತಾಪಂಸಲೆಧಾತ್ರೀತಳಪತಿಕುಳತಿಳಕಂಖ್ಯಾತಗುಣಂಸಿಂಗಿದೇವನೆಂಬಂ
8 ಪೆಸರಿಂ ॥ ಆನೆಗಳ್ದವರ್ಮ್ಮಣದೇವನಸೂನುಸಮಗ್ರಾರಿವರ್ಗ್ಗಮಸ್ತ್ತಕಶೂಲಂನಾನಾನತನೃಪಜನತಾಶ್ರೀನಿಧಿಧೈರ್ಯ್ಯಪ್ರಶಿದ್ಧಶೈಲಂತೈಲಂ ॥
9 ವೃ ॥ ಆತೈಲಲಕ್ಷ್ಮೀವಲ್ಲಭಂಗೆತನಯಂಶ್ರೀರಾಮಭೂಪಾಳನಂತಾತಂಶಾಂತರಮಂಡಳೇಶ್ವರಮಹಾಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀರತಿಪ್ರೀತಂವಿ
10 ರವಿರೋಧಿಶಂಬರಹರಂಸಂತಾಪನೋಗ್ರೇಷುಸಂಪಾತಾಸಾದಿತವಿಶ್ವಶಾಸನನೆನಲ್ವಿಖ್ಯಾತಿಯಂತಾಳ್ದಿದಂ॥ ಕಂ ॥ ಆವಿಭುವಿನವಧುಬಿಜ್ಜಲದೇವಿ
11 ಜಗನ್ನೂತೆ ತೆತಾನೆನೆಪತಿಸಂಭಾವನಗುಣದೊಳಂತಳೆದಳಂಭೂವಳಯದೊಳಮಳವೆನಿಪಜಸದುನ್ನತಿಯು ॥ ಅವರಿರ್ವ್ವರ್ಗ್ಗಂಪುಟ್ಟಿದ
12 ನವಿಚಳತರಸಂಪದುದಯಮುಂನತನೀತಿಪ್ರವಿವೇಕಯೋಗದಿಂಪುಟ್ಟುವವೊಲ್ಜಗದೇವನೆಂಬಶಾನ್ತ್ತರಭೂಪಂ ॥ ಆತನಗುಣಂಗಳಂಪೇಳ್ವ
13 ಡೆ ॥ವೃ॥ ಜಿನಧರ್ಮ್ಮಕ್ಷೀರನೀರಾಕರವಿಶದಶರಚ್ಚಂದ್ರನುತ್ಕೃಷ್ಟವಿದ್ವಜ್ಜನಸೂಕ್ತಿಬ್ರಾತತಾರಾತರಳತರಲಸನ್ಮೌಕ್ತಿಕೋದಾರಹಾರಂವಿ
ನುತೋದ್ಯತ್ಕೀರ್ತ್ತಿ
14 ಚಂದ್ರಾತಪಧವಳಿತದಿಕ್ಪಾಳದಿಗ್ಗ್ರವ್ಯೂಹವರ್ಯ್ಯಂಜನತಾನೇತ್ರಾಂಗಸಂತರ್ಪ್ಪಣಕರನೆನಿಸಂಶ್ರೀಜಗದ್ದೇವಭೂಪ ॥ ಈವಗುಣಕ್ಕೆ ತಂನ
15 ತೊಡೆಸಕ್ಕಿ ನಿಜಾಶ್ರಿತಪಂಡಿತರ್ಕ್ಕಳೊಳ್ತೀವಿದುದಗ್ರಲಕ್ಷ್ಮಿನಿಜದೋರ್ಬ್ಬಳದೇಳ್ಗೆಗೆಸಕ್ಕಿ ಶತ್ರುವೀರಾವನಿಪಾಳಕಾಂತೆಯರಕರ್ಣ್ಣಕರಚ್ಯು
16 ತನೂತ್ನರತ್ನಭೂಷಾವಳಿಯೆಂದೊಡಾದೊರ್ದ್ದರೆಗೆವಂದಪರೀಜಗದೇವಭೂಪನೊಳ್ ॥ ಕುಸುಮಸ್ರಗ್ಭಾರಶೂನ್ಯೋದ್ಧೃತಕಚಭರಮುದ್ಬಾ
ಮಹೈಮ
17 ಪ್ರಕಾಂಚೀಪ್ರಸರಾಪೇತಪ್ರಶುಂಭದ್ಘನಜಘನತಟಂಮೌಕ್ತಿಕೋದಾರಹಾರೋಲ್ಲಸದಂಗತ್ತುಂಗಪೀನಸ್ತ್ತನಕಳಶಯುಗಂಶ್ರೀಜಗದ್ದೇವಭೂ
ಪಾ
18 ಳಸುಹೃದ್ಭಾವವ್ಯಪೇತಕ್ಷಿತಿಪತಿತತಿಶುದ್ಧಾಂತಕಾಂತಾಕದಂಬಂ ॥ ವ ॥ ಆಜಗದೇವರಸನಜನನಿಯೆನಿಪಬಿಜ್ಜಲದೇವಿಯೊಡವು
19 ಟ್ಟಿದಚಟ್ಟಲದೇವಿಗಂವಿಜಯಾದಿತ್ಯದೇವಂಗಂಜಯಕೇಶಿದೇವನೆಂಬಪವಿತ್ರಕ್ಷತ್ರಪುತ್ರಂಪುಟ್ಟಿತಜ್ಜಗದ್ದೇವಂಗಗ್ರಜನ್ಮನೆನಿಸಿ
20 ದನಾರಾಜೋತ್ತಮನರಾಜಧರ್ಮ್ಮಗುಣಂಗಳಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಎಱಗದರಾತಿಭೂಭುಜರನಾತ್ಮಭುಜಾಬಳದಿಂಪದಾಂಬುಜಕ್ಕೆಱಗಿ
21 ಸಿಸಪ್ತ್ತಕೊಂಕಣಸಮುನ್ನತಲಕ್ಷ್ಮಿಯನಾಳ್ದು ಮೀಱಿಬಾಳ್ವೆಟಿಕೆಯಬೀರರಿಲ್ಲತನಗೆಂಬಿನೆಗಂಜಯಕೇಶಿಭೂಭುಜಂನೆಱೆದನೃಪಾಳನೀತಿಗು
ಣದುಂನತಿಯಿಂ
22 ಜಸಮುಂನಿಮಿರ್ಚ್ಚಿದ ॥ ಚಾಗಮನೀಸಿಕೊಳ್ಳದವನೀಪಕರಿಲ್ಲವನೀಪಕರ್ಮ್ಮದೋದ್ಯೋಗಮನೊಕ್ಕು ಬಾಳದವರಿಲ್ಲಜಯೋತ್ಸುಕನಾಗಿಪೋ
ಗೆಕೋ
23 ಳ್ಪೋಗದದೇಶಮಿಲ್ಲೆನಿಸುವಾಜಯಕೇಶಿನಿಜಾಗ್ರಜಾತನಾಶಾಗಜವರ್ತ್ತಿಕೀರ್ತ್ತಿಯೆನಲಾಜ್ಜಗದೇವನವೊಲ್ಯಶಸ್ವಿಗಳ್ ॥ ಕ ॥ ಆಜಗದೇ
24 ವನತಮ್ಮಂರಾಜಶಿರೋಮಣಿಯೆನಿಪ್ಪಪೆಂಪಂತಳೆದಿಂತೀಜಗದೊಳ್ಬುಧಜನಸುರಭೂಜಾತಂಸಿಂಗಿದೇವನೆನೆಪೆಸರ್ವಡೆಗು ॥ ಕಂ॥ ಉರುಳುಗು
25 ಳಿಂದುನಂಜನುಗುಳಿಪ್ಪನುದಗ್ರವಿಷಾಹಿಕಣ್ಠಮಂಸಗಿವಿನವೊತ್ತಿ ಚಕ್ಕೆನೆತದೀಯಫಣಾಗಣನೂತ್ನರತ್ನಮಂತೆಗೆದುನಿಜಾಗ್ರಜಂಗೆ
26 ಸೆವತೋಳ್ವಣಿಯಾಗಿರೆವಾಳ್ಪನೆಂದೊಡಾಪೂರ್ವ್ವಗಳರೊಸಿಂಗಿದೇವನಪರಾಕ್ರಮದುನ್ನತಿಯಂಧರಾಗ್ರದೊಳ್ ॥ವ॥ ಇನ್ತುಕೀರ್ತ್ತಿಶ್ರೀಗಂಶ್ರೀ
27 ಗಮಧಿನಾಥನೆನಿಸಿದಾಜಯಕೇಶಿದೇವಂಗೆಪ್ರಿಯಾನುಜನು । ಸಿಂಗಿದೇವಂಗೆಪ್ರಿಯಾಗ್ರಜನುಮೆನಿಸಿದಸಮಧಿಗತಪಂಚಮಹಾ
28 ಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಪಟ್ಟಿಪೊಂಬುಚ್ಚಪುರವರಾಧೀಶ್ವರಂ । ಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ । ಕಸ್ತೂರಿಕಾಮೋದಂ । ನೀತಿಶಾ
ಸ್ತ್ರಜ್ಞಂ । ಸಾಹಿ
29 ತ್ಯಸರ್ಬ್ಬಜ್ಞಂ । ಅರಸಂಕಗಾಳಂ । ಬಿರುದರಶೂಳಂ । ಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲಜಗದೇವರಸಂಸೇತುವಿನಬೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದ
ದಿಂರಾಜ್ಯಂಗೆ
30 ಯ್ಯುತ್ತಮಿರ್ದ್ದೊಂದುದಿವಸಂಚತುರಬುಧಜನಪರಿವಾರಂಪೆರಸುಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಮಾಡುತ್ತಮಿಂತೆಂದ ॥ ಶ್ಲೋಕ ॥ ಏಕಮೇವಪಯ
31 ಸ್ತ್ತತ್ವಂನಾನಾನಾಮನಿಷೇವಿತಂ । ತಥೈಕಂದೇವತಾತತ್ವಂನಾನಾಶ್ರಮನಿಷೇವಿತಂ ॥ ವ ॥ ಎಂಬುದುಮಾಪ್ರಸ್ತ್ತಾವದೊಳ್ ॥ ಕ ॥ ಹರಚ
ರಣಕಮಳ
32 ದಷಟ್ಚರಣಂಶಿಷ್ಟೇಷ್ಟನಿಕರಭರಣಂಯುದ್ಧೋದ್ಧುರಹರಣಕರಣಪರಿಣತಕರಕರಣಂಧರ್ಮ್ಮಶಾಸ್ತ್ರವಿಹಿತಾಚರಣಂ ॥ ವೃ ॥ ಪೇಡಿವವಂ
ಗಕ
33 ಳ್ಪಮಹಿಜಂಭುಜಗರ್ವ್ವದೆಬಂದುಯುದ್ಧಮಂಮಾಡಿದವಂಗೆನುಂಗುವಜವಂಶರಣಾಗತನಪ್ಪವಂಗೆಕಯ್ಗೊಡಿದವಜ್ರಸನ್ನಹನಮಿತನೆದಲ್ವೆ
34 ಱರಾರೆನಿಪ್ಪನಾಡಾಡಿಯರೊಡಿಯಂಮಿಗುವರೊಡಿಯುಬರ್ಮ್ಮರಸಂಸಮಾಹಿತ ॥ ವ ॥ ಮುಕುಳೀಕೃತಕರಕಮಳನಾಗಿಬಿನ್ನಪ

35ಮೆಂದಿಂತೆಂದ ॥ ಕ ॥ ದಕ್ಷಿಣಕೇದಾರಂಪಾಪಕ್ಷಯಕಾರಣಮಶೇಷಭುವನಜನಪ್ರತ್ಯಕ್ಷೀಕೃತಶಿವಸನ್ನಿಧಿಸಾಕ್ಷಾತ್ಕೃತಕೃತಯುಗ
36ಪ್ರಭಾಸರ್ವ್ವಸ್ವ ॥ ವ ॥ ಆಕೇದಾರಸ್ಥಾನದಾಚಾರ್ಯ್ಯವರ್ಯ್ಯಂಗೌತಮಾರ್ಯ್ಯನಗುಣಂಗಳಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಲಲಿತತರಪ್ರದೀಪದ
37ಪೊಲಾಮತಮಂಪಲಬಮ್ಮ್ಮರ್ಸ್ಸೇಂದ್ರರುಜ್ವಳಗುಣಮಂಡನಪ್ಪ್ಪರ್ಗಳಗಿದಪ್ಪ್ಪರ್ಗಳಿಯಂಮುನಿಗೌತಮಂವಿನಿಮ್ಮ್ಮರ್ಗಳತರರತ್ನದೀಪಕಳಿಕಾಂಕು
ರ
38ದನ್ತನಿರನ್ತರಂಜಗದ್ವಿಳಸಿತಕೀರ್ತ್ತಿರ್ದಲ್ಪೆಳಗಿದಂಧರೆಕಯ್ಯುಗಿದೊಲ್ದುಜೀಯೆನಲ್ ॥ ವ ॥ ಅದಱಿಂದಲ್ಲಿಯೇನಾನುಮೊಂದುಧರ್ಮ್ಮಮಂಮಾ
ಡಿದೊ
39ಡದಕ್ಷಯಮುಂನಿಖಿಳಪಾಪಕ್ಷಯಕಾರಣಮುಮಪ್ಪುದೆನ್ದುಬಿನ್ನವಂಗೆಯ್ಯುದುಮದನೆಮನದೆಗೊಂಡುಬಳ್ಳಿಗಾವೆಗೆಬಂದುಸ್ವಸ್ತಿ
40ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಜಗದೇಕಮಲ್ಲದೇವವರ್ಷದ ೧೩ನೆಯಶುಕ್ಲಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕದಪೌರ್ಣ್ಣಮಾಸ್ಯೆಸೋಮವಾ
ರಸೋಮ
41ಗ್ರಹಣದಂದುಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಸಂನಿಧಿಯೊಳುಜಗದೇವರಸನುಂತಂನಕುಮಾರಂಬಮ್ಮರಸನುಮೊಂ
ದಾ
42ಗಿದ್ದುಶ್ರೀಮದ್ವಾದಿವಿದ್ಯಾಭರಣಪಂಡಿತದೇವರಶಿಷ್ಯರಪ್ಪಶ್ರೀಮದ್ಗೌತಮಪಂಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿದೇವರನೈ
ವೇದ್ಯಕ್ಕಂ೫೦
43ಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂತಪೋಧನರಾಹಾರದಾನಕ್ಕಂವಿದ್ಯಾದಾನಕ್ಕವೆನ್ದುಶಾಂತಳಿಗೆಸಾಯಿರದೊಳಗಣಕೊಡನಾಡ ೩೦ಬಳಿಯ
ಬಾಡಂಕುಂ
44ದೂರಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತಂಸರ್ವ್ವನಮಸ್ಯವಾಗಿಕೊಟ್ಟು । ಮತ್ತಂಮಡುಂಬದಹೊಲದೈಶಾನ್ಯದದೆಸೆಯಕಬ್ಬಿಲಕೇತನಕೆಱೆಯ
ಕೀ
45ಳೇರಿಯುಗದ್ದೆಮತ್ತರೆರಡುಮಂಸರ್ವ್ವನಮಸ್ಯವಾಗಿಕೊಟ್ಟರಿನ್ತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಾದಿತೀರ್ತ್ಥಂಗ
46ಳೊಳ್ಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಪೊನ್ನಂರನ್ನದಿಂಕಟ್ಟಿಸಿಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಳಮಕ್ಕುಮಿ
ದನಳಿದ
47ನಾದಿವ್ಯತೀರ್ತ್ಥಂಗಳೊಳಾಕವಿಲೆಗಳ್ಗಮಾಬ್ರಾಹ್ಮಣರ್ಗ್ಗಮಾಸೂರ್ಯ್ಯಗ್ರಹಣಸಮಯದೊಳಪಾಯಮಂಮಾಡಿದಾತನಪ್ಪ ॥ ಶ್ಲೋ ॥ ಸ್ವದ
ತ್ತಾಂಪ
48ರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಮತ್ತಮಾಪ್ರಸ್ಥಾನದೊಳುಕೊ
49ಡೆನಾಡಕಂಪಣದೊಳುಅಬ್ಬಸೆಯುಮಂಹೊಸವಳ್ಳಿಯುಮಂಸಬ್ಬನಮಸ್ಯವಾಗಿಮುದುವಳಲಕಂಪಣದೊಳುಗೋವಿಂದನಹಳ್ಳಿ
50ಯುಮಂತ್ರಿಭೋಗಾಭ್ಯನ್ತರವಾಗಿಧಾರಾಪೂರ್ಬ್ಬಕಂಮಾಡಿಕೊಟ್ಟರುಸ್ವಸ್ತ್ಯಸ್ತುಶಿವಶಾಸನಾಯ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೩ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′.

1ಶ್ರೀಬಂನಮಃಶಿವಾಯನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
2ಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ
3ಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಾಭರಣಂತ್ರೈಲೋಕ್ಯಮಲ್ಲದೇವರವಿಜ
4ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ । ತತ್ಪ
5ಮಯದೊಳ್ । ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರಂಕಾಳಂಜರಪುರವ
6ರಾಧೀಶ್ವರಂ । ಸುವರ್ಣ್ಣವೃಷಭಧ್ವಜಂಸಾಂದರ್ಯ್ಯಮಕರಧ್ವಜಂ । ಡಮರುಕತೂರ್ಯ್ಯನಿರ್ಘೋಷ
7ಣಂ । ಭೂಪಾಳಮಣಿಭೂಷಣಂ । ಕಳಚುರಿಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡಂ । ಕದನಪ್ರಚಂಡಂ । ಮಾ

8 ನಕನಕಾಚಳಂಸುಭಟರಾದಿತ್ಯಂ । ಕಲಿಗಳಂಕುಶಂ । ಗಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರಂ । ಪ್ರತಾ
9 ಪಲಂಕೇಶ್ವರಂ । ಪರನಾರೀಸಹೋದರಂ । ಶನಿವಾರಸಿದ್ಧಿ । ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಂ । ಚಲದಂಕರಾಮಂ । ವೈರೀಭ
10 ಕಣ್ಠೀರವಂ । ನಿಶ್ಶಂಕಮಲ್ಲಂನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಬಿ
11 ಜ್ಜಣದೇವರಸರುಸಕಳದೇಶಂಗಳ್ಮಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳದಿಂದಾಳುತ್ತಮಿರೆ । ತನ್ಮ
12 ಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂವೈರಿಭಯದಾಯಕಂ । ನಿರ್ನ್ನಿಮಿತ್ತಭುವನಜನಮಿತ್ರಂ । ಗೋತ್ರ
13 ಪವಿತ್ರಂ । ಚತುರಜನಸರಸಂಮಹದೇವರಸಂ । ಬನವಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಮಂಶ್ರೀಬಿಜ್ಜಣದೇವಾಂತಃಕರ
14 ಣರೂಪರುಂ । ಸಕಳಬುಧಜನಮನಸ್ಸರೋಜನೀರಾಜಹಂಸರುಂ । ಸ್ವಾಶ್ರಿತಜನಚಿಂತಿತಾರ್ತ್ಥಪ್ರದಚಿಂತಾಮ
15 ಣಿಗಳುಂದೀನಾನಾಥಜನದಾರಿದ್ರ್ಯತಮೋವಿಘಟ್ಟನದ್ಯುಮಣಿಗಳುಮೆನಿಪ್ಪಪ್ರೋತರಸಚಟ್ಟಿಮರಸಪ
16 ದ್ಮರಸಸೋವರಸರಿಂತೀನಾಲ್ವರ್ಕ್ಕರಣಂಗಳೊಡಗೂಡಿಸುಖದಿನಾಳುತ್ತಮಿರೆ । ತನ್ಮಹಾಪ್ರಧಾನಂ । ಪ್ರ
17 ಧಾನಜನಮಣಿಮಯಾಳಂಕಾರಂಮಕರಧ್ವಜಾಕಾರಂ । ಹರಚರಣಸರಸಿರುಹಷಟ್ಚರಣಂ । ಬುಧಜ
18 ನೈಕಶರಣಂ । ಶ್ರೀಮದ್ರಾಯನಾರಾಯಣಪುರಂ । ತತ್ರಮಾನ್ಯಸಹಮಾಸ್ಯಾನಂದಭಟ್ಟೋಪಾಧ್ಯಾಯ
19 ಪ್ರಿಯತನೂಜಂ । ಸಂತರ್ಪ್ಪಿತಬುಧಸಮಾಜಂ । ವೃಷಗಣಗೋತ್ರಪವಿತ್ರಂಗೌರಲದೇವೀಪ್ರಿ
20 ಯಪುತ್ರನಿತ್ಯಾದಿನಾಮಾವಳೀವಿರಾಜಮಾನಂಮಾಯಿದೇವರಸನೆಸೆದನನ್ತಮಲ್ಲದೆಯು ॥
21 ವೃ ॥ ಕುದಿದೆಲ್ಲನ್ದದಿನನ್ದುನನ್ದಕುಲಮಂಗೆಲ್ದಾತ್ಮಮಂತ್ರಕ್ಕೆನಾಣ್ಬದೆಚಾಣಕ್ಕ್ಯನದೇಕೆಮಂತ್ರಿಯೆನಿಪಂಪೇಳೆಂ
22 ದನಾಯಾಸದಿಂದೆದೃಪಾರಾತಿಕುಲಂಗಳಂತವಿಸಿತನ್ನಸ್ವಾಮಿಗತ್ಯುನ್ನತಾಭ್ಯುದಯಶ್ರೀ
23 ಯನೊಡರ್ಚ್ಚುತಿಪ್ಪನೊಲವಿಂಶ್ರೀಮಾಯಿದಂಡಾಧಿಪಂ ॥ ವಿದಿತಂಕಯ್ಯಾನ್ತುತನ್ನಂಪದೆದೆರ
24 ದಬುಧಂಪೋಗಿಮತ್ತೋರ್ವ್ವನಂಬೆಡಿದಡಂಸಂಗ್ರಾಮದೊಳುನಿರ್ಜ್ಜಿತಮಾದನೆನಿಪಂಪೋಗಿಮತ್ತೊಮ್ಮೆಬಿ
25 ಲುಮ್ಪೊಯ್ದಿದಿರೊಳ್ಬಂದಾನ್ತಡಂದಾನದಭುಜಬಳದುರ್ವ್ವಲ್ತುದೆಂದೆಂದುನಿಚ್ಚಂಮಾದದಿಂವಲ್ವನೆಂದದಿ
26 ತರಜನಸಮಸ್ಕಂಧನೇಮಾಯಿದೇವ ॥ ಎನಿಸಿದಮಹಾಪ್ರಧಾನಂಬನವಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರ
27 ದವಡ್ಡರಾವುಳಹೆಜ್ಜುಂಕದಹೆಗ್ಗಡೆದಣ್ಡನಾಯಕಂಮಾಯಿದೇವರಸರ್ರಾಜಧಾನಿಬ
28 ಳ್ಳಿಗ್ರಾಮೆಯನೆಲವೀಡಿನೊಳ್ಸುಖದಿನಿರ್ದ್ದೊನ್ದುದಿವಸಂಸಕಳಬುಧಜನಪರಿವಾರಪರೀವೃತ
29 ನಾಗಿರ್ದ್ದರ್ಥಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಮಾರ್ಪ್ಪುದುಮವರ್ಗ್ಗಳುಮದನೆಮನದೆಗೊಣ್ಡಿನ್ತೆನ್ದರ್ ॥ ದಕ್ಷಿಣಕೇದಾರಂ
30 ಪಾಪಕ್ಷಯಕಾರಣಮಶೇಷನಗರಜನಪ್ರತ್ಯಕ್ಷೀಕೃತಶಿವಸನ್ನಿಧಿಸಾಕ್ಷಾತ್ಕೃತಕೃತಯು
31 ಗಪ್ರಭುಸರ್ವ್ವಸ್ವ ॥ ಮತ್ತಮಾಮುಂಪುರಾಣಕಮಠನನ್ತೆಸಕಳಲೋಕಾಧಾರಮುಂ । ಕ್ಷೀರನೀರಾಕ
32 ದನ್ತೆಸಿಜಲಕ್ಷ್ಮೀಪರಿತೋಷಿತಪುರಾಣಪುರುಷಮುಂ । ಭವಾನೀಭವನದನ್ತೆಬ್ರಹ್ಮಚಾರಿಸದಾಚಾ
33 ರಸಂಭಾಷಿತಮುಂ । ಕುರುಕ್ಷೇತ್ರದನ್ತೆಸರಸ್ವತೀವಿಳಸಿತಮುಂ । ಖಚರಲೋಕದನ್ತೆವಿದ್ಯಾಧರಾಧೀಶ್ವರಪರಿ
34 ವೃತಮುಂ । ಶ್ರೀಕೈಲಾಸದನ್ತೆವಾಮಶಕ್ತಿದೇವಪರಿಪಾಳಿತಮುಮಾಗಿರ್ಪ್ಪುದುಮತ್ತಮಾ
35 ಮಠಗುರುಕುಳಕ್ರಮಮಂಪೇಳ್ವಡೆ ॥ ಕ ॥ ಮೂವರಕೋಣೆಯಸನ್ತತಿದೇವವ್ರತನೆಸವಪರ್ವ್ವ
36 ತಾವಳಿಯೊಳ್ತಾನಾವಿರ್ಭ್ಭವಿಸಿದನಮಳಯಶೋವಿಭವವಿನೂತನೆನಿಪಗೌತಮಮುನಿಪ ॥
37 ಲಗೌತಮಮುನಿತನೂಜಂಶ್ರೀಗಿರಿಜಾಪತಿಪದಾಂಬುಜೋನ್ಮದಭೃಂಗಂರಾಗಪರಾಙ್ಮುಖನುಚಿತೋದ್ಯೋ
38 ಗಂಶ್ರೀವಾಮಶಕ್ತಿಪಂಡಿತದೇವ ॥ ವೃ ॥ ಕೇದಾರಸ್ಥಾನಲಕ್ಷ್ಮೀಸ್ಸಮಜನಿಜಗತೇಕಲ್ಪವಲ್ಲೀತಿ
39 ರೋಹಾವಸ್ಥಾಸೋಮೇಶ್ವರಾರ್ಯ್ಯಾದಚಳಿತತಪಸೋನನ್ತರಂಗೌತಮಾರ್ಯ್ಯಾತ್ತುಸಂಶಾ
40 ಖಾಸಲ್ಲಸತ್ಪಲ್ಲವಸಮುಪಚಿತಾಪುಷ್ಪಿತಾಸಂಚರೀತಾಸರ್ವ್ವಾಮುರ್ವ್ವೀಂತತೋನು
41 ಪ್ರಭವತಿಪ್ರಾಜ್ಞವಾಮಶಕ್ತಿರ್ಮ್ಮುನೀಂದ್ರಾತ್ ॥ ಕ ॥ ವದನಂವಾಣೀಲೀಲಾಸದನಂನಿಜಹೃದೆ
42 ಯುಮಮಳಮಣಿಮಯಸದನಂಮದನಹರಂಗೆನೆಭೂತಳವಿದಿತಯಶಂವಾಮಶಕ್ತಿ

43ಪಂಡಿತದೇವಂ ॥ ಅದಱಿಂದವಿಲ್ಲಿಯೇನಾನುವೊನ್ದುಧರ್ಮ್ಮವಂವಮಾಳ್ಪೆದೆಂದುಪೇಳ್ವುದುವದನೆವು

44ನದೆಗೊಣ್ಡು ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯತ್ರೈಳೋಕ್ಯಮಲ್ಲವರ್ಷದ ೬ನೆಯಯುವಸಂವ

45ತ್ಸರದಮಾಘದಮಾವಾಸ್ಯೆಯುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿ ಸೋಮವಾರವ್ಯ

46ತೀಪಾತದಂದುಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸ

47ಸಮಾಧಿಶೀಳಗುಣಸಂಪನ್ನ ರ್ಪ್ಪ್ರಥಜನಪ್ರಸಂನ್ನರುಂಶ್ರೀಮದ್ರಾಜಧಾನಿಬ

48ಳಿಪುರದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಸ್ಥಾನದಾಚಾರ್ಯ್ಯರುಮಪ್ಪಶ್ರೀಮದ್ವಾಮಶಕ್ತಿ

49ಪಂಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿತಪೋಧನರಾಹಾರದಾ

50ನಕ್ಕಂದೇವರನಿವೇದ್ಯಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕವೆಂದುಶ್ರೀಕೇದಾರೇಶ್ವರದೇವರ

51ತೋಂಟದಲುಪುಟ್ಟುವಾವುಪಂನ್ನದಗೋಂಟಡಕೆಯವಡ್ಡರಾವುಳಹೆಜ್ಜುಂ

52ಕವೆರಡುಂಬಿಲ್ಕೊಡೆಯಸುಂಕವನಿತುವುಂಮತ್ತಮಾತೋಂಟದೆಲೆಯಪಂನ್ನಾ

53ಯದೆಲ್ಲಾ ಸುಂಕಮುಮುಂಸರ್ವ್ವಾಭಾಧಾಪರಿಹಾರವಾಗಿನಡವಂತಾಗಿರಲುಬಿ

54ಟ್ಟುಕೊಟ್ಟ ॥ ನಿನ್ತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರವರ್ಗ್ಘ್ಯ್ಯತೀ

55ರ್ತ್ಥಂಗಳಲ್ಲಿಸಾಯಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಹೊನ್ನುಂರನ್ನದಿಂಕಟ್ಟಿಸಿಸೂ

56ರ್ಯ್ಯಗ್ರಹ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

105

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೩ನೇ ಕಲ್ಲು.

1ನಮಶ್ಶಿವಾಯ । ನಿತ್ಯಂಭೂರಾದಿ[ತ]ತ್ವಸ್ಫುರದಮಳವಪುಃಪೋಷಪುಷ್ಯತ್ರಿಳೋಕೀಲೀಲಾನಿರ್ಮ್ಮಾಣದಕ್ಷಃಕ್ಷಿತಿಧರತ

2ನಯಾಪ್ರೇಮನಿರ್ಮ್ಮಾಣಲಕ್ಷ್ಯಃಸ್ಥೇಮ್ನೇಹೇಮಾದ್ರಿಹಂರ್ಮ್ಯೋದಿತಸುಖನಿಳಯೋನಂತಲಕ್ಷ್ಮೀನಿವಾಸಃಸೋಮಃಸೋಮಾರ್ದ್ಧಧಾರೀಸ

3ಭವತುಭವತಾಂಭೂತಯೇಭೂತನಾಥಃ ॥ ಯೋಲಕ್ಷ್ಮೀಂನಿಜವಕ್ಷಸಾಕರತಳೇಗೋವರ್ದ್ಧನಾದ್ರೀಶ್ವರಂನಾಭೌ

4ಪಂಕಜಸಂಭವಂವಸುಮತೀಂಪಶ್ಚಾತ್‌ಪ್ರದೇಶೇಸ್ಥಿರಾಂರಾಜೀವಶ್ರಿಯಮಕ್ಷಿಷುಸ್ಥಿರತರಂತೇಜಸ್ತನೌಶಾಶ್ವತೇಧತ್ತೇಸೋ

5ಸ್ತು[ಸು]ಖಾಯಸರ್ವ್ವಜಗತಾಂವಿಷ್ಣುರ್ಯ್ಯದೂನಾಂಪತಿಃ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ ಶ್ವರಪ

6ರಮಭಟ್ಟಾರಕಂಯಾದವಕುಳತಿಳಕಂಹೊಯ್ಸಳಾಭರಣಂಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವರವಂಶಾನ್ವಯವೆಂತೆಂದಡೆ ॥ ಶ್ಲೋಕ ॥ ತಸ್ಯಾದ್ಯೋ

7ವೀರಬಲ್ಲಾಳಸ್ತದ್ಭ್ರಾತಾವಿಷ್ಣುವರ್ದ್ಧನಃತದಪತ್ಯಂಭುವಿಖ್ಯಾತೋನೃಸಿಂಹಪೃಥಿವೀಪತಿಃ ॥ ಯೋನಾಶೇಷಮಹೀಮಹೀಭೃದುಚಿತಾಂಶೋ ಭಾಂಧಧಾರಾದರಾತ್

8ಯೇನಾಶೇಷರಿಪುದ್ವಿಪಾವಿದಳಿತಾಃಪ್ರಧ್ವಸ್ತಯೂಥ್ಯಾಯಥಾಯೇನಾಸಾಭುವನಾಂಗನಾನಿಜಯಶೋದೀಪಃಪ್ರತಿಷ್ಠಾಪಿತಃಸೋಯಂವೀರನೃ

9ಸಿಂಹಭೂಪತಿರಭೂದ್ಭೂಮೌಪ್ರತಾಪಾನ್ವಿತಃ ॥ ವೀರಾರಾತಿವಿದಾರಣಃಕ[ರ]ರುಹೈರ್ಗ್ಗಂಭೀರಭೀಮಧ್ವನಿಃಕ್ರೋಧಭ್ರಾಂತನಿತಾಂತಪಿಂಗ ನಯನಸ್ತೇಜಶ್ಛಟಾಳಂಕೃತಃ

10ಕುರ್ವ್ವನ್ಸೌಖ್ಯಮಶೇಷತಃತ್ರಿಜಗತಾಂಭೂಚಕ್ರಚಕ್ರೇಸ್ವಯಂರೇಜೇಶ್ರೀನರಸಿಂಹಭೂಪತಿಳಕೋಭೂಮೌಯದುಗ್ರಾಮಣೀಃ ॥ ಮುನಿ ಮುನಿದೀಂಟದಬ್ಧಿಮರನಲ್ಲ

11ದಕಲ್ಪಕುಜಂಸುರಾರಿಸೂದನನದಟಂಡವೆತ್ತದತಿಭಂಗದೊಳೊಂದ[ದ]ಮಂದರಾದ್ರಿನೆಟ್ಟನೆಮಿಗರೂಪಮಂತಳೆದುಹುಟ್ಟಿದಕೇಸರಿಗುಣ್ಪಿ ನಾರ್ಪ್ಪಿನೊಳ್ವಿ

12 ನುತವೆನಿಪ್ಪಬಿಣ್ಪಿನಪರಾಕ್ರಮದೊಳ್ನರಸಿಂಹಭೂಭುಜ ॥ ತೆರಳದರಾತಿಭೂಭುಜರನಿಟ್ಟೈಲುವಂಸಲೆತೇದುಬೊಟ್ಟನಿಟ್ಟುರುಳ್ವಿರಂಗಳಂಬ ಉಗರುಳ್ಗಳೊ

13 ಳಾಗಡೆಕೊಯ್ದುಕಂಠದೊಳ್ಪರಿಸಿಕಪಾಲಮಂಪಿಡಿದುನೆತ್ತರನೀಂಟಿಮನೋನುರಾಗದಿಂಧುರದೊಳುಖಡ್ಗಕಾಳಿಕುಣಿದಾಡುವಳೀನರಸಿಂಹಭೂಪನ ॥ ತಸ್ಯಾಭೂದ್ಭುವ

14 ನಾಭೋಗಭೂಷಣೋದ್ಯದ್ಯಶೋಧನಃಸೂನುಬ್ಬಲ್ಲಾಳಭೂಪಾಳಃಪಾಳಯನ್ಪ್ರಿಥಿವೀಮಿಮಾಂ ॥ ವ ॥ ಆಭೂಪಾಳಕನಪ್ರತಾಪಪ್ರಭಾವ ಮೆನ್ತೆಂದಡೆ ॥ ಶ್ಲೋ

15 ಳಶ್ಚಾಳಿತಚಿತ್ತವೃತ್ತಿರಭವತ್ಪಾಂಡ್ಯಃಪ್ರತಿಷ್ಠಾಸ್ಪೃಹಾಂತ್ಯಕ್ತ್ವಾನಕ್ತಮಗಾಂನಗಾಗ್ರಶಿಖರಂಭೀತ್ಯಾಸಸ್ಸೈನ್ಯಸ್ವಯಂಅನ್ಯೇವಂಗಕಳಿಂಗ ಮಾಗಧಮಹಾಸ್ಸೈನ್ಯೇ

16 ಶ್ವರಾದುದ್ರುಪುಃಶೃತ್ವಾಹೊಯ್ಸಳಚಕ್ರವರ್ತ್ತಿವಿಜಯೋದ್ಯೋಘೋಷಣಂಭೀಷಣಂ ॥ ನಿಜಭುಜಬಳಭೀಮಃಕೀರ್ತ್ತಿವಾರ್ದ್ಧೀಸ್ಸೋಮಃಸ ಮರವಿಜಯರಾಮಃ

17 ರೂಪಸಂಪತ್ತಿಕಾಮಃಸ್ವಕುಳಸಕಲರಾಜಾನೀಕಮಾಣಿಕ್ಯರೂಪೋಜಯತಿಭುವನದೀಪೋವೀರಬಲ್ಲಾಳಭೂಪಃ ॥ ಲಾಳಂಬೇಳಾಗಿನಿಂದಂಮ ಗಧನಗಿದನ . . ದ್ರ

18 ನಂತಂದನಾದಂಗೌಳಂಸಾಳಾದನಾಕೊಂಕಣನೃಪತಿಭಯಾಶಂಕನಾಗಿರ್ದ್ದನಾನೇಪಾಳಂಚಾಪಚ್ಯುತಂಮಾಳವಮದವಳಿಗುಂಮಾಳವಂಬೊ ಕ್ಕಬೀಳ್ದಂಚೋಳಂಗೋಳುಂಡೆಗೊಂಡಂ

19 ಜಡಿದಡಸಿಯನಾವೀರಬಲ್ಲಾಳದೇವ ॥ ನಿಜರಾಜ್ಯಚ್ಯುತರಾಗಿಬಿಳ್ದಪೆವೆನುತ್ತುಂಭೀತಿಯಿಂವೈರಿಗಳ್ಕುಜವೇಜುೋಡಿಬಿಹಿತ್ರವೇಜುಕೆಲಬ ರ್ಪ್ಪರ್ತ್ತೇಜುಭೂಪಾಳ

20 ಕಬ್ರಜವೆಲ್ಲಂಗಿರಿದುರ್ಗ್ಗವೇಜುಸುಭಟಶ್ರೀವೀರಬಲ್ಲಾಳಭೂಭುಜನಂತರ್ತ್ಥಿಯೊಳೀಬಿದಂರಿಪುಕುಳಧ್ವಾಂತಾರಿವೈಹಾಳಿಯ ॥ ತಸ್ಯಾದ್ವಿ ತೀಯೋಮಾ

21 ತ್ಯಾಬ್ಧಿವಿವರ್ದ್ಧನಸುಧಾಕರಃ । ವಿರಾಜತೇಮಂತ್ರಯುತಃಕ್ಷಿತಾವೆಚಿಗದಂಡರಾಟ್ ॥ ಯತ್ಸಾಮರ್ಥ್ಯಂಭುವನಭವನೇಧರ್ಮ್ಮನಿರ್ಮ್ಮಾಣ ದಕ್ಷಂಯಸ್ಯಾದಾರ್ಯ್ಯಂ

22 ಭುವನಭವನೇಭೀಪ್ಸಿತಾಃತ್ಥಾರ್ಪ್ಪಣಾಃಥ್ಯಂಯತ್ಸೌರ್ಯ್ಯಂವೈಭುವನಭವನೇಶತ್ರುನಿರ್ನ್ನಾಶಯೋಗ್ಯಂಸೋಯಂಜೇಬ್ಯಾದೆಚಿಯಣಾಚ ಮೂನಾಯಕೋಯಾವ

23 ದುರ್ವ್ವೀ ॥ ಧರ್ಮ್ಮೇಂದೀವರವಕ್ತ್ರಮಾಶ್ರಿತಸುಹೃತ್ಪಂಕ್ಷ್ಯಾಬ್ಧಿಸಚ್ಚಂದ್ರಿಕಾಂವಿದ್ಯಾದುಗ್ಧಪಯೋನಿಧಿಂಬುಧನುತಾಂನ್ವಿದ್ವತ್ಚಕೋರಧ್ವಿ ಜಾನ್ಉದಬುಧ್ಯ

24 ನ್ನರಿವರ್ದ್ಧಯನ್ಪ್ರತಿದಿನಂನ್ಪುಷ್ಯನ್ಮುದಾಪ್ರೀಣಯನ್ಪ್ರಿಥ್ವ್ಯಾಮುದ್ಭುತಕೀರ್ತ್ತಿಮಾನೆಚಿಯಣೋವಿದ್ಯೋತತೇಚಂದ್ರವತ್ ॥ ವ ॥ ಆಚ ಮೂನಾಥಂಬನ

25 ವಸೆಪಂನಿಚ್ಛಾಸಿರಮುಮುಂಸಾನ್ತಳಿಗೆಸಾಯಿರಮುಮನೇಕಾಧಿಷ್ಠಿತಂಮಾಡಿಯಾಳುತ್ತಮಿರ್ದ್ದೊಂದುದಿವಸಂಧರ್ಮ್ಮಪ್ರಸಂಗದಿಂಶ್ರೀಕೇ ದಾರದೇವರ

26 ಸ್ಥಳಮುಮಂತದೀಯಸ್ಥಾನಾಚಾರ್ಯ್ಯರಪ್ಪಶ್ರೀಮದಾರಜಗುರುವಾಮಶಕ್ತಿದೇವರತಪಃಪ್ರಭಾವಮುಮಂನೀಡುಂನೋಡಿಯಾಮಹಾನುಭಾ ವರ

27 ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಲಸಂಪನ್ನರುಂಯಷ್ಟಾಂಗಯೋಗನಿಷ್ಠಾಪ್ರತಿಷ್ಠಿತನೈಷ್ಠಿಕ ಚಾಹ್ಮ

28 ತ್ರಸಂತತಿಸಂಭಂನರುಂಸಮಸ್ತವಸ್ತುವಿಸ್ತೀರ್ನ್ನನವಮೇಖಳಾಳಂಕೃತಸಕಳಧಾತ್ರೀಸಮುದ್ಧರಣದಕ್ಷದಕ್ಷಿಣಕೌಕ್ಷೇಯಕವಿರಾಜ ಮಾನಾನವಕ್ರಮ್ರಕ್ಷೋಣೀ

29 ಶಮೌಳಿಕೇಳಿತಹರಿನೀಳರೋಳಂಬಜಾಳಪರಿರಂಜಿತನಿಜಪದಪಯೋಜರುಂಕವಿಗಮಕಿವಾದಿವಾಗ್ಮಿಪ್ರಮುಖವಿವಿಧವಿದ್ವಜ್ಜನಾನಂದಕಾರಣ ಜಂಗಮಕಳ್ಪ

30 ಭೂಜರುಂವೇದಾಂತಸಿದ್ಧಾಂತಾಗಮಷಟ್ತರ್ಕ್ಕಸಕಳಬ್ಯಾಕರಣನಿಮ್ಮಳಧರ್ಮ್ಮಶಾಸ್ತ್ರದ್ಯಶೇಷಶಾಸ್ತ್ರಾರ್ತ್ಥನಿರ್ನ್ನಯನಿರ್ನ್ನಿಕ್ತ್ತರುಂ ಪರವಾದಿಪರ್ವ್ವತಪೇಟನಪಾ

31 ಟನಪಟುತರವಿವಿಧ . ಣ್ಡಪ್ರಖ್ಯಾತಯುಕ್ತಿಯುಕ್ತರುಂಅನವರತನತನಿಳಿಂಪಾಧೀಶಮಣಿಮಕುಟಘಟ್ಟಿತಪ್ರವ್ಯಕ್ತಮುಕ್ತಾಫಳಸ್ಫಾರತಾ ರಾರಾ

32 ಜಿತಚಂದ್ರಚೂಡಚರಣನಖಕಿರಣಹರಿಣಾಂಕಚಂದ್ರಿಕಾಚಕೋರರುಂಸಕಳಸುಕವಿನಿಕುರಂಬಾಧಾರರುಂಅನ್ನದಾನಸುವರ್ಣ್ಣದಾನಕನ್ಯಾ ದಾನ

33 ಗೋದಾನಭೂದಾನಾಭಯಭೈಶಜ್ಯಾದ್ಯನೇಕದಾನಪ್ರಸಂಗರುಂಹರಚರಣಸರೋಜಭ್ರಿಂಗರುಂಶಾರದನೀರದಪಾರದತಾರಾಚಳಕ್ಷೀರನೀರಾಕರ ಶರದಿಂ

34 ದುಚಂದ್ರಚಂದ್ರಿಕಾಸ್ಫಟಿಕಮಳಯಜಸ್ಮೇರಗೋಕ್ಷೀರನೀಹಾರಶಂಖಶಂಕರಾಂಗವಿಶದಯಶಸುಧಾಧವಳಿತದಶದಿಶೋವಳಯರುಂತಪಶ್ರೀ ಕಾಂತ

35 ಕಮನೀಯನಿಳಯರುಂದಾರುಣದಾರಿದ್ರ್ಯದಾವಪಾವಕೋಪಹತವಿವಿಧವಂದಿತಸಂದೋಹಕಾಂತಾರಾಂತಸಂತರ್ಪ್ಪಣಕರಣಕಾರಣಕನಕವ

36 ರ್ಷಾಕಾಲಮೇಘರುಂದೂರೀಕೃತದುರಿತೌಘರುಂಅಸತ್ಯದೋಷದುರ್ಲ್ಲಭರುಂಆಶ್ರಿತಜನವಲ್ಲಭರುಂಅನಾದಿಪಟ್ಟಣರಾಜಧಾನಿಬಲಿಪುರದ

37 ಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರುಂವಿಶಿಷ್ಟನಾನಾಮಂತ್ರಸಾಧಕರಪ್ಪಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರ ಗು

38 ರುಕುಳಕ್ರಮವೆಂತೆಂದಡೆ ॥ ಯಃಪರ್ವ್ವತಾವಳಿವಿಳಾಸಿತಪುಣ್ಯಕೀರ್ತ್ತಿಕಾನ್ತಾಸಖೋಪಿಬುಧವೃಂದಸುತಾಂನ್ವಿತೋಪಿನೀತಿಪ್ರಿಯೋಪಿಯ

39 ತಿರಿತ್ಯಭಿಧೀಯಮಾನಃಶ್ರೀಗೌತಮೋಮುನಿರಭೂದ್ಭುವನೇವಿಚಿತ್ರಂ ॥ ಕಡಮಂದಂಬುಧಿಯೊಳ್ಸುರೇಂದ್ರಗಜಮಂಸ್ತ್ರೀರತ್ನಮಂಲಕ್ಷ್ಮಿಯಂ ತೊಡ

40 ವಂಕೌಸ್ತುಭಮಂಸರಸ್ವತಿಯುಮಂದೇವಾದಿಗಳ್ಕ್ರಂನಿಮಂಪಡೆದಂತೀಸತುಪುತ್ರನಂಸುಜನನಂಧರ್ಮ್ಮಜ್ಞನಂಧನ್ಯನಂಪಡೆದಂಸದ್ಗು

41 ಣಿವಾಮಶಕ್ತಿಯತಿಯಂಲೋಕೋತ್ತಮಂಗೌತಮಂ ॥ ಆಜ್ಞಾರಾಜ್ಞಾಂಶಿರಸಿವಿಭವೋವಿದ್ವತಾಂಮಂದಿರೇಷುಜ್ಞಾನಂನಿತ್ಯೋರ್ಜ್ಜಿತಪ

42 ರಪದೇಪಾರ್ವ್ವತೀಪ್ರಾಣಭರ್ತ್ತುಃಯಸ್ಯೋದ್ಯೋಗೋಜಯತಿಜಗತಾಂರಕ್ಷಣಾರ್ತ್ಥಂಸಮರ್ತ್ಥಃಸೋಯಂಜೀಯಾದ್ಭುವನವಿ

43 ನುತೋವಾಮ[ಶ]ಕ್ತಿಬ್ರತೀಂದ್ರಃ ॥ ತರ್ಕ್ಕಾರ್ಕ್ಕೋದಯಭೂಧರಂಪ್ರವಿಳಸತ್ಕಾವ್ಯಾಬ್ಧಿರತ್ನಾಕರಂಶಬ್ದೋತ್ಪತ್ತಿವಿವೇಕನೇಕಚತು

44 ರಂಛಂದಃಕ್ರಿದಗ್ರೇಸರಂ । ತದ್ವಿದ್ಯಾರ್ತ್ಥಿಮನೋರಥೈಕನಿಕರಂತತ್ವಪ್ರಬೋಧಾಕರಂಶ್ರೀಮತ್ಸದ್ಬುಧವಾಮಶಕ್ತಿಯಮಿನಂಶೌ

45 ಸಂತಿಸರ್ವ್ವೇಬುಧಾಃ ॥ ಪೂತ್ಕಾರೋತ್ಫುಲ್ಲಗಲ್ಲೈರಿಹಬಹುವಿಧರಾಗಾಂಶಕೈರ್ವ್ವಾಂಶಕಾಗ್ರ್ಯೈಃಪತಾಭಿರ್ವ್ಯಕ್ತಸಪ್ತ

46 ಸ್ವರವಿಹಿತಲಸದ್ಗೀತಿಕಾಗಾಯಿಕಾಭಿಃ । ಜಾಡುಕ್ಯೈಸ್ತ್ರೈಮಿರ್ಮ್ಮೃದಂಗಸ್ವರಸುಭರನದದ್ವಾದಕೈರ್ನ್ನೃತ್ಯಮಿತ್ಥಂಲಾಲಿತ್ಯೋತ್ಥಂವಿಧಾ

47 ತುಂಪ್ರಭವತಿಭುವನೇವಾಮಶಕ್ತಿಬ್ರತೀಂದ್ರಃ ॥ ಏಕಶ್ಯಾಸ್ತ್ರಂವಿಧತ್ತೇಸಮುಚಿತಪದವಿಂನ್ಯಾಸವಿಭ್ರಾಜಿತಾರ್ತ್ಥಂತಸ್ಯಾ

48 ನ್ಯೋವಾಕ್ಯಭಾವಂಘಟಯತಿಕುರುತೇಚಾರ್ತ್ಥಸಂಪತ್ತಿಮಂನ್ಯಃಪತಚ್ಚಿತ್ರಂವಿಧತ್ತೇಘಟಯತಿಕುರುತೇಭೋಧಯತ್ಯಪ್ರ

49 ಬುದ್ಧಾನೇಕಃಶ್ರೀವಾಮಶಕ್ತಿಬ್ರತಿಪತಿರಪರೋಭ್ಯಾಸವದ್ಭ್ಯಪಿಪತ್ತಿರ್ ॥ ವ ॥ ಆಚಕ್ರೇಶ್ವರನುತ್ತರದಿಗ್ಭಾಗಕ್ಕೆ

50 ಬಿಜಯಂಗೆಯ್ದುಲೊಕ್ಕಿಗುಂಡಿಯನೆಲೆವೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾ

51 ದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವ್ವಾಧಿಕಾರಿಮಹಾಪಸಾಯಿತಂಯಾದವಕಟಕರಕ್ಷಪಾಳಕಂ

52 ರಿಪುನ್ರಿಪಬೇಂಟೆಕಾಱಂಪರಮಂಡಳಸೂಱೆಕಾಱಂಶ್ರೀವಿಶ್ವನಾಥದೇವದಿಬ್ಯಶ್ರೀಪಾದಸದ್ಮಾರಾಧಕಂಪರಬಳಸಾಧ

53 ಕಂವೈರಿಘರಟ್ಟಂರಣರಂಗಭೈರವಂಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂವೈರಿಭಯದಾಯಕನಪ್ಪಯೆಱೆಯಣ್ಣನನಿರ್ಮ್ಮಳವಂ

54 ಶಾಂನ್ವಯವೆಂತೆಂದಡೆ ॥ ವೃ ॥ ಜನನುತಮಾರಮಯ್ಯನಖಿಳಾವನಿಪಾವನನಾತನಪ್ರಿಯಾಂಗನೆಪತಿಭಕ್ತೆಕೋಮಳೆಲಸ

55 ದ್ಗುಣಿನಾಗಲದೇವಿಯುಗ್ಗ್ರಬಂಮ್ಮರ್ನುಗುಣವರ್ಮ್ಮನಾದಸುತನಾತನತಂಮನುದಾತ್ತಕೀರ್ತ್ತಿಸಂಜನಕನೆನಲ್ಕೆಪೇಳೆಱಗಂನನಾವಳೂಪೆ

56 ತ್ತಳುಬ್ಬಿರ್ಯೊಳ್ ॥ ಮೇಲೆನಿಸಿದಬಲವಂತಂಬಾಲಿಯುಬಳಿಯುಂಪವಿತ್ರಮಾಡಲುಪಿರಿದುಂಲೀಲೆಯೊಳೆಪುಟ್ಟಿದಂ

57 ಬುಧಗ್ಗಾರ್ಲೆಯವೆನಿಸಲ್ಕೆಧರೆಯೊಳೆಱಗಚಮೂಪ ॥ ವ ॥ ಆಚಮೂನಾಥಂಬನವಸೆಪಂನಿಚ್ಛಾರ್ಸಿರದರಾಜಧಾನಿಬ

58 ಲಿಪುರದಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಪೂಜೆನೈವೇದ್ಯನಂದಾದೀವಿಗೆಚೈತ್ರಪವಿತ್ರಾದ್ಯನೇಕಭೋಗಕ್ಕಂತಪೋಧ

59 ನರಾಹಾರದಾನಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ನ್ನೋದ್ಧಾರವಿಂತಿನಿತಕ್ಕಂತನ್ನಾಳ್ಕೆಯಸಾಂತಳಿಗೆನಾಡಮುದ್ಧ

60 ಕುಂದಾನಿಯವ್ರಿತ್ತಿಯೊಳಗಣಚೀಯನಸಾಲಿಪೂರಂಪೊತ್ಥದಮೊದಲಗದ್ಯಾಣಂಹದಿನೆಂಟ

61 ಕ್ಕೆ ಸರ್ವ್ವನಮಸ್ಯಕಟ್ಟುಗುತ್ತಗೆಪಿಂಡಾದಾನಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿಸಲುವಂತಾಗಿಸಕ
62 ವರ್ಷ ೧೧೧೪ನೆಯಪರಿಧಾವಿಸಂವತ್ಸರದಪುಶ್ಯಬಹುಳ೫ಶುಕ್ರವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮಣದಂದು ಶ್ರೀ
63 ಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರಶ್ರೀಪಾದಪ್ರಕ್ಷಾಳನಂಗೆಯ್ದುತನ್ಮಹಾರಾಜನಿಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಸಿಕೊಟ್ಟರು ॥
64 ಈಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಲಿಸಿದಂಗೆಗಂಗಾಯಮ್ನಾಸಂಗಮದಲುವೇದವೇದಾಂಗವಿತ್ತಮರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೋಟಿಗೋ
65 ವುಗಳಂಸ್ವರ್ಣ್ಣರತ್ನಾಳಂಕಾರಸಹಿತವಾಗಿಕೊಟ್ಟಫಳವಕ್ಕು । ಇದನಳಿವಂಗೆಆತೀರ್ತ್ಥದೊಳಾಬ್ರಾಹ್ಮಣ
66 ರುಮನಾಕವಿಲೆಗಳುಮಂವಧಿಯಿಸಿದಫಳವಕ್ಕು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರಂತಿವಸುಂಧರಾಂಷಷ್ಟಿ
67 ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಕವಿರಾಜರಪಂಡಿತಮಾಳೆಯನಕವಿತೆಕಲ್ಲೋಜಚಟ್ಟಯನಲಿಖಿತ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೪ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 2″ × 2′ 3″.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ[ಚಾಮರ]ಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
2 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾ
3 ಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ
4 ತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ್ವಸ್ತಿಸ
5 ಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯ
6 ಕನಾಸ್ಥಾನವಸ್ತುನಾಯಕವಿಪ್ರಕುಳಕುಮುದಿನೀಸುಧಾಕರಸತ್ಯರತ್ನಾಕರನಿಯೋ
7 ಗಯೋಗಂಧರಕದನಕೇಳೀಧುರಂಧರಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವಪಾದಾರಾಧ
8 ಕಪರಬಳಸಾಧಕನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನನಂತಱಿವ
9 ರಾಧ್ಯಕ್ಷಂಸಹವಾಸಿಗಳಧಿಷ್ಠಾಯಕಂಹೆರಿಲಾಳಕಂನ್ನಡಸಂಧಿವಿಗ್ರಹಿಮನೆವೆರ್ಗ್ಗಡೆಶ್ರೀ
10 ಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂಭೀವಣಯ್ಯಂಗಳದೆಸೆಯಿಂಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರ
11 ಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂಪದ್ಮನಾಭಯ್ಯಂಗಳುಬನವಸೆ
12 ಪಂನಿರ್ಚ್ಛಾಸಿರವುಮಂಸುಖದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆತದ್ರಾಜಧಾನಿಯವಿಸ್ತಾರವೆಂ
13 ತೆಂದಡೆ ॥ ವ್ರಿತ್ತ ॥ ಜಳರುಹಷಂಡದಿಂಮಧುಕರಾವಳಿಯಿಂಕಳಹಂಸಕೀರಕೋಕಿಳಸಹ
14 ಕಾರಭೂರುಹವನಾವಳಿಯಿಂನವನಾಗಪೂಗಪಾಟಳಮುಚುಕುಂದಕುಂದಲತಿ[ಕಾ]ವ್ರಿತದಿಂ
15 ದಮೆಬಳ್ಳಿಗಾವೆಕುಂತಳವಿಷಯಾಂಗನಾಕುಟಿಳಕುಂತಳದಂತಿರಲೊಪ್ಪಿತೋಱುಗು ॥ ಕೊಂತಿ
16 ಯುಬಸಿಱಿಲುಪಾಂಡವರಂತಯ್ವರ್ಂಪುವೆತ್ತುಧಾರಿಣಿಯೊಳುಕಂತುನ್ರಿಪರೂಪಸಂನಿ
17 ಭರಂತಯ್ವರ್ಪ್ಪುಟ್ಟಿದರ್ಚ್ಛಿಕಕಬ್ಬೆಯುಬಸುಱಿಲು ॥ ಅಂತುಬಂಮದೇವರಸನಿಂಕಿಱಿಯಂನಾ
18 ಗದೇವಯ್ಯನಾಯಕನಾತನಿಂಕಿಱಿಯಂತಿಕರಸನಾತನಿಂಕಿಱಿಯನೆನಿಸಿಯುಂಲೋಕರ
19 ಸಂಜೋಗರಸಂನಂತಿರ್ಬ್ಬರುಂಧರ್ಮ್ಮಚಿತ್ತದೊಳಂಪ್ರಭುತ್ವದೊಳಂವೀರತ್ವದೊಳಂಪರೋ
20 ಪಕಾರಾರ್ತ್ಥದೊಳಂಕೀರ್ತ್ತಿಯನೆಗರ್ತ್ತಿಯರ್ತ್ಥಿತ್ವಕನುರೂಪಮಾದಪುರುಷರತ್ನಾಕರರೆನಿಸಿ
21 ದತಂಮ್ಮಿರ್ಬ್ಬರುಂಶ್ರೀಮದ್ರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾಮೆಯದಕ್ಷಿಣದಿಶಾಭಾಗ
22 ದತಾವರೆಗೆಱೆಯಿಂಬಡಗಣದೆಸೆಯೊಳುಶ್ರೀಲೋಕೇಶ್ವರದೇವರುಮಂತ್ರೀಜೋ

23ಗೇಶ್ವರದೇವರುಮಂಪ್ರತಿಷ್ಠೆಯುಂಮಾಡಿಯಾದೇವರಂಗಭೋಗಕಂಚೈತ್ರಪವಿ
24ತ್ರಕ್ಕಂನಿವೇದ್ಯಕ್ಕಂಅಲ್ಲಿಯಪೂಜಾರಿಯಗ್ರಾಸಕ್ಕೆಂದುಪಟ್ಟಣಸಾವಿಹನುಮಂತ
25ಸೆಟ್ಟಿಯುಂಬಂಮ್ಮಿಸೆಟ್ಟಿಯುಂಮೇಚಿಸೆಟ್ಟಿಯುಂಪಟ್ಟಣಸಾವಿತನಂಗೆಯ್ಯುತ್ತಂ
26ಸುಖದಿನಿರೆಲೋಕರಸನುಂಜೋಗದೇವನಾಯಕನುಂಬಂಮ್ಮಿಸೆಟ್ಟಿಗೆಹೊಂನ್ನಂಕೊಟ್ಟು
27ಯಯ್ಯನುಂಬಳಿಯಭೂಮಿಯೊಳಗೆದೇಗುಲದಿಂಮೂಡಲುಶಾಲೆಯಭೂಮಿಯಿಂ
28ಪಡುವಲುತೆಂಕಲುಬಂಮ್ಮಿಸೆಟ್ಟಿಯಕೆಯಿಂಬಡಗಣದೆಸೆಬಡಗಲುಕೊಂಮ್ಮಜ್ಜ
29ನತೋಂಟದಿಂತೆಂಕಲುಯಿಂತುಚತುಸ್ಸೀಮೆಮೇರೆಯಾಗಿನಡುವೆಕೊಂಡುಕೊಟ್ಟು
30ಭೂಮಿಪಟ್ಟಣಸಾವಿಮುಖ್ಯಮಾಗಿಸಮಸ್ತನಗರಂಗಳುಂಗಂಮಂಡಸಾವಿಸಂಕ
31ರಯ್ಯನುಂಸೇನಭೋವಸಂಕರಯ್ಯನುಂಸಾಧೋರೆಚಿಟ್ಟಿಮಯ್ಯನುಂಪಿರಿಯಮ
32ಠಭೇರುಂಡೇಶ್ವರದಾಚಾರ್ಯ್ಯಶ್ರೀವ-ದ್ಗಾಳಪಂಡಿತದೇವರುಂಪಂಚಲಿಂಗದಾಚಾ
33ರ್ಯ್ಯರುಶ್ರೀಕಣ್ಠಪಂಡಿತದೇವರುಶ್ರೀಮತ್ತ್ರಿಪುರಾಂತಕದಾಚಾರ್ಯ್ಯ
34ಚ್ಚತುರಾನನಪಂಡಿತರುಶ್ರೀಮೂಲಸ್ಥಾನಮುಖ್ಯಮಾಗಿಪಂಚಮಠದಾ
35ರ್ಯ್ಯಮೂಲಿಗಹೊಂನ್ನೆಯಜೀಯರುಂಶಾಲೆಯಪರ್ಷೆಯುಂಬೌ
36ದ್ಧ್ಯದಸಾವಾಸಿನಾಗಿಯಕ್ಕನುಂಪಟ್ಟಣದ(ಸಮ)ಸಮಸ್ತಬ್ರಂಹ್ಮಪುರಿಯ
37ಮಹಾಜನಂಗಳುಂಮಣಿಗಾಚಿನಾಗಿಸೆಟ್ಟಿಯುಂತೊಗರಮಾಚಿಸೆಟ್ಟಿಯುಂ
38ಮಿಂದಗುದ್ದಲಿನಾಮಿಸೆಟ್ಟಿಯುಂಸಮಸ್ತಮುಂಮ್ಮುರಿದಂಡಗಳುಮಿಂತುಪಟ್ಟಣಮಶೇ
39ಷದಸಂನ್ನಿಧಾನದಲುಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ-ಎನೆಯಬಹುಧಾನ್ಯಸಂ
40ವತ್ಸರದಪುಷ್ಯದಮಾಸ್ಯೆಯಾದಿತ್ಯವಾರಮುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿವ್ಯ
41ತೀಪಾತದಂದುಲೋಕರಸಂಗೆಬಂಮ್ಮಿಸೆಟ್ಟಿತಂನ್ನುಂಬಳಿಯೊಳಗೆದೇವಗ್ಗೆಕೊಟ್ಟಕೆ
42ಯಿಕಂಮ್ಮವಯ್ವತ್ತುಇಂತೀಧಂಮ್ಮಮಂತಪ್ಪದೆಪ್ರತಿಪಾಳಿಸಿದವಗ್ಗೆಪ್ರಯಾಗೆವಾರಣಾ
43ಸಿಕುರುಕ್ಷೇತ್ರಮಗ್ಘ್ಯತೀರ್ತ್ಥಮೆಂಬಪುಂ[ಣ್ಯ]ತೀರ್ತ್ಥಂಗಳೊಳುಸಹಸ್ರಕವಿಲೆಗಳಕೋಡುಂಕೊಳಗುಮಂ
44ಪೊಂನ್ನಲುಕಟ್ಟಿಸಿಸಹಸ್ರಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಗ್ಗಳಂಕಾರಸಹಿತಂಕೊಟ್ಟಪುಂಣ್ಯಮಂತ
45ರಪ್ಪರುಈಧಂಮ್ಮಮನಳಿದಮಹಾಪಾತಕಂಗಾಹಂತೀರ್ತ್ಥಂಗಳೊಳುಸಹಸ್ರಕವಿಲೆಗಳ್ಮಂಚತು
46ರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಂಹ್ಮಣರುಮಂಎಕೋಟಿತಪೋಧನರುಮನಳಿದಮಹಾಪಾತಕರಪ್ಪರು ॥ ಸ್ವದ
47ತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೫ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 8″.

1ಭೂಯಾದ್ಭೂತಪತಿರ್ವ್ವಿಭುರ್ವ್ವಿಭುವಾಂನೋಭೋಗಭೃದ್ಭೂಷಣೋಭಾಳಾಭೀಳದೃಗುದ್ಭವೋಗ್ರಹುತಭುಗ್ಭಾರಾಸ್ತಭಾವೋದ್ಭವಃ । ಶಂಭುಸ್ಸಂ .

2ಶಿವಮಾದಿಭೂತಿರಭವೋಭೀಮಸ್ವಯಂಭೂರ್ಭ್ಭವೋಭೂಭೃದ್ಭೂಪಪ್ರಭುರಾತ್ಮಭಕ್ತಭಯಭಿದ್ಭರ್ಗ್ಗೋಗ್ರಭೃಶಂಭೂತಯೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಜಗ . . . .

3ಯಸ್ತುತ್ತರಕಳಂಕಚರಿತರಖಿಳದಿಶಾವಿನ್ಯಸ್ತಸುಧಾಧವಳಯಶೋವಿಸ್ತರರನಿಸಿದಚಳುಕ್ಯಭೂಪಾಳಕರೊಳ್ ॥

4 ಬಳವದ್ವಿದ್ವಿಷ್ಟಭೂಪಾಳಕತಿಮಿರಚಯಂಪಿಂಗೆಚಾಳುಕ್ಯಭೂಭೃತ್ಕುಳಪಂಕೇಜಾತಷಂಡಕ್ಕ ಮರ್ದೆಸೆಯೆವಿಕಾಸಂತ್ರಿಲೋಕಂಗಳೆಲ್ಲಂ

5 ಬೆಳಗಲ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲಪ್ರಿಯಸುತನಧಿಕಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂವಿಳಸದ್ವಸ್ತುಪ್ರಶಸ್ತೋದಯಗಿರಿನಿಭಸಿಂಹಾಸನಾಸೀ

6 ನನಾದಂ ॥ ಚತುರಂತಾಖಂಡಭೂಮಂಡಳಪತಿಚತುರಾಶಾಂತಸಂಕ್ರಾಂತತೇಜಂಚತುರಾಶಾಪಾಳಶೀಳಪ್ರತಿನಿಧಿಚತುರಂ

7 ಭೋಧಿಗಾಂಭೀರ್ಯ್ಯಧುರ್ಯ್ಯಂಚತುರಾಸ್ಯೋದ್ಯತ್ಕಳಾಳೀನಿಧಿಚತುರುಪಧಾಶುದ್ಧಬುದ್ಧಿಪ್ರಭಾವಂಚತುರಂಗಾನೇಕಭಾರಪ್ರವಳಿತದಿಗಿಭಂವಿ

8 ಕ್ರಮಾದಿತ್ಯದೇವ ॥ ತ್ರಿಭುವನಭೂರಿಭಾರಧರಣೈಕಧುರಂಧರಬಾಹುದಂಡನಂತ್ರಿಭುವನಕಂಟಕಪ್ರಕರಸಂಹರ

9 ಣೋದ್ಧರಕಾಳದಂಡನಂತ್ರಿಭುವನ . . . . ಯಶೋಧವಳೀಕೃತಪದ್ಮಜಾಂಡನಂತ್ರಿಭುವನಮಲ್ಲನಂಸೆಣಸುವನ್ಯನೃ

10 ಪಾಳಕನಾವನುರ್ಬ್ಬಿಯೊಳ್ ॥ ಬಲ್ಲಾಳ್ಸ . . . . ದೀಶನಣುಗದಮ್ಮಂಮಾರ್ತ್ತಂಡೋಲ್ಲಸಿತತೇಜನಪ್ರತಿಮಲ್ಲಂಜಯ

11 ಸಿಂಹಭೂಪನಚಳಿತಕೋಪ ॥ ಸಕಳೋರ್ಬ್ಬೀ . . . . ನಮುನ್ನಮಸ್ತಕರಿತ್ತುಂತ್ತೆತ್ತುಮಿರ್ದ್ದಸ್ಸರ್ಖದಿನಹಿತರುಗ್ರಾಜಿ
ಗೆತ್ತಾ

12 ನುಮುತ್ತಾಯಕರಾಳೆರ್ದ್ದಣಗೆಯ್ಯ . . . . ಯ್ಯಂಅತಾಮ್ಮರ್ಕಹಸ್ತಂವಕ್ಷದೊಳ್ತೆತ್ತಿಸಿಬೆಳಯಿಸನೆಬೆನ್ನೊ

13 ಳಂಬಂನ್ನೊಳಂಬ ॥ ಇದಿರಾಂತುಗ್ರಾರಿ . . . . ಮಾನದೊಳಿಂಬಂಭಾರತಿನಾರಿಗೆವದನದೊಳಿಂಬಂ

14 ಜಯಶ್ರೀಗೆದೋರ್ದ್ದಂಡದೆ . . . . ಯಿಮ್ಮಾಡಿದನುರ್ಬ್ಬೀಪಾಳಚೂಡಾಮಣಿಜಿತರಿ

15 ಪುಭೂಭೃತ್ಕಂದಂಬಂನ್ನೊಳಂಬಂ ॥ . . . . ಪ್ರಚಂಡದಂಡಾಧೀಶಂಜನವಿನುತಂಬಿಣ್ಪಿ

16 ನತಿಣ್ಪಿನಗುಣ್ಪಿನಕಣಿಜ . . . . ಮ್ಮಡಿಭೃಗುಪುಂಗವಂಗೆಚಾಣಕ್ಯಂಗಯ್ಯೂ

17 ಮ್ಮಡಿಸಕಟಂಧುಗೆಸಾಸಿಮ್ಮಡಿ . . . . ಕಂದ್ರವಿಳಪಂಚಕಮುಂಬೆರಸಕ್ಕಿಬ

18 ಳ್ಕುವಂಬಿಂಕದಪೊಂಕಮಂಚಿಗ . . . . ಹಸ್ತಗತಮಾದುದುಚಕ್ರಿಗೆಸಪ್ತಕೊಂ

19 ಕಣಂಕಂಕಣದನ್ತೆದಂಡಪತಿ . . . . ನೊಳ್ಬೆಸಂಬಡೆದುಕೋಪಾಟೋಪ

20 ದಿಂದೆಯ್ದಿಸಣ್ಣಿಸಿದಂಕೂ . . . . ಗ್ರಸಮುದ್ರಂಬಿಡಿದೋಡಿಕೊಡಿಸೆ

21 ಡೆದಂದೋಗ್ಗರ್ಬ್ಬದುರ್ಬ್ಬಿಂದೆತೆತ್ತಿಸಿದಂ . . . . ಲಸ್ತಂಭಮ ॥ ಸತತಂಲೋಕಮೊ

22 ಬಿಲ್ಧುಬಣ್ಣಿಸುತಮಿರ್ಕ್ಕೆ . ದನ . . . . ಪ್ರಬಳಬಾಹಾದಂಡವಿಧ್ವಂಸಿತೋದ್ಧತ

23 ವೀರ . . . . ನಂ . ನಿತ . . . . ಶಾವಿಳಂಬಿತಸುಧಾಕ್ರುದ್ಬಿಂಬನಂತೆಬನ

24 ಸಾನ್ತಿಗೆ . . . ತದ್ರುಪ . . . . ತ್ತಿರೆಸುಖದಿಂತಂಬಚಮೂಪನಹಿತಹುತವಹ

25 ಕೋಪ ॥ ಧರೆಗೆಸೆವಶಕ್ತಿಪರ್ಷೆ . . . . ಯೊಳ್ಮೂವರಕೋಣೆಯಸನ್ತತಿಗಾಭರಣಂಕೇದಾರಶಕ್ತಿಮುನಿಪ

26 ತಿನೆಗರ್ದ್ದ ॥ ಆಮುನಿಯಶಿಷ್ಯ . . . . ವಿಮಳಯಶಶ್ರೀಧಾಮಂಲಾಕುಳಸಮಯಲಲಾಮಂರುದ್ರಾ

27 ಭಮೂರ್ತ್ತಿರುದ್ರಾಭರಣ ॥ . . . . ರಹಿತಾತ್ಮನಾಮುನೀಂದ್ರನಶಿಷ್ಯಂವಾಲ್ಮೀಕಿಮುನಿಯದೊರೆಯನೆವಾಲ್ಮೀಕಿ

28 ಮುನೀಂದ್ರನೆಸೆದನುರ್ಬ್ಬೀತಳದೊಳ್ . . . . ಯರಕ್ಷಣಾನುದ್ಘಕಳಾವಿಚಕ್ಷಣಂಲೋಕಹಿತಂಕರಂಕಲಿಕಳಂಕಭಯಂ

29 ಕರನೀಶಕಿಂಕರಂಲಾಕುಳಕ್ಕೈ . . . . ನೆದುವಾಲ್ಮೀಕಿಮುನೀಂದ್ರನಂಮನದಿಗೊಣ್ಡಭಿವರ್ಣ್ಣಿಸುಗುಂಜಗಜ್ಜನ

30 ಕ್ಷಿತಿಗೆವಿಕ್ರಮಕಾಲದಾ . . . . ತದನ್ವಿತಪುಷ್ಯಮಾಸದಕೃಷ್ಣಪಂಚಮಿ . . . .

31 ದೊಳುತ್ತರಾಯಣದಂ . . . . ಕ್ರಿಯೊಳ್ಪದೆದರ್ತ್ಥಿಯಿಂದ್ವಿಜಪುಂಗಗ . .

32 ಶಬ್ದಮಹಾಸಮನ್ತಾಧಿ . . . . . . ಸಕಳಾರ್ತ್ಥಿಸಾರ್ತ್ಥ . . . .

33 ರಂಸಾಹಸವೃಕೋದರ . . . . ಮಳಚರಿತ್ರಂಧವ

34 . ಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾ . . . ಳಕನೃಪಸನ್ಧಿವಿಗ್ರ . . . .

35 . ದನ್ತೆಸೆವಕುನ್ತಳವಿಷಯಕ್ಕಳಂಕರಣಮೆನಿಸಿದಬನವಾಸೆನಾಡ . . . .

36 . ಪನಿವೇದ್ಯಾದಿಬುಹುವಿಧಾಚ್ಚ್ರನೆಗಂಮಾಟಕೂಟಪ್ರಾಸಾದಬ . . . .

37 . ತಾವಜಿಗೆಬಿಯಕೆಳಗಣತಳದೊಳ್ಕೂಟ್ಯತೋಂಟಂಕ . . . .

38 . ಜೆಡ್ಡುೞಿಗೆಯೊರ್ಪತ್ತು ಬಬಳಿಯುಬಾಡಂಪೆಳ . . . .
39 . ದಕಮುಂಮಾಡಿತ್ತುಂಮೇದಿನಿಯುಱಿಯಲ್ಕೆ . . . .
40 . ಷವೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪು . . . .
41 . ವರ್ಮ್ಮಣಾಶಾಳಸದುದಃಮಧಿಗಮು . . . .
42 . ಭಕ್ತಿಸಮುದ್ಭವೋಸ್ತು . . . .
43 . . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೬ನೇ ಕಲ್ಲು.

1 ಓಂನಮಃಶಿವಾಯ ‖ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
2 ನಮಸ್ತುಂಗಜಟಾಚಂದ್ರಚಂದ್ರಿಕಾಭೋಗಭೂತಯೇ । ಭವಾನೀದೋರ್ಲ್ಲತಾಗಾಢಪರೀರಂಭಾಯಶಂಭವೇ ‖ ಹರಯೇನಮಃ
3 ಶ್ರೀಕಾನ್ತಾಗಿರಿಜಾಯುತೌಮುನಿನುತೌಪ್ರೀತೌಜಗೀತೌಶ್ರಿತೌ । ತತ್ವೈಕಾತ್ಮ್ಯಧರೌಪೃಥಕ್ಕೃತವಪು . . . . ಶ್ರ
4 ಯೌದೇವೌಪ್ರೀತಿಕರೌಪರೌಹರಿಹರೌತ್ರೈಳೋಕ್ಯರಕ್ಷಾಕರೌಪಾತಾಂತ್ವಾಂಸತತಂಚಮೂಪತಿಮಹಾದೇವತ್ವದಿಷ್ಟಾರ್ತ್ಥದೌ ‖
5 ಶ್ರೀವಧುವಕ್ಷದೊಳ್ವಿಜಯಕಾಮಿನಿದೋರ್ವ್ವಳದೊಳ್ಲಸದ್ಯಶಶ್ರೀವಧುಧಾತ್ರಿಯಂಸಿಮಿರ್ದಜಾಣ್ಡತಟಂಬರಮಂಬರಂಬರಂತೀವಿರೆಕೂ
6 ತ್ತುರ್ರಕ್ಷಿಸುತವಿಕ್ಕ್ರಗಜೇಶ್ವರನೀಶ್ವರಂಮಹಾದೇವಚಮೂಪನಂಪ್ರಬಳಚಾಪನನಪ್ರತಿಮಪ್ರತಾಪನಂ ‖ ಕ ‖ ಶ್ರೀವಲ್ಲಭನತುಳ
7 ಜಯಶ್ರೀವಲ್ಲಭನಮಳನಾಭಿಪದ್ಮೋದ್ಭವವಾಕ್ಶ್ರೀವಲ್ಲಭಭವಜಸಂಭವರೀವಸುಧೆಯೊಳೆಸೆದರಖಿಳಚಾಳುಕ್ಯೇಶರು ‖ ವೃತ್ತ ‖
8 ಅವರೊಳ್ವಿಕ್ರಾನ್ತಲಕ್ಷ್ಮೀನಿಧಿವಿತತಭುಜಾಟೋಪದಿಂಲಾಟನಂಮಾಳವನಂಚೇರಮ್ಮನಂಗೂರ್ಜ್ಜರನನಲೆದುಚಾಳುಕ್ಯಸಾಮ್ರಾ
9 ಜ್ಯಲಕ್ಷ್ಮೀಧವನುದ್ಯತ್ತೇಜದಿಂದಂನಿಮಿರ್ದಮರ್ದಯಶೋರಾಶಿಯಂಲೀಲೆಯಿಂದಂಭುವನಪ್ರಸ್ತುತ್ಯತೈಲಕ್ಷಿತಿಪ
10 ತಿತಳೆದಂವೀರಚಾಳುಕ್ಯರಾಯಂ ‖ ಕಂ ‖ ಆತನತನುಜಂಧೈರ್ಯ್ಯೋಪೇತಂಸತ್ಯಾಶ್ರಯಕ್ಷಿತೀಶಂಭುವನಖ್ಯಾತಂನೆಗಳ್ದಂ
11 ತತ್ತನುಜಾತಂವಿಕ್ರಮಮಹೀಪನಪ್ರತಿರೂಪ ‖ ಕ ‖ ಅತಿಬಳನಾತನತಮ್ಮಂಕ್ಷಿತಿಪತಿದಶವರ್ಮ್ಮನಾತನಾತ್ಮಭವಂಭೂನು
12 ತಜಯಸಿಂಹನೃಪಂತತ್ಸುತನಪ್ರತಿಮಲ್ಲನೆನಿಪನಾಹವಮಲ್ಲ ‖ ವೃ ‖ ಆಹವಮಲ್ಲದೇವನತನೂದ್ಭವನಾಭುವನಯ್ಕ
13 ಮಲ್ಲನವ್ಯಾಹತವಿಕ್ರಮಂವಿಭವಶಕ್ರನುದಗ್ರಪಯೋಧಿವೇಷ್ಟಿತೋರ್ಬ್ಬೀಹಿತಕಾರ್ಯ್ಯನಾತನನುಜಂಸಮರಾಂ
14 ಗಣಭೀಮನುಗ್ರವಿದ್ರೋಹಿವಿಮರ್ದ್ದಿವೀರಪರಮರ್ದ್ದಿವಿಶಾಳಭುಜಮ . . . . ನೊಳುಶೌರ್ಯ್ಯಕಥಾತ್ರಿಧ .
15 ನಿಕರದೊಳುತ್ತುಂಗಧೈರ್ಯ್ಯಕ್ಕೆ ಕುಂಭೋದ್ಭವನೊಳುಬಿಣ್ಪಿಂಗೆವಾರಾಂನಿಧಿ . . . . ತಣ್ಪಿಂಗೆಮಾಜಿಪೌಂಪನಾಟಂದವಮಾನಂ
16 ಗೆಯ್ವನುಲ್ಲಂಘಿಸುವನತಿಸಯಸ್ಫೂರ್ತ್ತಿಯಂತೋರ್ಪ್ಪನತ್ಯ . . . . ದ್ಯಂನಿಜಗುಣಗಣದಿಂವೀರಪೆರ್ಮ್ಮಾಡಿರಾ
17 ಯಂ ‖ ವಿಕ್ರಮದಿಂತನಗೆದಿಶಾಚಕ್ರಂಬೆಸಕೆಯ್ಯೆವಿಕ್ರಮಾದಿತ್ಯ . . ಚಕ್ರಮನಾಳ್ದನತರಿಪ್ರಚಕ್ರದುರ್ಲ್ಲಂಘ್ಯಮೆ
18 ನಿಸಲಾಜ್ಞಾಚಕ್ರ ‖ ಕ ‖ ಭೂಲೋಕಮಲ್ಲನುರ್ಬ್ಬೀಪಾಳಕನಸು . . ಪಾಳಕುಳವಿಕ್ರಮಸಂಚಾಳಕನಾತನತನಯಂ
19 ಪಾಳಿಸಿದಂಸಕಳಮೆನಿಪವಿಶ್ವಂಭರೆಯಂ ‖ ವೃ ‖ ಧರೆಯಂತಾಳ್ದ . . . ಶ್ವರನಿಜಶಿರಸ್ಸಾಹಸ್ರಮಂತಾಳ್ದಿದಿಕ್ಕರಿಯಂಪಾ
20 ರ್ದ್ದ್ರಕಠೋರಪೀಠಕಮಠಾಸೀನಂಕ್ರಮಶ್ವಾಸತತ್ಪರನೆಂದಿಂ . . . ಲೀಲೆಯಿಂನಿಜಭುಜಪ್ರಸ್ಫೂರ್ತ್ತಿಯಿಂತಾಳ್ದಿದಂಧರೆ
21 ಯಂತುಂಗಕುಭೃತ್ಪಯೋಧರೆಯನೀಸೋಮೇಶ್ವರೋರ್ಬ್ಬೀಶ್ವರಂ ‖ ಕ ‖ ಅಲ್ಲಿಂಬಳಿಕ್ಕೆ ಕೀರ್ತ್ತಿಗೆನಲ್ಲಂನಿರ್ಮ್ಮಿತಜಟಾಳರಿಪು
22 ವನಿತಾಧಮ್ಮಿಲ್ಲಂಭೂಪಾಳಕುಳಕ್ಕೆಲ್ಲಂಜಗದೇಕಮಲ್ಲನಪ್ರತಿಮಲ್ಲ ‖ ವೃತ್ತ ‖ ಅರಿಧಾತ್ರೀಪತಿಚೋಳಗೂರ್ಜ್ಜರಚಮೂ
23 ವಾರಾಶಿಯೊಳುಬಾಹುಮನ್ದರಮನ್ಥಕ್ರಿಯೆಯಿನ್ದಪುಟ್ಟಿದಕರೀಂದ್ರಶ್ರೇಣಿಯಂಲಕ್ಷ್ಮಿಯಂತುರಗಾನೀಕಮನೆಯ್ದೆಕೊಂ
24 ಡುಜಗದೊಳ್ವಿಖ್ಯಾತಿಯಂತಾಳ್ದಿದಂಸ್ಥಿರತೇಜಂಜಗದೇಕಮಲ್ಲವೆಸರಿಂಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರ ‖ ತದನಂತರತದನುಜ
25 ಪ್ರತಾಪವೆಂತೆಂದೊಡೆ ‖ ಕಂದ ‖ ಇಮ್ಮಡಿದಶಕಣ್ಠಂಗೆಪದಿಂಮ್ಮಡಿದಶಶತಭುಜಗೆರಾಮಂಗಂತಾನೂಮ್ಮಡಿಯೆನಿಸೆಮಹೇ

26 ಶಗೆನೊಮ್ಮ್ರ್ಮಡಿತ್ತೈಲಪವಮಹೀಪನೂರ್ಜ್ಜಿತನಾದ ॥ ವೃತ್ತ ॥ ಧರೆಯುಂ . . . ಲಕ್ಷ್ಮೀಧರೆಯುನನುದಿನೋಪಾರ್ಜ್ಜಿ

27 . . ಪುಣ್ಯೋದ್ಧರೆಯ . ನದನಾನಾಜನಜನಪದಸಂಪತ್ತಿ . . . . ವಿದಾಶೀಧರೆಯನತಿಶಯಸ್ವಚ್ಛಸತ್ಕೀರ್ತ್ತಿ

28 . . ಧರೆಯಂತ್ರೈಳೊಕ್ಯಮಲ್ಲಂಕ್ಷಿತಿಪತಿತಳೆದಂವೀರಲಕ್ಷ್ಮೀವಿಳಾಸಂ ॥ . . . ಕ್ಷಿತಿತಂನಿಂದಂರಾಜನ್ವತಿಯಾದಳೆನಲ್ಕೆ ವಿಜಯಲಕ್ಷ್ಮೀ

29 . ರೋಂನತಬಾಹುದಂಡನಪ್ರತಿಹತತೇಜಂವೈರಿಹೃದಯಕೆ . . ಲ್ಯಂ ॥ ವ ॥ ಅನ್ತುಸ್ವಸ್ತಿಶ್ರೀಮತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವನಿರುಪಮ

30 ಪ್ರಭಾವಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಕಾಲದೊಳುಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಕಾಳಾಂಜರಪು

31 ರವರಾಧೀಶ್ವರಸುವರ್ಣ್ಣವೃಷಭಧ್ವಜಡಮರುಗ . . ರ್ಯ್ಯನಿರ್ಗ್ಘೋಷಣಂಕಳಚುರ್ಯ್ಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡಕದನ

32 ಪ್ರಚಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯ . . . . . ಗಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪ

33 ಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಶನಿವಾರಸಿದ್ಧಿಗಿರಿ . . . . ಚಲದಂಕರಾಮವೈರೀಭಕಣ್ಠೀರವನಿಸ್ಸಂಕಮಲ್ಲನಾಮಾ

34 ದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇ . . . . . ರತತ್ಪ್ರತಾಪಪ್ರಭಾವಮೆಂತೆಂದಡೆ ॥ ವೃತ್ತ ॥

35 . . . ಜಿಹ್ವಾಗ್ರದದುಟವೆಳಗ . . ಱಿಲುದಿ . . . . ದ್ರದಿಂದ . . ಸೆನಿಮಿರ್ದುನಿಜಜ್ವಾಳೆಯಂಸಿಜದ್ವಿಟ್ಕುಳವಿತ್ರ

36 . . . . ಸಂಶ್ರಾಂತದಿ . . . ಪತಿ . . . ಬಿಜ್ಜಣೇಶಕ್ಷಿತಿಪತಿವಿತತಾಟೋಪತೇಜಸ್ಸಮಾಜ ॥ ಧೃತಧೈರ್ಯ್ಯಂ

37 . . ರ್ಯ್ಯದಿಂದಂಮೆಱೆವನಿವ . . . . . ದೂರ್ಜಿತಕಾರ್ಯಕಾರ್ಯ್ಯದಿಂದಗ್ಗಳಿಪನಿಜಮಹಾ . . . .

38 . . . ದಿಂದೂರ್ಜ್ಜಿತ . . ಸತ್ಕೀರ್ತ್ತಿಯದುನ . . ಶನೆಂದುವೈರಿಭೂಪಪ್ರತತಿನು . ತ

39 . ಬಿಜ್ಜಣಕ್ಷ್ಮಾತಳೇಶ . ॥ ವ ॥ ಪ್ರತಿಮಂತ್ರ . . . . . . ಪ್ರತಾಪನುಂಧರಿತ್ರೀಚಕ್ರಮನಾಕ್ರಮದಿಂರಾಜ್ಯಂಗೆಯ್ಯು

40 ತ್ತಮಿರ್ದ್ದೊಂದುದಿವಸಂಶ್ರೀಮ . ದೇವ . ವಿಪುಳಲಕ್ಷ್ಮೀನಿವಾಸಮಾಳ್ಪದಗಣ್ಯಪುಣ್ಯನಪ್ಪ . .

41 ವ . . ಕ್ಷಮನೆ . . . . . ದಱಿ . . . ಯಮನಱಿದುಪನೆಗೀತಜ್ಞಮತಿಶಯಪ್ರ . . . .

42 . ಸ್ವಸ್ತಿಶ್ರೀಮ . . . ತಿಪ್ರಿಯಪಾದಾರವಿಂದಭೃಂಗಂನಿರ್ಮ್ಮಳತರಿಪುಕುಳ . . . . .

43 . . . . .ಮಣಿಯುಮೆನಿಪಶ್ರೀಮನ್ಮಹಾದೇವದಂಡನಾಯಕವೈರಿಭ

44 ಯದಾಯಕ . . . . ವಕ್ಷಸ್ಥಳವಳೆಯದೊಳಾಚಂದ್ರತಾರಾಸಹಸ್ರಶ್ರೀಯುಸ್ಸಂಪನ್ನದಿ . . . .

45 . . . . . ದಾಕ್ರಾಂತಧಾತ್ರೀತಳವಖಿಳಪಯೋರಾಸಿವೇಳಾತ್ಮವೆಂತುಂಜಿಯ . . . .

46 ರ್ಜ್ಜಿತವಂ . . . . ॥ ವ ॥ ಆಚಮೂಪತಿಯನಿರ್ಮ್ಮಳಾನ್ವಯಮೆಂತೆಂದೊಡೆ ॥ ವೃತ್ತ ॥ ಜನಕಂಮಾಳ . . .

47 . . . . ಪದ್ಮಾಂಬಿಕೆಮಾತೆನಿರ್ಮ್ಮಳತರಾಗಸ್ತ್ಯಂಕಸದ್ಗೋತ್ರಸಂಜನಿತಂತಜ್ಜನಕಾಮ . . . .

48 . . . . ಪೊಸತಂ . ಗೆನೆ . . . ದೇವಿತತ್ತನೆಯನೀಮಾದೇವನತ್ಯೂರ್ಜ್ಜಿತ ॥ ವ ॥ ಆಕಾಳಿದಾಸಚಮೂಪತಿಯಚರಿತ್ರ

49 ಮಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಬಲವಿತತಮೆ . . . ಪೊರೆದ . . . ಹು . . . . . . ಕೊಲಲೆಂದಿರ್ಪ್ಪಲ್ಲಿ . ಮೆಂಮನೆನಿಜಂಧನಮ . ಕೊ

50 . . . ಯ್ಕೊಂಡುಕಾಡು . . . . ಗೆ . . . ಲೆಮೆಂದು . ನಿಲಿಸಿದ . ದೀಜಗಂಬಣ್ಣಿಸಲುನಿರ್ಮ್ಮಳಚಿತ್ತಂಪೆರ್ಮ್ಮೆವೆತ್ತಂಪರಹಿತಚರಿತ

51 . . . . ಗನಾಕಾಳಿದಾಸಂ . . . . ಳ್ತಾನವರ . . . . . . ದೊಳ್ದೇವರಾಜಂನಗಸಂಘಾತಗಳೊಳ್ಕಾಂಚನದರ . . .

52 ವೃಕ್ಷದೊಳ್ಕಲ್ಪಾಂಘ್ರಿಪಂ . . ದದೊಳ . . . ಮಮಾರ್ದ್ಧಿಗಳೊಳಮೃತವಾರಾಸಿಯೆಂತಂತೆಪೆಂಪಿಂಮಿಗಿಲಾದ . . . ಮೇಶ್ವ

53 ರನೃಪತಿಚಮೂನಾಥ . . ಳಿ . . . ನಿಸಿದಮಹಾಪ್ರಧಾನಕಾಳಿದಾಸಚಮೂಪತಿಯ . . . . . .

54 ತ್ರ . . . ದಡೆ . . . . . ಬೆಸವಮಾಲೋಕಮೆಲ್ಲಂಬೆಸಸೆಹ . ಸದಚಿಂ . . . .

55 ಪಂಗೊಳ್ವಿನಂಭಟರ್ಗ್ಗ . . . . . ಮಹಾದೇವಗ್ಗ್ಗಸುವಂಗೆ . ಣ್ಮ . ವೊ . ಜೇಯನೊಳಿ . . . .

56 ತಾನೆಂದೊಡೆ . ನಿರ್ಮ್ಮಳಚರಿತಂಮಹಾದೇವದಂಡೇಶನಿಂನೊಳು ॥ ಭರದಿಂಶ್ರೀವತ್ಸದಂಡೇಶನೊಳಿಱಿಯೆಮಹಾದೇವನನುಗ್ರಾಸಿಯಿಂದ

57 ಚ್ಚರಿಯಾ . . . . ಶಾತರ . . . . . . ತಡಿಕೊನ್ದುದಂತಾವಗಂ . . .

58 ತೆ . . ತಖ . . . . ಘ ॥ . ರುಬೆಸೆ . . . ಕೋಸಗೆಸಿತಗೆರಬಳ್ಕಾರೆರಾಚೂ . . .

59 ಉವಜಿಟೆ . ಯಾ . . . . ನುರನೆಡೆ . . . . ಮತ್ತಂ ၊ . . . ಪೊನ್ನಗಳಸಂಕಟ್ಟಿಸಿಸ . ರದಿನಾಕಂಚಿ . . . . .

60 ಸಿಟ್ಟಿತಡಿಯೊಳು . . . . ಮ್ಮಮ್ಮಮಹಾ . . . . ರಿಯೊಳು . . . .

61 . ಳ್ಪಡಿಗಟ್ಟವು . . . . ॥ ಶ್ರೀಮ . . ಕನಬಾವಿಯ . . . ಮದನನಂಶ್ರೀವತ್ಸನಂಚಕ್ರಪಟ್ಟಮಂ

62 ದಳಾಧಿಪಕಾಳಿದಾಸನಮಗ . . . . . ದೇವ ॥ ಚ . . . . ತಮರ್ಮ್ಮನೆ . ನರಚಕ್ರವರ್ತ್ತಿಭೂವಳಿಯದಭೂಷ

63 ಣಮಮರರಾಜನುದಾರದುದಾತ್ತಮೂರ್ತ್ತಿ . . . . ವಿಳಾಸದ . . ಕಲಿಗಳದೇವನೆಂಬುದನೀಶಮಹಾ

64 ದೇವನನೀಜಗಜ್ಜನಂ ॥ ವಚನ ॥ ಶ್ರೀ ॥ ಅನ್ತುನೆಗರ್ತ್ತೆಗಂಪೊಗರ್ತ್ತೆಗಂತಾನೆನೆ . . . . . ಶ್ರೀಮದ್ಬಿಜ್ಜಣೇಶ್ವರಮನೋರಥಸಮಾರೂಢ

65 ನಾಗಿಬನವಾಸೆದೇಶಮನಾಳುತ್ತಮಿರ್ದಲ್ಲಿದೇಶವಿಳಾಸವಿಸ್ತಾರಮಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಫಳಿತಕುಜಂಮನಂಗೊಳಿಪಪೂಗವನಂವನದೊ ಳ್ಸಮಂ

66 . . ಜಳಜದ . ಪೊನಲ್ಗಳಿಂಬೆಳೆದಕರ್ತ್ತಲಿನೇಲ್ವೆಲಿವಳ್ಳಿಬಗ್ಗಿಗೊಂಡುಳಿವಶುಕಪಿಕಧ್ವನಿನಳಿನಲಿದಾಡುವನಂಗನಂಗನಾಕುಳಮಂ.ಲಕ್ಷ್ಮಿ

67 ಲಕ್ಷ್ಮಿಗೆಸಮೃದ್ಧಿಕರಂಬನವಾಸೆದೇಶದೊಳು ॥ ವ ॥ ಆಬನವಾಸೆದೇಶಕ್ಕೆ ತಿಳಕದಂತೊಪ್ಪುತ್ತಿರ್ಪ್ಪಮಹಾಪಟ್ಟಣಂಬಲಿಪುರಮದಱವಿಳಾಸ

68 ಮೆಂತೆಂದಡೆ ॥ . . . . ಸಮಾಕೀರ್ನ್ನಂವನಮಾಳಾಲಾಳಿತಮಶೇ . . ಮದನವಿಶಾಳಕಮಳಕುವಳಯವನಸೇವ್ಯಶುಕ

69 ಪಿಕಾಳಿಕಳರವರಮ್ಯಂ ॥ ವ ॥ ಮತ್ತಂಧನದಪ್ರತಿಮಲ್ಲರೆನಿಪನಗರಂಗಳಿಂಪಲವುಂಪುರಪಂಚಮಠಂಪಲವುಂಬ್ರಹ್ಮಪುರಿಗಳ್ವಿವಿಧ

70 ನಾನಾರಮ್ಯಹರ್ಮ್ಯಂಗಳಿಂಮನೋಹರಮೆನಿಪಬಲಿಪುರದೊಳ್ದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಕರಿತುರಗ . .

71 . . . . ಸೇನಾಧಿಪತಿ . . . . ಬನವಸೆನಾಡ . . . . ಮಹಾದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯು

72 ತ್ತಮಿರ್ದ್ದೊಂದುದಿವಸಂ ॥ ವೃ ॥ ಕೆಲದೊಳ್ವಿಳಸಿ . . . ಲೀಲಾವತೀದೇವಿಮತ್ತಕೆಲ . . . ಲಾವಣ್ಯಲಕ್ಷ್ಮೀನಿಧಿನಿಜ . . .

73 . . . . . . ಸಾಕ್ಷಿದ್ವಯಾಂಗೀಕೃತನ . . ಹರಿ . . . . . . ವೀರಾಮಾತ್ಯವಿದ್ವಜ್ಜನವಿನುತಮಹಾದೇವ . . .

74 ನಾದ ॥ ಅನುಪಮತೇಜನಪ್ರತಿಮ . . . . ಯರಜನಕಯಿವರಮಾತೆಜನಮಕ್ಕನಹ

75 . . . . ರಂಜನನಂ . . . . . ಜ್ಞಾನವೆನಿಪ್ಪಮಹಿಗೆ . . . . ದೇವನ ॥ ಮತ್ತಮಾಕುಮಾರನಿನುದಿತೆ ॥ ಸ ರಸಾತಿಪುಂಣ್ಯ

76 ವಿದ್ಯಾಧರಕಿಂನರ . . . . ಸಕಳಶುಭಲಕ್ಷಣದಿಂವರಲಕ್ಷ್ಮಿಯೆನಿಪಮ . ಣಿ . ದುತ್ತಮ . . . ಯಿರ್ಪ್ಪದಿದು . . . ಮಾತ ॥ ಸ್ಥಿರನಿ . .

77 ದ್ವಯಧರ . . . . ಧೀಶ್ವರನಮಳಪುಂಣ್ಯಪೂಜಾಸ್ಥಿರತಾಸಹಕಾರಿಮಯೂರಮಲ್ಲಯ್ಯಂ ॥ ಆಚಮೂಪತಿಯ

78 ಪ್ರಧಾನ ॥ ಮನಮದ್ರೀಂದ್ರಯಕನ್ಯಕಾಪ್ರಿಯವರಶ್ರೀಪಾದಭಕ್ತಿಸ್ಫುರದ್ಘೂತ . . . . ತ್ಸವ . . ಭಾಸ್ವಚ್ಚರಿತ್ರದಿಂದೆಜನಮಂ

79 ಕಯ್ಮುಗಿಸಲ್ಸಮರ್ತ್ಥಮೆನಿಸಲುವಿದ್ವಜ್ಜನಾನಂದವರ್ದ್ಧನ . . ಮಹಾ . . ನಾಯಕಂಜ . . ವಿದ್ಯಾವಧೂವಲ್ಲಭಂ ॥ ಚತುರುಪಧಾವಿ ಶುದ್ಧಚ

80 ತುರಂಭೋರಾಸಿವಿಳಸಿತೋಚ್ಚಳಿತಯಶ . . . . . . ವಿದ್ಯಾಚತುರ . . . . ನಲ್ತೆರಾಜಾಮಾತ್ಯ ॥ ಸುರಮಂತ್ರಿಪ್ರತಿಮ

81 ಲ್ಲಂಪರೋಪಕಾರ . . . . ಪುಣ್ಯೈಕನಮಳಕೀರ್ತ್ತಿಭಾಭಾಸುರಲೋ . . . ॥ ಮತ್ತಂ . . . ಶ್ವ

82 ರನಪ್ರಧಾನ . . . ದಯ್ಯನಾಯಕನವಿಜಯಮಹೋಂನತಿಯೆಂತೆಂದಡೆ ॥ . . . . ರಮ

83 ಳಕೀರ್ತ್ತಿದೆಖ್ಖದೇವಿ . . ಹಿತ . . . ಪೂಜಿತ . . . . . ನಾಯಕಸಂದಯ್ಯಂ . . . . . .

84 ಸಂಸ್ತುತರುಂ . . . . ನನುಪಮತೇಜ . . . ವಿಧುವಿಮಳಚರಿತಾಂಭೋನಿಧಿಗೆ . . . . ವಿಳಸದ್ಗು

85 ಣರತ್ನಕಂನಿಧಿವಿಬುಧಜನಸ್ತುತ . . . . . ಮರ್ದ್ದಿಮಯ್ಯನನುಪಮಧೈರ್ಯ್ಯಂ ॥ ಅರ್ತಿಗರ್ತ್ಥಮನರ್ತ್ಥಿಜನಕ್ಕತಿಪ್ರೀತಿಯಿನೀವ . .

86 . . . ನುರ್ಬ್ಬೀಸಂಸ್ತುತನೆನಿಸಿ . . . . . ಮೂರ್ಜಿತಭಾಸ್ವತ್ಕೀರ್ತ್ತಿರಾಜಿತಪ . . ॥ ವೃ ॥ ಸರಸಕವೀಂದ್ರಸಂಸ್ತುತಗುಣಂಸು ಜನಾಗ್ರಣಿಶಿಷ್ಟಬ

87 ನ್ಧುದುರ್ದ್ಧರತರಧೈರ್ಯ್ಯನಪ್ರತಿಹತಶೌರ್ಯ್ಯನುಪಾರ್ಜ್ಜಿತಪುಂಣ್ಯ . . . ಸುರಭೂಜನುಜ್ವಳಯಶೋ . . .ಮನಃಪ್ರೀತಿಸದ್ಗುಣಾಕರ ನಮಳೋದಿ

88 ತವಿಬುಧ . . . . ॥ ಅನ್ತುಸಮಸ್ತ . . ಧ್ಯಕ್ಷಸಾಮಂತಪ್ರಧಾನ . . . . . ಮೆನಿಸಿನಿಜಸ್ಥಾನದೊಳುಧರ್ಮ್ಮಕಥಾ

89 ಮಾನ್ಯರಪ್ಪುದುಂತದವಸರದೊಳು ॥ ಕ ॥ ಸರಸಿರುಹತತಿದಿನಕರಕರಜಾಳಲಬ್ಧತೇಜನರ್ತ್ಥಿಮನಮಂ . ವಿನೆಗಸರಸೋಕ್ತಿಯು ಕ್ತಿಯುಂ . . .

90 ಧರ್ಮ್ಮಪ್ರಸಂಗವರ್ತ್ತಿಸಿದಂ ॥ ಅಂತಾಸಮಯದೊಳ್ ॥ ವೃ ॥ ಭಸಿತೋದ್ಧೂಳಿತನಿರ್ಮ್ಮಳಾಂಗರುಚಿಯಿಂತಾರಾದ್ರಿಯೆಂತಂತೆಕಣ್ಗೆಸೆದತ್ಯು ಜ್ವಳ್ಜೇ

91 . .ದಂತರುಚಿಯಿಂದಾಸ್ಥಾನದೊಳ್ಚಂದ್ರಿಕಾಪ್ರಸರಂಪರ್ವ್ವಿದುದೆಂಬಿನಂಮುನಿನುತಂಧರ್ಮ್ಮಪ್ರಸಂಗಕ್ರಿಯಾವ್ಯಸನಂತದ್ಗುರುತರ್ಪ್ಪಿತೋ ದ್ಯನುಳಿದಂಕೇ

92 ದಾರಶಕ್ತೀಶ್ವರಂ॥ತದ್ವಾಕ್ಯಮೆಂತೆಂದಡೆ ॥ ಶ್ಲೋಕ ॥ ಯೋಲಿಂಗಂಸ್ಥಾಪಯೇದೇಕಂವಿಧಿಪೂರ್ವ್ವಂಸದಕ್ಷಿಣಂಸರ್ವ್ವಾಗಮೋದಿತಂಪುಣ್ಯಂ ಕೋಟಿಕೋಟಿಗುಣಂಲಭೇತ್ ॥

93 ಎಂಬುವತದ್ವಾಕ್ಯಾರ್ತ್ಥಮಂವಿಚಾರಿಸಿದೇವತಾಪ್ರತಿಷ್ಠಾಪ್ರವೇಶಾನ್ವೇಷಣನಾಗಿ ॥ ವೃ ॥ ಪ್ರತಿಬುದ್ಧ . . ನಾನಾವನೀವನಜಗವಸ್ತ್ರ ಕೇದಾರದೇವಾ

94 ಯತನಕ್ಕೆಂದದು . . . ಸುರಪಜಯ . . . ಭಾಸ್ವ . . . ಕೀಳಿತಹಿಮಾದ್ರೀಂದ್ರ . . . . . ಶಮದಮನಿಸ್ತಂತ್ರನಂಪೂಣ್ಯ ಪುಣ್ಯಾಕ್ಷಯ . .

95 ಶ್ರೀವಾಮಶಕ್ತಿವ್ರತಿಯನತಿಶಯಾನಂದದಿಂಬಂದು . ಣ್ಡ ॥ ಆಮುನೀಶ್ವರನಗುರುಕುಳಕ್ರಮಮಂಪೇಳ್ವಡೆ ॥ ಕ ॥ ದೇವವ್ರತಮುನಿಸಂನತಿ ಮೂವರಕೋಣೆಯೊ . . . .

96 ವಳಿತ . . ವಳಿಯಪಣ್ಡದೆಸಂಭಾವಿತಕೇದಾರಶಕ್ತಿಯುಂಶ್ರೀಕಂಠಂ ॥ ಶ್ರೀಕಂಠಮುನಿಗೆವಾಗ್ದೇವೀಕಂಠದಹಾರದಂತೆಗುಣಭೂಷಿತನಾ ಳೋಕಿತಃವಪದನಾನತ . .

97 ಕಂಸೋಮೇಶ್ವರಾರ್ಯ್ಯನನುಪಮಃಷ್ಯಂ ॥ ಸೋಮೇಶ್ವರಮುನಿಗಳಶಿಷ್ಯ . . . . ಶರಣ . . . ಸಕಳವಿಬುಧಲಲಾಮಂ. . . .

98 ತತಿಪ್ರ್ವಂತನ್ಮುನೀಶ್ವರನಶಿಷ್ಯಶ್ರೀವಾಮಶಕ್ತೀಶ್ವರ . . . . ಪಾಂಗಶರಕ್ಕೆ ಸೋಂಪಿತದೀಯ . . . . . .

99 ಕ್ಕಂಜಿಸೆಪುಟ್ಟಿದೊಳಚಳದುಜ್ವಳಕಾಂಚೀರವಶೋಭಿತೆ . . . .

100 ನೀಶ್ವರನಂಕಂಡುಲಬ್ಧಾನುಜ್ಞನಾಗಿಶ್ರೀಮತ್ಕೇದಾರ . . . .

101 ಮಪ್ಪಮಹಾದೇವೇಶ್ವರದೇವರಜನಕಾಭಿಧಾನಪೂರ್ವ್ವಕ . . . . ಳಪೇಶ್ವರದೇವರ . . . . . ಮಪ್ಪಕಾಳಿದಾಸಜೀ . . . . .

102 ಯೆಮೂರ್ತ್ತೀಭೂತಮಾದ . . ರೊಪ್ಪುವಕೇಶವಮೂರ್ತ್ತಿಯ . . . .

103 ವತ್ಸರದಮಾರ್ಗ್ಗಶಿರದಮಾವಾಸ್ಯೆಸೋಮವಾರಸೂರ್ಯ್ಯಗ್ರಹಣವ್ಯತೀಪಾತದಂದು ॥ ಸ್ವಸ್ತಿಶ್ರೀನ್ಮಹಾದೇವದಣ್ಡನಾಯಕ

104 ಶ್ರೀಮತ್ಕೋಡಿಯಮಠದಾಚಾರ್ಯ್ಯವಾಮಶಕ್ತಿಪಂಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಜಿಡ್ಡುಳಿಗೆಯೆಪ್ಪತ್ತಱಬಳಿಯ

105 ಬಾಡಮುಂದುಗುಳಿಯಚಿಕ್ಕಳೆಯಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತ . . . . . . ದೇವರಂಗಭೋಗರಂಗಭೋಗಕ್ಕಂತಪೋಧನರಾ

106 ಹಾರದಾನಕ್ಕಂವಿದ್ಯಾದಾನಕ್ಕಂಮ್ಮಾಟಕೂಟಪ್ರಾಸಾದಕ್ಕಂಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕವೆಂದುಸರ್ವ್ವನಮಸ್ಯವಾಗಿಕೊಟ್ಟಂ ॥ ಮ ತ್ತಂ . .

107 ಮೂವರಾದೇವರನೈವೇದ್ಯಕ್ಕೆಂದುಜಿಡ್ಡುಳಿಗೆಯೆಪ್ಪತ್ತಱ. . . . . . .

108 ಯೆಪ್ಪತ್ತಱನುಂನಿಯಕುಮಾರಮಾಚರಸ . . . . ಮಾವಂತನಕೋಣ್ಯೈಯ್ಯಅಮೂವರುದೇವರುನೈವೇದ್ಯ . . . .

109 ಮತ್ತರೊಂದುಬೆದ್ದಲುಮತ್ತರೆರಡು ॥ ಮತ್ತಮಾಮೂನರದೇವರನೈವೇದ್ಯ . . . . . ದೆಪ್ಪತ್ತಱಮನೆಯ . . . .

110 ಬಂದಣಿಕೆಯಕೊಡಗೆಯಲ್ಲಿಬಿಟ್ಟಗದ್ದೆಮತ್ತರೆರಡು ॥ ೨ ॥ ಯೊಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆ . . . .

111 ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಸಹಸ್ರಕಪಿಲೆಯಂಕೊಟ್ಟಂ . . . .

112 . . . . . ಕಪಿಲೆಯುಮಂಬ್ರಾಹ್ಮಣರುಮನಾಸ್ಥಾನದಲಿತಂನಸ್ವಹಸ್ತ . . . . . .

113 . . ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ . . . .

114 ಸ್ವಸ್ತಿಶ್ರೀಮಸ್ಸಕವರ್ಷ ೧೧೦೪ನೆಯಶೋಭಕೃತುಸಂವತ್ಸರದ . . . . .

115 . . . ಆದೆಡೆಬೊಮ್ಮಯ್ಯಂಜಿಡ್ಡುಳಿಗೆ . . . .

116 ಶ್ಯ. . ಕೊಟ್ಟ . . . .

109

ಅದೇ ಗ್ರಾಮದ ವಿರಕ್ತಮಠದ ಪ್ರಭುದೇವರ ಗದ್ದಿಗೆ ಹಿಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂಭಾಯಸಂಭವೇ
2 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರ
3 ಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವ
4 ರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ
5 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಸ್ತಭುವನಸ್ತುತಬ್ರಹ್ಮಕ್ಷತ್ರವೀರಾನ್ವಯಶ್ರೀಪ್ರಿಥ್ವೀವ
6 ಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕೋಳಾಲಪುರವರೇಶ್ವರಂನಂದಗಿರಿನಾಥಂಮದಗಜೇಂ
7 ದ್ರಲಾಂಛನಂಸೋಮೇಶ್ವರಲಬ್ಧವರಪ್ರಸಾದಗಂಗಕುಸುಮಾಯುಧಂವಿಕ್ರಮಗಂಗಂಜ
8 ಯದುತ್ತರಂಗಂಸಕಳಜನಚಿಂತಾಮಣಿಮಣ್ಡಳಿಕಮಕುಟಚೂಡಾಮಣಿಶ್ರೀಮಚ್ಚಾಳು
9 ಕ್ಯಗಂಗಪೆರ್ಮ್ಮಾಡಿಭುವನೈಕವೀರನುದೆಯಾದಿತ್ಯದೇವಂಗಂಗವಾಡಿಮೊದಲಾಗಿಬನವಸೆಪನ್ನಿ
10 ಚ್ಛಾಸಿರಮುಮಂಸಾಂತಳಿಗೆಸಾಸಿರಮುಮನಾಳ್ದುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ
11 ತನ್ಮನೋನಯನವಲ್ಲಭೆಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಶ್ರಫಳಭೋಗ
12 ಭಾಗಿನಿದ್ವಿತೀಯಲಕ್ಷ್ಮೀಸಮಾನೆಸಹಜಸಾಭಾಗ್ಯರೂಪನಿಧಾನೆಭುವನವಿದ್ಯಾಧರಿಸಕಳ
13 ಕಳಾಧರಿಚಿಕುರಿತಚಕೋರನಯನೆಲೀಳಾಳಸಗಮನೆಸಂಗೀತಕಪ್ರಸಂಗವಿವೇಕಚೂಡಾಮಣಿ
14 ಸರಣಾಗತರಕ್ಷಾಮಣಿಯಾಚಕಜನಜಂಗಮನಿಧಾನಕಳಸೆಸಾರದಾದೇವೀಲಬ್ಧವರಪ್ರಸಾ
15 ದೆಶ್ರೀಮದುದಯಾದಿತ್ಯದೇವನದ್ಧಾಂಗಿಯರಪ್ಪಶ್ರೀಮತ್ ಲಚ್ಚಲದೇವಿಯರ್ ‖ ಕಂದ ‖
16 ಪೊಚ್ಚಪೊಸದೇಸೆಮಾರ್ಗ್ಗದೊಳಚ್ಚರಿರಸಭಾವಮೋಜೆಬಹುವಿಧಗತಿಯೊ . . . . . .
17 . ಗದೊಳ್‌ನಚ್ಚಣಿನಿಬ್ಬಾಣಪಾತ್ರಮೆನಿಸಿದಪಾತ್ರ . . . .
18 ದಗತಿಯೊಳ್‌ವಳನವರ್ತ್ತನ . . . .

(ಮುಂದೆ ಹೋಗಿದೆ)

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ಅದೇ ಮಠದ ಮುಂದೆ ಗದ್ದಿಗೆಗೆ ಒರಗಿಸಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 8″ × 2′ 6″.

1 . . ಸ್ವಸ್ತರುಣೀದ್ಧಕಂಕಣಬೃಹಜ್ಝುಂಕಾರವಾಚಾಳಹಸ್ತಸ್ತೋಮಾಂಚಿತಸಂಚಳಚ್ಚಮರಜಾತಾನ್ದೋಳಲೀಳಾಮರುದ್ವಿಸ್ತೀರ್ಣ್ಣ
ದ್ಯೂನದೀಪಯೋ . .
2 . . ಳಾಪಂದೇವದೇವಂತ್ರಿಳೋಕಸ್ತುತ್ಯಂದಯಗೆಯ್ಗಭೀಷ್ಟಫಳಮಂಗೌರೀಮನೋವಲ್ಲಭಂ ‖ ಅಪಧ್ವಾತ್ರೀಧ್ರವಜ್ರಂಫಣಿಪಫಣಮ
ಣಿ . . .
3 . . ತಸ್ಯಯ್ಯಾಭಿರಾಮಾಂಗಾಪೂರ್ವ್ವಾಖರ್ವ್ವಪೂರ್ವ್ವಾಚಳನಖಿಳಜಗದ್ವಿಶ್ರಮಸ್ಥಾನದಿವ್ಯಶ್ರೀಪಾದಾನಟ್ಪಿಕಟ್ಪಿದ್ರುಮ . .
4 . . ಜನಸಂತುಷ್ಟಿದೃಷ್ಟಿಪ್ರಸಾದವ್ಯಾಪಾರಂಮಾಳ್ಕೆಸಯ್ಪಂಸಕಳರುಚಿರತೇಜಪ್ಪ್ರಕಾಶಂಮಹೇಶಂ . .
5 ನಿಜಕೋಟ್ಯರ್ಕ್ಕಪ್ರಭಾಭಾಸುರತನುರುಚಿಯೊಳ್ತೊಳ್ತಕಣ್ಮಾಸಿತಜ್ಯೋತಿಜಗದ್ದೀಪ್ರಪ್ರದೀಪಾಧರಮಾಳಿಣತೆಯಂಪೋಲೆಕಣ್ಗೊಪ್ಪು
6 . ನಾಕಜನಾನಾಮೌಳಿಮಾಳಾಮಣಿಗಣಘ್ರಣಿಮತ್ಪಾದಪದ್ಮಂವಿಭಾಸ್ವದ್ಭುಜಗೇಂದ್ರಾಳಂಕೃತಾತ್ಯಾಯತಭುಜಭುಜಗಂ

7 . ಕ್ಷಿಸುತ್ತಿರ್ಕ್ಕೆನಮ್ಮಂ ॥ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರನತುಳಬಳಂತೈಲಪಂತೀವ್ರತೇಜೋಧಾಮಂಸತ್ಯಾಶ್ರಯಂವಿಕ್ರಮ
8 ಗುಣನಿಳಯಂವಿಕ್ರಮಾದಿತ್ಯನತ್ಯುದ್ಧಾಮಂಸನ್ನಯ್ಯಣಂಸಾಹಸನಿಧಿಜಯಸಿಂಗಂಧರಾಚಕ್ರಲಕ್ಷ್ಮೀಧಾಮಂತ್ರೈಳೋಕ್ಯಮ
9 ಲ್ಲಂನೆಗಳೆನೆಗಱ್ದದೀಪ್ರಾಜ್ಯಚಾಳುಕ್ಯರಾಜ್ಯಂ ॥ ಆನೆಗಲ್ದಾಹವಾರ್ಜ್ಜಿತಜಯಾಧಿಪನಾಹವಮಲ್ಲದೇವನಂಭೋನಿಧಿ
10 ಮೇಖಳಾವಳಯರಮ್ಯಮಹೀಮಹಿಳಾಮನಃಪ್ರಿಯಂಸೂನೃತವಾಕ್ಸುಧಾಮಯಸುಧಾನಿಧಿಚಾರುಚಳುಕ್ಯರಾಜ್ಯಲ
11 ಕ್ಷ್ಮೀನಿಳಯಂನೆಗರ್ತ್ತೆವಡೆದಂನಿಜಭೂರಿಭುಜಪ್ರತಾಪದಿಂ॥ಶರಣೆನ್ದಂಭೀತಿಯಿಂಕಯ್ಮುಗಿದುವಿರದೊಡಮ್ಮಮ್ಮದೋರ್ವ್ವಿಕ್ರಮಾಡಂ
12 ಬರದಿಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಂಮಸಗಿಮುಳಿದುಮೇಲೆತ್ತಿದಂಧಾಳಿಯಿಟ್ಟಂಪರಿಯಿಟ್ಟಂಮುತ್ತಿದಂತೋಱುತ್ತಿದುಳಿದನಡಂಗೊತ್ತಿದಂತುತ್ತಿದಂ
13 ಜೆರ್ವ್ವರಸನ್ತನ್ತ್ರಿಕಿರ್ತ್ತಿಗತ್ತಿದನಹಿತರನೆಂಬಿನ್ತಿದಂಕೇಳಲಕ್ಕುಂ ॥ ತನ್ನೃಪನಂದನಂಭುವನವಂದ್ಯಗುಣಂಭುವನೈಕಮಲ್ಲದೇವಂನ್ನ
14 ರನಾಥರಾಜ್ಯರಮಣೀರಮಣೀಯಪರಾರ್ದ್ಧ್ಯಭೂಷಣಂಪನ್ನಗರಾಜಭೂಷಣಪದಾಬ್ಜಪರಾಗಪವಿತ್ರಶೇಖರಂಪ್ರೋನ್ನತ
15 ಕೀರ್ತ್ತಿದೀಧಿತಿಸುಧಾಧವಳೀಕೃತವಿಶ್ವವಿಷ್ಟಪಃ॥ ಕವಿವನೇಣಂಪೊದಱ್ವಿಬಿಸುನೆತ್ತರಧಾರೆಸಿಡಿಲ್ವಮುತ್ತುಪಾರುವರದ
16 ನಾಳಿಸೋರ್ವ್ವಕರುಳುಣ್ಮುವಖಂಡಮೆಳ್ಪ್ವಮಸ್ತಕಂತವುವಬಲಂಕಳ್ಪ್ವನಖಮೋಱುವಸುಯಿಸುಱುವೇಱುತೊಱೆನುಗುರ್ಗ್ಗವರಿ
17 ಪುದನ್ತಿಗಳ್ಪರಿಯೆಗಸ್ಧಗಜಂಭುವನೈಕಮಲ್ಲನ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ
18 ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರವಿಜೆಯರಾಜ್ಯಮು
19 ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ॥ ವೃತ್ತಂ ॥ ಆಪೃಥ್ವೀಶ್ವರಪಾದಪಂಕರುಹಸೇವಾತತ್ಪರಂವಿ
20 ಕ್ರಮಾಟೋಪಪ್ರೋದ್ದಳನಾಹಿತಪ್ರಕರನನ್ಯಕ್ಷೋಣಿಪಾಳಾರ್ಚ್ಚಿತಶ್ರೀಪಾದಾಂಬುರುಹಂವಿರೋಧಿನೃಪಚೂಡಾರೋಪಿತಾನ್ಯಾಪ್ರಭಾ
21 ವೋಪೇತಂಭುವನೈಕವೀರನೆಸೆದಂಶ್ರೀಗಂಗಚಕ್ರಾಯುಧಂ ॥ ಕಂನ್ದ ॥ ಶ್ರೀಮಹಿಮಾರ್ಣ್ಣವನಖಿಳಕ್ಷ್ಮಾಮರಚಕ್ರೇಶನಾತ್ಮಭುಜ
22 ಬಳವಿಜಯೋದ್ದಾಮಂಬ್ರಹ್ಮಕ್ಷತ್ರಶಿಖಾಮಣಿರಾಜಾಧಿರಾಜನುದೆಯಾದಿತ್ಯಂ ॥ ವೃತ್ತಂ ॥ ರೂಡಿಯಮಣ್ಡಳೇಶ್ವರರುಮಕ್ಕರಿಸಲು .
23 . ಗೆಯಿಮನೆ . . . . ಯ . . . . . ಬೀವರಂನೆಲನಂನಿ . . . . . ಡೆದಗಣರುಂನಿನಗೆಗಣ್ಡರೆಪೇಳ್ಪುವನೈಕವೀರಪ . .

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ).

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ಅದೇ ಮಠದ ತುಂಬೋ ಹೊಂಡದ ಏರೀಮೇಲಿರುವ ಕಲ್ಲು.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮ
2 ರತಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂಭಾಯಶಂಭ
3 ವೇ ॥
4 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿ
5 ರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾ
6 ಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ
7 ತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆತ
8 ತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮ
9 ನ್ತಾಧಿಪತಿಮಹಾಪ್ರಧಾನದಂಣ್ಡನಾಯಕಮನೆವೆರ್ಗ್ಗಡೆ
10 ದಂಣ್ಡನಾಯಕಂಗುಂಣ್ಡಮರಸರುಬನವಾಸೆನಾಡೊಳಗಣಕಂಪ
11 ಣಮಂಗ್ರಹಾರಂಪಡ್ಡರಾವುಳಂಹೆಜ್ಜುಂಕಯೆರಡುಂಬಿಲ್ಕೊ
12 ಡೆಯುಮನಾಳುತ್ತಿರೆಯಿವರವಂಶದೊಳೆಜ್ಯೇಷ್ಠನುದಿತ್ಯಕೃ
13 ಷ್ಟನುಮೆನಿಸಿದಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ

14 ಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂವಿಬು
15 ಧಪ್ರದಾಯಕಂಹಯವತ್ಸರಾಜಂರೂಪಮನೋಜಂ
16 ಪರಾರ್ತ್ಥಗಜೇಮೂತವಾಹನಯರಿತಟ್ಟಭೈರವಂಗುಂ
17 ಣ್ಪಿನಸಂನ್ನಾಹಸಮಸ್ತನಾಮಾವಳೀಸಮೇತರಪ್ಪಜೆ
18 ಕ್ಕಮರಸನುಂಶ್ರೀಬಾರಹಕೋಡಿಯಶ್ರೀಸರ್ವ್ವೇಶ್ವರದೇವರ್ಗ್ಗನಪು
19 ಸ್ಕಾರಂಮಾಡಿದಿವ್ಯಲಿಂಗಮಂಕಂಡುಪಿರಿದುಂಭಕ್ತರಾಗಿದೇವರ್ಗ್ಗಸ್ನಾ
20 ನಪೂಜಾಪ್ರಚಿನ್ತೆಯಂಮಾಡಿವೇಕುಮೆನ್ದುಪೆಂಟೆಯೊಳ್ತಿಂಗ
21 ಳಿಂಗೆಯೆಲ್ಲೆಯಪೆಜಿಮಾನ್ಯವಂದಕ್ಕಂ । ಪಣ ೧ ಸಮಸ್ತಸುಂ
22 ಕದತಾಣಾನ್ತರಂಗಳೊಳ್ಕಣ್ತೆಯವಣಯೆರಡುಬೀಡಿನಕಾ . .
23 ಡಕೆಯಪೇಱಿಂಗೆಯೆರಡಡಕೆಮತ್ತಂಶ್ರೀರಾಜಧಾನಿಬಳ್ಳಿಗಾ
24 ಮೆಯಪಟ್ಟಣಸಾವಿಮೊದಲಾಗೆಸಮಸ್ತನಗರಂಪವಿತ್ರಕೆಕೊ
25 ಟ್ಟಪಣ ॥ ಅಂಗಡಿಯಲುಪರ್ವ್ವನಿವೇದ್ಯಕ್ಕೆ ಅಕ್ಕಿ ಬಂಜೆಡ್ಡುಳಿಗೆ
26 ಎಪ್ಪತ್ತ ಐಲುಕೊಟ್ಟಕಣ್ತೆವಣಂಹಬೆಯಮನೇರಬಲದೇವ
27 ನುಂಯಲ್ಲಿಯತಂಬುಲಿಗರುವಿಟ್ಟುವೊಕ್ಕಲೊಳ್ಕೆ . ೨೪ಪ .
28 . ದ್ರೋಣಮುಮಂಕೊಟ್ಟರುಸೋವನಿಗರುಕೊಟ್ಟವಿ೪ಅಕ್ಕಸಾಲಿ . .
29 ಸುದಿವಿ೪ಕೊದತಿಯಂ . . . , ಮಿ ೫ ಇನ್ತಿನಿತುಮಂ . ಭಾದಿ . .
30 ಶ್ರೀಸರ್ವ್ವರದೇವರಚಿನ್ತಾಯಕಂಕಮಳಾಸನಪಣ್ಡಿತಂಗೆ .

(ಮುಂದೆ ಅಕ್ಷರಗಳು ಸವಿದು ಹೋಗಿವೆ.)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 8″ × 1′ 6″.

1 ಓಂನಮಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚನ್ದ್ರಚಾಮರ
2 ಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
3 ಶ್ರೀವಾದಿರುದ್ರಶಿಷ್ಯಸ್ಯಮ್ರುವೇಶ್ವರಗುರೋರ್ಗ್ಗಿರಃ । . . .
4 ಹಂಪಿದುಷ್ಪಾಂಕರ್ಣ್ಣೇಕಲ್ಪಪಾದಪಮಂಜರೀ ॥
5 ಓಂನಮಃಶಿವಾಯ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀ
6 ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮ
7 ಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
8 ದ್ಭುಲೋಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾ
9 ನಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಸಿಲ್ಪಿಗಳತಿವಿಮಳಗು
10 ಣಾಕಲ್ಪಬ್ರಾವಣನುಮೆಸೆವರಾವಣನುಂಸತ್ಕಲ್ಪದರ್ಧ್ವಮ್ಮಶ್ರವಣಾ
11 ನಲ್ಪಸರ್ಗ್ಗೋದರರುದಾತ್ತವಿಮಳಚರಿತ್ರರ್ ॥ ನಿಜತಾತಂ

12 ಗಡರಾಘವಂಜನನಿತಾಂಬಲ್ಲವ್ವೆಗೌರೀಶದಾಸಜನಂಗಳ್ತವಗಿಷ್ಟಬ

13 ನ್ಧುನಿಕರಂಶ್ರೀಗೌತಮಾರ್ಯ್ಯಂಮುನಿಬ್ರಜವನ್ದ್ಯಂಮೊದಲಾಗೆಕೋ

14 ಡಿಯಮಠಕ್ಕಾಚಾರ್ಯ್ಯರಾಗಿರ್ದ್ದವರ್ನ್ನಿಜಸತ್ಸ್ವಾಮಿಗಳೆನ್ದೊಡೇ

15 ಪೊಗಳ್ವುದೋತತ್ಕೀರ್ತ್ತಿಯಂಲೋಕದೊಳ್ ॥ ಎನಿಸಿದಬಾ

16 ವಣನುಂರಾವಣನುಮಿರ್ಬ್ಬರುಂನಿಜಶಿಲ್ಪಿಕುಳಕಳಂಕಮಂಕಳೆಯಲೆಂ

17 ದುಕುಸುಮೇಶ್ವರದೇವರಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಮೇಚಿಸೆಟ್ಟಿಕೀರ್ತ್ತಿಸೆ

18 ಟ್ಟಿಪ್ರಮುಖಮಶೇಷನಗರಜನಪಂಚಮಠಸ್ಥಾನಗಳಂಕರೆಯಲ

19 ಲ್ಲಿಯವರುಸಹಿತಮಾಕುಸುಮೇಶ್ವರಸ್ಥಾನಮಂಶ್ರೀಗೌತಮದೇವರ್ಗ್ಗೆ

20 ಶ್ರೀಮತ್ಕೇದಾರೇಶ್ವರದೇವರಪ್ರತಿಬದ್ಧಮಾಗಿಕುಡಲಾಶ್ರೀಗೌತ

21 ಮದೇವರ್ಸಿದ್ಧಾರ್ತ್ಥಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧತ್ರಯೋದಶ್ಯಾದಿ

22 ತ್ಯವಾರೋತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯೊಳಶೇಷನಗರಜನಗಳ

23 ಪಂಚಮಠಸ್ಥಾನದಸನ್ನಿಧಾನದಲ್ಲಿದೇವರಅಂಗಭೋಗಕ್ಕಂನಿವೇದ್ಯಕ್ಕಂವೆ

24 ನ್ದುತಮ್ಮಹಕ್ಕಳಿಕೆಯಭೂಮಿತೋಳನಾಚಸಿಂಹದೇವರಕೆಯ್ಯಿಂ

25 ದಮೂಡಣಬಯಲಲ್ಲಿಅಱುವತ್ತುಕಮ್ಮಗದ್ದೆಯಂಧಾರಾ

26 ಪೂರ್ವ್ವಕಮಾಗಿಕೊಟ್ಟರ್ ॥ ಮತ್ತಂಮೇಚಿಸೆಟ್ಟಿಕೀರ್ತ್ತಿಸೆಟ್ಟಿಪ್ರಮುಖ

27 ನಗರಜನಂಗಳತ್ಯನ್ತವಿಶುದ್ಧಧರ್ಮ್ಮದಿಟ್ಟಿಗಳಪ್ಪುದಱುಂಶ್ರೀಕು

28 ಸುಮೇಶ್ವರದೇವರದೇವಾಲಯದಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕೆನ್ದು

29 ಬಾವಣನಿರ್ದ್ದಮನೆಯಸಿದ್ಧಾಯಮನಾಚನ್ದ್ರಾರ್ಕ್ಕ

30 ತಾರಂಬರಂಸಲುವನ್ತಾಗಿಬಿಟ್ಟರ್ ॥ ಮತ್ತಂತೆಲ್ಲಿಗರಯ್ವತ್ತೊಕ್ಕಲುಂ

31 ದೇವರನನ್ದಾದೀವಿಗೆಗೆಗಾಣದಲೊನ್ದುಸೊಂಟಿಗೆಯೆಣ್ಣೆಯಂಬಿಟ್ಟರ್ ॥

32 ಮತ್ತಂಖೆವಲೆಯಗಾವುಣ್ಡುಮುಖ್ಯವಾಗಿಸಮಸ್ತಸಿಪ್ಪಿಗಗೊತ್ತೞ್

33 ಯೆಲ್ಲಂದೇವರಚೈತ್ರಪವಿತ್ರದಪರ್ವ್ವಕ್ಕೆಪ್ರತಿಸಂವತ್ಸರಬ

34 ಕ್ಕಲಲೊನ್ದುಪಣಮುಂಮದುವೆಯಾದಲ್ಲಿಮದವನಿಗನವರಲ್ಲಿಬ

35 ನ್ದುಪಣಮದವಳಿಗೆ . . . . . ಪಣಮುಮಂಕುಸುಂಬ

36 ಯಹಣ . . . . ಮುಮನಾಚನ್ದ್ರಾರ್ಕ್ಕ

37 ತಾರಂಬರಂ . . . . . . ಪ್ರತಿಪಾಳಿಸಿದ

38 ವರ್ಗ್ಗವಾರಣಾ . . . . ರಕವಿಲೆಯಂಕೋಡುಂ .

39 ಕೊಳಗುಮಂ . . . . . ರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿ

40 ಗೆಕೊಟ್ಟಫಲ . . . . . ಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇ

41 ಕಾಲೇಪಾಲ . . . . . ವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್

42 ಭೂಯೋಭೂ . . . . . ರಾಮಚನ್ದ್ರಃ ॥ ಸ್ವದತ್ತಾಂ

43 ಪರದತ್ತಾಂವಾಯೋಹರೇತ . . . ರಾ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರೇಷುವಿಷ್ಠಾ

44 ಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ದಾನಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನು

45 ಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಫಲಂ ॥ ನಮಃಶಿವಾಯ ।

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ಅದೇ ಹೊಂಡದ ಪಾವಟಿಗೆ ಬಳಿ ಹೂಳಿದ್ದ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತ್‌ಯಾದವಚಕ್ರವರ್ತ್ತಿವೀ
[1]ರಬಲ್ಲಾಳದೇವವರ್ಷದ೧೩ನೆಯರುಧಿ
[3]ರೋದ್ಗಾರಿಸಂವತ್ಸರದಚೈತ್ರಶು೭ಆದಂ
[4]ದುಅಮೃತಚಂದ್ರಭಟ್ಟಾರಕದೇವರ
[5]ಗುಡ್ಡಂಕೇಸವಸೆಟ್ಟಿಯುಮಾದ್ಯೈಯ್ಯಂಸ
[6]ಮಾಧಿವಿಧಿಯಿಂಮುಡಿಪಿಸುರಲೋಕ
[7]ಪ್ರಾಪ್ತನಾದಂ . .

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ಅದೇ ಮಠದ ಚವುಕಿಹೊಂಡದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ × 2′ 7″.

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀ
[2]ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ
[3]ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸುಖಸಂ
[4]ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಮಿರೆ ॥ ವೃ ॥ ಪಿಱಿಯಂಚಾಳುಕ್ಯರೊಳುತ್ತೈಲಪನೃಪನವನಿಂದಂಬಳಿಕ್ಕೆಪ್ರತಾಪಕ್ಕೊರೆಯಾತ್ರೈ ಳೋಕ್ಯ
[5]ಮಲ್ಲಕ್ಷಿತಿಪತಿವರನಲ್ಲಿಂದಮಿತ್ತಾದಿಭೂಪಾಳರಿಗಂಚಾತುರ್ಯ್ಯದೊಳುಸಾಯ್ಯ್ಯದೊಳನುಪಮಸಂಭೋಗದೊಳ್‌ಚಾಗದೊಳುತಾಂಸುರತೇ ಜೋ
[6]ಮೂರ್ತ್ತಿಯೊಳ್‌ಕೀರ್ತಿಯೊಳಧಿಕನಿವಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ಕಂದ ॥ ತ್ರಿಭುವನಮಲ್ಲಂಪೆರ್ಮ್ಮಾಡಿಭೀಮಭುಜನಖಿಳಧರೆಯನಾ
[7]ಳುತ್ತಿರೆವೀರಭಟಸಿರಶ್ಶೇಖರನಹಿತಭಯಂಕರನೆನಿಸಕಾಳಿದಾಸಚಮೂಪಂ ॥ ವೃ ॥ ಜಗದೊಳುಮಾಪಾಂಪಲಾಳಕ್ಷಿತಿಪಮಗ[ರ]
[8]ನೇಪಾಳಪಾಂಚಾಳಚೋಳಾದಿಗಳಂಕಿತ್ತಿಕ್ಕಿಭಣ್ಡಾರಮನಧಿಕಗಜೇಂದ್ರಂಗಳಂಪೆಣ್ಡಿರಂವಾಜಿಗಳಂತಂದಿತ್ತುಸಾಯ್ಯ್ಯಂನೆಗಳೆನೆಗರ್ದ್ದಚಾ ಳುಕ್ಯ
[9]ಚಕ್ರೇಶ್ವರಂಗುಣ್ಡಿಗೆ . . ತ್ಯ . ದಿತಭೂತಳಮನಹಿತಸಂತ್ರಾಸನೀಕಾಳಿದಾಸಂ ॥ ಕಂದ ॥ ಆವಿಭುವಿನಕಿಱಿಯಯ್ಯಂಕೇವಳ
[10]ಮೆಸರ್ವ್ವದೇವದಣ್ಡಾಧಿಪದೇವೇಂದ್ರನೊಂದುವಿಭವಮನಾವಗಮಿಂತೆಳದುತಂದುಭೋಗಿಸುತಿರ್ದಂ ॥ ಎನೆನೆಗರ್ದ್ದಸರ್ವ್ವದೇವನಮನುಮಾ
[11]ರ್ಗ್ಗನಸುಜನಜನಮನೋರಂಜನನಾರ್ಪ್ಪಿನಕಣಿಯುಜಸದಪೆಸಗೀತನನೆಗರ್ದ್ದವಂಶಾವತಾರಮೆಂತೆನೆಪೇಳ್ವೆಂ ॥ ವೃ ॥ ನೆಟ್ಟನೆದುಗ್ಧವಾ
[12]ರ್ದ್ಧಿಯೊಳಗೀಜಗಮಂಬೆಳಗಲುಸುಧಾಕರಂಪುಟ್ಟುವಮಾರ್ಗ್ಗದಿಂಸರಸಿಜೋದ್ಭವವಂಶಜವತ್ಸಗೋತ್ರದೊಪ್ಪಿಟ್ಟಳಮಪ್ಪಕಮ್ಮೆಗೊ
[13]ಲದೊಳುಕುಲಮಂಬೆಳಗಲುಕುಳೋತ್ತಮಂಪುಟ್ಟಿದನೆಲ್ಲರುಂಪೊಗಳೆ . ಯನಜಯನಪಾರಪಾರುಷಂ ॥ ಕಂದ ॥ ಚಾವುಣ್ಡಚಮೂಪ
[14]ತಿಗಂಶ್ರೀವಧುವೆನಿಸಿದ್ದಕೆಳಯುಕಬ್ಬೆಗಮುದವಂಕೇವಳಮೆಪ್ಪಟ್ಟೆಪುಟ್ಟಿಸುಮಾವಿಭುವಿಂನಾಗವರ್ಮ್ಮದಂಡಾಧೀಷಂ ॥ ಪತಿಭಕ್ತಿಗೆಪರಮ
[15]ಪಾರ್ವ್ವತಿಚತುರ್ಯೋಕ್ತಿಗಜನಭಾರತಿಸಿರಿಗಚ್ಯುತನಸಿರಿನಾಗವರ್ಮ್ಮನಸತಿಭಾವಿಸೆನಾಗಿಯಕ್ಕನೆಂಬುದುಲೋಕಂ ॥ ವೃ ॥
[16]ಗಿರಶಂಗಂಗಿರಿಜಾತೆಗಂಗಣಪನುಂಸೇನಾನಿಯುಂಪುಟ್ಟುಪಂತಿರೆವಿದ್ಯಾನಿಧಿನಾಗವರ್ಮ್ಮವಿಭುಗಂಶ್ರೀನಾಗಿಯಕ್ಕಂಗಮಾದರದಿಂಪು
[17]ಟ್ಟಿದಸರ್ವ್ವದೇವವಿಭುವುಂಚಾವುಂಡದಂಡೇಶನುಂಸಿರಿಯಂಸಂತತಮಾಗಿಭೋಗಿಸುಗೆಚಂದ್ರಾದಿತ್ಯರುಳ್ಳನ್ನೆಗಂ ॥ ಕಂದ ॥ ರಾಮಂಲ
[18]ಕ್ಷ್ಮಣನಂತಿರಲೀಮಹಿಯೊಳುಸರ್ವ್ವದೇವನುಂರಾಯನುಪ್ರುದ್ಧಾಮಭುಜವೀರ್ಯ್ಯರಧಿಕಪ್ರೇಮದೆಸುಖಮಿರ್ಕ್ಕಲಕ್ಕೆ ದೀವ
[19]ಳಿಗೆವರಂ ॥ ವೃ ॥ ಪಿರಿದಪ್ಪೈಶ್ವರ್ಯ್ಯಮುಂಮಾಡುಗೆವಿದಿತಯಶಂಸರ್ವ್ವದೇವಂಗೆಭೂಸುರತೇಜಂವಿಪ್ರವಿದ್ಯಾಧರನೆನಿಸು
[20]ವಚಾವುಣ್ಡರಾಯಂಗೆಸರ್ವ್ವೇಶ್ವರದೇವಂದೇವಬೃಂದಾರ್ಚ್ಚಿತಪದಯುಗಳಂಚಂದ್ರಲೇಖಾವತಂಸಂಗಿರಿಜೇಶಂವ್ಯೋಮಕೇಶಂಸಕಳದುರಿತ

21 ವಿಧ್ವಂಸನೀಶಂಮಹೇಶಂ ॥ ಕಂದ ॥ ದುರಿತಧ್ವಂಸಕನೀಶಂಪರಮಾತ್ಮಂಸರ್ವ್ವಕರ್ತ್ತೃಶರ್ವ್ವಂಸರ್ವ್ವೇಶ್ವರದೇವಂರಕ್ಷಿಸುಗಾದರದಿಂದಂಸ
ರ್ವ್ವದೇವನುಂ

22 ರಾಯನುಮಂ ॥ ವೃ ॥ ಹರಿಯಿಂದಂಮಂದರಂಮಂಗರಮಥನದಿನಂಭೋಧಿಯಂಭೋಧಿಯಿಂದಂಧರೆಬನ್ನಂಬೆತ್ತುವಾಮಂದರಗಿರಿ

23 ಸರಿಯೇತ್ತಿಣ್ಪಿನೊಳ್ವಾರ್ದ್ಧಿಯೆತ್ತಂದೊರೆಯೇಪೇಳ್ಗುಣ್ಪಿನೊಳ್ಧಾರಿಣಿಸರಿಸಮೆನಲುಬಪ್ಪುದೇಬಿಣ್ಪಿನೊಳ್ಮಂದರಶೈಳಕ್ಕಣ್ಣ

24 ವಕ್ಕುರ್ವ್ವರೆಗಧಿಕಗುಣಂನೋಡೆಚಾವುಣ್ಡರಾಯಂ ॥ ಕಂದ ॥ ಎನೆನೆಗರ್ದ್ದರಾಯನಿಂಕಿಱಿಯನಾರ್ಪ್ಪಿನೊಳ್ಕಳ್ಪಕುಜದಿನತ್ತ್ಳ

25 ಗಂಗುಣ್ಪಿನೊಳಂಬುಧಿಗಧಿಕಂಪೆಂಪಿನೊಳಗ್ಗದಮೇರುಗಿರಿಗಪುರ್ದ್ದಂಬಿರ್ದ್ದಂ ॥ ವೃ ॥ ಧರೆಕಂಪಂಗೊಳ್ಗುಮಾಸಾಕಲಿಪೆಡಱುಗುಮಂ

26 ಭೋಜಜಂಬೆರ್ಚ್ಚುಗುಂಸಾಗರಮೆತ್ತಂಮೇರೆಯಂದಾಟುಗುಮನುಪಮದೋಸ್ಸಾಹಸಂಸರ್ವ್ವದೇವಂಧುರದೊಳ್ಪಿರ್ಮ್ಮೆಟ್ಟಿದಂದುಂಪರ

27 ವನಿತೆಗೆಸೋಲ್ತಂದುಮಿತ್ತರ್ತ್ಥಿಗಿಲ್ಲೆಂದೆಗಡುಂಮಾತಾಡಿದಂದುಂಭಯಮವಸದೆಶರಣ್ಬೊಕ್ಕರಂಕಾಯದೊಂದುಂ ॥ ನಾಡಿಕನಕಾದ್ರಿಯೊಳ್

28 ಕಡಸಿದವಕ್ಕರವಣ್ಮಮದೇಭವೈರಿಯೊಳ್ಮಡಗಿದಬಯ್ಕೆದಾನವಮುರಾವನಿಜಾತದಜಾರ್ವ್ವನಂಧನಂಬಡವನಬಯ್ತುರ . . ಸ್ತುಕಲುಷಂ

29 ಪ್ರಳಯಾನಳನೇಳ್ಗೆಯಿಂದಮೆಂದಡೆಬಳಿಕೇನಂದಪೆಮಹೋನ್ನತಿಯಂವಿಭುಸರ್ವ್ವದೇವನಂ ॥ ಕಂದ ॥ ವಿನಯನಿಧಾನಂವಿದ್ವಜ್ಜನತಿಳ

30 ಕಂಸರ್ವ್ವದೇವದಂಡಾಧಿಪನೊಂದನುಪಮಲಕ್ಷ್ಮಿಯಿದೆನಿಸುವವನಿತೆಮಹಾಸತಿಯರೊಳಗೆಸಾನ್ತಲದೇವಿ ॥ ಸತಿರತ್ನಸಾನ್ತಿಕಬ್ಬೆ

31 ಗವಿತರಣದೊಳ್ನೆಗರ್ದ್ದಸರ್ವ್ವದೇವಚಮೂಪಂಗತುಳಬಳನೊಸೆದುಪುಟ್ಟಿದನತಿಶಯಮಾಗೆಸೆವಸೋವಿದೇವಕುಮಾರಂ ॥ ಪುಲಿ

32 ಕರನಗರದಸೋಮೇಶ್ವರದೇವರಪ್ರಸಾದದಿಂದಂಸೋಮೇಶ್ವರನುದಿಯಿಸಲುದಿಯಿಸಿದುದುಸಿರಿಸಲೆನಿಲೆಸರ್ವ್ವದೇವನನ್ವಯಕೆಲ್ಲ ॥

33 ಸೋಮಂಬುಧಜನವಾರಿಧಿಸೋಮಂಕವಿಗಮಕವಾದಿವಾಗ್ಮಿತ್ವಗುಣಾರಾಮಂವಾರವಧೂಜನಕಾಮಂಸಂಗ್ರಾಮರಂಗದೆಡೆಯೊಳ್ಭೀಮಂ ॥

34 ತನಗಿಷ್ಟಂದೆಯ್ವಿಮಾಶಂಪೊರೆದಧಿಪತಿಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರಂಸಜ್ಜನವಂದ್ಯಂನಾಗವರ್ಮ್ಮಂಜನಕನಮಳಿತಾಯಿನಾಗಿಯಕ್ಕಂಜಗತ್ಪಾವ

35 ನರೂಪಂವಾಮದೇವಬ್ರತಿಗುರುವನುಜಂರಾಯನುಂಬಿರ್ದ್ದನುಂಪುತ್ರನುದಾತ್ತಂಸೋವಿದೇವಂಸುಜನರೆಸಖರೇಂಧನ್ಯನೋಸರ್ವ್ವ

36 ದೇವಂ ॥ ಕಂದ ॥ ಹರಪಾದಪದ್ಮಷಟ್ಪದನುರುತೇಜಂಸರ್ವ್ವದೇವನನ್ವಯಕೆಲ್ಲಂದುರಿತಹರಂಮಾಡುವಸದ್ಗುರುಕುಳಮಂಭಕ್ತಿಯಿಂದ
ವೇಸೆ

37 ದಿರೆಪೇಳ್ವೆಂ॥ವೃ॥ ವರಕಾಳಾಮುಖಚಕ್ರವರ್ತ್ತಿಮುನಿದಿವ್ಯಜ್ಞಾನಿಕಾಶ್ಮೀರದೇವರಸಂತಾನದೊಳಾತ್ರಿಳೋಚನಮುನೀಂದ್ರಂಗಗ್ರಶಿಷ್ಯವರೇಶ್ವ

38 ರದೇವಂತಪದಂಕಕಾಜಿನಮಳಂನಿಷ್ಠಾಪರಂಪಣ್ಡಿತಾಭರಣಂದೇವರದೇವನೀಶ್ವರನಪಾದಾರಾಧಕಂಧಾರ್ಮ್ಮಿಕ ॥ ಖಳಕರ್ಮ್ಮಾಂತಕನೀವ
ರೇಶ್ವರಮು

39 ನೀಂದ್ರಂಶಿಕ್ಷೆಮಾಡಲ್ಕೆನಿರ್ಮ್ಮಳಭಾವೋಕ್ತಿಯಸರ್ವ್ವದೇವವಿಭುವಲ್ಲಿಗ್ರಾಮೆಯೊಳ್ರೂಢಿಯಂತಳೆದಿರ್ಬ್ಬತ್ತಿಪುರಾನ್ತಕಕ್ಕೆತಿಳಕಂಮ

40 ತ್ತಂತೆನೋಪ್ಪೆಗಪೊಂಗಳಸಂತಾನೆನಿಸಲ್ಕೆಮಾಡಿಸಿದನೀಸರ್ವ್ವೇಶ್ವರಾವಾಸಮಂ ॥ ಎಳೆಗೆಲ್ಲಂಬಲಿರಾಜಧಾನಿನಯನಕ್ಕಾನಂದಮೆಂದಿಂದ್ರ
ನೀಪೊಳಲಂ

41 ನೋಡುತಮಿರ್ದ್ದದಿಲ್ಲಿಯೆವಿಮಾನಂನಿನ್ನುದೆಂಬಂತಿರಿಟ್ಟಳಮಾಗೊಪ್ಪಿರೆಸರ್ವ್ವದೇವನಮಳಶ್ರೀಕಾಮಿನೀವಲ್ಲಭಂಕಳಸಾರೋಹಣಮಾಗೆ

42 ಮಾಡಿಸಿದನೀಸರ್ವ್ವೇಶ್ವರಾವಾಸಮಂ ॥ ಇದುಲೋಕೋತ್ತರಮೆಂಬಿನಂನೆಗರ್ದ್ದವಲ್ಲಿಗ್ರಾಮದೊಳ್ಮೇರುತಾನಿದುಕೈಳಾಸಮಿದೆಂಬಿನಂಧರೆ

43 ಗವಾಕಾಸಕ್ಕಪೊಡಿರ್ಪ್ಪಸನ್ತಿದನಂಭೋಜಜನೆಂಬಿನಂಜನನುತಂಶ್ರೀಸರ್ವ್ವದೇವಂಮನೋಮುದದಿಂಮಾಡಿಸಿದಂವಿಚಿತ್ರತರಮಂಸರ್ವ್ವೇಶ್ವ
ರಾವಾ

44 ಸಮಂ ॥ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಶಿಷ್ಟೇಷ್ಟಫಳಪ್ರದಾಯಕದ್ವಿ

45 ಜಕುಳಪಯೋನಿಧಿಕಳಾಧರಗುಣರತ್ನಾರೋಹಣಮಹೀಧರಸಜ್ಜನಾಭರಣಸತಿಕಾರ್ಯ್ಯಸಮುದ್ಧರಣಸ್ವಾಮಿಮನೋರಂಜನನಹಿ

46 ತಮದಭಂಜನನಯಾಗಮಾಚಾರ್ಯ್ಯನಚಳಿತಧೈರ್ಯ್ಯನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಂಸರ್ವ್ವದೇವರ

47 ಸರುಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ೨೧ನೆಯಧಾತುಸಂವತ್ಸರದಪುಷ್ಯಸು೫ಆದಿವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿವ್ಯತೀಪಾತದಂದು

48 ರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾಮೆಯೊಳ್ತನ್ನಮಾಡಿಸಿದಶ್ರೀಮತ್ಸರ್ವ್ವೇಶ್ವರದೇವರಂಗಭೋಗಕ್ಕಂನಿವೇದ್ಯಕ್ಕವಲ್ಲಿಯತಪೋಧನರಸನಾಚ್ಛಾದ
ನಕ್ಕಂಪ್ರ

49 ಧಾನಸಮೇತಂಚಕ್ರವರ್ತ್ತಿಗೆಬಿನ್ನಪಂಗೆಯ್ದುಪುರನೇಶ್ವರದತ್ತಿಯಾಗಿತಳವಿತ್ತಿಯೊಳ್ಬಳ್ಳಿಯಬಯಲೊಳ್ಗರ್ದ್ದೆಮತ್ತ೧ನಾಗರಿಖಂಡ೩೦

50 ಬಳಿಯ-ಬಾಡಹಾರುವದೆಪ್ಪಮಂಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಳಸಂಪನ್ನರಪ್ಪಶ್ರೀಮತ್ವ

51 ರೇಶ್ವರಪಣ್ಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಸರ್ವ್ವನಮಸ್ಯವಾಗಿಬಿಟ್ಟರಿನ್ತೀಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿದವಂಕುರುಕ್ಷೇತ್ರದೊಳಂ
52 ವಾರಣಾಸಿಯೊಳಂಪ್ರಯಾಗೆಯೊಳವರ್ಘ್ಯತೀರ್ತ್ಥದೊಳಂಸಾಸಿರಕವಿಲೆಯುಂಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಗಳೊಳುಕಟ್ಟಿಸಿಸಾ
53 ಸಿರವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗಭಯಮುಖಿಗೊಟ್ಟಪುಣ್ಯಮನೆಯ್ದುಗುಮಿದನಳಿದವನಾಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳನಿತುಕವಿಲೆಯು
54 ಮಂಸಾಸಿರ್ವಬ್ರಾಹ್ಮಣರುಮನಳಿದಪಾತಕಮನೆಯ್ದುಗು ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹ
55 ಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವ್ವಾ
56 ನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 4″.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಳೋಕ್ಯನಗರಾ
2 ರಂಭಮೂಳಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚ
3 ಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರಂಕೋಳಾಲಪುರವರಾ
4 ಧೀಶ್ವರಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದಂರಾಜಾಧಿರಾಜಪೆ
5 ರ್ಮ್ಮಾಡಿದೇವಂಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮ . . . .
6 ದ ೧೭ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರದಫಾಲ್ಗುಣಬ
7 ಹುಳಪಾಡಿವಸೋಮವಾರದನ್ದುವಡೇರಪಂಚರಸ
8 ನ್ಬೀಡಿಂಗೆಧಾಳಿಯಿಟ್ಟೊಡೆ . ಯಿರಗರಸನಬಂಟಆ
9 ಲಂಗೋಂಟೆಸಾಸಿರಕೆ . . . ಪುಟ್ಟಿದಮಲ್ಲಯ್ಯಕರಿಯ
10 ಯನಾಯಕಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾ
11 ದಂಬಿಲ್ಲಂಕಕಾಚಿಆನಾಯಕನಳಿಯಂಬೀಬಯನಾಯಕಂ
12 ಪಡೆಮೆಚ್ಚೆಗಣ್ಡಂಪರಿಚ್ಛೇದಿಗಣ್ಡಂಮಂಗಳದಾಯಮಂಬೇಡಿ
13 ಕೊಣ್ಡುಹಾರುವನಹಳ್ಳಿಯೆಮಂಕೇದಾರಮಂಮುತ್ತಿದ । ಪೇಡ
14 ರಯ್ಬರಸನೊಳ್ಕಾದಿತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥
15 ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮೃತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂ
16 ಸನೇಕಾಯೇಕಾಚಿನ್ತಾಮರಣೇರಣೇ ॥

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ಅದೇ ಮಠದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 7″ × 1′.

1 ತಾರಣಸಂವ್ವತ್ಸರದಮಾರ್ಗಸಿರ
2 ಸುದಪಂಚಮೆಯಲು ಆದಪನಾಯಕ
3 ನ್ಸೈಯನವರಕರ್ತಕೆಕರ್ತರದಲಿಂ
4 ಗರಸೈಯನವರಕೃಷ್ಣಯನು

5ಕರುವಗಲ . . ಂಯಗೆಕೊಟ್ಟ

6ಹೊಲತಿಂ . . . ಗತಬ . .
7ದು

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ಅದೇ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

೩ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ —ಸಿಂಹಮುದ್ರೆ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ
2ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ
3ಭವೇ । ಜಯತ್ಯಾದಿವರಾಹಸ್ಯದಂಷ್ಟ್ರಾಕೋಟಿಪ್ರತಿಷ್ಠಿತಾಮಹೀ
4ಮಂದಾಕಿನೀಮೂಲಸ್ಥಿತವಿಷ್ಣುಪದೋಪಮಾಪರಚತುರಲಲಾಟಸ್ವೇದ
5ಬಿಂದೋಃಕದಂಬಕ್ಷಿತಿಜತಳಧರಂಣ್ಯಾಮಾವಿರಾಸೀತ್ಕದಂಬಃಸರಲ
6ಭುಜಚತುಷ್ಕೋಭಾಳನೇತ್ರಃಪುರಾರಿಃಪರಇವನಿರವದ್ಯೋದಾರ
7ವಿದ್ಯಾವದಾತಃಸಮಜನಿತಸ್ಮಾದೇಕಃಖಡ್ಗಬಲಾಕ್ರಾಂತಮೇದಿ
8ನೀಚಕ್ರಃನಿಜಭುಜನಿರ್ಜಿತವರ್ಮಾಮಯೂರವರ್ಮಾಧರಾಧೀಶಃ । ತ
9ಸ್ಮಾತ್ಪೂರ್ವಮಹೀಂದ್ರಾದ್ದ್ರವಿರಿವಭೂಪೋಬಭೂವರವಿವರ್ಮಾತದಪತ್ಯಂನೃಗ
10ವಂರ್ಮಾತಸ್ಮಾತ್ತ್ರೀಕೀರ್ತಿವರ್ಮಾಭೂತ್ । ಆಸೀದ್ವಿಕ್ರಮತೈಲಪಕ್ಷಿತಿಪ
11ತಿಸ್ತತ್ರಾನ್ವವಾಯೇಕರಾತ್ಕೃಷ್ಣಾಹಿಸ್ಫುಟಜಾಗರೂಕಚರಿತಃ
12ಪ್ರತ್ಯರ್ಥಿಸರ್ವಂಕಷಃ । ಯಸ್ಯಾಜನ್ಮಮುಖಾವಸಾನಸಲಿಲೈಯರ್ೂಪಾವ
13ಳೀಚ್ಛಾಯಯಾದೃಪ್ತೋದ್ಯಾಪಿಚತುಷ್ಪದೋವೃಷವರಃಸ್ವೈರಂಪರಿಕ್ರಾಮತಿಅಭ
14ವತ್ತೈಲಮುಸಂಜ್ಞೋವಂಶೇತಸ್ಯೋರುವಿಕ್ರಮೋರಾಜಾಅನುನಯವಶೀಕೃತಾಖಿ
15ಳಜಲನಿಧಿರಶನಾಮಹೀಕರಗ್ರಹಣಃ । ವೀರಸ್ತಸ್ಮಾದಜನಿಜಗತಾಂ
16ಭಾಗಧೇಯೈಕಮೂರ್ತಿರ್ದೇವಸ್ತ್ರ್ಯಗತ್ರಿಭುವನಗುರುಃಕಾಮದೇವಃಕ್ಷಿತೀ
17ಶಃ । ಯಸ್ಯಾದಾರ್ಯಂಪಥಿಪಥಿತಥಾಪತ್ತನೇಪತ್ತನೇಸ್ಮಿನ್ಗ್ರಾಮೇಗ್ರಾಮೇ
18ದಿಶಿದಿಶಿಸದಾವಂದಿನೋವರ್ಣಯಂತಿತಸ್ಮಾತ್ತ್ರೀಕಾಮಭೂಪಾಲಾದಭೂನ್ಮಲ್ಲಧ
19ರಾಪತಿಃಯದ್ಯಶಃಕ್ಷೀರವಾರಾಶೌಬ್ರಹ್ಮಾಂಡೈಃಕಮಠಾಯಿತಂಆಸೀತ್ಪ
20ದ್ಮಾವತೀಪಟ್ಟಮಹಿಷೀಮಲ್ಲಭೂಪತೇಃಯದ್ಯಶೋನೀಲಕಂಠಸ್ಯಕಂಠನೀ
21ಲಾಯತೇನಭಃ ॥ ಸಮಜನಿಬನವಲದೇವೀರಾಜ್ಞಸ್ತ(ಃ)ಸ್ಯೈಕವಲ್ಲಭಾರಾ
22ಜ್ಞೋಃಸ್ಯಾಮಭಿನವಮದನೋಜಾತಃಶ್ರೀಸೋಮಭೂಪೋಸಾಚಂಡಾಂಶೋಃಕತಿ
23ಕಿತಗೋಃಕತಿಕತಿಸ್ವಂಣ್ಣಾಚಲಾತ್ಕಸ್ತೃಥೋಕಲ್ಪಕ್ಷ್ಮಾರುಹತಃಸಮಾ
24ಹೃತವತಾಹೃಷ್ಟೇನಸಾರಾನ್ಗುಣಾನ್ಧಾತ್ರಾಯೋವಿದಧೇಕುತೂಹಲತಯಾಶ್ರೀ
25ಸೋಮಧಾತ್ರೀಪತಿರ್ನೋಚೇದಸ್ಯಕಥಂಭವಂತಿವಿಮಲಾಸ್ತತ್ತದ್ಗುಣಾನಾಂ
26ಗಣಾಃ । ಯಸ್ಯದಿಗ್ವಿಜಯೋದ್ಯೋಗೇಚಿತ್ರಮಾಲಕ್ಷ್ಯತೇಜನೈಃತಾಡಿತಾಃಪ್ರ
27ತಿಗರ್ಜಂತಿನಿಸ್ಸಾಣಾಮೂರ್ಛಿತಾದ್ವಿಷಃ । ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂಬನವಾಸಿಪುರವರಾಧೀಶ್ವರಂಜಯಂತೀಶ್ರೀಮಂ
ಮಧುಕೇಶ್ವರದೇವಲಬ್ಧ ವರಪ್ರಸಾದಸಮಸ್ತ ಕುಲಮಹೀಧರಚಕ್ರಚಕ್ರ
ವರ್ತಿಹಿಮವದ್ಗಿರೀಂದ್ರರುಂದ್ರತಳಸ್ಥಾಪಿತನಿಜಯಶೋದ್ಯಚಂದ್ರಶಿಲಾ
ಜಯಸ್ತಂಭನುಂಕಾದಂಬಕುಲಕಮಲಮಾರ್ತಂಡನುಂಪರನೃಪತಿಮಕುಟಘ
ಟ್ಟಿತಚರಣಾರವಿಂದಯುಗಳನುಂಪರ್ವತಟ್ಟಿತತೂರ್ಯನಿರ್ಘೋಷಣನುಂಶಾಖಾಚರೇಂದ್ರ
ಧ್ವಜವಿರಾಜಮಾನಮಾನೋತ್ತುಂಗಸಿಂಹಲಾಂಛನನುಂಚತುರಾಶೀತಿನಗರಾಧಿಷ್ಠಿ
ತನಿಜಾಮಾತ್ಯಸಾರ್ಥನುಂಅನೇಕಾಶ್ವಮೇಧಾವಭೃತಜಲಾವಗಾಹಪವಿತ್ರಗಾ
ತ್ರನುಂಅಜ್ಜಾದೇವೀಲಬ್ಧ[ವ]ರಪ್ರಸಾದನುಂಸತ್ಯರತ್ನಾಕರಂವೈರಿಮದಭಂಜನ
ನುಂಶರಣಾಗತವಜ್ರಪಂಜರಕಲಿಗಳಅಂಕುಸೇತ್ಯಾದಿನಾಮಾವಳೀವಿರಾ
ಜಿತಃಶ್ರೀವೀರಸೋಮಭೂಮಿಪತಿರ್ಬನವಾಸೀದೇಶಪ್ರಮುಖಾಖಿಳಧರಣೀತಳಂ
ನಿಷ್ಕಂಟಕಂಪಾಲಯನ್ಧರ್ಮಸಚಿವೈರ್ಧರ್ಮಕಥಾಂಶೃಣ್ವಂನ್ನೇಕದಾಗ್ರಹಾರಕ
ರಣೇನಾತ್ಮನೋಜನ್ಮಸಫಲಂಕರ್ತುಮಿಚ್ಛ[ನ್]ವಿಲಂಬಿಸಂವತ್ಸರಸ್ಯಾಷಾಢ
ಕೃಷ್ಣಪಕ್ಷಾಮಾವಾಸ್ಯಾಯಾಂತಿಥೌಸೋಮವಾರಯುಕ್ತಾಯಾಂಸೂರ್ಯಗ್ರಹಣೇ
ಹಂನಿಹಳ್ಳಿಕಂಪಣಾಲಂಕಾರಭೂತಂಕೆಲ್ಲಿಗುಂಡಾಭಿಧಾನಂಗ್ರಾಮೋತ್ತಮಂಕುಪ್ಪ
ಟೂರುಪಣಂಜೆಗೆಡೆಯಪಿರಿಯಕೆಲ್ಲಿಗೆಡೆತಿಗ್ರಾಮಚತುಷ್ಟಯಮಧ್ಯಮ
ರ್ತಿನಂಸೇನವಳ್ಳಿಕಳುವಿಮಾವಿನಹಳ್ಳೀತಿಪಲ್ಲೀತ್ರಯಯುತಂನಿಧಿನಿಕ್ಷೇಪಾ
ಷ್ಟಭೋಗತೇಜಃಸಾಮ್ಯಾದಿಸಕಲವಿಷಯೋಪೇತಮನಂಗುಲಿಪ್ರೇಕ್ಷಣೀಯಂಸ
ರ್ಬನಮಶ್ಯಂನಾನಾಗೋತ್ರೇಭ್ಯಃಸಪ್ತಷಷ್ಟಿಸಂಖ್ಯಾಕೇಭ್ಯೋಬ್ರಾಹ್ಮಣೇಭ್ಯೋ
ಹಿರಂಣ್ಯೋದಕಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನು । ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಾಣಾಂಉದ್ಯೋತ್ಕ
ರದಭಾಸ್ಕರಭಟ್ಟಮೂಡೆಯಕೇಶವಬಿದಿರೆಯಆಚೆಯಮಂತ್ರವಾದಿಲಖಂಣ್ಣ
ವಿಷ್ಣುಪಂಡಿತಸರ್ಬಜ್ಞವೈಜನಾಥಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃ ॥
ಶಿವತುಸುಸುರಿಚಾವಂಣ್ಣವಾಸುದೇವರಾಯಣ್ಣಮಲ್ಲೆಯಸೋಮೇಶ್ವರವೈದ್ಯ
ಕೇಶವವೈದ್ಯಲಕ್ಷ್ಮೀಧರಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂಪಾದದ್ವಯಪರಿಮಿತಾವೃತ್ತಿಃನಾ
ಗೈಯಹೂಲಿಯವಾಸುದೇವಮಾಧವಮಾಯಿಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂಪಾದಪರಿಮಿತಾವೃ
ತ್ತಿಃ । ಹರಿತಗೋತ್ರಯೋಃಸರಸ್ವತಿಮಾಧವಭಟ್ಟನರಸಿಂಹಭ
ಟ್ಟೋಪಾಧ್ಯಾಯಯೋಃಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃಕವಿರಾಜಮಾಧವ
ಭಟ್ಟಸ್ಯತ್ರಿಪದಾವೃತ್ತಿಃಸಾಮವೇದಿಮಲ್ಲಿಭಟ್ಟಮಹದೇವಭಟ್ಟ
ಯೋಃಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಮಲ್ಲಿಭಟ್ಟನರಸಿಂಹಭಟ್ಟಯೋಃಪ್ರತ್ಯೇಕಮೇಕ
ಪದಾವೃತ್ತಿಃಭಾರದ್ವಾಜಗೋತ್ರಾಣಾಂಕವಿತಿಲಕವಿಠ್ಠೆಯಪ್ರಶಾಂತಕೊಂಮೈಯ
ಸರ್ಬಶಾಸ್ತ್ರದಆದಿತ್ಯಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃಆದಿತ್ಯ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

ಅಪ್ಪೈಯಚಂಗದೇವಕ್ರಮಿತಹಿರಣ್ಯಗರ್ಭಸೀಗೆಯವಿಠ್ಠೆಯಕಾ
ಣ್ವನಾರಾಯಣಸೆಜೆಯದೇವೈಯಮೋರ್ಗನೂರಹರಿಹರಭಟ್ಟಾನಾಂ
ಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಶ್ರೀಕರಣದಸಾಯಿದೇವಹೊಳಲೈಯ

61 ಸಾಯಿದೇವಭಟ್ಟಭೀಮೈಯವಿಠ್ಠೈಯಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಮೇಕಪದಾವೃತ್ತಿಃ
62 ನಾಚೈಯಸ್ಯದ್ವಿಪದಾವೃತ್ತಿಃಶಿವತೋಃಪುನರಪಿದ್ವಿಪದಾವೃತ್ತಿಃವಸಿ
63 ಷ್ಠಗೋತ್ರಾಣಾಂಊರೊಡೆಯಸೋಮೇಶ್ವರಊರೊಡೆಯರಾಘವಪ್ರಧಾನಿ
64 ಕೇಶವಕಟ್ಟಿಗೆಯಮಧುಮೈಯಸಂಪಂನದಾಮೋದರಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕ
65 ಮೇಕೈಕಾವೃತ್ತಿಃರೇಚೈಯಸೊಡ್ಡಿಭಟ್ಟನೆರ್ಗಲಿಗೆಯಆದಿತ್ಯಭಟ್ಟ
66 ಕಂಚೈಯವಿಠ್ಠೈಯನರಸಿಂಹದೇವಗೋಪಾಲಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂದ್ವಿಪ
67 ದಾವೃತ್ತಿಃಸಿಂದವಿಗೆಯವಿಠ್ಠೈಯಭಾಸ್ಕರಘಳಿಸಯೋಃಪ್ರತ್ಯೇಕ
68 ಮೇಕಪದಾವೃತ್ತಿಃವಿಷ್ಣುವೃದ್ಧಗೋತ್ರಯೋರ್ಗೋವಿಂದವಿಷ್ಣುಪಟ್ಟವರ್ಧನ
69 ಯೋಃಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃಆತ್ರಯಗೋತ್ರಾಣಾಂಮಿಂಡರಬ್ರಹ್ಮ
70 ದೇವಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃಭಾಗವತಶ್ರೀರಂಗಭಟ್ಟನಾರಾಯಣಭ
71 ಟ್ಟಯೋಃಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಭಾನುಭಟ್ಟಸ್ಯೈಕಪದಾವೃತ್ತಿಃಶ್ರೀವತ್ಸ
72 ಗೋತ್ರಾಣಾಂನಾರಸಿಂಹಈಶ್ವರಭಟ್ಟಪಾಲದೇವಕ್ರಮಿತಹೊಸೆಹಡಗಿ
73 ರೆಯವಿಷ್ಣುಕ್ರಮಿತಕೇಶವಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಮಾಧವ
74 ಭಟ್ಟಶ್ರೀಕರಣದಕೇಶವವಿಠ್ಠಲಮಲ್ಲೈಯಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಮೇಕಪ
75 ದಾವೃತ್ತಿಃಗಾರ್ಗ್ಯಗೋತ್ರಾಣಾಂಬಳ್ಳಿಗಾವೆಯಮಲ್ಲಿದೇವಭಟ್ಟೋಪಾಧ್ಯಾ
76 ಯಸ್ಯೈಕಾವೃತ್ತಿಃಮಧುಸೂದನಚಂಗದೇವಮಂಚಿಭಟ್ಟಯೋಃಪ್ರತ್ಯೇಕಂದ್ವಿ
77 ಪದಾವೃತ್ತಿಃಮಲ್ಲಪ್ಪಸ್ಯೈಕಪದಾವೃತ್ತಿಃ । ಕಾಸ್ಯಪಗೋತ್ರಾಣಾಂಬ
78 ಸವಣಪಟ್ಟವರ್ಧನಪ್ರಧಾನಿನಾರಾಯಣದೇವಮುತ್ತುಕೂರಹರಿ
79 ಹರಭಟ್ಟಹರಿಯಂಣ್ಣಮಾಯಿದೇವಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಮೇಕೈಕಾ
80 ವೃತ್ತಿಃಸೋಮೇಶ್ವರಬ್ರಹ್ಮದೇವಗೋವಿಂದತ್ರಿವಿಕ್ರಮಕೋಟೇಶ್ವರದಾ
81 ಶಣಕ್ರಮಿತತ್ರಿವಿಕ್ರಮಹೆಗಡೆಯಹರಿಯಂಣ್ಣಭಂಡಾರಿನಾಗೈಯವೆ
82 ಣ್ಣೈಯಬಲದೇವಕಟ್ಟಿಗೆಯಚಾವಂಣ್ಣಸರಸ್ವತಿನಾಗದೇವಭಟ್ಟಾನಾಂ
83 ಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಚೌಡೈಯಮಾಧವಭಟ್ಟಜಾತೈಯನಾರಾಯ
84 ಣಮಂಟ್ಟತ್ತಿನಾಗದೇವಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಮೇಕಪದಾವೃತ್ತಿಃ । ಗೌತ
85 ಮಗೋತ್ರಾಣಾಂವಾಸುದೇವಭಟ್ಟಮಾಲಿಮರಸಚಾವಂಣ್ಣಹರಿಹರಭಟ್ಟಾ
86 ನಾಂಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃದಸವಂತಮಧುಸೂದನವಿಶ್ವನಾಥ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

87 ಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃ । ಕೌಂಡಿನ್ಯಗೋತ್ರಸ್ಯಸೋಮೇಶ್ವರಸ್ಯೈ
88 ಕಾವೃತ್ತಿಃಬಾದರಾಯಣಗೋತ್ರಸ್ಯನಾರಾಯಣಭಟ್ಟಸ್ಯದ್ವಿಪದಾ
89 ವೃತ್ತಿಃಅಗಸ್ತ್ಯಗೋತ್ರಯೋರ್ಯೋಗಿಮಾಯಾಭಟ್ಟಯೋಃಪ್ರತ್ಯೇಕಮೇ
90 ಕಪದಾವೃತ್ತಿಃಶಾಂಡಿಲ್ಯಗೋತ್ರಯೋರ್ದಾಸೈಯಸಿಂಗೈಯಯೋಃಪ್ರತ್ಯೇಕಮೇ
91 ಪದಾವೃತ್ತಿಃಕೌಶಿಕಗೋತ್ರಸ್ಯದಾಮೋದರಸ್ಯೈಕಪದಾವೃತ್ತಿಃ । ಮೌದ್ಗ
92 ಲ್ಯಗೋತ್ರಸ್ಯಕಲಿದೇವಭಟ್ಟಸ್ಯೈಕಪದಾವೃತ್ತಿಃ । ಸಿದ್ಧೇಶ್ವರಸ್ಯೈ
93 ಕಾವೃತ್ತಿಃ । ವೇದಶಾಸ್ತ್ರಯೋಃಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃ । ಏವಮೇಕೋ
94 ನಸಪ್ತತಿವೃತ್ತಿಃ । ಮಹಾಜನೈಃರೂರೊಡೆರಾಘವಾಯಶಾಸನಾರ್ಥಂವಿಂ

95 ಶತಿಕಂಬಸಂಖ್ಯಾಕಾಪುನಸ್ಸಪ್ರಯೋಜನಾರ್ಥಂದಶಕಂಬಸಂಖ್ಯಾಕಾ
96 ಭೂಮಿಃದ್ಧಾರಾಪೂರ್ಬ್ಬಕದತ್ತಾ ॥ ಅಥತಸ್ಯಗ್ರಾಮಸ್ಯಸೀಮಾನಿರ್ನಯಃಕ್ರಿ
97 ಯತೇಪ್ರೂರ್ವಸ್ಯಾಂದಿಶಿವರದಾನದೀತಸ್ಯಾಃದಕ್ಷಿಣತಃಯಾವಂಲಿಂಗತೀ
98 ರ್ಥಂತಸ್ಯಪಶ್ಚಿಮತಃಚಿಂಚಿಣೀಸರೋವರದಕ್ಷಿಣಕೊಟೀತತೋವ
99 ಟಸರೋವರಂಯಾವತುತತಃಉತ್ತರತಃಬಿಬ್ಬನಮಹಾಸೇತುರ್ಯಾವತುತತಃ
100 ಪೂರ್ಬ್ಬತಶ್ಚೇತಪಾಷಾಣಗಿರಿಂಪ್ರಾಪ್ತಃಶ್ರೀಮಾಉುಗುರೆಯಸರೋವರಂಪ್ರ
101 ವಿಶತಿಬೆಂಡೆಯಸರೋವರಂಪ್ರಾಪ್ನೋತಿಮಹಿಷೀಸರೋವರಂಪ್ರವಿಶತಿತ
102 ತಃಈಷದಾಗ್ನೇಯಬೃಹತುಕೆಲ್ಲಿಗಡೆಗ್ರಾಮತಟಾಕಾತ್ಪಶ್ಚಿಮ
103 ತೋಲಘುತಟಾಕಾಭ್ಯಂತರಪ್ರಮಾಣೇನಶಿಲಾತಳೋತ್ತರತೋವಟಸ
104 ರೋವರಂಪ್ರಾಪ್ನೋತಿಔದುಂಬರಸರೋವರಂಪ್ರವಿಶತಿತಸ್ಮಾತ್ಪೂರ್ವೋಕ್ತವ
105 ರದಾನದೀಪರ್ಯಂತಂಪ್ರಾಪ್ತಃಸೀಮಾ । ದಾನಂವಾಪಾಲನಂವಾಪಿದಾನಾತ್ಶ್ರೇಯೋ
106 ನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತಂಪ
107 ರದತಂವಾಯೋಹರೇತವಸುಂಧರಾಂಪಷ್ಠಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾ
108 ಯತೇಕ್ರಿಮಿಃ । ಗಾಮೇಕಾಂರತ್ನಿಕಾಮೇಕಾಂಭೂಮೇರಪ್ಯೇಕಮಂಗುಲಂ
109 ಹರಂನರಕಮಾಪ್ನೋತಿಯಾವದಾಭೂತಸಂಪ್ಲವಂ । ನವಿಷಂವಿಷಮಿ
110 ತ್ಯಾಹುರ್ಬ್ರಹ್ಮಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂಪುತ್ರ
111 ಪಾತ್ರಿಕಂ ॥

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ಅದೇ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರದೇವಸ್ಥಾನದ ಬಾಗಲಿನ ಬಲಭಾಗದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

1 ಶ್ರೀವಾಣೀಗಿರಿಜಾಧಿಪಗ್ಗರುಡಹಂಸೋಕ್ಷಾಸನವ್ವಾರ್ದ್ಧಿರಾಜೀವಾದ್ರೀಂದ್ರನಿವಾಸಿಗಳುಮಧುಪರಕ್ತಾಂಭೋರುಹೇಂದುಪ್ರಭದ್ದೇವಸ್ಸತ್ವರಜಸ್ತ
2 ಮೋಗುಣಯುತರ್ದ್ವಿಯಷ್ಟತ್ರಿನೇತ್ರೋತ್ಪಳಗ್ಗೋವಿಂದಾಬ್ಜಜಶಂಕರತ್ರಿಪುರುಷರ್ಪ್ಪಾಳಿಕ್ಕೆನಂಮಂಚಿರಂ॥ ನಮಸ್ತುಂಗಶಿ
3 ರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ
4 ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾ[ರ]ಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರೈ
5 ಳೋಕ್ಯಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಮೇರುಗಿರಿಂ
6 ದ್ರದನ್ತೆವಿಬುಧಾಶ್ರಯನೀಶ್ವರನನ್ತುಮೇಶನಾಸಾರದನೀ[ಂ]ದ್ರನನ್ತಧಿಕದಾನನಹೀಶ್ವರನನ್ತೆವಿಶ್ವಭೂಭಾರಭರಕ್ಷಮಂವಿಧುವಿನಂತೆಕಳಾಸ್ಪದನಂಬುಧಿ
7 ಯನ್ತೆಲಕ್ಷ್ಮೀರಮಣೀಯಜನ್ಮನಿಳಯಂನೆಗದ್ಧಾಹವಮಲ್ಲವಲ್ಲಭ ॥ ಚೋಳಮದೇಭಕೇಸರಿಕಳಿಂಗಘನಾಘನಚಣ್ಡವಾಯುಪಾಂಚಾಳತಮಸ್ತಮೋರಿ
8 ಮಗಧಾವನಿಜಬ್ರಜದಾವಪಾವಕಂಮಾಳವಗೋತ್ರಶೈಳಪವಿಕೇರಳಪಂನಗಪಂನಗಾರಿನೇಪಾಳಬಳಾಂಬುರಾಸಿಬಡವಾನಳನಾಹವಮಲ್ಲವಲ್ಲಭ ॥ ಪ್ರವಿಮಳ
9 ಕೀರ್ತ್ತಿಯೊಳುವಿಭವದೊಳುಸುಚರಿತ್ರದೊಳಾರ್ಪ್ಪಿನೊಳ್ಮಹಾಹವಜಯದೊಳ್ಗುಣೋಂನತಿಯೊಳಾಹವಮಲ್ಲನೊಳಾಂಸಮಾನಮೆಂಬವನಿಪನೇಂಯ
10 ಯಾತಿಯೊಭಗೀರಥನೋಪುರುಕುತ್ಸನೋಪುರೂರವನೊದಿಳೀಪನೋಭರತನೋನಳನೋನಹುಷಾವನೀಶನೋ ॥ ಎಱಗದವೀರದಂಜದದಟ

11 ರ್ಶ್ಯರಣೆಂನದರಾಯರೆಂದುದಂತಿಱಿದಟನೀಶ್ವರಜರ್ಜ್ಜನನಬಾರಿಗೆಪೋಗದಯುದ್ಧಲಾಲಸಮರ್ಮ್ಮಱಿಪುಗದಂಕಚೇಯರಿಳಿದೋಡದದುರ್ಗ್ಗದಗಂ
ಡರಳ್ಕಿ ಬೆಳುಕು

12 ಱದಮದಾಂಧರಿಲ್ಲಿದುಪರಾಕ್ರಮಮಾಹವಮಲ್ಲದೇವನ ॥ ಕ್ಷಣದಿಂಮಾಳವಮೋಳುಮೊಯ್ದಿವಿಳಯಕ್ಕೆಯ್ದಿತ್ತುಸಂದಿರ್ದ್ದಕೊಂಕಣಮೇಳುಂ
ಮಲೆಯೇ

13 ಳುಮುಂಜಿಬೆಸಕೆಯ್ದುತೊತ್ತವದಾಂತಾಹವಾಂಗಣದೊಳುಚೋಳಿಕನಮಿರ್ಮ್ಮಸತ್ತನಖಿಳದಿವ್ಯಪಾವನೀಪಾಳಕಾಗ್ರಣಿಗಳುಕಪ್ಪಮನಿತ್ತರೇ
[ನ]ದಟನೋತ್ರೈಳೋ

14 ಕ್ಯಮಲ್ಲಾಧಿಪಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಶ್ರೀಮದನಾದಿಪಟ್ಟಣಂರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾಮೆಯಪಟ್ಟಣಮಧ್ಯದೊಳುಶ್ರೀಮದು

15 ವಡ್ಡಬ್ಯವಹಾರಿಹಾಲಿಕಬ್ಬೆಯಸೋವಿಸೆಟ್ಟಿಸಕವರ್ಷದ ೯೭೬ನೆಯಜಯಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಅಕ್ಷಯ್ಯತ್ರಿತೀಯದಮವಾಸೆಆದಿವಾ

16 ರನಿಮಿತ್ತಂಧರ್ಮ್ಮಚಿತ್ತರಾಗಿಲ್ಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಯಭಿನವಸೋಮೇಶ್ವರದೇವರೆನ್ದುಪೆಸರನಿಟ್ಟುದೇವರಸ್ನಾನನಿವೇದ್ಯಕ್ಕಂನಂದಾ
ದೀವಿಗೆಗವಲ್ಲಿಯಾಚಾರ್ಯ್ಯ

17 ರಗ್ರಾಸಕ್ಕವೆಂದುಬಿಟ್ಟತಳವ್ರಿತ್ತಿಅರಕೆಱೆಯಕೆಳಗಣಗದ್ದೆಕತ್ಸವಿಯಗಳೆಯೊಳುಮತ್ತರೆರಡುಆಕೆಱೆಯೊಳಗಣಭೂಮಿಗದ್ದೆಬೆದ್ದಲುಸಹಿ

18 ತಮತ್ತರುನಾಲ್ಕುಆಭೂಮಿಗೆಸೀಮೆಮೂಡಲುಚಂದ್ರೇಶ್ವರದೇವರಭೂಮಿಯೇಮೇರೆತೆಂಕಲುಬೆಂಡೆಯಕೆಱೆಯತೆಂಕಣಕೋಡಿಯಿಂಪಡು
ವಮುಂದಾಗಿಪರಿದಜಲಪ್ರ

19 ವಾಹವೇಮೇರೆಪಡುವಲರಕೆಱೆಯೇರಿಯೇಮೇರೆಬಡಗಲುಚತುರ್ಮ್ಮುಖದೇವರಭೂಮಿಯೇಮೇರೆಅರಕೆಱೆಯಕೆಳಗಣಭೂಮಿಮತ್ತರೆರ
ಡಱಸೀಮೆಮೂಡ

20 ಲುಮೂಲಸ್ಥಾನದೇವರತೋಂಟದಭೂಮಿಯೇಮೇರೆತೆಂಕಲುಪಂಚಲಿಂಗದಭೂಮಿಯೇಮೇರೆಪಡುವಲುಭಗವತೀದೇವಿಯಭೂಮಿಯೇಮೇ
ರೆಬಡಗಲುಕೆಱೆಗೆಬಿ

21 ಟ್ಟಭೂಮಿಯೇಮೇರೆಆಕೆಱೆಯಬಡಗಣಕೋಡಿಯೇರಿಯಕೆಳಗಣಪೂದೋಂಟವೊಂದುಮನಾದೇವರತೆಂಕಣಕೆಲದರಾಜವೀಧಿಯಿಂಬಡಗ
ಣಂಗಡಿಗಳುಮ

22 ಆರಾಜವೀಧಿಯಿಂತೆಂಕಣಂಗಡಿಗಳಹಿಂದಣಕೇರಿಯೊಂದುಮಂತಂಮಾರಾಧ್ಯರ್ಪ್ಪಟ್ಟಣದಮೂಲಿಗಜ್ಞಾನಶಿವದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂ
ರ್ವ್ವಕಸರ್ವ್ವನಮ

23 ಶ್ಯಸರ್ವ್ವಬಾಧಾಪರಿಹಾರಮಾಗಿಬಿಟ್ಟನಾದೇವಾಲ್ಯಂಕಾಲಕ್ರಮದಿಂಜೀರ್ನ್ನನಾಗಲುಪಟ್ಟಣಸಾಮಿಮೇಚಿಸೆಟ್ಟಿಕೀರ್ತ್ತಿಸೆಟ್ಟಿಯಶೇಷನಗರಪಂ
ಚಮಠಂಹಿರಿಯಮಠಂಭೇರುಂ

24 ಡೇಶ್ವರದಾಚಾರ್ಯ್ಯಮೂಲಿಗಮದುಕೇಶ್ವರಪಂಡಿತದೇವರುಂಪಂಚಲಿಂಗದಾಚಾರ್ಯ್ಯಸರ್ಬ್ಬೇಶ್ವರಪಂಡಿತದೇವರುಂತ್ರಿಪುರಾಂತಕದಾಚಾ
ರ್ಯ್ಯಜ್ಞಾನಶಕ್ತಿದೇವರುಂ

25 ವರಿಂತಿನಿಂಬರಸಂನಿಧಾನದಲುಸಮಸ್ತಮುಂಮುರಿದಂಡಮುಂನಾನಾದೇಸಿಬ್ಯವಹಾರಿಗಳುಂಮಣಿಗಾಱಮಹಾದೇವಸೆಟ್ಟಿಯಿಂತಿನಿಂಬರುಂತಂ
ಮಧರ್ಮ್ಮವಾ

26 ಗಿಕ್ಕೈಕೊಂಡುಗವಱೇಶ್ವರದೇವರೆಂದುಪೆಸರನಿಟ್ಟುಜೀರ್ನ್ನೋದ್ಧಾರವಂಮಾಡಿದಯುಪ್ಪೂರ್ವ್ವರಪ್ರಶಸ್ತಿಸ್ವಸ್ತಿಸಮಸ್ತಭುವನವಿಖ್ಯಾತಪಂಚ
ಶತವೀರಶಾಸನಲಬ್ಧಾನೇ

27 ಕಗುಣಗಣಾಳಂಕ್ರಿತಸತ್ಯಶೌಚಾಚಾರಚಾರುಚರಿತ್ರನಯವಿನಯವಿಜ್ಞಾನವೀರಬಣಂಜುಧರ್ಮ್ಮಪ್ರತಿಪಾಳವಿಶುದ್ಧಗುಡ್ಡಧ್ವಜವಿರಾಜಮಾನ
ಮಾನಾ

28 ನೂನಸಾಹಸಲಕ್ಷ್ಮ್ಯಾಲಿಂಗಿತವಕ್ಷಸ್ಥಳಭುವನಪರಾಕ್ರಮೋಂನತರುಂವಾಸುದೇವಖಂಡಳಿಮೂಳಭದ್ರವಂಶೋದ್ಭವರುಂಭಗವತೀಲಬುಧವ
ರಪ್ರಸಾ

29 ದರುಂದ್ವಾತ್ರಿಂಶದುವೇಳೊಂಮರವಷ್ಟಾದಶಪಟ್ಟಣಂಗಳುಚೌಷಷ್ಟಿಯೋಗಪೀಠಮುಂಚತುರ್ದ್ದಿಶೆಯಾಶ್ರಮನಾನಾದೇಶಭ್ರಮಣಾನ್ತುಕರವ

30 ರ್ಗ್ಗಪುಟ್ಟಿಯುಂಕ್ರಿತಯುಗತ್ರೇತೆದ್ವಾಪಾರಕಲಿಯುಗಂಮೊದಲಾಗೆಬ್ರಂಹ್ಮವಿಷ್ಣುಮಹೇಶ್ವರರವರಮತಂಪ್ರಿಥ್ವಿಯೆಹಸುಂಬೆಯಾಗೆಆ

31 ಷ್ಟಲೋಕಪಾಳಕರೇಗೊಂಟಾಗೆವಾಸುಗಿಯೇಬಳಸಾಗೆಫಣಿಕುಳಂಗಳೇದಾರವಾಗಿಬೊಕ್ಕಣವೊಳವಸಂಬೆಯಾಗಿಚಕ್ರಮೇಬೆಳವಾಗಿಕೂ
ರಸಿ

32 ಯೀಮರಸುರಿಗೆಯಾಗೆಹಸುಂಬೆಯೊಳಮೂಲ್ಯವಸ್ತುಗಳೇವಸ್ತುಗಳಾಗಿಚೇರಚೋಳಪಾಂಡ್ಯಮಲೆಯಮಗಧಕೌಶಳಸೌರಾಷ್ಟ್ರಧನು
ಷ್ಟ್ರ

33 ಕುರುಂಭಕಾಂಭೋಜಗೌಳ್ಳಲಾಳಬರ್ವ್ವರಪಾರಸನೇಪಾಳಏಕಪಾದಲಂಬಕರ್ಣ್ನಸ್ತ್ರೀರಾಜ್ಯಪೋಳಾಮುಖಮೆಂಬನಾನಾದೇಶಂಗಳೊಳಂ
ಗ್ರಾಮನಗರಖೇಡಖರ್ವ್ವಡಮಡಂ

34 ಬಪಟ್ಟಣದ್ರೋಣಾಮುಖಸಂವಾಹನವೆಂಬದಿಗುದಂತಿಪಟ್ಟಣಂಗಳಂಪಾದಮಾರ್ಗ್ಗಜಲಮಾರ್ಗ್ಗದೊಳುಷಡ್ಖಂಡಮಂಡಳಂಗಳಂಪೊಕ್ಕು
ಭದ್ರಹಸ್ತಿಜಾತ್ಯಶ್ವಇಂ

35 ದ್ರನೀಲಚಂದ್ರಕಾಂತಮುತ್ತುಮಾಣಿಕ್ಯವಜ್ರವೈಡೂರ್ಯ್ಯಗೋಮೇಧಿಕಪುಷ್ಯರಾಗಪದ್ಮರಾಗಪವಳಮರಕತಕರ್ಕ್ಕೇತನನಾನಾವಸ್ತುಗ
ಳ್ಮನೇಲಾಲವಂ

36 ಗಮಗರುಚಂದನಕರ್ಪ್ಪೂರಕಸ್ತೂರಿಕುಂಕುಮಮಲೆಗಜಾದಿಸುಗಂಧದ್ರಬ್ಯಂಗಳುಮಂಪೇಱಿಯುಂಮಾಱಿಯುಂಪೆಗಲೊಳಾಂತುಸುಂಕ
ಚಾಳ್ಪಿವಯುಮಂ

37 ಕಿಡಿಸಿಚಕ್ರವರ್ತ್ತಿಯಸುವರ್ಣ್ನಭಂಡಾರಮುಮಂಮಾಣಿಕ್ಯಭಂಡಾರಮುಮಂಪಟ್ಟಸಭಂಡಾರಮುಮಂತೆಕ್ಕನೆತೀವಿನಿಕ್ಕುದಱೊಳಃಚ
ತುಸ್ಸಮಯಮಷಡು

38 ದರ್ಶನವಿಶಿಷ್ಟವಿದಗ್ಧಪಂಡಿತಮು(ಂ)ನಿಜಜನಂಗಳ್ಗೆನಿತ್ಯಂಪಸಕೆಯ್ಯುತ್ತಂಅವರಪರಸಿದಪರಮಾಶೀರ್ವಾದಶತಸಹಸ್ರವಚನಂಗಳಂತಲೆಯೊ
ಳಾಂತುಕಯ್ಕೊ

39 ಳುತ್ತಂಮಹಾದೇವರುಮನಿಷ್ಟಾದೇವರುಮಾಗಿಬಗೆದುಧರ್ಮ್ಮಾರ್ಥಕಾಮಭೋಗಂಗಳ್ಮಹಾಸುಖದಿನನುಭವಿಸುತ್ತಗಾದ್ಧ್ರಪಮಹಿಷಾ
ವಾಹಕಚೇ

40 ನಾಭರಣಭೂಷಿತರಪ್ಪಎಂಟುಂನಾಡಪದಿನಱುವರುಂಗವಱೆಗಳುಂಗಾತ್ರಿಗರುಂಸೆಟ್ಟಿಯರುಂಸೆಟ್ಟಿಗುತ್ತರುಂಅಂಕಕಾಱರುಂಬೀರರುಂಬೀರ
ವಣಿಗರುಂ

41 ಗಂದಿಗರುಂಗಾವುಂಡರುಂಗಾವುಂಡಸ್ವಾಮಿಗಳುಇನ್ತುಬಲ್ಲುಂಕೆದಂಡಹಸ್ತರುಂಆನೆಯೆಭೇರಿಯಾಗಿಭೇರಿಯೆಮದ್ದಳೆಯಾಗಿಪೆಳುಗೊಡೆಗಳೇನೆ
ಳಲಾಗಿಮಹಾ

42 ಸಮುದ್ರಮೇನೀರ್ಗ್ಗರಿಗೆಯಾಗಿಇಂದ್ರನೇಕರಗವಳನಾಗಿವರುಣನೇಗಳೆವಿಡಿವನಾಗಿಧನದನೇಭಂಡಾರಿಗನಾಗಿನವಗ್ರಹಂಗಳೇಕಂಕಣವಾ
ಗಿರಾಹುವೇ

43 ತೊಂಗಲಾಗಿಕೇತುವೇಸುರಿಗೆಯಾಗಿಕುಳಿಕನೇಮೊನೆಯಾಗಿಚಂದ್ರಾದಿತ್ಯರ್ಕ್ಕಳೇಬೆಂಬಲವಾಗಿಮೂವತ್ತಮೂದೇವರ್ಕ್ಕಳೇನೋಟಕರ್ಕ್ಕ
ಳಾಗಿಕ್ಷಮೆಯೆಂಬಬಾ

44 ಳಂಕಿತುರ್ಕ್ಕ್ರೋಧಶತ್ರುವೆಂಬಹಗೆವನನಿಱಿದುಕಾದಿಗೆಲ್ದಭಟರಿಯಮುಕ್ಕಳಡವರುಗಪರನಿಘೋರ್ಷಣರುಮಪ್ಪಶ್ರೀಮದ್ಯೆಯ್ಯಾವ್ರೊ
ಳೆಯ್ಯನೂ

45 ರ್ವ್ವಸ್ವಾಮಿಗಳುತಮ್ಮೊಳೊಕ್ಕೈದರುಂನಿರ್ಮ್ಮಳತೇಜರುಂತೇಜತೇಜೋತ್ತುಂಗರುಂಸತ್ಯದಲುಗಾಂಗೆಯರಂನರುಂಚಲದಲುದುರ್ಯ್ಯೋ
ಧನನಂನರುಂದೋರ್ವ್ವಲದಲು

46 ಭೀಮಸೇನನಂನರುಂಆನೆಯುನೆತ್ತಿಯುಟ್ಟಿಕೊಲುವರುಂಹಸವಿನಂತೆನಿಂದುಕೊಲುವರುಂಹಾವಿನಂತೆವಿಷದೆಕೊಲುವರುಂಸಿಂಹದಂತೆಸೀದ್ರ್ದು
ಕೊಲುವರುಂ

47 ಬೃಹಸ್ಪತಿಯಂತೆಬುದ್ಧಿವಂತರುಂನಾರಾಯಣನಂತುಪಾಯಕರ್ತ್ತಾರರುಂನಾರದರಿಷಿಯಂತೆಕಲಹಸಂಪೂರ್ಣ್ನರುಂಬೆನ್ದೆಱೆಮಿತ್ತುರ್ಗರವ

48 ರುಹೋಹಮಾರಿಯಃಚಲ್ಲವಾಡುವರುಂಬಹಮಾರಿಯುನಿದಿರ್ಗ್ಗೊಳುವರುಂಹಟ್ಟಿರ್ದ್ದಹುಲಿಯುಂಕೆಣಕುವರುಂಹರಿವಚಣ್ಡಿಯಕಾ

49 ಲಂಕಾವರುಂಕೇಸರಂಕಿಟ್ಟಿಡುವರುಂಮಣಲಸರವಿಯಂಪೊಸವರುಂಸಿಡಿಲಂಪಿಡಿದುತೋರ್ಪ್ಪರುಂಚಂದ್ರಾದಿತ್ಯರ್ಕ್ಕಳಂನೆಳಕಿಳಿಹುವರು

50 ಈಶ್ವರಭಟ್ಟಾರಕನನೊಸಲಕಣ್ಣಚತುರ್ಭುಜಮುಮಂಬ್ರಹ್ಮರಟ್ಟಹಾಸಮುಮಂಭಗವತಿಗುನ್ಮಥಮುಮಪ್ಪತ್ರೈಳೋಕ್ಯವಾಕ್ಯವಪ
ನಂಗಳ್ಮಂಸಾದಿಸು

51 ವಸಾಧಕನಂತೆತ್ರೈಳೊಕ್ಯಮಂಸಾದಿಸುವಗುಡ್ಡಶಾಸ್ತ್ರದಮಯಮಲಕ್ಷಣಂಗಳನಱಿದುನುಡಿವಂಗಡಿವಂದಿಗರ್ಗ್ಗಳ್ಮಂದೆಸೆಮಸಗಿಬಪ್ಪವ
ಸುಂಬೆಗಂಕಣ

52 ಪಱಿದಕತ್ತರ್ಗ್ಗಂಮುಱಿದುಬಿದ್ದರ್ಪ್ಪೆಣಕ್ಕಂಸೂಱೆವೋದಚಂಡಕ್ಕಂಎತ್ತಿದನೆತ್ತರಕೂಱೆಗಂಪಟ್ಟಪಾಳಕ್ಕಂಪಾಯ್ದಬಲಿಗಂಪೊಱೆಯಂ ಬಿಶಬ್ದಕ್ಕಂಸಮೆಯಧ

53 ರ್ಮ್ಮಕ್ಕೆಕೂಡಿದಸಂಘಾತಕ್ಕಂಮಾಡಿದವ್ಯವಸ್ಥೆಗಂತಪ್ಪುವರಲ್ಲರುತೊಂಗಲಿನಂತೆಪೊಗೆವನತಲೆಯಂಕೊಂಡುಪಟ್ಟಿಗೆಯುನೆತ್ತಿಪಗೆವನಹಸ್ತ ವಂಕಟ್ಟಿಮೆಱೆವರುಂಪ

54 ಣವನೊಲ್ಲರುಪೆಣಕ್ಕೆನಲ್ಲರ್ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮದಯ್ಯಾವೊಳೆಯಯ್ನೂರ್ವ್ವರ್ಸ್ವಾಮಿಗಳಿಗೆಸಾಷ್ಟಾಂಗವೆಱಗಿಪೊಡವಟ್ಟ ಇಕ್ಕಾಹಸುಂ

55 ಬೆಯುಂನಿಡುಸಸಿಯಂಕುಡುಸೆಟ್ಟಿಶ್ರೀಮದಯ್ಯಾವೊಳೆಯಯ್ನೂರ್ವ್ವರ್ಸ್ವಾಮಿಗಳ್ಗೆತಳಿಗೆದಂಬುಲವುಂಹೊಯಿಜಯಮಂಗಳವುಂ॥ಸ್ವಸ್ತ್ಯ ನವರತಪ

56 ರವೋತ್ಸಾಹಿಗಳೆನಿಸಶ್ರೀಮದಯ್ನೂರ್ವ್ವರುಂಪಟ್ಟಣಸಾಮಿಮೋಚಿಸೆಟ್ಟಿಕೀರ್ತ್ತಿಸೆಟ್ಟಿಮುಖ್ಯವಶೇಷನಗರಂಗಳುಂಗವಱೇಶ್ವರದೇವರಅಂ ಗಭೋಗಕ್ಕವಲ್ಲಿಯಖಂಡಸ್ಫುಟಿ

57 ತಜೀರ್ಣ್ಣೋದ್ಧಾರಕಂಕೊಟ್ಟಧರ್ಮ್ಮಯಂಶ್ರೀನಗರಂಗಳಂಗಡಿಗಳಲುವರ್ಷಕ್ಕೆಪ್ರತ್ಯೇಕವೀಸಂಹತ್ತುಚಿಂನಗೆಯಿಕದಬೆವಹಾರಿಗಳುಪ ತ್ಯೇಕವರ್ಷಕೆವೀಸಂಹತ್ತುಸ್ಥಳದ

58 ಗವಱೆಗಳುವರ್ಷಕ್ಕೆಹಸುಂಬೆಗೆಪಣವೊಂದುನಾನಾದೇಶಿಗವಱೆಗಳುವರ್ಷಕ್ಕೆಹಸುಂಬಗೆಹಾಗವೊಂದುಕರ್ಪ್ಪೂರಕಸ್ತೂರಿಕುಂಕುಮ ಶ್ರೀಖಂಡಂಮುತ್ತೊಳಗಾಗಿ

59 ಸಮಸ್ತತೂಕದಭಂಡವನಿತಕ್ಕಂಪೊಂಗೆಕಾಣಿಎರಡುಸ್ಥಳದದೂಸಿಗವ್ಯವಹಾರಿಗಳಲುಂನಾನಾದೇಶಿದೂಸಿಗವ್ಯವಹಾರಿಗಳಲುಂಪೊಂಗೆಕಾಣಿ ಎರಡುಮೆಳಸುಜೀರ

60 ಗೆಸಾಸವಿಸದಹುಗೆವೋವಕೊತ್ತುಂಬಲಿಯೊಳಗಾಗಿಪೊಂಗೆವೀಸವೊಂದುಸಖ್ಖರೆಯಿಂಗುಸೂಂಠಿಹಿಪ್ಪಲಿಏಲೆಯಕ್ಕಿಯಲ್ಲವರಿಸಿನನಾರುಬೇರುಸ ಮಸ್ತತೂ

61 ಕದಭಂಡಕ್ಕೆಪೊಂಗೆವೀಸವೊಂದುಹೆಜ್ಜುಂಕವಡ್ಡರಾವುಳಕೆನಡವದಂಡನಾಯಕರುಹತ್ತಕೊಂಡುಹೇಱಿನಸುಂಕವಂಬಿಟ್ಟುಕೊಟ್ಟರುಸ್ಥಳ ದಹೇಱುವಬಣಂಜಿಗರುಹೊ

62 ಱಗಣಿಂಬಂದಸಮಸ್ತಬಣಂಜಿಗರುಂಹೇಱಿಂಗೆಮಾನವೊಂದುಮಾಲಗಾಱನಾಲ್ವತ್ತೊಕಲಲುತಂಮಕರಂಡಗೆಗಳಲುಪ್ರತ್ಯೇಕಹೂವಿನಸರ ವೊಂದುತಂಬುಲಿಗಸಾಸಿ

63 ರ್ಬ್ಬರಲುಚೈತ್ರಪವಿತ್ರದಪರ್ವ್ವಬಿಯಕ್ಕೆವೊಕ್ಕಲಲುಎಲೆಸಾಯಿರವೊಂದುಂತೆಲ್ಲಿಗರಯ್ವತ್ತೊಕ್ಕಲಲುಂದೇವರನಂದಾದಿದೀವಿಗೆಗೆಗಾಣಂಗ ಳಲುಪ್ರತ್ತ್ಯೇಕಎಣ್ಣೆಸೊಂ

64 ಟಗೆವೊಂದುಜಿಡ್ಡುಳಿಗೆಯೆಪ್ಪತ್ತಱಮಂನೆಯಎಕ್ಕಲರಸಂಮುಖ್ಯವಾಗಿನಾಳ್ಪ್ರಭುಚಿಟ್ಟಿಮಾರಕಾಳಗಾವುಂಡನುಂಸಿಗ್ಗದಚಾವಗಾವುಂಡನುಂ ಸಾಗವದ್ದೆ

65 ಯಚೌಡಗವುಡನುಂಅವಲಿಯಜಕ್ಕಗವುಡಹಂಪಗವುಡನುಂಹೊಸವಳ್ಳಿಯೂರೊಡೆಯಸೋವಿಮೆಯನುಂಸಂಕರಭಟ್ಟರುಂಕೂಡಲಿಯಸಾಂ ತಗವುಡನುಂ

66 ತೊತ್ತೂರಗೊಯ್ದಗವುಡನುಂಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುಂತಂತಮ್ಮೂರಲುವರ್ಷಂಪ್ರತಿದೇವರ್ಗ್ಗೆಕೊಟ್ಟಪಣವಯ್ದುನಾಗರಖಂಡವೆ ಪ್ಪತ್ತಱಮಂನೆಯಸೋ

67 ವಿದೇವಮುಖ್ಯಕೋಣವತ್ತಿಯಪ್ರಿಥಿವೀಸೆಟ್ಟಿಯಂಬೇಗೂರಕೇತಗವುಡನುಂಮಾಗುಂಡಿಯಸಂಕಗವುಂಡನುಂಮಳವಳ್ಳಿಯಕೇತಗವುಡನುಂ ಎಲಂಬಳ್ಳಿಯಕೇತ

68 ಗಾವುಂಡನುಂಮಡಲೂರಕಾಳಗಾವುಂಡನುಂಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುಂತಂತಮ್ಮೂರಲುವರಿಷಂಪ್ರತಿದೇವರ್ಗ್ಗೆಕೊಟ್ಟಪಣವಯ್ದುಎ ಡೆನಾಡೆಪ್ಪತ್ತಱಮಂನೆ

69 ಯಂಸೋವರಸಪ್ರಣಮರಸಮುಖ್ಯವಾಗಿಯಗ್ರಹಾರಂಎಲಸೆಯಮಹಾಜನಂಗಳುಂಕುಪ್ಪಗೆಡೆಯಮಹಾಜನಂಗಳುಂಬಸವೂರಭೀಮಗಾ ವುಂಡನುಂ

70 ತರವೂರಕಾಳಗಾವುಂಡನುಂಬರಿಗೆಯಜಕ್ಕಗಾವುಂಡನುಂಗುಡುವೆಯಜಕಗಾವುಂಡನುಂವರವೂರಬಿಲ್ಲಗಾವುಡನುಂತವನಿಧಿಯದುಟ್ಟಿಗಾ

71 ವುಂಡನುಂಸೊರಂಬದಕಲ್ಲಗಾವುಂಡನುಂಕೂಡಲಿಯಬಾಕಗಾವುಂಡನುಂವಂತುಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುಂವರ್ಷಕ್ಕವೂರೂರಲುಪ ಣವಯ್ದುಂಕೊಟ್ಟರು

72 ಮುಂವುರಿದಂಡದಹೆಗಲಗವಙೆಬಣಜಿಗರಲ್ಲಿಪಟ್ಟಣದೊಳಗನಾಡೊಳಗವಪುತ್ರಕಧನವಪ್ಪುದುದೇವರಿಗೆಪಟ್ಟಣದಕ್ಕಸಾಲಿಗಳುವರ್ಷ ಕಂ

73 ಪ್ರತ್ಯೇಕಕಮ್ಮಟದಲುಪಣವೊಂದಂಕೊಟ್ಟರುಪಟ್ಟಣದಸಗರುವರ್ಷಕ್ಕಪ್ರತ್ಯೇಕವೀಸಹತ್ತುಂಕೊಟ್ಟರುಪಟ್ಟಣದವೋದರುವರ್ಷಕ್ಕಂಪ್ರ ತ್ಯೇಕಕತ್ತಿ

74 ಗೆಗೆವೀಸವಯ್ದುಂಕೊಟ್ಟರುಜೇಡರುಪ್ರತ್ಯೇಕವರ್ಷಕ್ಕಂಕೂಟಗೆವೀಸವಯ್ದುಂಕೊಟ್ಟರು ॥ ಪ್ರಿಯದಿನ್ದಾರೊಬ್ಬರೀಧರ್ಮ್ಮವಂ

75 ಪ್ರತಿಪಾಳಿಪರವರ್ಗ್ಗಳುಕುರುಕ್ಷೇತ್ರದೊಳುಗಯೆಯೊಳುಗಂಗೆಯೊಳುವಾರಣಾಸಿಯೊಳರ್ಗ್ಘ್ಯತೀರ್ತ್ಥದೊಳುವೇದಶಾಸ್ತ್ರ

76 ಪ್ರಯುಕ್ತನಿಯಮನಿಷ್ಠಿತವಿಪ್ರಕೋಟಿಗೆಕೋಟಿಕವಿಲೆಯಂವಿಧಿಯಿಂದುಭಯಮುಖಿಯಂಬಯಸಿಕುಡವೆಪ್ಪಪುಣ್ಯತಿಥಿಯೊಳಿತ್ತಪುಂ

77 ಣ್ಯಫಳಮಂಪಡೆವಸನ್ದೇಹಮುಂಟೇ ॥ ಅಳಿಪಿಂದೀಧರ್ಮ್ಮಮನಳಿದವನಾದ್ವಿಜರುಮನನಿತುಕವಿಲೆಗಳುಮನಂಣಳಿಯದೆತತ್ತೀರ್ತ್ಥ ದೊಳಳಿದಮಹಾದೋಷಿಯಕ್ಕು

78 ಮವೋಘಂ ॥ ಮದ್ವಂಶಜಾಃಪರಮಹೀಪತಿವಂಶಜವಾಃಪಾಪಾದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃತೇಪಾಲಯಂತಿಮಮಧರ್ಮ್ಮಮಿ ಮಂಸಮಸ್ತಂತೇಹಂ

79 ಮಯಾವಿರಚಿತೋಂಜಳಿರೇಷಮೂರ್ಧ್ನಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾ ನೇತಾನುಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾಂ

80 ನುಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾ ಯಾಂಜಾಯ

81 ತೇಕ್ರಿಮಿ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನೋಹಂತಿದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥ ವನೇವನತರೂನಗ್ನಿ ರ್ದ್ದಹಂನ್ಮೂ

82 ಲಾನಿರಕ್ಷತಿಕುಲಂಸಂದಹತಿಸಹಮೂಲಂವಿನಶ್ಯತಿ ॥ ಹಿರಿಯಮಠದಾಚಾರ್ಯ್ಯಮೂಲಿಗಮಧುಕೇಶ್ವರಪಂಡಿತದೇವ

83 ರುಂ । ವವರಪುತ್ರಧರ್ಮ್ಮಶಿವದೇವರುಂತಂಮಮೂಲಸ್ಥಾನದೇವರಕೇರಿಯೊಳಗೆಪಡುವಣಕೇರಿಯಲ್ಲಿಮಣಿಗಾಱಮಹದೇವಿಸೆಟ್ಟಿ

84 ಯರಿಗೆಹತ್ತುಕೈಯ್ಯಮನೆಯೊಂದು । ತೆಂಕಣಕೇರಿಯಲ್ಲಿಮಣಿಗಾಱಲಕ್ಕಿಸೆಟ್ಟಿಯರಿಗೆಹತ್ತುಕೈಯ್ಯಮನೆಯೊನ್ದುವಂಸ

85 ರ್ವನಮಶ್ಯವಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲ್ವಂತಾಗಿಕೊಟ್ಟರ್ ॥ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಎಕ್ಕಲರಸನದಣ್ಡನಾಯಕಕಾಮರಸಂ

86 ಶ್ರೀಗವಱೇಶ್ವರದೇವರ್ಗೆಕೊಡವೀಸದಲ್ಲಿಬಿಟ್ಟಎತ್ತುಹತ್ತು

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ಅದೇ ದೇವಾಲಯದ ಎಡಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 8′ × 3′.

1 ಓಂನಮಃಶಿವಾಭ್ಯಾಂಸಾನುಚರಾಭ್ಯಾಂ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ

2 ಭಾಯಶಂಭವೇ ॥ ನಮಶ್ಶಾಶ್ವತಿಕಾನನ್ತಜ್ಞಾನೈಶ್ವರ್ಯ್ಯಮಯಾತ್ಮನೇ । ಸಂಕಲ್ಪಸಫಲಂಬ್ರಹ್ಮಸ್ತಂಭಾರಂಭಾಯಶಂಭವೇ ॥ ಗಣೇಶ್ವ ರಂನಮಃ

3 ಶ್ರೀಮಂನಮ್ರಾಮರೇಶಪ್ರಕರಮಕುಟಮಾಣಿಕ್ಯಜಾಳಪ್ರಭಾಳಿವ್ಯಾಮಿಶ್ರಾಕೀರ್ಣ್ಣವರ್ಣ್ಣಂಪದಸರಸಿಜವಾಪಾದಪಂಕೇಜಕಂಪ್ಪದ್ಬ್ಯೋ

4 ಮಾವಾಸಂತ್ರಿಮೂರ್ತ್ತೀಶ್ವರರವರಗುಣಂತ್ರೈಜಗತ್ಕಾರ್ಯ್ಯವಂತಾವ್ಯೋಮಾಧೀಶಂಮಹೇಶಂಕುಡುಗಭಿಮತಮಂಕೇಶಿ

5 ರಾಜಂಗೆನಿಚ್ಚ ॥ ಉತ್ಪಲಮಾಲೆ ॥ ಆಜಗದಲ್ಲಿಮರ್ತ್ತ್ಯಭುವನಂಕಡುರಯ್ಯಮದಕ್ಕೆಸಂರಾಜಿತವಪ್ಪಭಾರತಮಹೀತಳವಲ್ಲಿಗೆಕುನ್ತಳಕ್ಷಿತಿ

6 ಭ್ರಾಜಿತವಾವಸುಂಧರೆಯುಮಂಮಯನುಬ್ಬಿಡೆತಂದವಿಷ್ಣುವ್ರೋಲ್ರಾಜಿತಚಕ್ರವರ್ತ್ತಿವಿಭುಬಿಜ್ಜಣದೇವನೆತಾಳ್ದನರ್ತ್ಥಿಯಿಂ ॥ ವಚನ ॥ ಆಸಮ

7 ಸ್ತ ಭುವನಭವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ । ಮಹಾರಾಜಾಧಿರಾಜ । ಪರಮೇಶ್ವರಂ । ಪರಮಭಟ್ಟಾರಕ । ಕಳಚುರ್ಯ್ಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡ । ಕ

8 ದನಪ್ರಚಂಡ । ಮಾನಕನಕಾಚಳ । ಸುಭಟರಾದಿತ್ಯ । ಕಲಿಗಳಂಕುಶ । ಗಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರ । ಪ್ರತಾಪಲಂಕೇಶ್ವರ । ಪರನಾರೀಸಹೋದ

9 ರ । ಶನಿವಾರಸಿದ್ಧಿ । ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ । ಚಲದಂಕರಾಮ । ವೈರೀಭಕಣ್ಠೀರವ । ನಿಶ್ಶಂಕಮಲ್ಲಾದಿಸಮಸ್ತಗುಣನಾಮಂಗಳೆಲ್ಲಂಯಥಾರ್ತ್ಥನಾಮಂಗಳಾದ । ಶ್ರೀ

10 ಮದ್ಬಿಜ್ಜಣದೇವಂಪೃಥ್ವೀವಳಯಮನಾಳ್ದನೆಂತೆಂದಡೆ ॥ ಶಾರ್ದೂಳವಿಕ್ರೀಡಿತ ॥ ಪೃಥ್ವೀಯಾಪೃಥುನಾಪುರಾಚಿರತರಂಮಾಥೇನಗೋತ್ವಂಗತಾ । ಸೇಯಂಬಿಜ್ಜಣದೇವ

11 ಪಟ್ಟಮಹಿಷೀವೃತಾತ್ತಿಭಿರಂಕ್ರೀಡತೇ । ರತ್ನಂದೇವತಥೈವಭಾತಿಭುವನೇವೇಳಾಧಿಪಾಧಸ್ಥಳೇವಿಷ್ಣೋರ್ವ್ವಕ್ಷಸಿಕೌಸ್ತುಭಂನೃಪವರಪ್ರಾಥೇನಸಾಶ್ಲಾಘಿತಾ ॥

12 ವಚನ ॥ ಆಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತನೂಜಂ । ಮನುಜಮನೋಜಂ । ರಾಜಾಧಿರಾಜ । ರಾಜಮಾರ್ತ್ತಂಡಂ । ಕದನಪ್ರಚಂಡ । ಮೃಗಮದಾಮೋದ । ವಿ

13 ತರಣವಿನೋದಂರಾಯಮುರಾರಿಸೋವಿದೇವಂವಸುಧಾತಳಮೆಲ್ಲಮಂಸುಖದಿನಾಳ್ದಿರೆ ॥ ಕಂದ ॥ ತತ್ಸಮನಂತರದೊಳ್ಧರೆಗುತ್ಸವಮಂಮಾಡಿಸತ್ಯ

14 ಶೌಚಬ್ರತದಸರಿತ್ಸುತದೊರೆಯಂನವಪುರುಕುತ್ಸಂಸಂಕಂಮದೇವನಾಳ್ದಂಧರೆಯಂ ॥ ಅಲ್ಲಿಂಬಳಿಕ್ಕಮಾಹವಮಲ್ಲಂತದನುಜನುದಾತ್ತಶೌರ್ಯ್ಯಂ

15 ಮಾರ್ತ್ತಂಡೋಲ್ಲಸಿತತೇಜನಪ್ರತಿಮಲ್ಲಂಧಾತ್ರೀಶನಾಗಿಸುಖದಿಂದಿರ್ದ್ದ ॥ ಉತ್ಪಲಮಾಲೆ ॥ ಗೌಳಮದದ್ವಿಪಕ್ಷುಭಿತಕೇಸರಿಚೌಳಕಸೈನ್ಯಮಚ್ಛಸಂ

16 ಚಾಳಿತಗೌಳಸಂಧ್ರವಸುಧೇಶಘನಾಘನದಕ್ಷಿಣಾನಿಳಂಮಾಳವರಾಜಹಂಸನಿಚಯೋದ್ಗತಮೇಘನಿಕಾಯನಿಸ್ವನಂಪಾಳಿಸಿದಂಮ

17 ಹೀತಳಮನಾಹವಮಲ್ಲನೃಪಾಳನಕ್ಕಱಿಂ ॥ ವಚನ ॥ ಆರಾಜಚಕ್ರೇಶ್ವ[ರ]ನರಾಜ್ಯಪ್ರಧಾನಶಕ್ತಿಗಳ್ಮಹಾಪ್ರಧಾನರಾದರವರಸ್ವಭಾ

18 ವಸಾಮರ್ತ್ಥ್ಯಮೆಂತೆಂದಡೆ ॥ ಶ್ಲೋಕ ॥ ಕುಂತಳಾಳೋಕನಾದೇವಕಾಂಚೀಸ್ಖಲತಿಸಂಭ್ರಮಾತ್ಅಯಿಲಕ್ಷ್ಮಣದಂಡೇಶಪೃಥ್ವೀತ್ವಯ್ಯೇವರಾ

19 ಗಿಣೀ ॥ ಕಂದ ॥ ಗಂಡಿನವಿಜಯಾದಿತ್ಯನಮಂಡಳಮಂಸುಟ್ಟುಚೋಳಹೊಯ್ಸಳರಾಜ್ಯಂಗೊಂಡುಬಿಗರಿಪುನೃಪಾಳರನಂ

20 ಡಲವಂದಂಡನಾಥಚಂಡುಗಿದೇವ ॥ ಉತ್ಪಲಮಾಲೆ ॥ ವೈರಿನೃಪಾಲಪಟ್ಟಮಹಿಷೀವರಪಾಂಡುರಗಂಡಕಾನ್ತಿಯಂಸ್ವೈರಣೆಗೆಟ್ಟಚಾ

21 ತಕಕುಲಂಹಿಮದೀಧಿತಿಯೆಂದುಷಟ್ಪದಂಚಾರುಸಿತಾಬ್ಜಮೆಂದುಕಲಹಂಸಕುಲಂಬಿಸಕಾಂಡಮೆಂದುಸಂಚಾರಿಸಿಲೋಕಮಂನಗಿಸು

22 ಗುಂವಿಭುರೇಚಣದಂಡನಾಥನ ॥ ಚಂಪಕಮಾಲೆ ॥ ಪರಹಿತವೃತ್ತಿಯೊಳ್ಶಿಬಿಪರಾರ್ತ್ಥದೊಳಾಗವಿನಂದನಂನೃತಾದರತೆಗೆಧರ್ಮ್ಮನಂದನನೆಮುಂ

23 ತೊಣೆಯುಪ್ಪಡದಕ್ಕುವಲ್ಲದಾಪರಹಿತವೃತ್ತಿಗಂವಿತರಣೋನ್ನತಿಗಂವರಸತ್ಯವಾಣಿಗಂದೊರೆಯೆನಲಾರೊಸೋವಣಚಮೂಪತಿಯಂತಿ

24 ಳಾತಳಾಗ್ರದೊಳ್ ॥ ಉತ್ಪಲಮಾಲೆ ॥ ದೆಸೆಯಗಜಂಗಳಲ್ಲಿಸುರದನ್ತಿಮೃಗಾಳಿಗಳೊಳ್ಮೃಗೇಶ್ವರಂಕಸವರದಲ್ಲಿರತ್ನನಿಧಿನಾಕನಿಕಾಯದೊ

25 ಳಿಂದ್ರನಬ್ಧಿಯೊಳ್ಮಿಸುಗುವಪಾಲ್ಗಡಲ್ಜಸಮನಾಳ್ದವೊಲೆಂದುಮಳಂಬಪೆಂಪುವೆತ್ತಿಸದನಿಳಾತಳಾಗ್ರದೊಳಣಂವಿಭುಕಾ

26 ವಣದಂಡನಾಯಕಂ ॥ ವಚನ ॥ ಅಂತನೇಕಗುಣಗಣಾಳಂಕೃತಮಹಾಪ್ರಧಾನರ್ಸಹಿತಂಶ್ರೀಮದಾಹವಮಲ್ಲಮಹೀಪಾಳಕಂ

27 ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸಕಲಗುಣಾಧಾನಂಭಾರದ್ವಾಜಗೋತ್ರಪವಿತ್ರಂ । ಕೇಶವದೇವಪಂಪಾಂಬಿಕಾಪುತ್ರಂ । ಹೊಳಲಮರಸದುರ್ಗ್ಗಂಬಿಕಾ

28 ಪುತ್ರಂ । ಲಖ್ಮಾದೇವೀಮನೋನಯನವಲ್ಲಭಂ । ಭಯಲೋಭದುರ್ಲಭಂ । ಕದನತ್ರಿಣೇತ್ರಂ । ವಿಬುಧಜನಮಿತ್ರಂ । ಪುರಾತನಾಮಾತ್ಯಚರಿತ್ರಂಸ

29 ಕಳಗುಣಪಾತ್ರಂ। ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಸೇನಾಪತಿಬಾಹತ್ತರನಿಯೋಗಾಧಿಷ್ಠಾಯಕಂ ।ಸಕಳಲಕ್ಷ್ಮೀನಾಯಕಂ

30 ವೈರಿಭಯದಾಯಕನೆಂಬೀಬಿರುದಗುಣನಾಮಯಥಾರ್ತ್ಥಶ್ರೀಮತ್ಕೇಸಿಮಯ್ಯದಂಡನಾಯಕನಂಕರದುದಕ್ಷಿಣದಿಗ್ಭಾಗದಭಣ್ಡಾರವಾ

31 ಡದೇಶಮಂಬಪ್ಪನನೆದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಮಾಳ್ಪುದೆಂದುಬನವಸೆನಾಡಂಕೊಡಲ್ಮಹಾಪ್ರಸಾದಮೆಂದುಕಯ್ಕೊಂಡಮಹಾಮಾ

32 ತ್ಯನಮಹದ್ಗುಣಗಳೆಂತೆಂದಡೆ ॥ ಉತ್ಪಲಮಾಲೆ ॥ ಮನುಚರಿಯಾಸೇವ್ಯವೃತ್ತಿ ನಿಜವೃತ್ತಿ ಪುರಾತನರಾಜನೀತಿತಾಂತನಗಳವಟ್ಟನೀತಿಯುಪ ರಾರ್ತ್ಥ

33 ಮೆತಂನಭುಜಾರ್ಜ್ಜಿತಾರ್ತ್ಥವಾಳ್ದನಮಹಿಮೋಂನತಿತ್ವಮೆನಿಜೋಂನತಿಯಾಶ್ರಿತತುಷ್ಟಿತಂನದೆಂದೆನಿಪನೆಗಳ್ತೆಯಿಂದೆಸಲೆಜೀವಿಸೆಕೇಶವ ದಂಡನಾಯಕಂ ॥

34 ಮಲೆವವರಿಲ್ಲಗಂಡೆಸೆವರಿಲ್ಲಿದಿರಿಪ್ಪವರಿಲ್ಲಿತೇಜವೆಂದುಲಿವವರಿಲ್ಲಟಂಟಣಿಸರಿಲ್ಲುಱದಿರ್ಪ್ಪವರಿಲ್ಲಕಾಯ್ದುಬಂದರಿವವರಿಲ್ಲ ತಂನ

35 ಬಿರುದಲ್ಲದೆಕಬ್ಬದಗೀತದಲ್ಲಿಮಾತ್ತಲೆಯುವರಿಲ್ಲಕೃಷ್ಣವಿಭುಕೇಶವದೇವಚಕಮೂಪರಾಜ್ಯದೊಳ್ ॥ ಕಂ ॥ಇಮ್ಮಡಿಚಾಣಕ್ಯಂಗೆಪದಿ ಮ್ಮಡಿಶಕ

36 ಳುಕಗೆಭೃಗುಗೆನ್ತಂತಾಂನೂಮ್ಮಡಿಹರಿಯಿಂದಂಸಾಸಿಮ್ಮಡಿಯೆನಲೆಸವಮಂತ್ರಿಕೇಶವದೇವ ॥ ವ ॥ ತನ್ಮಹಾಪ್ರಧಾನಂಕೃಷ್ಣ ಕೇಶವದೇ

37 ವದಂಡನಾಥನಸಚಿವೋತ್ತಮರೆಂತೆಂದಡೆ ॥ ಕ ॥ ನಡವಳಿಮನುಚಾರಿತ್ರ್ಯಂನುಡಿಯವಿತಥವೃತ್ತಿಭಕ್ತಿಭಾವಂಶ್ರೈವಂಗೆಡೆಗೊಂಡಿಪ್ಪುದೆನಿ ಪ್ಪಿಬೆಡಗಿಂನರ

38 ಸಿಂಗನಾಯಕಗ್ಗಣೆಯಾವಂ ॥ ಬಲ್ಮೆಯಮಾತಿನೊಳೇಂಕಲಿಕಲ್ಮಷರಹಿತಂಗೆತಿಕ್ಕರಾಜಂಗುಳಿದೀಪುಲಾಮ್ನಸರಂದೊರೆಯನೆಕಲಾಮಣಿಕದ

39 ನ್ತಟೆಂದಡೆಂತಂತೆದಿಟಂ ॥ ಬರವದುಕೂತ್ತಡೆದೆಯ್ವುದಬರವದುಮೇಣೊಲ್ಲದಿರ್ದ್ದನಾದಡವನಾತ್ತಬರವಂಬಾರಿಸುವನೆನಲ್ಬರವಂಬಾರಿಸುವ ನೆಂದುಮೇಂ

40 ಬಾಚಯ್ಯ ॥ ಭಂಡಾರಸೋವಿದೇವಂಭಂಡಾರಂವದಿಜನಕೆಹೊಂಗಳಲೆತಕ್ಕಂಭಂಡಾರಿವೆಸರಿನಂನ್ಯಪ್ಪಂಡಿತನಿವಹಕ್ಕವಿಷಯರವರೇದೊರೆ ಯರ್ ।

41 ಪತಿಯುಮನದಲ್ಲಿಕಾರ್ಯ್ಯಪ್ರತಿತಿಯೆತನಗುಱದವಂಧಿರೆಡೆಯೊಳ್ಮೃತ್ತ್ಯಪ್ರತತಿಯೆಬೇಡಲ್ಸುರಭಿಪ್ರತತಿಯೆತಾನೆ

42 ನಿಸಿತೋಱುವಂಚಾಮಯ್ಯಂ ॥ ಭಕ್ತಿಶಿವಪದದೊಳೆಂದುಂಸೂಕ್ತಿಯೆನುಡಿವಲ್ಲಿಪರಹಿತಾರ್ತ್ಥದೊಳತ್ಯಾಸಕ್ತಿಯೆನಿಸಿರ್ದ್ದಗುಣದಿಂದಿಕ್ತ್ತಿ

43 ಯೊಳ್ಮೆಱೆಯೆಬೀಚಿರಾಜಂಜಸವಂ ॥ ಅರ್ತ್ಥಾರ್ಜ್ಜನೆಯವ್ಯಸನವದರ್ತ್ಥಿಗಳಿಷ್ಟಾರ್ತ್ಥಸಿದ್ಧಿಗಲ್ಲದೆವೆಱತೊಂದರ್ತ್ಥಕ್ಕಲ್ಲಂಸಲೆಶಿವತೀರ್ತ್ಥ ಶ್ರೀದಾಸಿರಾಜನೂರ್ಜ್ಜಿತ

44 ತೇಜಂ ॥ ವ ॥ ಮತ್ತಮಾರಾಜಾಧಿರಾಜಪ್ರಧಾನಾನಃಕರಣರೂಪರಪ್ಪಕರಣಂಗಳಮಹತ್ವಮಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಸರಸಕವೀಂದ್ರಸಂಸ್ತುತ

45 ಗುಣಕ್ಕಮಳಾಸನವಕ್ತ್ರಸಂಭವಪ್ಪರಹಿತಕಾರ್ಯ್ಯಧುರ್ಯ್ಯರುಚಿತೋಕ್ತಿವಿಳಾಸನಿಕಾಯಮಯ್ಯರಾದರಿತಧರಾಮರಪ್ರಕರರಬ್ಧಿ ಸಮಾ

46 ನಗಭೀರಧೀರರೀಶ್ವರಪದಭಕ್ತಿಲೋಲರೆನಿಪಕ್ಕರಣಂಗಳದೆಂತುನೋಳ್ಪಡಂ ॥ ವ ॥ ಅನ್ತಮಲ್ಲದೆಯುಂಲಕ್ಷ್ಮೀದೇವದಂಡನಾಥನರಾ ಜದ್ರಾಜತೇ

47 ಜೋರೂಪರಪ್ಪಹಿರಿಯವಿಟ್ಟರಸನುಂ।ಚೆಂಡುಗೆದೇವದಂಡನಾಯಕಪ್ರಚಂಡದೋರ್ದ್ದಂಡಸ್ವರೂಪನುಂ । ವಾಜಿಕುಳತಿಳಕಂ । ಭಾರ ದ್ವಾಜಗೋತ್ರಪವಿತ್ರಂ । ಇಟ್ಟಗೆಯುದು

48 ಗ್ಗಸೆಟ್ಟಿಪ್ರಿಯಪುತ್ರಂ । ದೇಸಿಯದಂಡನಾಯಕಂಚಿಕ್ಕವಿಟ್ಟರಸನುಂ । ವಸುಧೈಕಬಾಂಧವರೇಚಣಯ್ಯದಂಡನಾಯಕರಚಾರುಚಾರಿ ತ್ರ್ಯದಂನ್ತಿರೊಪ್ಪುವಂ

49 ಯೋದ್ಧೃತಂತ್ರಾಧಿಷ್ಠಾಯಕಕೇಶವದೇವನುಂ । ಸೋವಣಯ್ಯದಂಡನಾಯಕರಾಜ್ಯಲಕ್ಷ್ಮೀತನೂಜನೆನಿಸಿದಕಾವಣಯ್ಯನಾಯಕರುಂ

50 ಕಾವಣಯ್ಯದಂಡನಾಯಕರಪ್ರಚಂಡದೋರ್ದ್ದಂಡ ಕಾಂಡರೇಚನದನ್ತಿರೊಪ್ಪುವರೇಚಣಯ್ಯನಾಯಕನುಮೆನಿಸಿದರಾಜಾಧ್ಯಕ್ಷಸಹಿತಂ

51 ಸಮಸ್ತಪ್ರಧಾನರಿಂಪರಿವೃತನಾಗಿ । ತ್ರಿಭುವನವಿಭವೇಂದ್ರಂ । ಶೀತಳಚಂದ್ರಂಬನವಸೆಪಂನಿಚ್ಛಾರ್ಸಿರಮುಮನನ್ತಃಪ್ರವಿಷ್ಟವಪ್ಪಹಯ್ವೆ ಸಾನ್ತ

52 ಳಿಗೆಯೆಡೆದೊಱೆಪ್ರಮುಖದೇಶಮಂಸುಖಸತ್ಕಥಾವಿನೋದದಿಂದಾಳುತ್ತಮಿರ್ದ್ದವಡ್ಡೋಲಗದಸಮಯದೊಳ್ಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಪುಟ್ಟಿಸಿ ದ

53 ನಾಳನನೀತಿಚಾತುರ್ಯ್ಯಮುಮಂಪುರಾತಿಶಯಮುಮಂಪೇಳ್ವಡೆ ॥ ಮತ್ತೇಭವಿಕ್ರೀಡಿತ ॥ ಮುನಿಚಾರಿತ್ರನೆಕಾಪಿಲೋಂನತಕುಲಂ । ರೂ ಪಸ್ವಿಯೋ

54 ಕೇಶವಂಗೆನಸುಂನಚ್ಚಿನನಂದನಂಶಿವದೃಗೆ(ಶ್ರೀ)ವಾಮಶಕ್ತೀಶನನ್ಮನಿಹಸ್ತಾಂಕಿತಮಸ್ತಕಂಚತುರನೇಪೇಳ್ಸ್ವಾಮಿದೇವಂದಿಟಕ್ಕೆನೆವೆಂಪಿಂಚಲ

55ದಂಕರಾಮನೊಸೆದಂಮೂಱುಂಪುರಾಮಾತ್ತ್ಯಕ ‖ ಉತ್ಪಲ ‖ ಸ್ಥಿರತೆಗೆಮೇರುಸಚ್ಚರಿತದೊಳ್ಮನುಮಾದ್ಯಕವೀಂದ್ರವೃತ್ತಿಯೊಳ್ । ಸ
56ರಸತಿತೋಡುಪಾಸಟಿಸಮಂಗುಣಮುಳ್ಳಡಮಕ್ಕರಸೂನುಮಾಸ್ಥಿರತೆಗಮಾಚರಿತ್ರತೆಗಮಾರಸಮೃತ್ತಿಗಮಾರ್ದ್ಧರಿತ್ರಿಯೊಳೊನ್ದ
57ರೆಯೆನೆಸಾವಿದೇವಸಚಿವಂಮುದದಿಂನುಡಿದಂಯಥಾರ್ತ್ಥವಂ ‖ ಪುರಾತಿಶಯ ‖ ಕ ‖ ರಾಕ್ಷಸನೆನಿಸಿದಬಲಿಯಂದೀಕ್ಷೇತ್ರದೊಳಿರ್ದ್ದರ್ಕೊ
58ಟ್ಟ್ಯಮನ್ವಂತರದೊಳ್ಸಾಕ್ಷಾದಿಂದ್ರನೆಯೆನಿಸಿದನಾಕ್ಷರಿಕಂಪ್ರೊಗಳ್ಱಿಯೆನಾಂಬಲಿಪುರಮಂ ‖ ವ ‖ ಅದುಕಾರಣವಿಲ್ಲಿಮತ್ತವೇನಾನುಂ ಧರ್ಮ್ಮ
59ವಂಮಾಳ್ಪುದೆಂದುಹೇಳಲೊಡನೆತಬಸ್ತುವೆಂದು । ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂತೈಲಹದೇವನುಂವವರಭಾವನೇಱಹರಸನುಂಶ್ರೀಮದ್ರಾಜ ಧಾನಿಬ
60ಲಿಪುರದಪಟ್ಟಣಸ್ವಾಮಿ । ಮಾಳಿಸೆಟ್ಟಿಯರುಂಪಟ್ಟಣಸ್ವಾಮಿಮೇಚಿಸೆಟ್ಟಿಯರುಂ । ಪಂಚಮಠಹಿರಿಯಮಠದಾಚಾರ್ಯ್ಯವರ್ಮ್ಮಲಿಗಧ ರ್ಮ್ಮಶಿವದೇ
61ವರುಂ । ಪಞ್ಚಲಿಂಗದಾಚಾರ್ಯ್ಯರುದ್ರಶಕ್ತಿದೇವರುಂ । ತ್ರಿಪುರಾನ್ತಕದಾಚಾರ್ಯ್ಯಜ್ಞಾನಶಕ್ತಿದೇವರುಪ್ರಮುಖನಗರಪಂಚಮಠಮೂ ಱುಂಪುರದ
62ಸಾದೊರೆಹೆಗ್ಗಡೆಸಾವಿದೇವನುಂತತ್ಪ್ರತಿಹಸ್ತಚಟಿಣತಿಪ್ಪಣನುಂ । ಕನ್ನರನಕರುಮಾಡದೊಳೆಂಬಂತ್ತೆತ್ತಿಸಿದಜಸದತ್ತಿಗಂಡರುಂ । ಕೊಂಕಣಮಂಸಾಧಿಸಿವಿಜಯಾ
63ದಿತ್ಯನಲ್ಕಪ್ಪಮಂಕೊಂಡಗಂಡಮಾರ್ತ್ತಂಡರುಂ । ಮಲಪರೊಳ್ಗಂಡಂಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವಂಗೆಸಂತೋಷವಂಮಾಡಿಮಂನಣೆ ಯಂಹಡಡದಜನ್ನೈಕಮಾನ್ಯರುಮೆನಿ
64ಸಿದರನ್ತುಮಲ್ಲದೆಯುಂ ‖ ವೃ ‖ ಸ್ಥಿರರತಿಧೀರರಾಶ್ರಿತಜನೇಷ್ಟಫಳಪ್ರದರೇಕವಾಕ್ಯರೀಶ್ವ[ರ]ಪದಭಕ್ತರಾಜಿಸಮಯಂಗಳಸೀಮೆಪೊದಳ್ದ ನೀತಿಗಾಕರವೆನಿಸಿರ್ದ್ದಸಜ್ಜರಿ
65ತರುದ್ಧೃತಸತ್ವರುದಗ್ರಪುಣ್ಯರಾದಂತವಿಶಿಷ್ಟರೆಂಬುದಿದುಸಂಸ್ತುತಿಯಲ್ತುಬಣಂಜುಧರ್ಮ್ಮರ ‖ ವ ‖ ಇಂತ್ತನೇಕಪ್ರಕಾರದಿಂಸ್ತೂಯ ಮಾನರಪ್ಪಶ್ರೀಮದಯ್ಯಾ
66ವೊಳೆಚಲ್ಲಂಕಿಪ್ರಮುಖಾನೇಕಗ್ರಾಮನಗರಖೇಡಖರ್ವ್ವಡಮಡಂಬದ್ರೋಣಾಮುಖಪುರಪತ್ತನಸ್ಥಲಾಳಗೌಳಕರ್ಣ್ಣಾಟಬಂಗಾಳ ಕಾಶ್ಮೀರಾದಿದಿಗ್ದೇಶವಾಸಿಗಳ
67 . . ಪ್ಪುಭಯನಾನಾದೇಶಿಗಳ್ಮನವರತೇಜೋರೂಪರಪ್ಪಸ್ಥಳಪುರುಷರ್ಮಣಿಗಾಱಮಹಾದೇವಿಸೆಟ್ಟಿ । ಮಣಿಗಾಱಮೈಲಿಸೆಟ್ಟಿ । ಮಣಿ ಗಾಱಪದ್ಮಸೆಟ್ಟಿ । ಮಣಿಗಾ
68ಱಮಾಣಿಕಸೆಟ್ಟಿ । ಶಿವಪಾದಶೇಖರಮಾರಿಸೆಟ್ಟಿ । ಸೋವಿಸೆಟ್ಟಿ । ಹೊಲ್ಲಿಸೆಟ್ಟಿ । ಸಾಳಿಗೆಮಾಚಿಸೆಟ್ಟಿಯೊಳಗಾಗಿಸಮಸ್ತವಣಿ ಗ್ಧರ್ಮ್ಮಿಕರುಮಂಮಹನೀಯಪ
69 . ಷದಂಮಾಡಿ । ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಕಳಚುರ್ಯ್ಯಭುಜಬಲಚಕ್ರವರ್ತ್ತಿ । ವೀರನಾರಾಯಣಾಹವಮಲ್ಲದೇವವರ್ಷದ ೩ನೆಯಪ್ಲ ವಸಂವತ್ಸರದಶ್ರಾವಣಬಹುಳ೧೩
70 . ದಿವಾರ । ಸಂಕ್ರಮಣವ್ಯತೀಪಾತದಂದು । ಬಳ್ಳಿಗಾವೆಯಬಣಂಜಿಗರಲ್ಲಿಯಅಪುತ್ರಿಕಮೃತಕಧನವೆಲ್ಲಂಶ್ರೀಮತ್ಗವರೇಶ್ವರದೇ ವರಮಾಟ
71 . . . ದಿದೇವಕಾರ್ಯ್ಯಕ್ಕೆನಗರದಲ್ಲಿಯಪುತ್ರಿಕಧನವಪ್ಪುದುನಗರೇಶ್ವರದೇವರ್ಗೆ । ಮತ್ತಂಪಂಚಮಠಮೂಱುಂಪುರವೇಳುಂ ಬ್ರಹ್ಮಪುರಿಗಳಲೆಲ್ಲವಲ್ಲಲ್ಲಿಯಮೃ
72 . . . . . ನವಪ್ಪುದಲ್ಲಲ್ಲಿಯದೇವರಿಗೆನ್ದುಶ್ರೀಮದ್ಗವರೇಶ್ವರದೇವರಶ್ರೀಪಾದದಲ್ಲಿಶ್ರೀಮತ್ಕೇಸಿಮೈಯ್ಯದಂಡನಾಯಕಕರಣಂಗಳ್ ಪ್ರಧಾನರ್ತಳಾರಸಹಿತಧಾರೆ
73 . . . . ಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಸಲ್ವನ್ತಾಗಿಕೊಟ್ಟರೀಧರ್ಮ್ಮಮಂನಾಡರಸುಗಳುಮಧಿಕಾರಿಗಳುನಗರಪಂ ಚಮಠಮೂಱುಂಪುರ
74 . . . . . ರಿದಂಡಂಗಳುಂಪ್ರತಿಪಾಳಿಸುವರ್ ‖ ಈಧರ್ಮ್ಮಮನಾವನಾಗಿಯುಮಳಿದವಂಅರಸಿಂಗೆರಾಜದ್ರೋಹ । ನಾಡಿಂಗೆಸಮಯ ದ್ರೋಹ ‖ ಈಧರ್ಮ್ಮಮನಾರುಪ್ರ

75 . . . ಳಿಸಿದರವಗ್ಗ್ಗವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ । ಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುವಂಹೊಂನಿಂರತ್ನದಿಂಕಟ್ಟಿಸಿಸಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗೆ । ಸೂರ್ಯ್ಯಗ್ರ

76 . . . ವ್ಯತೀಪಾತದಲ್ಕೊಟ್ಟಫಲ । ವೀಧಮ್ಮ್ರವನಾವನಾನುವಳಿದವಂಗೆ । ವಾರಣಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿಸಾಸಿರಕವಿಲೆಯ್ಯಂಸಹಸ್ರಬ್ರಾಹ್ಮಣರುಮಂಸ್ವಹಸ್ತದಿನ್ದಳಿದಪಾಪ ॥

77 . . . ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿ

78 . . . . . ಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥

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ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ೧ನೇ ಕಲ್ಲು.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ
2 ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
3 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
4 ಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
5 ತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಂಪ್ರವರ್ತ್ತಿಸೆತತ್ಪಾದಪಲ್ಲವೋಪಶೋಭಿತೋತ್ತಮಾಂ
6 ಗಂ । ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರಂಬನವಾಸಿಪು
7 ರವರೇಶ್ವರಂಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧವರಪ್ರಸಾದಂತ್ಯಾಗವಿನೋದಂಆಯದಾಚಾರ್ಯನಸ
8 ಹಾಯಶೌರ್ಯ್ಯಂಗಣ್ಡರಗಣ್ಡಂಗಣ್ಡಭೇರುಂಣ್ಡಂಮೂಱುರಾಯಸ್ಥಾನಕಲಿಬಿರುದಮಣ್ಡ
9 ಳಿಕವೃಷಭಶಂಕರಂಕಲಿಗಳಮೊಗದಕಯಿಬಿರುದರಾದಿತ್ಯಂಪ್ರತ್ಯಕ್ಷವಿಕ್ರಮಾದಿತ್ಯಜ
10 ಗದೇಕದಾನಿನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಚಾ . .
11 ಣರಾಯರಸರ್ಬನವಾಸಿಪನ್ನಿರ್ಚ್ಛಾಸಿರಮನಾಳುತ್ತುಮಿರಲ್ರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯ
12 ನೆಲೆವೀಡಿನೊಳ್ಶಕವರ್ಷ ೯೭೦ನೆಯಸರ್ವ್ವಧಾರಿಸಂವತ್ಸರದಜ್ಯೇಷ್ಠಶುದ್ಧತ್ರಯೋ
13 ದಶಿಆದಿತ್ಯವಾರದನ್ದುಜಜಾಹುತಿಶ್ರೀಶಾನ್ತಿನಾಥಸಮ್ಮನ್ನಿಧಿಯಪ್ಪಬಳಗಾಱಗ
14 ಣದಮೇಘನನ್ದಿಭಟ್ಟಾರಕರಶಿಷ್ಯರಪ್ಪಕೇಶವನನ್ದಿಅಷ್ಟೋಪವಾಸಿಭಳಾರರ
15 ಬಸದಿಗೆಪೂಜಾನಿಮಿತ್ತದಿಂಧಾರಾಪೂರ್ವ್ವಕಂಜಿಡ್ಡುಳಿಗೆ೭೦ಱಬಳಿಯರಾಜ
16 ಧಾನಿಬಳ್ಳಿಗಾವೆಯಪುಲ್ಲೆಯಬಯಲೊಳ್ಭೇರುಣ್ಡಗಳೆಯೊಳ್ಕೊಟ್ಟಗೆಙ್ದೆ
17 ಮತ್ತರಯ್ದುಅದಱಸೀಮೆಬಡಗಟೂಣಗುನ್ದರಸೀಮೆಯಪಳ್ಳಂಮೂಡ
18 ಪಾಸಱೆಗಲ್ಲುತೆಂಕಅಷ್ಟೋಪವಾಸಿಗಟ್ಟುಪಡುವನಟ್ಟಕಲ್ಲು ॥ ಧರ್ಮ್ಮೇಣಶೌ
19 ರ್ಯ್ಯಸತ್ಯೇನತ್ಯಾಗೇನಚಮಹೀತಳೆಗಣ್ಡಭೇರುಣ್ಡಸಾದೃಶ್ಯೋನಭೂತೋ
20 ನಭವಿಷ್ಯತಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀ
21 ಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇ
22 ರಾಮಭದ್ರಃ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಃಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯ
23 ಯದಾಭೂಮಿಃತಸ್ಯತಸ್ಯತದಾಫಳಂ ॥ ಸ್ವಂದಾತುಂಸುಮಹಚ್ಛಕ್ಯಂದುಃ
24 ಖಮನ್ಯಸ್ಯಪಾಳನಂದಾನಂವಾಪಾಳನಂವೇತಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಳನಂ ॥

25 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹ
26 ಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬನವಾಸೆದೇಸದೊಳಗಣಾಜಿ
27 ನನಿಳಯಂವಿಷ್ಣುನಿಳಯಮಿಾಶ್ವರನಿಳಯಂಮುನಿಗಣನಿಳೆಯ
28 ಮಿವಂರಾಯನಬೆಸದಿಂನಾಗವರ್ಮ್ಮವಿಭುಮಾಡಿಸಿದಂ ॥

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೧ನೇ ಕಲ್ಲು.

1 . . . . . ಯದ . . . . . .
2 . . . ಚಕ್ರವರ್ತಿರಾಯ . . .
3 . . ಸುಕಲಸಂವತ್ಸರದ . .
4 . . . ಳಯಕಾರುಸೆ . . .
5 . . ಮಪ್ರಭರ್ದ . . .
6 ಸದಧರ್ಮಕ್ಕೆಕೊ . . .
7 ಕಪ್ರಾಪ್ತನಾದನು । ಯೀನಿ[ಸಿ]ದಿಯನುಚೆಂನ
8 ಪ್ರೋಜನತಂಮುಮಾಪ್ರೋಜಮಾಡಿ
9 ಸಿದನೂ ॥ ಮಂಗಳಮಾಶ್ರೀ

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ಅದೇ ದೇವಸ್ಥಾನದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಭುಜಬಳಪ್ರೌಢಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀ
2 ರಾಮಚಂದ್ರರಾಯವಿಜಯರಾಜ್ಯೋದಯದಂಶನೆಯತಾರಣಸಂ
3 ವತ್ಸರದವಯಿಸಾಖಸುದ್ಧಂಬುಶ್ರೀಮಂನ್ಮಾಪ್ರಭುಡಾಯಿಗಚೆಂ . . .
4 ಚಲದಂಕಮಾದಿಸೆಟ್ಟಿಯ . . ಪ್ಪೆಯುಮುತ್ತಿಕಾದಿದಲ್ಲಿ . . . . .
5 ಯಾಳಮೇಲೆಯೊಳಾನೆಕೆಡಹಿತಳ್ತಿಖಿದುಮೂ . ದುಸುರಲೋಕಪ್ರಾಪ್ತ
6 ನಾದ ॥

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಆನವಟ್ಟಿಗೆ ಹೋಗುವ ದಾರಿಯ ಪಕ್ಕದಲ್ಲಿ ದೊಡ್ಡಹುಣಿಸೇಮರದ ಕೆಳಗೆ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ 0″ × 4′ 4″

1 ಶ್ರೀಬುಂನಮೋನಾರಾಯಣಾಯ । ಜಯತ್ಯಾವಿಷ್ಕೃತಂವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂಕ್ಷೋಭಿತಾರ್ಣ್ಣವಂದಕ್ಷಿಣೋನ್ನತದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾಂತಭು ವನಂವಪುಃ ॥ ಸರ್ವ್ವೇಷ್ವಾರಂಭಕಾಲೇಷುತ್ರಯಸ್ತ್ರಿಭುವನೇಶ್ವರಾಃದೇವಾಃದಿಶಂತುನಃಸಿದ್ಧಿಂಬ್ರಹ್ಮೇಶಾ
2 ನಜನಾರ್ದ್ದನಾಃ ॥ ಶ್ರೀಕಾನ್ತಾಪತಿವಿಕ್ರಮಾರ್ಜ್ಜಿತಬಳಿಕ್ಷೋಣೀತಳಂವಿಶ್ವಲೋಕೈಕಸ್ತುತ್ಯದಶಾವತಾರಯುತನುದ್ಯಜ್ಜೃಂಭಚಕ್ರಾಜ್ವಲ ಕ್ಷ್ಮಾಕೀರ್ಣ್ಣಾತ್ಮಕರಾಗ್ರನೆನ್ನವೊಲಿವಂತಾನೆನ್ದುಸಾನನ್ದದಿಂದಾಕಲ್ಪಾಯುಮನೀಗೆ
3 ಕೇವಶಚಮೂಪಂಗಾಗಳುಂಕೇಶವಂ ॥ ಅಮೃತಾಮ್ಭೋರಾಶಿಶಯ್ಯಾಸದನದೊಳುರುವೀಚೀಸಮುತ್ತುಙ್ಗಮಂಚಾಗ್ರಮಶೇಷಾನಳ್ಪತಳ್ಪಸ್ಥ ಳದೊಳಘಹರಂಶ್ರೀಧರಂಯೋಗನಿದ್ರೋದ್ಯಮದಿಂದಿರ್ದ್ದರ್ದ್ದ
4 ವಿಶ್ವೋಜ್ಜನನವಿಧಿಗೆಚಿತ್ತಂದರಲ್ತಂನಸಾಮರ್ತ್ಥ್ಯಮೆರೂಪಾದನ್ತೆನಾಭ್ಯಂಬುರುಹದಿನೊಗೆದಂಚಿನ್ಮಯಂಪದ್ಮಸದ್ಮಂ ॥ ಕ್ರಮಾದಿಂತತ್ಪದ್ಮ ಜಂಮಾಡಿದಸಕಳಜಗಚ್ಚಕ್ರದೊಳ್ನಾಡೆಯುಂಮಧ್ಯಮಲೋಕಂಚೆಲ್ವನಾಲೋ

5 ಕದೊಳವತಿಮನೋಹಾರಿಯಾಗಿರ್ಪ್ಪುದತ್ಯುತ್ತಮಜಂಬೂದ್ವೀಪಮಾಃ ದ್ವೀಪದೊಳವತಿಶಯಂಭಾರತೋರ್ವ್ವೀತಳಂಮತ್ತಮೆನಿತ್ತಾನುಂತದು
ರ್ವ್ವೀತಳದೊಳವನಿಶಂಕುಂತಳಕ್ಷೋಣಿರಯ್ಯಂ ॥ ವ ॥ ತತ್ಕುಂತಳಧರಾ

6 ತಳಾಧಿಪತ್ಯಮನಾಳ್ದ ॥ ಕಂ ॥ ಪರಮಹರಿನಾಭಿಕಮಳೋದರದೊಳ್ಜನಿಯಿಸಿದವಿನುತಚತುರಾಸ್ಯನ್ಭೂಸುರತರಸನ್ವೇತರದೋಃಪ್ರಿಘ
ದಿನುದಯಿಸಿದುದಲ್ತೆಚಾಳುಕ್ಯಕುಲಂ ॥ ವ ॥ ತತ್ಕುಲಪ್ರಭವಂ ॥ ವೃ ॥ ಶಿಪು

7 ವೆಪೆದುಯ್ದುಭೂತಳಮನೆಯ್ದೆರಸಾತಳದಿನ್ದೆತನ್ದತದ್ರಿಪುವಪರಾಕ್ರಮಕ್ಕೆನಿಜವಿಕ್ರಮವಿರ್ಮ್ಮಡಿಯಾಗೆರಟ್ಟರಿನ್ದಪಹೃತವಾದವಿಶ್ವಧರಣೀ
ತಳಮಂಬಿಡದಿಟ್ಟುಕೊಂಡುತೈಲಪನೃಪನಾದವುದ್ಧರಿ

8 ಸಿದನ್ದಲತರ್ಕ್ಕಚಳುಕ್ಯವಂಶಮಂ ॥ ವ ॥ ತದನಂತರಂ ॥ ಎಳೆಯಂತನ್ನನ್ದನಂತಾಳ್ದಿದನವನತವರ್ದ್ಧಿಷ್ಣುಸತ್ಯಾಶ್ರಯೋರ್ವ್ವೀತಳಪಾ
ಳಂಮತ್ತಮಲ್ಲಿಂಬಳಿಕೆತದನುಜಾತಾತ್ಮಜನಾಳ್ದಿದಂದೋರ್ವ್ವಳ

9 ದೃಪ್ತಂವಿಕ್ರಮಾಜ್ಕಂಬಳಿಕತದನುಜಂತಾಳ್ದಿದಂಚಾರುಚಂದ್ರೋಜ್ವಳಕೀರ್ತ್ತಿವ್ಯಾಪ್ತಸಪ್ತಾರ್ಣ್ಣವಪರಿವೃತಭೂಚಕ್ರನಪ್ಪಯ್ಯ
ಣಯ್ಯಂ ॥ ಕ ॥ ತತ್ಪೃಥ್ವೀಪತ್ಯವರಜನುತ್ಪಾಟಿತರಿಪುನೃಪಾಳಕುಳನಖಿಳವಿಪಕ್ಷತ್ಪರಿಗ

10 ತಾತ್ರಿರ್ನಗವಿದಳತ್ಪವಿಸಂಹೃತ . . ರಂಹನಾಜಯಸಿಂಹಂ ॥ ಇಳೆಯಂತಮಾಳಕುಳಕುಂತಳೆಯಂನವಪೂಗಕಾಂಣ್ಡಮಂಡಿತಗಳಕಂ
ದಳೆಯಂಭೂಭೃತ್ಕುಚಮಂಡಳೆಯಂತತ್ತನಯನಾಳ್ದನಾಹವಮಲ್ಲಂ ॥ ಜನನಾಥಂತನ್ನೃಪ

11 ನಂದನನಾಸೋಮೇಶ್ವರಂತದನುಜಂಪೆರ್ಮ್ಮಾಡಿನೃಪಂತದಪತ್ಯಂಭೂವಿನುತಂಭೂಲೋಕಮಲ್ಲನಾತನತನಯಂ ॥ ವೃ ॥ ಮಾಲವಮಾಲವಾ
ದಿಹರಣಂಧೃತಪಲ್ಲವಪಲ್ಲವಾವನೀಪಾಳಕಮಂಡಳಂಮುಕುಳಹಸ್ತಯುಗಾತ್ತಲಲಾ

12 ಟಲಾಟಭೂಮೀಲಲನಾಧಿಪಂವಿಪದನೂನಕಳಿಂಗಕಳಿಂಗನೆಂಬುದಾಭೀಳಪರಾಕ್ರಮಕ್ರಮನನೆಯ್ದೆಜಗಂಜಗದೇಕಮಲ್ಲನಂ ॥ ಕಂ ॥ ಆನೃಪ
ನನುಜಂಮಹಿಮಾಧಾನಂರಿಪುನಿಕರಗಜಘಟಾವಿಘಟನಪಂಚಾನನನುದಾರ . ಣಕಾ . . .

13 ನೂರ್ಮ್ಮಡಿತೈಲಂ ॥ ವ ॥ ತತ್ಕಾಲದೊಳ್ ॥ ವೃ ॥ ಧರಣೀಚಕ್ರಕ್ಕಧಿಷ್ಠಾನಮಿದೆನಿಸಿದುದಾತ್ಮೀಯದೋರ್ದ್ದಂಡಮುನ್ಮತ್ತರಿಪುಬ್ರಾತಾಸು
ಮಾತಾಶನದೆತಣಿದುದಾಶಾತಖಳ್ಗಾಹಿವಿದ್ವದ್ವರಚೇತಃಪ್ರೀತಿಸಂತರ್ಪ್ಪಣದೆಸದ . . .

14 . ಕರೀಂದ್ರೋತ್ಕರಕರ್ಣ್ಣಾಗ್ರಕೀರ್ಣ್ಣವಾಯುತ್ತುಜ್ವಳಯಶವೆನಿಸಂಬಿಜ್ಜಲಕ್ಷೋಣಿಪಾಳಂ ॥ ಕಂ ॥ ಹುಸಿಯಲುತ್ತವೀರಭೋಜ್ಯಾವಸುಂ
ಧರಾಯೆಂಬವಾಕ್ಯಮೆನೆಧರೆಯಂಸಾಧಿಸಿದಂತೆಂಕಬದ್ಧಿಯಬಡಗಸೀಮೆಚಾಳುಕ್ಯಕಟಕವೆನೆಬ . . .

15 . ಮಾತಂಗಮತ್ತೆರಣಾಯಾತಂಗಳ್ವೆಯ್ದೆವಿಶ್ವಾಸತೆಯಂದೊರೆಕೊಳಿಪನಿದೇಂಚಿತ್ರಮೊಪರಾಕ್ರಮೋದ್ಯೋಗಭಾಗಿಬಿಜ್ಜಳದೇವಂ ॥ ವ ॥
ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾರಾಜಾಧಿರಾಜಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವ . . .

16 . ಷಭಧ್ವಜಡಮರುಗತೂರ್ಯ್ಯನಿರ್ಘೋಷಣಕಳಚುರ್ಯ್ಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡಕದನಪ್ರಚಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿ
ತ್ಯಕಲಿಗಳಂಕುಶಗಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪ . . . . . .

17 . ನಾರೀಸಹೋದರಶನಿವಾ[ರ]ಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರಿಭಕಣ್ಠೀರವನಿಶ್ಯಂಕಮಲ್ಲನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮದ್ಭು
ಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಳದೇವರಸರವಿಜಯರಾಜ್ಯ . . . .

18 . ತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರತಾರಂಸಲುತ್ತಮಿರೆ ॥ ಕಂ ॥ ತದ್ಭೂಪಪಾದಪದ್ಮಮಿಳದ್ಭೃಂಗಂಬ್ರಹ್ಮಶೀಲಶಂಬೂಪಾ
ತಪ್ರೋದ್ಭಿಂನಕಳಿನಗಂನಿತ್ಯೋದ್ಭವನಿಧಿಕೇಶಿರಾಜದಂಡಾಧೀಶಂ ॥ ವ ॥ ಆಚಮೂನಾಥಚೂಡಾಮಣಿ . . . . .

19 . ಶಾವತರಣಮೆಂತೆಂದೊಡೆ ॥ ಬ್ರಹ್ಮನಕುಲದೊಳ್ಪರಮಬ್ರಹ್ಮವಿದಂಸಕಳಮುನಿಜನಾನಂದಕರಂಬ್ರಹ್ಮರ್ಷಿಪುಟ್ಟನೆಗಳ್ದನಜಿಹ್ಮ
ಚರಿತ್ರಾಂಬುರಾಶಿಭಾರದ್ವಾಜಂ ॥ ವ ॥ ತದ್ವಂಶದೊಳನೇಕವಿಪ್ರೋತ್ತಮಪ್ರವರ್ತ್ತ . . . .

20 . . ಮಣದೊಳ್ ॥ ಕಂ ॥ ಬಗೆದಂಬ್ರಾಹ್ಮಗುಣಾಕರನಗಣ್ಯಪುಣ್ಯೋದಯಂದಿಶಾಕರಿದನ್ತಾನುಗಕೀರ್ತ್ತಿಬುಧನುತೋದಾರಗುಣಂಚಾ
ಮುಂಡರಾಜನೂರ್ಜ್ಜಿತತೇಜಂ ॥ ಆತನಸತಿಸಕಳಕಳಾನೂತನಭಾರತಿನಿರಂತರೋದಾರಗುಣೋ . . . . .

21 . ಡೆದಳಖಿಳೋರ್ವ್ವೀತಳದೊಳ್ಮದ್ದಿಯಕ್ಕನಬಳಾರತ್ನಂ ॥ ಅವರೀರ್ವ್ವರ್ಗ್ಗಂಮಗಂದಿರ್ಮ್ಮನುಮುನಿಚರಿತಂಮಾರಪಯ್ಯಂಮನೋ
ಜಾತವಿಳಾಸಂವಾಮದೇವಂಜನನುತನೆನಿಸಿದ್ದೇಚದಣ್ಣಾಧಿಪಂಚಾರುವಿವೇಕಂಬೀಚಿರಾಜಂವಿತರಣನಿಳಯಂಕೇಶವಾ . . . .

22 . ಧವನಾಗೋವಿಂದಸಾತ್ಮಾಶ್ರಿತಬುಧಜನವರ್ದ್ಧಿಷ್ಣುತಾಂವಿಷ್ಣುದೇವಂ ॥ ಪರಿಕಿಪೊಡವರೊಳ್ತಾಂನಾಲ್ವರಿನ್ದೆಕಿಱಿಯಂಸಮನುತ್ತಪಿರಿ
ಯಂಮತ್ತಿರ್ವ್ವರಿನೆನೆಸದ್ಗುಣನಿಕರಾಕರನೆನಿಸಿದಮಳಕೀರ್ತ್ತಿಕೇಶವರಾಜಂ ॥ ಕಂ ॥ ರತಿಯಂಪಾರ್ವ್ವತಿಯಂನರು . .

23 . ಯಂಭಾರತಿಯನೆಸೆವರೂಪಿಂಪೆಂಪಿಂಪತಿಹಿತದಿಂಚದುರಿಂತತ್ಸತಿಪಂಪಾದೇವಿನಾಡೆಯುಂಧಿಕ್ಕರಿಪಳ್ ॥ ವೃ ॥ ತದಪತ್ಯಂನಿತ್ಯದಾನಕ್ಕಖಿ
ಳಬುಧಜನಂವನ್ದನಾಯಾತ್ರೆಗಿಷ್ಟಪ್ರದತೀರ್ತ್ಥಬ್ರಾತಮಾತ್ಮಾಚರಣವಿಧಿಗನೂನಬ್ರಾ . . .

24 . ಶದೇವಾಸ್ಪದಶತ್ರೋದ್ಯತ್ಪ್ರಪಾಸನ್ತತಿಗವನಿತಳಂಕೀರ್ತ್ತಿಗಾಶಾನ್ತರಂಸಾಲದೆನಲ್ಸತ್ಸೇವ್ಯನಾದಂಹೊಯ್ಸಳಮರಸನಾತ್ಮಾನ್ವಯಾಮ್ಭೋ
ಧಿಚಂದ್ರಂ ‖ ಕಂ ‖ ಭೂದೇವಿಗೆಪೆಂಪಿಂಸೀತಾದೇವಿಗೆಪುರುಷಭಕ್ತಿಯಿಂಸವ್ಪದದಿಂಶ್ರೀದೇವಿಗೆತತ್ಸ .

25 . ಗ್ಗರ್ದೇವಿಸಮನ್ತುಬರ್ಪ್ಪಳೊರೆಗಂದೊರೆಗಂ ‖ ವ ‖ ಅವರೀರ್ವ್ವರ್ಗ್ಗಂ ‖ ಉದಯಿಸಿದಂಪ್ರತಾಪನಿಧಿಕೇಶವದೇವನುದಾತ್ತಸಚ್ಚರಿ
ತ್ರದನೆವದಿನ್ದೆತತ್ಕೃತಯುಗಂಪರಿವರ್ತ್ತಿಸೆತನ್ನತರ್ಕ್ಯವಾಕ್ಯದನೆವದಿನ್ದೆರಾಮವಿಶಿಖಂಪರಿವರ್ತ್ತಿಸೆಕೀರ್ತ್ತಿರು . .

26 . ವದನೆವದಿನ್ದೆವಾಸರದೊಳಂಪರಿವರ್ತ್ತಿಸೆಚಂದ್ರಿಕೋತ್ಕರಂ ‖ ಇನ್ತುವರಂನಿಲಲ್ಕಱಿದರಿಲ್ಲೆಯೆನಿನ್ದೊಡೆದಾನಿಕರ್ಣ್ಣನೆಮ್ಬೊನ್ದುನೆಗ
ಳ್ತೆಯಂನೆಗಳಲೀವೆನೆಶೂದ್ರಕನಲ್ತೆವೀರನೆಂಬೊನ್ದುಪೊಗಳ್ತೆಯಂಪೊಡರಲೀವೆನೆಕೆಮ್ಮಗೆತಪ್ಪಿಹೋದವು . . .

27 . ನ್ದುಮನಂಕರಂಕಸಱುತಿರ್ಪ್ಪುದುಕೇಶವದಣ್ಡನಾಥನ ‖ ಪುಸಿಯಲ್ತುಬೇಟ್ಟಿರಂಪ್ರಟ್ಟಿಸುಪಚೆಸೆಂಬಮ್ಮರ್ನದುಸಮನ್ತುವರರಂರಕ್ಷಿಸುವಬೆ
ಸಂತನ್ನದುಗಡನಿಸದಂಕೇಶವನಿದೇನುದಾತ್ತನೋಧರೆಯೊಳ್ ‖ ವೃ ‖ ಕುಲಜಾತಂಧನ್ಯನೋ . .

28 . ನಿಸಿದವಮನುಜಂಧನ್ಯನಾದಂವಿನೋದಕ್ಕೊಳಗಾದಂವಂನ್ಯನಾಳ್ವೋಳಿಯನನುವರದೊಳ್ತೋಱಿದಾಳ್ಧನ್ಯನತ್ಯುಜ್ವಳಕಾರುಣ್ಯಾವ
ಳೋಕಂನೆಲಸಿದಕೃಪಣಂಧನ್ಯನೆಂದಂದೆವಿದ್ಯಾಬಳದಿಂದಣ್ಡಾಧಿಪಂಕೇಶವನನೆರೆದವಂನಾಡೆ (ಯು)

29 ಯುಂಧನ್ಯನಲ್ತೇ ‖ ಮುನಿದಡೆಕೇಶಿರಾಜಪೃತನೇಶ್ವರನಾಜ್ಞೆಗೆಸಾಧ್ಯವಾಯ್ತುಸಂಕನಮಲೆಸಂದಸಾಂತಳಿಗೆಕೊರ್ವ್ವಿದಗುರ್ವ್ವಿನತಾಗರ
ಚ್ಚೆಮಲ್ಲನನೆಲೆಗಾವಟೂರ್ಮ್ಮೊಗಲನಾಟ್ಸಿರಿಮಾರ್ವ್ವನವಾಸಿದುರ್ಗ್ಗವುರ್ವ್ವಿನವೆನಿ

30 ಸಿರ್ದ್ದಕೊಂಡರಟೆಹೈವೆನೆಗಟ್ಟೆಯಗುತ್ತಿಹೆತ್ತಿಳಂ ‖ ನಿರುತಂದಣ್ಡಾಧಿಪಂಕೇಶವನಸದೃಶಸನ್ಮೂರ್ತ್ತಿಯಂಕಂಡುಕಾಮಂಪರಿಮುಕ್ತಾ
ಕಾರನಾದಂಬಟಿಕವವನದುರ್ವ್ವಾರವಿಕ್ರಾನ್ತಮಂಕೇಸರಿಕಣ್ಡಂದಿನ್ದಡಂಗಿತ್ತವನಬಹಳತೇಜೋಂಶು

31 ಸಂದೋಹದೊಂದೆಳ್ತರವಂಕಾಣುತ್ತೆನಿಚ್ಚಂಮುಗುಳ್ದಯಿಪನಕ್ಷೋಭನೋವಾಸರೇಂದ್ರಂ ‖ ಕಂ ‖ ಇನಜಂಕೊಟ್ಟತೊವಲ್ಗಿಬಿಮುನಿ
ಕೊಟ್ಟಡಗಾದಧೀಚಿಕೊಟ್ಟೆಲ್ವುಗಳೇಂಧನದನ್ತೆಸೇವ್ಯವೆಪೇಳೆನುತಂಹೊಂಗಳನೆಕೇಶವಂಕುಡುತಿರ್ಪ್ಪಂ ‖ ವೃ ‖ ಧುರದೊಳ್ಕೇ

32 ಶವದಣ್ಡನಾಥನಭುಜೋತ್ಖಾತಾಸಿಘಾತಕ್ಕೆವಿಶ್ವರಿಪೂರ್ವ್ವೀಶ್ವರರಂಜೆಹುತ್ತಡರ್ದುಜೇವಂಪೆತ್ತೊಡೆಂಮ್ಮಂಮ್ಮಕಾನ್ತರನೊಲ್ದಿಂತಿದುರಕ್ಷಿ
ಸಿತ್ತಿದುವೆದಯ್ವಂತಾನೆನುತ್ತಾವಧೂತ್ಕರದಿಂದಾದುದುಹುತ್ತನೂದುವಕೃತವ್ಯಾಪಾರವೀಧಾತ್ರಿಯೊಳ್ ‖

33 ಮುರವಿದ್ವೇಷಿಗದೆನ್ತುವಾರ್ದ್ಧಿಸುತೆಯುಂತತ್ಸತ್ಯಭಾಮಾಮನೋಹರಿಯುಂಶಂಭುಗದೆಂತುಪಾರ್ವ್ವತಿಯುವಂತಾಗಂಗೆಯುಂಸ್ತ್ರೀಯರಾದರೆ
ನಿಪ್ಪಂತಿರೆಕೇಶವಂಗೆನುತಲಕ್ಷ್ಮೀದೇವಿಯುಂಭಾಗ್ಯಭಾಸುರೆಯೆಪ್ಪಾಸಿರಿದೇವಿ . .

34 ಸತಿಯರಾದಲ್ಲೋಕಸಂಸ್ತುತ್ಯೆಯರ್ ‖ ತದಮಾತ್ಯಂಕೀರ್ತ್ತಿವೆತ್ತಂಧರೆಯೊಳನುಪಮಂದೋಣರಾಜಂಬುಧೇಷ್ಟಪ್ರದಚಂಚತ್ಕಲ್ಪಭೂಜಂನಿ
ಜಕುಳಕುಮುದಾನಂದರಾಜಂವಧೂದೃಙ್ಮದಭೃಂಗೀಹರ್ಷಸಂಪಾದಕವದನಸರೋಜಂಸುಶೀಳಾಂಗ

35 ರಾಜಂವಿದಿತೋದ್ಯತ್ಸತ್ಯಭಾಜಂರಿಪುಗಜಮೃಗರಾಜಂಸಮಗ್ರೋಗ್ರತೇಜಂ ‖ ಕ ‖ ಹುಸಿನೆಲಸದನುಡಿಲೋಭದದೆಸೆಪೊರ್ದ್ದದುದಾರವೊಳ್ಪ
ಕುಂದದಚರಿತಂಮನುಳದಜಸದೆಸಕಂಭಾವಿಸುವಡೆನರಸಿಂಗನಾಯಕಂಗಿವುಸಾಜಂ ‖ ವ ‖

36 ಮತ್ತಂತನ್ಮಹತ್ತರರೊಳ್ ‖ ಕ ‖ ಸಚಿವಾಗ್ರಣಿಕಾರ್ಯ್ಯಕಾರ್ಯ್ಯಚತುರತಾಗುಣಬೃಹಸ್ಪತಿನುತಂನಿತ್ಯೋಪಚಿತಯಶೋಧನನಾಶ್ರಿತನಿ
ಚಯವಿವರ್ದ್ಧಕನುದಾರನಿಧಿತಿಕ್ಕರಸಂ ‖ ಪ್ರತಿಹಸ್ತಂದಾನಗುಣಾಪ್ರತಿಹಸ್ತಂಚಾರುಚಂ

37 ದ್ರನಿರ್ಮ್ಮಳಕೀರ್ತ್ತಿದ್ಯುತಿವಿಸರಾಚ್ಛಾದಿತದಿಕ್ತತಿಮಮ್ಮರಸಂಧರಿತ್ರಿಯೊಳ್ಪೆಸರ್ವೆತ್ತಂ ‖ ಅಮಳಗುಣನಮಳಕುಲನತ್ಯಮಳಚರಿತ್ರೈ
ಕನಿಲಯನಮಳನಯಪ್ರಕ್ರಮನಮಳಯಶೋರೋಚಿಸ್ಸಮಾವೃತಾಶಾಳಿಯೆನಿಸಿದಂರೆಬ್ಬರ

38 ಸಂ ‖ ರಾಜಾಧ್ಯಕ್ಷದಕರಣಂಗಳ್ ‖ ಕರಣಂಬಾಹ್ಯಚರಿತಾಭರಣಂಶ್ರೀವರಪದಾಬ್ಜಯುಗಸೇವಾಷಟ್ಚರಣಂವಿಪದ್ವಿಪಕ್ಷತ್ರಶರಣಂಶ್ರೀ
ಚಟ್ಟರಾಜನೆಸೆದಂಧರೆಯೊಳ್ ‖ ಕರಣಶಿರೋಮಣಿವಿಬುಧೋತ್ಕರಚಿಂತಾಮಣಿನಿಜಾನ್ವಯಾಂಬರಭಾ

39 ಸ್ವತ್ತರಣಿಯೆನಲ್ವೆಸರ್ವಡೆದಂಧರೆಯೊಳ್ಮೈಳಾರನಮಳಚರಿತಾಧಾರಂ ‖ ಪರಿಚಿತಬಹುನಾಟಕಕಾವ್ಯರಸಂಬುಧಜನಮನೋಮಧುಬ್ರತನು
ತತಾಮರಸಂಕರಣಾಗ್ರಣಿಪೋತರಸಂಸ್ವಕುಲಪ್ರಭೂತಜನಸಿದ್ಧರಸಂ ‖ ಪರಮ

40 ಶ್ರೀಕೇದಾರೇಶ್ವರದೇವಪದಾಬ್ಜಭೃಂಗನನವರತಕೃತೋದ್ಧರಶಿವಕಥಾಪ್ರಸಂಗಂಕರಣದಮಹದೇವನಾಯಕಂಮನುಚರಿತಂ ‖ ವೃ ‖ ಧ
ರೆನಿಚ್ಚಂಪೊಗಳ್ಗಂಗೃಹೀತಕಮಳಾದ್ಯಗ್ರೋಚಿಯಂನಾಚಿಯಂಸರಸಾನೇಕ

41 ಕವಿಬ್ರಜಾಗ್ರನಿಹಿತೋದ್ಯತ್ಪ್ರೇಮನಂಸೋಮನಂಸ್ಥಿರಚಿತ್ತಾತ್ತಮುಕುನ್ದನಂಸುಜನನಂಗೋವಿನ್ದನಂಕೀರ್ತ್ತಿಪಾಂಡುರಿತವ್ಯೋಮಕ
ರಣ್ಡನಂಪದೆಪಿನಿಂಮಾರ್ತ್ತಣ್ಡನಂಸಂತತಂ ‖ ವ ‖ ಅನ್ತುಸಮಸ್ತಧರ್ಮಾಧ್ಯಕ್ಷಂಗಳುಂರಾಜಾಧ್ಯಕ್ಷಂಗಳ್ವೆನಿಸಿದಕರಣಂ

42 ಗಳ್ವೆರಸುಶರಣಾಗತರಕ್ಷಾಮಣಿಯುಂನಿಜವಂಶಚೂಡಾಮಣಿಯುಮೆನಿಸಿದದಣ್ಡನಾಯಕಕೇಶವದೇವಂಬನವಾಸೆಪಂನಿರ್ಚ್ಛಾಸಿರಮುಮಂ
ದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತಂರಾಜಧಾನಿಬಳಿಪುರದೊಳಿರ್ದ್ದಂದು

43ದಿವಸವಾಸ್ಥಾನಮಣ್ಡಳಮಧ್ಯಸ್ಥಿತನುಂಸಕಳಪ್ರಧಾನಪರಿಜನಪುರಜನಪರಿವೃತನಾಗಿರ್ಪ್ಪುದುಮಲ್ಲಿಯುಚಿತಾವಸರಜ್ಞನುಮಶೇಷಧರ್ಮ್ಮ
ಜ್ಞನ್ಮೆನಿಸಿದ ‖ ವೃ ‖ ವನಜಜಚಿತ್ತಜಂವಿಭುಮರೀಚಿಗೆಕಶ್ಯಪನಾತ್ಮಜಾತನಾತ

44ನಕುಲದಲ್ಲಿರೇವಣಾಚಮೂಪಸುತಂವಿಭುಸೋಮನಾಥನಾತನತನಯಂಶಿವೈಕಶರಣಂವಿಬುಧಾಗ್ರಣಿಚಟ್ಟರಾಜನಾತನಸತಿಮಾದಿಯಕ್ಕನವ
ರ್ಗಾತ್ಮಭವಂಸುಕೃತಾರ್ತ್ಥಿರೇಚಣಂ ‖ ಕ ‖ ದುರಿತಾರಿಮನೋಭಂಗಮ

45ನುರುಲಕ್ಷ್ಮೀನಾಟ್ಯರಂಗಮಂಸತ್ಸುಖಸಾಗರಘನತರಂಗಮುಂರೇಚರಸಂಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಪುಟ್ಟಿಸಿದಂ ‖ ತದ್ವಾಕ್ಯವೆಂತೆಂದೊಡೆ । ಇದು
ದಲ್ಮಾನಾ(ನಾ)ಯುಗಪ್ರಸ್ಥಿತವಿದಱೊಳಿಮುನ್ನಾದಿದಣ್ಡಾಧಿಪರ್ಮ್ಮಾಡಿದಶತಾ

46ರಾಮದೇವಾಸ್ಪದವಿಪುಳತಟಾಗಪ್ರಪಾಸಂಕುಳಂಭೂವಿದಿತಂತಾನಾದುದಾದಂಬಲಿಪುರವಿದುಧರ್ಮ್ಮೋದ್ಭವಸ್ಥಾನಮಿಂತಿಲ್ಲದಿಟಂಶ್ರೀಕೇಶವ
ಸ್ಥಾಪನಮನೊಡರಿಸಲ್ಕಕ್ಕುಮತ್ಯಂತಪುಣ್ಯಂ ‖ ಕ ‖ ಪರಿಕಿಪೊಡೆಸಕಳಹೋಮಾ

47ಧ್ವರಜಪನಿಯಮಂಗಳಿಂದಮಾಗದಪುಣ್ಯಂದೊರೆಕೊಳ್ಗುಂಸಲೆಕೇಶವಪರಮೇಶಪ್ರತಿಕೃತಿಪ್ರತಿಷ್ಠಾವಿಧಿಯಿಂ ‖ ಮತ್ತಂ ‖ ಭೂದಾನದಪೆಂ
ಪಂಸಂಪಾದಿಪೊಡಂತಲ್ಲಿಧಾನ್ಯಸಸ್ಯಂಗಳೆನಿತ್ತಾದುವನಿತ್ತುಮನಂತಫಳೋದಯಮಂಮಾಱ್ಕುಮೆಂದೊ

48ಡೇನೆಂದಪುದೋ ‖ ವ ‖ ಅದುಕಾರಣದಿನಿಲ್ಲಿಭವದೀಯನಾಮಾಂಕಿತಮೆನಿಪಕೇಶವಪುರಮುಮನಲ್ಲಿವೀರಕೇಶವದೇವದೇವಾಯತನಮುಮಂ
ನಿರ್ಮ್ಮಿಸಿದೊಂಡೈಹಿಕದೊಳಮಳಕೀರ್ತ್ತಿಯುಂವಾಮುತ್ರಿಕದೊಳಖಿಳಪುಣ್ಯಾಪೂರ್ತ್ತಿ

49ಯುಂಪಾರಮಾರ್ತ್ಥಿಕದೊಳ್ಪರಮಸುಖಸಂಪತ್ತಿಯುಮಕ್ಕುಮೆಂದುದಣ್ಡನಾಥಚೂಡಾಮಣಿಯುಮನದೊಳಿದುರ್ದ್ದನಭಿನಯಿಸುವನ್ತೆನು
ಡಿಯಲದಂಮನದೆಗೊಣ್ಡು ದಣ್ಡನಾಥಚೂಡಾರತ್ನಂಬಲಿಪುರದಕ್ಷಿಣದಿಗ್ವಿಭಾಗ

50ದೊಳಖಿಳಧರ್ಮ್ಮಸಸ್ಯಸಂವರ್ದ್ಧನಭೂಮಿಯುಂಸಮಾಹಿತಸಕಳಫಲಸಮುದಯಜನ್ಮಭೂಮಿಯುಮೆನಿಸಿದತಿವಿಪುಳದಪ್ಪಣಸಮತ
ಳಭೂಪ್ರದೇಶಮಂಶ್ರೀಪಾಣ್ಡವರಪ್ರತಿಷ್ಠೆಯಪಂಚಲಿಂಗ

51ದಾಚಾರ್ಯ್ಯಸರ್ವ್ವೇಶ್ವರಪಣ್ಡಿತದೇವರಹೆಗ್ಗಡೆಸಾಯಿಯಣನಸೇನಬೋವಕಂನಣನಮತ್ತಮವರಸಮಸ್ತಪರಿಗ್ರಹದಕಯ್ಯೊಳ್ಸೆಟ್ಟಿಯ
ಪ್ಪ್ರಮುಖನಗರಪಂಚಮಠಮೂಱುಂಪುರದಸಂನಿಧಿಯೊಳ್ಧಾರಾ

52ಪೂರ್ವ್ವಕವಾಗಿಪಡೆದಾಮನೋಹರಭೂಪ್ರದೇಶದೊಳ್ ‖ ವೃ ‖ ತರುಪಾಷಾಣಾದಿಕರ್ಮ್ಮಾಂತರಪರಿಣತಿಯಂಪದ್ಮಜಂಲೋಕದೊಳ್ಬಿತ್ತರಿ
ಸಲ್ವೇಱ್ಕುಂದಲೆಂದಿಂತಿದಱೊಳೆಪಡಿಯಚ್ಚಾಗಿಮಾಡಿಟ್ಟನೆಂಬಂತಿರೆಚಲ್ವಂತಾಳ್ದದ್ರ

53ಶ್ಮಾಂಡನಮೆನಿಪಲಸತ್ಕೇಶವಾವಾಸಮಂನಿರ್ಭ್ಬರಭಕ್ತಿಭ್ರಾಜಿತಂಮಾಡಿಸಿದನೆಸೆಯೆದಣ್ಡಾಧಿಪಂಕೇಶಿರಾಜಂ ‖ ಕಂ ‖ ತದ್ದೇವಾಲಯವಿಪುಳಪು
ರೋದ್ದೇಶದೊಳೆಸೆಯೆವೀರಕೇಶವಪುರಮಂಹೃದ್ಯಾಹ್ಲಾದದೊದವಿಂದತ್ಯುದ್ಧಾ

54ಮಯಶಪ್ರತಾನನಿಧಿಮಾಡಿಸಿದಂ ‖ ವ ‖ ಅನಂತರಮತಿಪ್ರೀತಿಯಿಂದಣ್ಡನಾಥಮಣಿಮಂಡನಂತತ್ಪುರವರಮಂ ‖ ಕ ‖ ಅತಿಮೃದುಳತೂಳಿ
ಕಾಪ್ರೋಂನತಮಂಚಲಸದ್ವಿಶಾಳಪರ್ಯ್ಯಾಳಾದಿಸ್ಥಿತಸದನೋಪಕರಣ

55ಸಂತತಿಸಹಿತಂವಿಪ್ರತತಿಗೆಕೊಟ್ಟನಮೋಘಂ । ಅನ್ತುಮಾಡೆ । ವೃ ‖ ಇದುಕೃತಕಲ್ಪಜನ್ಮನಿಳಯಂದಿಟವಿನ್ತಿದುವಿಶ್ವವೇದದಭ್ಯುದಯನಿ
ವಾಸಮಿಂತಿದುಪವಿತ್ರಚರಿತ್ರಗುಣಾಕರಂಸಮಂತಿದುಘನಪುಣ್ಯಸಂಪದ

56ನಿಕೇತನಮೆಂಬಿನಮಪ್ಪಿತೋಱುತಿರ್ಪ್ಪುದುಸಲೆವೀರಕೇಶವಪುರಂಧರಣೀನವರತ್ನನೂಪುರಂ ‖ ವ ‖ ಅನನ್ತರಂತತ್ಪುರೀವೃತ್ತಿಪ್ರದಾನನಿಮಿ
ತ್ತಂ ‖ ಕಂ ‖ ಪರಕಿಪೊಡೆಶೌರ್ಯ್ಯನಿಧಿಭಾಸುರತೇಜೋನಿಧಿವಿವೇಕಸಿಧಿವಿಮಳಯಶೋತ್ಕರ

57ನಿಧಿಯುದಾರನಿಧಿಯೆನೆಪಿರಿದುಂಪೆಸರ್ವೆತ್ತನೆಕ್ಕಲರಸಂಧರೆಯೊಳ್ ‖ ವ ‖ ಅನ್ತುಸಕಳಗುಣಾಕರನುಂಗಂಗವಂಶವಾರ್ದ್ಧಿವರ್ದ್ಧನಸುಧಾಕರ
ನುಮೆನಿಸಿದಕ್ಕಲರಸನುಮಂತತ್ಪ್ರಧಾನಕಾಮಯ್ಯನುಮಸಂಧಿವಿ

58ಗ್ರಹಿಮಹದೇವನುಮಂಜಿಡ್ಡುಳಿಗೆನಾಡಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುಮನೊಡಂಬಡಿಸಿಯುವರಕಯ್ಯೊಳುಮಂನೆಯಮಾಯದಾಯಕಿಱುಕ್ಕುಳ
ವಂತನಿತ್ಮಂಬೆಳ್ವಣಿಯಹಳ್ಳಿಗೆಸರ್ವ್ವನಮಸ್ಯವಾಗಿಧಾರಾಪೂರ್ವ್ವಕಂ

59ಪಡೆದಾಶ್ರೀಮದ್ರಾಜಧಾನಿಬಲಿಪುರದಪಟ್ಟಣಸಾಮಿಕೀರ್ತ್ತಿಸೆಟ್ಟಿಮೇಚಿಸೆಟ್ಟಿಪ್ರಮುಖಸಮಸ್ತನಗರಜನಂಗಳಪಂಚಮಠದಾಚಾರ್ಯ್ಯರ್ಧ
ರ್ಮ್ಮಂಶಿವದೇವರಹಿರಿಯಮಠಶ್ರೀಜಗದೇಕಮಲ್ಲೇಶ್ವರದಾಚಾರ್ಯ್ಯ

60ಮೂಲಿಗಮಧುಕೇಶ್ವರಪಂಡಿತದೇವರಶ್ರೀಪಂಚಲಿಂಗದಾಚಾರ್ಯ್ಯಸರ್ವ್ವೇಶ್ವರಪಂಡಿತದೇವರಮತ್ತಮಲ್ಲಿಯಹೆಗ್ಗಡೆಸಾಯಿಪುರಸನಶ್ರೀ
ತ್ರಿಪುರಾಂತಕದಾಚಾರ್ಯ್ಯಜ್ಞಾನಶಕ್ತಿಪಂಡಿತದೇವರಮತ್ತಮಲ್ಲಿಯಹೆಗ್ಗಡೆವೆಣ್ಣಮ

61ರಸನಶ್ರೀಕೋಡಿಯಮಠದಾಚಾರ್ಯ್ಯವಾಮಶಕ್ತಿಪಂಡಿತದೇವರಮತ್ತಮೇಳಂಬ್ರಹ್ಮಪುರಿಗಳಸಂನಿಧಿಯೊಳುಸಮಸ್ತಧರ್ಮ್ಮೋದ್ಧಾರಕಂ
ಮಹಾಪ್ರಧಾನಂಕಸಪಯ್ಯನಾಯಕನನುಕೂಲತೆಯೊಳಂಮಹಾಪ್ರಧಾನಬನವ

62 ಸೆನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಂಕೇಸಿಮಯ್ಯಂಕರಣಸಮೇತಂಶಕವರ್ಷಂ ೧೦೨೦ನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಪುಷ್ಯದಪುಣ್ಣಮಿಸೋಮವಾರವುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿವ್ಯತೀಪಾತಸೋಮಗ್ರಹಣದದುಶ್ರೀಮತ್ಕೇಶ

63 ವಪುರದಶ್ರೀವೀರಕೇಶವದೇವರಪೂಜೆಪುನಸ್ಕಾರನೈವೇದ್ಯನದಾದೀವಿಗೆಚೈತ್ರಪವಿತ್ರನಾಟಕಕೂಟನವಕರ್ಮಕ್ಕವಾಕೇಶವಪುರದಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪ

64 ಸಮಾಧಿಶೀಲಸಂಪಂನರೌಪಾಸನಾಗ್ನಿಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರುಂಷಟ್ತರ್ಕ್ಕಮೀಮಾಂಸಾನೇಕಶಾಸ್ತ್ರವಿಚಾರದರುಂಯಜನಯಾಜನಾಧ್ಯಯನಾಧ್ಯಾಪನದಾನಪ್ರತಿಗ್ರಹಷಟ್ಕರ್ಮ್ಮನಿರತರು

65 ವಗ್ನಿಷ್ಟೋಮಾದಿಸಪ್ತಸೋಮಸಂಸ್ಥಾಸಮವಸ್ಥಿತರುವನೇಕಪುರಾಣಸ್ಮೃತಿಮಜರೀಭಾಷ್ಯಕಾವ್ಯನಾಟಕನಾನಾಚಮತ್ಕಾರಭಂಗಿಭಾಷಾವಿದಗ್ಧಕವಿಗಮಕವಾದಿವಾಗ್ಮಿವಿದ್ವಜ್ಜನಹೃದಯಾಕೃಷ್ಟಮಂ

66 ತ್ರಾಕ್ಷರರುಂಪ್ರತಿಪಂನಶಿಲಾಕ್ಷರರುಮಾರ್ತ್ತಂಡೋಜ್ವಳಕೀರ್ತ್ತಿಯುತರುವನೇಕಯಜ್ಞಾವಭೃಥಾವಗಾಹನಪವಿತ್ರೀಕೃತಸಕಳಮಂಗಳಾಸ್ಪದಶರೀರರುಮಪ್ಪಶ್ರೀಮತ್ಸರ್ವ್ವನಮಸ್ಯದಬ್ರಹ್ಮಪುರೀಕೇಶವ

67 ಪುರದಲ್ಲಿಶ್ರೀಜಗದೇಕಮಲ್ಲೇಶ್ವರದೇವರಿಗೆವೃತ್ತಿಯೆರಡುಪಂಚಲಿಂಗದೇವರಿಗೆವೃತ್ತಿಯೆರಡುಶ್ರೀಕೇದಾರದೇವರಿಗೆವೃತ್ತಿಯೆರಡುಬ್ರಾಹ್ಮಣರಿಗೆವೃತ್ತಿಮೂವತ್ತೆಂಟುಪೂಜಾರಿ

68 ವೃತ್ತಿಒಂದುಮಾಲಗಾಱವೃತ್ತಿಒಂದುಅನ್ತುವೃತ್ತಿನಾಲ್ವತ್ತಾಱಕ್ಕಂಸರ್ವ್ವನಮಸ್ಯದಹಳ್ಳಿಬೆಱುವಣಿಯನುಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನುಮುಂಡಂಳೇಶ್ವರಂಗಂ

69 ಗವಂಶವಾರ್ದ್ಧಿವರ್ದ್ಧನಸುಧಾಕರನುಂಸಕಳಧರ್ಮ್ಮೋದ್ಧಾರನುಂಸಕಳಗುಣಾಸ್ಪದನುಮಪ್ಪತೈಲಪದೇವರಸನುಂತಮ್ಮಭಾವಏಱಹರಸನುಂಹಡವಳಗಂಗಣನುಯಿರ್ದ್ದುತಂಮಬೊಪ್ಪಂಏಕ್ಕಲರಸಂ

70 ಮಾಡಿದಧರ್ಮ್ಮಮುಮಂಪುನರ್ದ್ದತ್ತಿಯಾಗಿಆಹಳ್ಳಿಯುಮನ್ನೆಯಆಯದಾಯಕಾಣಿಕೆಕಿಱುಕುಳಯಿನಿತುಮಂಶ್ರೀಕೇಷವದೇವರಶ್ರೀಪಾದದಲುಧಾರೆಎಱದುಬಿಟ್ಟತ್ರಿಭೋಗಾಭ್ಯನ್ತರಸಿದ್ಧಿಯಪ್ಪುದಂ

71 ತಾಗಿಬಿಟ್ಟಧರ್ಮ್ಮಮನುಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂಕೇಸಿಮಯ್ಯದಂಡನಾಯಕರಾತಮ್ಮ್ಮಾರಾಧ್ಯರಪ್ಪಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀ

72 ಲಗುಣಸಂಪ್ಪಂನ್ನರುಂವಿಬುಧಜನಪ್ರಸನ್ನರುಂಸಕಳಸುಕವಿನಿಕುರುಂಬಾಧಾರರುಂಅನ್ನದಾನಸುವರ್ಣ್ಣದಾನಕನ್ಯಾದಾನಗೋದಾನಭೂದಾನಾಭಯಭೈಶಜ್ಯಾನೇಕದಾನವಿನೋದರುಂಲಾ

73 ಕುಳಾಗಮಾಭರಣರುಂಸಮಸ್ತಶಾಸ್ತ್ರಾಗಮವಿಚಾರಚಾರುಚತುರರುಂಗೌತಮಮುನಿನಂದನರುಂಬಲಿಪುರದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ

74 ಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟನಾಸ್ಥಳವುಮಂಬ್ರಹ್ಮಪುರಿಗಳಾರಯ್ಕೆಯುಮಂಅಲ್ಲಿಗೆಹೆಗ್ಗಡೆಸಾವಿಮರಸನೂಱಯಂ

75 ಸವುಂಬಳಿಚಳ್ಳಣಿಯಲ್ಲಿಮರಗುಂಡಿಯಗಳೆಯಲುಗರ್ದ್ದೆಮತ್ತರುಒಂದುಶ್ರೀಕೇಶವದೇವರಿಗೆಗರ್ದ್ದೆಮತ್ತರುಒಂದುಗೌಡಿಕೆಯನುಳಿಹಮೇಲಾದುದಂಗುರುದೇವರುಂಹೆಗ್ಗಡೆವುಂ

76 ಮಹಾಜನಕ್ಕೆಹಬ್ಬಿಯಿಕ್ಕುವರುಯಿಲ್ಲಿತಂತಮ್ಮಮನೆಯಲುಯಿದ್ದವರಿಗೆವೃತ್ತಿಯುಂಟ್ಟುಯಿರದವರವೃತ್ತಿದೇವರಿಗೆಆವೃತ್ತಿಗಳೊಳಗೆಭಟ್ಟವೃತ್ತಿಒಂದುಖಂಡಿಕವೃತ್ತಿಒಂದುಅಗ್ನಿಷ್ಟಗೆವೃ

77 ತ್ತಿಒಂದುಪೂಜಾರಿಮಾಲಗಾಱವೃತ್ತಿಸಹಿತಅಯ್ದುವೃತ್ತಿಯವರುಂನಡದುಂಬರುಆಪುರದಸೀಮೆಎನ್ತೆಂದಡೆಮೂಡಲುಹೆಮ್ಮಾಡಿಯಬಸದಿಯಕೆಯ್ಯಹಡು

78 ವಣನಿಲ್ಗಲ್ಲುಮೇರೆತೆಂಕಲುಭಗವತಿಯಕೆಯ್ಯಬಡಗಣಸೀಮೆಮೇರೆಹಡುವಲುಪಂಚಲಿಂಗದಕೆಯ್ಯಿಮೇರೆಬಡಗಲುಹೆಮ್ಮಾಡಿಬಸದಿಯನೆಲಮೇರೆಆದೇವರ

79 ಗೆತಳವೃತ್ತಿಯನುಶ್ರೀಕೇದಾರದೇವರಹಳ್ಳಿಕಿಱುಬಳ್ಳಿಗಾವೆಯಲುಆದೇವರಿಗೆಪಾದಪೂಜೆಯಂಕೊಟ್ಟುಕೊಂಡುನಿವೇದ್ಯಚೈತ್ರಪವಿತ್ರಕ್ಕಂದೇವರಗ್ರಾಸನವಾಗಿಪ್ರವಾಸಿಗಬ್ರಾಹ್ಮ

80 ಣರಯ್ವರಗ್ರಾಸಕ್ಕಂನಡವಂತಾಗಿನರಪತಿಗೊಳದಕೆಳಗೆಕಚ್ಚವಿಯಗಳೆಯಗರ್ದ್ದೆಮತ್ತರೊಂದುಪುರದೊಳಗೆದೇವರನಂದಾದೀವಿಗೆಗೆಗಾಣಒಂದು ॥ ಮತ್ತಮಾದೇವರಿಗೆ

[81]ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಕಳಚುರ್ಯ್ಯಚಕ್ರವರ್ತ್ತಿನಿಸ್ಸಂಕಮಲ್ಲಸಂಕಮದೇವವರ್ಷದ೩ನೆಯವಿಕಾರಿಸಂವತ್ಸರದಚೈತ್ರದಪುಣ್ಣಮೆಸೋಮವಾರವಿ
ಷುಸಂಕ್ರಾನ್ತಿವ್ಯತೀಪಾತಸೋಮಗ್ರಹ

[82]ಣದಂದುಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸೇನಾಧಿಪತಿಬನವಸೆನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಂಕೇಶಿರಾಜಯ್ಯಂಗಳು ॥ ಆರಿಯೆ ॥ ಸ್ವಸ್ತಿಫಲಮರ್ತ್ಥಿ
ಗಂಡಪರನೃಪಜೀವಾಪಹರಣಕರಯಮದಂಡ । ಸ

[83]ದ್ಗುಣರತ್ನಕರಂಡಕವಿಜನಶಿಷ್ಟೇಷ್ಟವನಜವನಮಾರ್ತಂಡ ॥ ಶ್ಲೋಕ ॥ ಶ್ರೀಮತ್ಕೇಶವದಂಡೇಶಕೀರ್ತಿವಲ್ಲೀವಿರಾಜತೇದಿಷಾನಾಗಾನ್ವತಿ
ಕ್ರಮ್ಯಹರಿಹಾಸೋಪಹಸಿನಾತು ॥ ಎನಿಸಿದಕೇಶಿರಾಜದಂಡನಾಯ

[84]ಕಂತನ್ನಮಾಡಿಸಿದಶ್ರೀಕೇಶವದೇವರಪೂಜೆಪುನಸ್ಕಾರನೈವೇದ್ಯನಂದಾದೀವಿಗೆಚೈತ್ರಪವಿತ್ರನಾಟಕೂಟನವಕರ್ಮ್ಮಕ್ಕಂದೇವರಗ್ರಾಸನ
ಯಿಪ್ಪತ್ತುಮನುಸ್ಯಪ್ರವಾಸಿಗಬ್ರಾಹ್ಮಣರಭೋಜನಕ್ಕವೆನ್ದುನಾಗರಖಂಡವೆಪ್ಪತ್ತಱೊಳ

[85]ಗಣಕರಿಸೆಲೆಯುಂಮುಂನಬಂದಣಿಕೆಯಶ್ರೀಸೋಮನಾಥದೇವರಿಗೆಬಿಟ್ಟಹಳ್ಳಿಎಡೆಯಲ್ಕರವಂಕೂಡಿಶಿಱುತ್ತಿರ್ದ್ದದಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇ
ಶ್ವರಂಗುಪ್ತವಂಶವಾರ್ದ್ಧಿವರ್ದ್ಧನಸುಧಾಕರನುಂ

[86]ಶ್ರೀಗಳಗೇಶ್ವರದೇವರದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕನುಂಪರಬಳಸಾಧಕನುಮಪ್ಪಜೋಯಿದೇವರಸನುಂತತ್ಪ್ರಧಾನಂವಾಸುದೇವನಾಯಕ
ನುಂಆಕೂಚಯ್ಯನುಂದಾಸಿಮರಸನುಂಸುಸಂ

[87]ಗದೇವರುಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಕಡಂಬಕುಳಕಮಳಮಾರ್ತ್ತಂಡನುಂಜಯನ್ತೀಮಧುಕೇಶ್ವರದೇವರಲಬ್ಧವರಪ್ರಸಾದನುಂಹುಸಿ
ವರಶೂಲನಿಗಳಂಕಮಲ್ಲನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ

[88]ಶ್ರೀಮತುಬೊಪ್ಪದೇವರಸರುಂತತ್ಪ್ರಧಾನಂತಿಕ್ಕಯ್ಯಪ್ರಮುಖಸಮಸ್ತಪರಿವಾರಮುಂಶ್ರೀಮನ್ಮಹಾಸಾಮನ್ತಂಸಂಕಗಾಉಡಪ್ರಮುಖನಾಗ
ರಖಂಡವೆಪ್ಪತ್ತಱಪ್ರಭುಗಾವುಂಡುಗಳುಸಹಿತವಾಗಿಶ್ರೀ

[89]ಕೇಶವದೇವರಶ್ರೀಪಾದದಲುಲ್ಲೈಲಾಳಿಕೆಮಂನೆಯಮಾಯದಾಯಕಿಱುಕುಳಕಾಣಿಕೆಯಿನ್ತುನಿತುಮಂಧಾರೆಯೆಱೆದುಕೇಶವದೇವರಿಗಂಸೋಮ
ನಾಥದೇವರಿಗಂಕೊಟ್ಟರುಅಲ್ಲಿಹುಟ್ಟಿದ

[90]ಧನವಂಆಯೆರಡುಧರ್ಮ್ಮಕ್ಕಂಸಮನಾಗಿಹಚ್ಚಿನಡಸುವರುಯಿನ್ತೀಧರ್ಮ್ಮವನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆಶ್ರೀವಾರಣಾಸಿಕುರು
ಕ್ಷೇತ್ರದಲುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿವ್ಯತೀಪಾತ

[91]ದಲುಸಾಯಿರಕವಿಲೆಯುಂಕೋಡುಂಕೊಳಗುಮಂಪೊಂನುಂರಂನದಿಂಕಟ್ಟಿಸಿಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟಫಲ ॥ ದಾನಂವಾ
ಪಾಲನಂವಾಪಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂದಾನಸ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲ

[92]ನಾದಚ್ಯುತಂಪದಂ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥
ಬೆಳ್ವಣಿಯುಲ್ಪೂರ್ವ್ವನರಪತಿಸೆಟ್ಟಿಯುಬಸದಿಗೆಸಲುತ್ತಿರ್ದ್ದಸರ್ವ್ವನಮಶ್ಯದಮತ್ತಂಹೊ

[93]ಱಗಾಗಿಕೇಶವಪುರಕ್ಕೆ ॥ ಶ್ರೀಮ

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ಅದೇ ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಡಗಿಯರ ಹೊಂಡದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 8′ 6″ × 3″.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಸುರಾಸುರಮಸ್ತಕಮಕುಟಾಂಶುಜಾಳಜಳಧೌತಪದಂಪ್ರಸ್ತುತಜಿನೇನ್ದ್ರಶಾಸನಮಸ್ತುಚಿರಂಭದ್ರ

[2]ಮಖಿಳಭವ್ಯಜನಾನಾಂ ॥ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥

[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾ

[4]ಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರ್ ॥ ವೃತ್ತಂ ॥ ಅಲಗಂಚೋಳಾವನೀಶಂಗೆಣಸನಣಿಯರಂಲಾಳಭೂಪಂಗೆಬಾಹಾಬಳದಿನ್ದಂತೋ
ಱಿಮೀ

[5]ಱುತ್ತಡಸಿದುಭಯಚಕ್ರೇಶಸಾಮನ್ತಭೂಭೃತ್ಕುಳಮಂತನ್ನೇಱಿದುಗ್ರೇಭದಿನುಱದಱೆಪಂಕೊಂಡುಚಾಳುಕ್ಯರಾಜ್ಯೋಜ್ವಳಲಕ್ಷ್ಮೀನಾಥ
ನಾದಂ

6 ಭುವನಜನನುತಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ಧಾರಾನಾಥಮಹಾಭಯಜ್ವರಕರಂಚೋೞೋಗ್ರಕಾಳಾನ್ತಕಂಸೌರಾಷ್ಟ್ರಾಂಗಕಳಿಂಗವಂಗಮಗಧಾಂಧ್ರಾವನ್ತಿ

7 ಪಾಂಚಾಳಿ . . ರಾಜಾವಳಿಮೌಳಿಲಾಳಿತಪದಂಪೂರ್ಬ್ಬಾಪರಾಂಭೋಧಿವೇಳಾರಾಮಾನ್ತರಶೈಳಕೇಳಿವಿಭವಂಚಾಳುಕ್ಯದಿಕ್ಕುಂಜರಂ ॥ ನರಸಿಂಹಾಕಾರ

8 ದಿಂದಾನವಪತಿಯುರಮಂಸೀಳ್ದನಣ್ಮಿಣ್ಮಿರುದ್ರಂಬೆರಸಾಕೈಳಾಸಮಂತೂಗಿದನಳವಳವಾರ್ತ್ತರ್ತ್ತಿಯಿಂಚವರ್ಮ್ಮಮಂನೆಟ್ಟರದಿನ್ದ್ರಂಗಿತ್ತನಾರ್ಪ್ವ

9 ರ್ಪ್ವಖಿಳಪರಿಗತಕ್ಷತ್ರಮಪ್ಪಂತೆಧಾತ್ರೀಶರನಿರ್ಪ್ಪತ್ತೊಂದುಸೂಳ್ಕೊಂದನಚಲಮೆಚಲಂವಿಕ್ರಮಾದಿತ್ಯನಿನ್ನ ॥ ಪುದುವೇಕನ್ಯರ್ಗ್ಗವಾನೊರ್ಬ್ಬನೆತಳೆಯ

10 ಲದಂಸಾಲ್ವೆನೆನ್ದುಮಹಾಕೂರ್ಮ್ಮದಬೆನ್ನಿಂದಾಭುಜಂಗಾಧಿಪನಪೆಡೆಗಳಿಂದಾದಿಶಾಕುಂಜರಸ್ಕನ್ಧದಿನಾಭೂಭೃದ್ದರಿಮೂಳದಿನಖಿಳಧರಾಭಾರಮಂತನ್ನವಿಕ್ರಾ

11 ನ್ತದಬಲ್ಪಿಂತನ್ನತೋಳೊಳ್ಪದುಳಮಿರಿಸಿದಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ಅನ್ತುಧರೆಯಂನಿಷ್ಕಂಟಕಂಮಾಡಿಸುಖಸಂಕಥಾವಿನೋದದಿಂದೆತಗಿರಿಯನೆಲೆವೀಡಿನೊ

12 ಳ್ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾ

13 ಯಕಂದುರ್ಜ್ಜನಭಯದಾಯಕಂಬನ್ಧುಜನಬನ್ಧುರಕುಮುದಸುಧಾಕರಂವಿಪ್ರದಿವಾಕರಂಸರಸ್ವತೀಸಮಯಸಮುದ್ಧರಣಂಗುಣಗಣಾ

14 ಭರಣಂಚತುರಚತುರಾನನಂವಿಕ್ರಮಪಂಚಾನನಂಪ್ರತಾಪಸಹಾಯಂಪತಿಹಿತವೈನತೇಯಂಪಿಸುಣರಗಣ್ಡನಹಿತಕುಳಕಮಳವ

15 ನವೇದಣ್ಡಂವಿನಯಾವಳೋಕಂಕೀರ್ತ್ತಿಪತಾಕಂಸಾಹಸೋತ್ತುಂಗಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವಚರಣಸರಸಿರುಹಭೃಂಗನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿ

16 ಸಹಿತಂಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಂಬರ್ಮ್ಮದೇವಂ ॥ ವೃತ್ತ ॥ ಧರೆಗೆಲ್ಲಂತನ್ನಬಾಹಾಬಳದನೆಱವುತನ್ನಣ್ಮುತನ್ನುಗ್ರತೇಜಸ್ಫುರಿತಂತನ್ನಾರ್ಪ್ಪುತನ್ನೊರ್ನ್ನ

17 ಡಿಯನಿಲವುತನ್ನೂರ್ಜ್ಜಿತಖ್ಯಾತಿಯೊಳ್ಪಚ್ಚರಿಯಾಗುತ್ತಿರ್ಪ್ಪಿನಂರಂಜಿಸಿಸಕಳಗುಣಾನರ್ಘ್ಯರತ್ನಕ್ಕೆರತ್ನಾಕರನಾದಂದಣ್ಡನಾಥಾಗ್ರಣಿಸ

18 ಕಳಜಗನ್ಮಣ್ಡನಂಬರ್ಮ್ಮದೇವಂ॥ ಜನಕೆಲ್ಲಂತಾನೆಕಣ್ಣಂಗತಿಯುಮೆನಿಸಿತನ್ನಿಂರಿಪುಕ್ಷತ್ರನಕ್ಷತ್ರನಿಕಾಯಂನಿಲ್ಲದೆಲ್ಲಂಮಸುಳ್ಕೆಳ್ವಮಳಧ್ವಾಂ

19 ತಮಿಕ್ಕೊರ್ಡೆವಿಶ್ವಾವನಿಯಂಮಿಕ್ಕೇಳ್ಗೆಯಿನ್ದಂಪೆಳಪೆಸಕಮನಾಂತಿರ್ದ್ದಪಂವಿಕ್ರಮಾದಿತ್ಯನತೇಜಶ್ಚಕ್ರಮಿರ್ಪ್ಪಂನ್ತೆಪೊಲನವಧಿಸತ್ಯೋದಯಂ

20 ಬರ್ಮ್ಮದೇವಂ ॥ ಹರಿಯಿಂಚಾಳಿತಮಾದುದಂಕದಚಳೇನ್ದ್ರಂದೈತ್ಯನಿಂಸಾರ್ದ್ದದುಬ್ಬಿರಸಾಗರ್ಬ್ಬಮನಾಲಯಾನಿಳನಪೊಯ್ಲಿಂಪಾಱಿತಾಶಾಗಜೋತ್ಕರ

21 ಮೆನ್ದಂದಿವರಲ್ಲಿಧೀರಗುಣಮೆಲ್ಲಿತ್ತೆಂದಿವಂನಕ್ಕುಧಿಕ್ಕರಿಪಂನಿಶ್ಚಳಮಾದಧೈರ್ಯ್ಯಗುಣದೊಳ್ಪಿಂಬರ್ಮ್ಮದಣ್ಡಾಧಿಪಂ ॥ ಕುಡುವೆಡೆಗಾದುದೆಂಮಡಗ

22 ಲಾದಃದೆವಿತ್ತಮರಾತಿಯಂಪಡಲ್ವಡಿಪೆಡೆಗಾದುದೆಂಬಱಿದೆಪೊತ್ತಿರಲಾದುದೆಕಯ್ದುಸತ್ಯಮಂನುಡಿವೆಡೆಗಾದುದೆಂಪುಸಿಯಲಾದಃದೆನಾಲಗೆಯಿಂ

23 ದುಕಿತ್ತಿದಾಂಗೆಡಿವೆಡೆಬರ್ಮ್ಮದೇವನನಿತುಂಕ್ಷಣದುನ್ನತಿಯುಂನೆಗರ್ಚ್ಚಿದಂ ॥ ಅನ್ತುಪೊಗರ್ತ್ತೆಗಂನೆಗರ್ತ್ತೆಗಂನೆಲೆಯಾದಶ್ರೀಮನ್ಮಹಾಸೇನಾಧಿಪತಿ

24 ಮಹಾಪ್ರಧಾನಂದಣ್ಡನಾಯಕಂಬರ್ಮ್ಮದೇವರಸರ್ಬ್ಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಂಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಂಪದಿನೆಂಟಗ್ರಹಾರಗಳ್ಮಂದುಷ್ಟನಿಗ್ರಹವಿ

25 ಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದನುಭವಿಸುತ್ತಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯೊಳಿರೆ ॥ ವೃತ್ತ ॥ ಜಿನನಾಥಸ್ವಾಮಿದೆಯ್ವಂನಿಜಗುರುಗುಣಭದ್ರಬ್ರತೀನ್ದ್ರಂಜಗ

26 ತ್ಪಾವನೆತಾಯ್ಜಕ್ಕಬ್ಬೆಸೋಮಂಜನಕನವರಜಂಮೇಚಿಭಾಗಬ್ಬೆಪುಣ್ಯಾಂಗನೆಮಾವಂಲೋಕಪೂಜ್ಯಂಗುಣನಿಧಿಕಲಿದೇವಂಬುಧಾಧಾರನೆನ್ದನ್ದನವದ್ಯಂ

27 ಸಿಂಗನೆಂಕೇವಳಮೆಹಿತಕರೋತ್ತುಂಗಧರ್ಮ್ಮಪ್ರಸಂಗಂ ॥ ವಿನೆಯದಸೀಮೆಧರ್ಮ್ಮದತವರ್ಮ್ಮನೆಸತ್ಯದಜನ್ಮಭೂಮಿಮಾಂತನದೆಱವಟ್ಟುಪೆಂಪಿನದ

28 ಗುನ್ತಿವಿವೇಕದಬೀಡುದಾಣವಾರ್ಪ್ಪಿನಕಣಿಯೆನ್ದುಬಣ್ಣಿಪುದುಭೂವಳಯಂಪ್ರತಿಕಣ್ಠಸಿಂಗನಂಜಿನಪತಿಪಾದಪಂಕರುಹಭೃಂಗನನುದ್ಧ

29 ಗುಣಪ್ರಸಂಗನಂ ॥ ಬರೆಪದಬಲ್ಮೆಬಾಜನಿಯಬಿನ್ನಣವೊಪ್ಪುವಲೆಕ್ಕದೋಜೆಸಂಕರಸುತನೊಳ್ಸರಸ್ವತಿಯೊಳಂಬುರುಹಾಸನನೊಳ್ವಿಚಾ

30 ರಿಸಲ್ಕೊರೆಸರಿಪಾಟಿಯೆಂದುನಿಖಿಳೋರ್ಬ್ಬರೆಬಣ್ಣಿಸುತಿರ್ಪ್ಪದೆಂದೊಡೇಂಪಿರಿಯನೊಸಿಂಗನುಜ್ವಳಯಶೋವಿಭವಂಪ್ರತಿಪನ್ನಮನ್ದರಂ ॥ ಶುಚಿಸುರಸಿ

31 ನ್ಧುಜಂಸುರಸರಿದ್ಭವನಿಂದನಿಲಪ್ರಿಯಾತ್ಮಜಂಶುಚಿಗಗನಾಪಗಾತನೆಯನಿಂಪವಮಾನತನೂಜನಿಂಸುಕಂಶುಚಿನೆಗಳ್ದನದೀಸುತನಿನಾಕ

32 ಪಿರಾಜನಿನಾಸುಕರ್ಷಿಯಿಂಶುಚಿಯೆನೆಸನ್ದನೇದೊರೆತೊಶೌಚಗುಣಂಪ್ರತಿಕಣ್ಠಸಿಂಗನ ॥ ಫಳಭರಿತಾಮ್ರಭೂರುಹಕೆಪಕ್ಷಿಗಣಂಭ್ರಮರಾ

33 ಳಿಪುಷ್ಪಸಂಕುಳನವಸಾರಭಕ್ಕೆ ಱಗುವನ್ತೆಬುಧಾಳಿನಿಯೋಗವೆಂಬದೀವಳಿಗೆಯಪರ್ಬ್ಬದೊಳ್ಬರೆಯಥೋಚಿತದಿಂತಣಿಪಿಂಬಳಿಕ್ಕೆ ಸಂಚಳತರ

34 ಮಾನಿಯೋಗವೆನುತಿರ್ಪ್ಪದುಗೋಸನಿಸಿಂಗರಾಜನಂ ॥ ಪರಹಿತಮಂಕಡಂಗಿನೆಱೆಮಾಡಲೆಕಲ್ತನಶೇಷಸದ್ಬುಧೋತ್ಕರಮನೊಱಲ್ದುಮನ್ನಿಸಲೆ

35 ಕಲ್ತನೆಡರ್ಪ್ಪಿರಿದೆಂಬಶಿಷ್ಟರಂಪೊರೆಯಲೆಕಲ್ತನುತ್ತಮಗುಣಾಧಿಕರೊಳ್ಪೊರೆಯಪ್ಪೆನೆನ್ದುಮಚ್ಚರಿಸಲೆಕಲ್ತನಿನ್ತುಟಿದುಕಲ್ತಗುಣಂಪ್ರತಿ

36 ಕಣ್ಠಸಿಂಗನ ॥ ಕನ್ದ ॥ ಜಿನಧರ್ಮ್ಮಾಂಬರದಿನಪಂಜಿನಧರ್ಮ್ಮಸುಧಾಂಬುರಾಶಿವರ್ದ್ಧನಚನ್ದ್ರಂಜಿನಧರ್ಮ್ಮಪ್ರಾಕಾರಂಜಿನಪತಿಚರಣಾಂಬುಜಾತಭೃಂಗಂ

37 ಸಿಂಗ ॥ ಇನ್ತೆನಿಸಿದಗುಣಂಗಳ್ತನಗೆಸಹಜಮಾಗೆನೆಗಳ್ದಶ್ರೀಮತ್ಪ್ರತಿಕಣ್ಠಸಿಂಗಯ್ಯಂಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಸಂಗಮಂಪುಟ್ಟಿಸಿಶ್ರೀಮತ್ಪೆರ್ಮ್ಮಾ

38 ಡಿಯಬಸದಿಗೊನ್ದು ಬಾಡಮಂಶ್ರೀಬಲ್ಲವರಸರಲ್ಲಿಪಡೆದುಕುಡಿಮೆನ್ದುತನ್ನಾಳ್ದಂಗೆಬಿನ್ನಪಂಗೆಯ್ಯಲ್ಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಂಬರ್ಮ್ಮದೇವತತ್ಸಮ್ಮ

39 ನ್ಧಮೆಲ್ಲಮಂನಿಜಸ್ವಾಮಿಗೆಬಿನ್ನಪಂಗೆಯ್ಯೆ ॥ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರ್ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ ೨ ನೆಯಪಿಂಗಳಸಂವತ್ಸರದಪುಷ್ಯ

40 ಸುದ್ಧ ೭ ಆದಿತ್ಯವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯಪರ್ಬ್ಬನಿಮಿತ್ತಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯೊಳ್ತಮ್ಮಕುಮಾರಗಾಲದಂದುಮಾಡಿಸಿದಶ್ರೀಮ

41 ಚ್ಚಾಳುಕ್ಯಗಂಗಪೆರ್ಮ್ಮಾನಡಿಜಿನಾಲಯದದೇವರ್ಗ್ಗರ್ಚ್ಚನಪೂಜನಾಭಿಷೇಕಕ್ಕಂಭೋಗಕ್ಕಂರಿಷಿಯರಾಹಾರದಾನಕ್ಕಂಮೋಲೆಬಸದಿಯಖಣ್ಡಸ್ಫುಟಿ

42 ತನವಕರ್ಮ್ಮದಬೆಸಕ್ಕಮಾಗಿ ॥ ವೃತ್ತ ॥ ಜನಮೆಂಬುಜ್ವಳದೀಪ್ತಿಪಜ್ಜಳಿಸೆಭವ್ಯಾಂಭೋಜನೀರಾಜಿರಾಜಿಸೆದುಷ್ಕರ್ಮ್ಮತಮೋಬಳಂಬೆದರೆಲೋಕಸ್ತುತ್ಯ

43 ಜೈನಾಗಮಪ್ರಸರವ್ಯೋಮವಿಭಾಗದೊಳ್ಸೊಗಯಿಕುಂರತ್ನತ್ರಯಶ್ರೀಗುಣಾವಸಥಶ್ರೀಗುಣಭದ್ರದೇವಮುನಿಪಾಂಭೋಜಾತಮಿತ್ರೋದಯಂ ॥ ಕನ್ದ ॥

44 ವಿನೋದೂರಂಪರಮತಪೋನಿಧಿತನ್ಮುನಿಗಣೇಶಸಹಧರ್ಮ್ಮಿಲಸಜ್ಞಾನಪರಂನೆಗಳ್ದಮಹಾಸೇನಬ್ರತಿತದ್ಬ್ರತೀಶಶಿಷ್ಯರ್ನ್ನೆಗಳ್ದರ್ ॥ ವೃತ್ತ ॥ ಒದವಿ

45 ದಶಬ್ದಶಾಸ್ತ್ರದೆಡೆಯೊಳ್ಭವನಸ್ತುತಪೂಜ್ಯಪಾದರೆಂಬುದುನೆಱೆತರ್ಕ್ಕಶಾಸ್ತ್ರದವಿವೇಕದೊಳಿನ್ತಕಳಂಕದೇವರೆಂಬುದುಕವಿತಾಗುಣೋತ್ಕರಮಹ

46 ತ್ವದೊಳೆಯ್ದಿಸಮನ್ತಭದ್ರರೆಂಬುದುಸಲೆರಾಮಸೇನವಿಬುಧೋತ್ತಮರಂನಿಖಿಳೋರ್ಬ್ಬರಾಜನಂ ॥ ಅನ್ತುಸಮಸ್ತಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಗಪರ

47 ಮತಪಕ್ಷರಣನಿರತರಪ್ಪ ಶ್ರೀಮೂಳಸಂಘದಸೇನಗಣದಪೊಗರಿಗಚ್ಛದಶ್ರೀಮತ್ರಾಮಸೇನಪಣ್ಡಿತರ್ಗ್ಗಧಾರಾಪೂರ್ಬ್ಬಕಂಸರ್ಬ್ಬನಮ

48 ಸ್ಯಂಮಾಡಿಕೊಟ್ಟಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರದಕಮ್ಪಣಂಜಿಡ್ಡುಳಿಗೆ ೭೦ ಱಬಳಿಯಬಾಡಂಮನೆವನೆ ೧ ಇನ್ತೀಧರ್ಮ್ಮಮನಾವನೋರ್ಬ್ಬಂಪ್ರತಿಪಾಳಿಸಿದನಾ

49 ತಂಬಾಣರಾಸಿಯೊಳಂಕುರುಕ್ಷೇತ್ರದೊಳಂಸಾಸಿರ್ಬ್ಬಬ್ರಾಹ್ಮಣರ್ಗ್ಗಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಕಟ್ಟಿಸಿಕೊಟ್ಟಪುಣ್ಯಮನೆ

50 ಯ್ದುಗುಮಿದನಱಿದವನನಿಬಬ್ರಾಹ್ಮಣರುಮನನಿತುಕವಿಲೆಯುಮನಾಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳಱಿದದೋಷಮನೆಯ್ದುಗುಂ ॥ ಮದ್ವಂಶಜಾಃಪರಮಹೀ

51 ಪತಿವಂಶಜಾಪಾಪಾದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃಯೇಪಾಳಯನ್ತಿಮಮಧರ್ಮ್ಮಮಿಮಂಸಮಸ್ತಂತೇಷಾಂಮಯಾವಿರಚಿತೋಂಜಳಿರೇಷಮೂರ್ಧ್ನಿ ॥

52 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುನ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಸ್ವದತ್ತಾಂ

53 ಪರದತ್ತಾಂವಾಯೋಹರೇತ್ಸವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯ

54 ಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ ॥ ಶ್ರೀಮದ್ಗುಣಭದ್ರದೇವರಗುಡ್ಡಂಚಾವುಣ್ಡಮಯ್ಯಂಬರೆದಂಮಂಗಳಮಹಾಶ್ರೀ ॥

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ಅದೇ ಗ್ರಾಮದ ಆರಿದ್ರಮಠದ ಚೆನ್ನಪ್ಪನವರ ಹಿತ್ತಲಲ್ಲಿ ಶಂಕಿನ ಬಸವಣ್ಣನ ಗುಡಿಯ ಬಳಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 2″.

1 ಶ್ರೀಪತಿಚಕ್ರಧಾರಿಗರುಡಾಸನನಂಬುರುಹಾಕ್ಷನದ್ರಿಜಾತಾಪತಿಶೂಳಧಾರಿವೃಷಭಾಸನನಭ್ಯಧಿಕೇಕ್ಷಣಂಪಚಶ್ರೀ

2 ಪತಿಪಾಶಧಾರಿಕಳಹಂಸಗನಷ್ಟಮಿತಾಕ್ಷನೆಂದಿವತ್ರೈಪುರುಷತ್ರಿಳೋಕಜನಪೂಜಿತರೀಗೆಮಗಿಷ್ಟಸಿದ್ಧಿಯಂ ॥

3 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳ

4 ತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಮಲ್ಲಿಕಾಮೋದಂಪೂರ್ವ್ವಡಿಭೀಮಂರಾಯಗಜಕೇಸರಿಗಂಡರೊಳುಗಂಡಗಂಡಬಂಗಾಱಂಚೋಳೋಗ್ರಕಾಳಾ

5 ನಳಂಚೋಳಭಂಡಣಾಪೇಕ್ಷವಿದಗ್ಧರಾಯಪವಿತ್ರಚೂಡಾಮಣಿಅರಿರಾಯತಲೆಯಕರವತ್ತಂಅರಿರಾಯಸೆಳೆವಂ

6 ರಾಯಪ್ರತಾಪಾದಿತ್ಯಂತೇಜೋಮಾರ್ತ್ತಂಡಂಶೌರ್ಯ್ಯನಾರಾಯಣಂರಾಯಮುಂನೀರಬಡವಾನಳಂಚಾವಾಣಸಹಸ್ರಬಾ

7 ಹುರಾಯಜಗಝಂಪಿಕೀರ್ತಿವಿದ್ಯಾಧರಂಕೋದಂಡರಾಮಂಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಂಶೋದ್ಭವಂಶ್ರೀಮತ್ತೈಲಪದೇವರವಿಜಯ

8 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಧರೆಯಂಚಾಳುಕ್ಯಾನ್ವಯದರಸು

9 ಗಳೇಕೂನಷಷ್ಟಿಸಿಂಹಾಸನಮಾಳ್ದರಯೋಧ್ಯಾಪುರವರದೊಳುಪರಮೋತ್ಸವದಿಂದಮಿರ್ದ್ದತದ್ವಂಶಭವಂ ॥ ಜಯಮನಿತೇಶಂಸತ್ಯಾ

10 ಶ್ರಯದೇವಂಬ್ರಹ್ಮಕುಳಮನೊಳುಪಿನಸತ್ಯಾಶ್ರಯಕುಳವೆನೆಸಕಳಧರಿತ್ರಿಯನಾಳ್ದಂಸಾರ್ಬ್ಬಭೌಮವೆಸರೆಸೆವಿನೆ

11 ಗಂ ॥ ಆಸತ್ಯಾಶ್ರಯಕುಳದೊಳಿಳಾಸುದತೀಶಂಪ್ರತಾಪಿನೂರ್ಮ್ಮಡಿತೈಲಂವಾಸವವಿಭವಂರಿಪುಸಂತ್ರಾಸಿಯಶೋಭಾ

12 ಸಿಸಕಳಧಾತ್ರಿಯನಾಳ್ದಂ ॥ ರಟ್ಟರಕೈಗೆವಿರ್ದ್ದಳೆಯುಂಪಟ್ಟಮುಮಂರಟ್ಟರಾಜ್ಯದರಸುಗಳಂಮುಂಬಿಟ್ಟುತಱಿದೊಟ್ಟಿರಟ್ಟ

13 ಘರಟ್ಟಂಚಾಳುಕ್ಯರಾಜ್ಯಪಟ್ಟಮನಾನ್ತಂ ॥ ಆಜಯಸಿಂಘನೃಪಾಳಂಭೋಜನೃಪಾಂಭೋಜರಾಜನಿನನಿಭತೇಜಂರಾಜೇಂದ್ರಚೋ

14 ಳಗಜಮೃಗರಾಜಂರಾಜಾಧಿರಾಜನೆನಿಪುದುಪಿರಿದೇ ॥ ಪಸರಿಸಿಪರ್ಬ್ಬಿಗೊಂದಳಿಸಿನಿಂದತಮಸ್ತಮಮಂತೆರಳ್ಚಿಬಂದೊಸೆವಿ

15 ನನೇಱುವಂತುದಯಪರ್ಬ್ಬತಮಂಕಲಿಕಾಲದೇಳ್ಗೆಯಂದೆಸೆಗಿಡೆತೂಳ್ದಿತಾಳ್ದಿಕ್ರಿತಲಕ್ಷ್ಮಿಯನೊಳ್ಪಿನತೆಳುಪುಗಳು

16 ಜಗಕ್ಕೆಸೆದಿರೆಸಿಂಘವಿಷ್ಟರಮನೇಱಿದನಾಜಯಸಿಂಘವಲ್ಲಭಂ ॥ ಮಾಳವಮೇಳುಮಂಪುಡುಕೆಗಟ್ಟಿಸಿದತ್ತ

17 ಱೆಯಟ್ಟಿಚೇರನುಂಚೋಳನುಮಂಸಮುದ್ರದೊಳಗರ್ದ್ದಿದುದರ್ದ್ದಿದಂದಂದುತೇಜದುರ್ಬ್ಬೀಳುಸಮುದ್ರಮುಂಗಳಿಯೆಪ

18 ರ್ಬ್ಬಿಪೊದಳ್ದುದುದಿಗುಜಯಂದಿಶಾಪಾಳರನಳ್ಕಿಸಿತ್ತಿದಿರಲಾಂಪವರಾಜ್ಜಯಸಿಂಘದೇವನ ॥ ತತುಪಾದಪದ್ಮೋ

19 ಪಜೀವಿಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಬನವಾಸಿಪುರವರಾಧೀಶ್ವರಂಚಾಮುಂಡಾಲಬ್ಧವರಪ್ರ

20 ಸಾದಂವೈರಿಘಟಾಕೇಸರಿಸುಜನಕೈವಾರನಾರೋಹಕತ್ರಿನೇತ್ರಂಮದದಾನೆಧವಳಂಬ್ಯಾಳಗಜಮಲ್ಲಂಮತ್ತಮಾತಂ

21 ಗಭೀಮಂಶರಣಾಗತವಜ್ರಪಂಜರಂರಿಪುಕುಂಜರಾಂಕುಶಅರಿಬಳತಿಮಿರಮಾರ್ತ್ತಂಡನುಡಿದಂತೆಗಂಡಸಂಗ್ರಾಮರಾಮನ

22 ಭಿಮಾನಮೇರುಜಗದೇಕವೀರಂವೀರವಿದ್ಯಾಧರಂಕಟಕದಗೋವನಚಳಿತಧೈರ್ಯ್ಯಸುಭಟಾರಿದರ್ಪ್ಪದಳನಂವೈರಿಘರ
23 ಟ್ಟಂಮಂಡಳಿಕಲಲಾಟಪಟ್ಟಂಸತ್ತಿಗನಚಟ್ಟಂಶ್ರೀಮದಿಱಿವಬೆಡಂಗದೇವರಮಗಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಕುಂದಮರಸರುಬನ
24 ವಾಸಿಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂಸಾನ್ತಳಿಸಾಸಿರಮುಮಂಹಯ್ವೆಯಯ್ನೂಱುಮನುಭಯಸಾಮ್ಯದಿಪಶ್ಚಿಮಸಮು
25 ದ್ರಪರ್ಯ್ಯನ್ತಂಬರಂಸುಖಸಂಕಥಾವಿನೋದದಿಂಬಲಿಪುರದನೆಲೆವೀಡಿನೊಳುರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದುಶಕವರ್ಷ ೯೪೧ನೆಯಸಿದ್ಧಾ
26 ರ್ತ್ಥಿಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧಬಿದಿಗೆಆದಿತ್ಯವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಯುಪರ್ಬ್ಬನಿಮಿತ್ತದಿಂಮೂಲಸ್ಥಾನನಂದಿ
27 ಕೇಶ್ವರದೇವರದೇವಾಲ್ಯಕ್ಕಂಜೀರ್ಣ್ನೋದ್ಧಾರಂಮಾಡಿಯಾದೇವರನಿವೇದ್ಯಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕಂಮುನ್ನನ . ವತಳ
28 ವೃತ್ತಿಯಾಪುರದನೈಋತ್ಯದಸರಡೆಯಕೋಣಬಯಲಗದ್ದೆಕತ್ಸವಿಯಃಘಳೆಯೊಳುಮತ್ತರುಪನೆರಡುಮನಾ
29 ಗರ್ದ್ದೆಯತೆಂಕಣಹಳ್ಳದಿತೆಂಕಲುಃಹಕಲುಮತ್ತರೊಂದುಮನಾಹೊಲಕ್ಕೆಸೀಮೆಪಡುವಲುಹಳ್ಳವೆಮೇರೆಯಾಗ
30 ರ್ದ್ದೆಯಬಡಗಣಹಳ್ಳದಿಂಬಡಗಲುಹಕಲುಮತ್ತರೊಂದುಮನದಕ್ಕೆಸೀಮೆಬಡಗಲುಕರಿಯಕೆಱೆಯಬಡಗಣ
31 ಕೋಡಿಯಮೇರೆಮೂಡಣಸೀಮೆಬಳಿಯಹೊಲದಕೆಳಗಣಕೊಳಂಮೇರೆಮತ್ತಮಾದೇವರಭೂಮಿಬಳಿಯ
32 ಬಯಲೊಳಗಣಬಳ್ಳಿಎರಡಱಗರ್ದ್ದೆಮತ್ತರೆರಡುಆದೇವರಬಡಗಣದೆಸೆಯಹೂದೋಂಟಕಂಮೂವತುಮತ್ತ
33 ಮಾದೇವರತೆಂಕದೆಸೆಯಿಂಮೂಡಲುನಿಮಿರ್ದ್ದಕೇರಿಯೆರಡುಮತ್ತಮಾಕೇರಿಯಮೂಡದೆಸೆಯಲುತೆಂಕನಿಮಿರ್ದ್ದ
34 ಕೇರಿಯೆರಡುಮತ್ತಮಾಕೆಱೆಯಕೆಳಗಣಡಕೆದೋಂಟಮತ್ತರೆರಡುಮತ್ತಮಾಕೆಱೆಯಬಡಗಣಕೋಡಿ
35 ಯಹಳ್ಳಿದಳಗೆಱೆಯತೆಂಕಣಪೂದೋಂಟಕಂಮಯ್ವತುಮತ್ತಮಲ್ಲಿಮೂಡಲಾದೇವರಪ್ರತಿಬ
36 ದ್ಧಚತುರ್ಮ್ಮುಖದೇವರ್ಗ್ಗೆಮಃಂನನಡವತಳವೃತ್ತಿಯರಕೆಱೆಯಪೊದ್ದೆಮೂಡಲುಮತ್ತರೊಂದುಃಕಂಮಯ್ವತುಮ
37 ನಾದೇವರಸುತ್ತಣಪೂದೋಂಟಕಮಿನಾಲ್ವತ್ತುಮನಾದೇವರತೆಂಕಣಭಾಗದಕೇರಿಎರಡುಮನದಕ್ಕೆಸೀಮೆಪಡುವಲುಂಬ
38 ಡಗಲುಂನಿಡುಗೊಳಂಗಳೆಮೇರೆಯಾದೇವರಿಂತೆಂಕಲೆಂಮೂಡಲುಂರಾಜವೀಧಿಯಮೇರೆಯಾದೇವರಿಂಪಡುವಲುನಿಮಿರ್ದ್ದ
39 ಕೇರಿಎರಡುಮನದಕ್ಕೆಸೀಮೆಪಡುವಲುಂಬಡಗಲುಂವಾಯುಬ್ಯದಕೋಣಂಮೂಡನಿಮಿರ್ದ್ದಬಳ್ಳಿಗೊಳನೆಮೇರೆಯ
40 ಲ್ಲಿಂಪಡುವಲುಬಾದುಂಬೆಯನಿಂಬಡಗಲುಪೂದೋಂಟಕಂಮನಾಲ್ವತ್ತುಮನಾದೇವರಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂ
41 ವಲ್ಲಿಯಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕವೆಂದುಕೊಟ್ಟರುಸ್ವಸ್ತಿಯಮನಿಯಮಾಸನಪ್ರಾಣಾಯಾಮಪ್ರತ್ಯಾಹಾ
42 ರಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಸೀಳಸಂಪಂನರಪ್ಪಶ್ರೀಮತುಮೂಲಿಗಶಿವಶಕ್ತಿಪಂಡಿತದೇವರಕಾಲಂ

(ಮುಂದೆ ಬರವಣಿಗೆ ಯಿಲ್ಲ)

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ಅದೇ ಗ್ರಾಮದ ಪಂಚಲಿಂಗದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 7′ × 3′.

1 ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವಕಾರಣಾಯಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯ
2 ತುಭ್ಯಂನಮಸ್ತ್ರಿಭುವನಪ್ರಭವೇಶಿವಾಯ ॥ ಜಗದಾಶ್ಚರ್ಯ್ಯದರಾಜಸೂಯಮಖಮಂಪೇಡಲ್ಮಹಾತರ್ತ್ಥಘಮಾವಗೆಮೆಯ್ದಾ
3 . . . ವಿಭೀಷಣನವೇಗಾಕ್ಷೇಪದಿಂಪೋಗಿವಸ್ತುಗಳಂಕಪ್ಪಮನಲ್ಲಿಕೊಣ್ಡುಮಗುರ್ದ್ದಿರ್ದ್ದಪರ್ವ್ವಣ್ಡಮಬ್ಬಳ್ಳಿಗಾವೆಗೆವನ್ದ
4 ಯ್ವರುಮಯ್ದುಲಿಂಗಮನಿವಂಸಂಸ್ಥಾಪನಂಮಾಡಿದರ್ ।
5 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪಗಮಭಟ್ಟಾರಕಂಸತ್ಯಾ
6 ಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಮಲ್ಲಿಕಾಮೋದಂಮಾಪ್ಪಡಿಭೀಮಂರಾಯಗಜಕೇಸರಿಗಂಡರೊಳ್ಗಣ್ಡಂಗಣ್ಡಬಂಗಾಱಂಚೋಳೋ
ಗ್ರಕಾ
7 ಳಾನಳಂಚೋಳಭಣ್ಟಣಾಪೇಕ್ಷಂವಿದಗ್ಧರಾಯಪವಿತ್ರಚೂಡಾಮಣಿಅರಿರಾಯತಳೆಯಕರವತ್ತಂಅರಿರಾಯಸೆ

8 ಳಮಂರಾಯಪ್ರತಾಪಾದಿತ್ಯಂತೇಜಮಾರ್ತ್ತಂಡಂಶೌರ್ಯ್ಯನಾರಾಯಣಂರಾಯನೀರಬಡವಾನಳಚಾಮಾಣಸಹಸ್ರಬಾಹುರಾಯ
9 ಜಗಝಂಪಂಕೀರ್ತ್ತಿವಿದ್ಯಾಧರಂಕೋದಣ್ಡರಾಮಂಶ್ರೀಮಜ್ಜಗದೇಕಮಲ್ಲನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮಜ್ಜಯಸಿಂಹ
10 ದೇವಪೃಥ್ವೀವಲ್ಲಭರ್ಪೊಟ್ಟಳಕೆಱೆಯನೆಲೆವೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಂಶಕವರ್ಷ ೯೫೭ ನೆಯಯುವಸಂವ
11 ತ್ಸರದಪುಷ್ಯದಪೌರ್ಣ್ನಮಾಸಿಯುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿವ್ಯತೀಪಾತಮಾದಿತ್ಯವಾರದಂದುಸ್ವಸ್ತಿಸಮಸ್ತತರ್ಕ್ಕಾದಿಶಾಸ್ತ್ರಪಾರಾವಾರ
12 ಪಾರಗಂವಾದಿರುದ್ರವಾದೀಭಮಸ್ತಕನಖಾಸ್ಫಾಳನಕಿಶೋರಕೇಸರಿವಾದಿಮಹಾರಣ್ಯದವದಹನಂದುಷ್ಟವಾದಿನಿಷ್ಠುರಪಟಿಷ್ಠಶಾರ್ದ್ದೂಳಂ
ಬಾ
13 ದ್ಧಾಬ್ಧಿಬಡವಾಮುಖಂಮೀಮಾಂಸಕಧಾತ್ರೀಧರವಜ್ರಂಲೋಕಾಯತಮಹಾತರುವಿದಾರಣಕ್ರಕಚಂಸಾಂಖ್ಯಾಹೀಂದ್ರರುಂದ್ರವೈನತೇಯಂ
14 ನದ್ವೈತವಾದಿಭೂಜಕುಠಾರನಕಳಂಕತ್ರಿಪುರದಹನತ್ರಿಣೇತ್ರಂವಾದಿಘರಟ್ಟದಿಶಾಪಟ್ಟಮಾಧವಭಟ್ಟಘರಟ್ಟಂಜ್ಞಾನಾನಂದಮದಭಂಜನವಿ
15 ಶ್ವಾನಳಪ್ರಳಯೋಗ್ರಾನಳನಭಯಚಂದ್ರಕಾಳಾನಳಂವಾದೀಭಸಿಂಹಸರಭಂವಾದಿರಾಜಮುಖಮುದ್ರನಯವಾದಿದಿಶಾಪಟ್ಟಂನೈಯಾಯಿ
16 ಕಸಂರಕ್ಷಣೈಕದಕ್ಷಂಸ್ವಪಕ್ಷಪೋಷಣಪರಪಕ್ಷದೂಷಣಪಟುತರವಿರಿಂಚಂವಾಗ್ವಧೂಮಣ್ಡನನಾಸ್ಥಾನಪದ್ಮಾಸನಂವಿವೇಕನಾರಾಯ
17 ಣಂಗಮಕಮಹೇಶ್ವರನುಪನ್ಯಾಸಾಮರಾಪಗಾಪ್ರವಾಹಂವ್ಯಾಖ್ಯಾನಕೇಳೀಲಂಪಟಮನೋಹರಸರಸೀರುಹಭೃಂಗಂನವವಾತಕೀರ್ತ್ತಿಧ್ವಜ
18 ನಮಳಿನಚರಿತ್ರಂದ್ವಿಷ್ಟದರ್ಪ್ಪಿಷ್ಟಪಣ್ಡಿತಗಳಕಾಳಪಾಶಂವಾದಿದಿಗಂಬರಧೂಮಕೇತುಂವಾದಿರುದ್ರಗುಣನಾಮಾಂಕಿತರಪ್ಪಶ್ರೀಮಲ್ಲಿಕಾ
19 ರ್ಜುನೇಶ್ವರಪಣ್ಡಿತರ್ಗ್ಗೆಬನವಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರದರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಕಾಳಾಮುಖಿಬ್ರಹ್ಮಚಾರಿಸ್ಥಾನಂಪೂರ್ಣ್ಣವಪ್ರತಿಷ್ಟೆಯಪಂಚಲಿಂ
20 ಗದೇವರದೇಗುಲದಖಣ್ಡಸ್ಫುಟಿತದಮಾಟಕ್ಕಂದೇವರಗನ್ಧಧೂಪನಿವೇದ್ಯಕ್ಕಮಲ್ಲಿಯವಿದ್ಯಾರ್ತ್ಥಿತಪಸ್ವಿಗಳಾಹಾರಾಚ್ಛಾದನಕ್ಕಂಸರ್ವ್ವ
21 ಕರಬಾಧಾಪರಿಹಾರಸರ್ವ್ವನಮಸ್ಯಂಧಾರಾಪೂರ್ವ್ವಕದಿಂದಮಾಯೂರಬಳ್ಳಿಯಪೊಲದೊಳಕಚ್ಚೆವಿಯಗಳೆಯೊಳ್ಬಿಟ್ಟಮತ್ತರ್ಪ್ಪ
22 ನ್ನೊನ್ದುಆಗಳೆಯೊಳ್ಮಾಳಿಗೆಗುರುವರರ್ಬ್ಬಿಟ್ಟಮತ್ತರೈಯ್ದುಪೆರ್ಗ್ಗಟ್ಟದಕೆಱೆಗೆಬಿಟ್ಟಮತ್ತರೆರಡುಅನ್ತುಮತ್ತರ್ಪ್ಪದಿನೆಂಟುಪೆರ್ಗ್ಗಟ್ಟದಕೆಳ
ಗಣಪೂ
23 ದೋಂಟವೊನ್ದುಇಂತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಪ್ರಯಾಗೆಯೆಂಬಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳ್ಸಾಸಿರಕವಿಲೆಯಂ
24 ಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಖಚಿಯಿಸಿವೇದಪಾರಗರಪ್ಪಸಾಸಿರಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಉಭಯಮುಖಿಗೊಟ್ಟಫಲಮನೆ
25 ಯ್ದುಗುಮೀಧರ್ಮ್ಮಮನಳಿದಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯೆಂಬಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳ್ಸಾಸಿರಕವಿಲೆಯುಂಸಾಸಿ
26 ರಬ್ರಾಹ್ಮಣರುಮನಳಿದಮಹಾಪಾತಕನಕ್ಕುಂ ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹ
27 ಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಃಸಗರಾದಿಭಿಃ । ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿ
28 ಸ್ತಸ್ಯತಸ್ಯತದಾಫಳಂ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾಗಿನಃ
29 ಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿಷಮೇಕಾಕಿನಂ
30 ಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥ ಮಹಾದೇವೋದೇವಸ್ಸಕಳಜಗದಾರಾಧ್ಯಚರಣಸ್ತ್ರಯೀಪ್ರೋಕ್ತೋಧರ್ಮ್ಮಃಕ್ರಮಘಟಿತ
31 ವರ್ಣ್ನಾಶ್ರಮವಿಧಿಃ । ತಯೋರ್ಯ್ಯೋರ್ವ್ಯಾಕುರ್ಯ್ಯಾದ್ವೃಜಿನಮನಯೋಸ್ತಸ್ಯನಿದಧೇಶಿರಸ್ಯಂಘ್ರಿಂವಾದಿಪ್ರಳಯದಹನೋಹಂನ್ಯ
32 ಪಸಭೇ ॥ ಇನ್ತೀಧರ್ಮ್ಮಮಂನಗರಂಪ್ರತಿಪಾಳಿಸುವುದುನೈಷ್ಠಿಕರಲ್ಲದರಪೂಜಿಮದೇಸಿಕಳೆವುದು ॥

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33 ಸ್ವಸ್ತಿಸಮಸ್ತನೃಪಜನಸ್ತುತ್ಯಸತ್ಯ . . . . ಪರಮೇಶ್ವರಂಕುವಳಾಲಪುರ
34 ವರೇಶ್ವರಂ । ನನ್ದಗಿರಿನಾಥಂ । ಮದಗಜೇಂದ್ರ . . . . ದಂನ . . ಯಗಂಗಗಂಗಾಂಗೇ
35 ಯಂ । ಗಂಗಸಬ್ಬನುಂ । ಚಾರಿತ್ರ . . . . , ... ಮಕುಟಚೂಡಾಮಣಿ
36 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ . . . . ಬಿಸಂವತ್ಸರದಪುಷ್ಯ
37 ಬಹುಳದಶಮಿಯ . . . . ಪಂಚಲಿಂಗದುಮಾಮಹೇಶ್ವ
38 ರದೇವರ್ಗ್ಗೆಧರ್ಮ್ಮ . . . . ನ್ದುಪೂದೋಂಟವೊನ್ದು । ಪಂಚಲಿಂ
39 ಗದತ . . . . ದ್ಯಕ್ಕಂ . . . . ತ್ತರೊನ್ದು

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ಅದೇ ದೇವಸ್ಥಾನದ ಒಳಯ ಜಿಡ್ಡಿಕೆರೆಯ ಸೋಪಾನದ ಮೇಲೆ.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 10″

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
2 ಧಿರಾಜಂಪರಮೇಸ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ
3 ಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂತ್ರಿಭುವನೈಕ
4 ಮಲ್ಲದೇವರ್ಬಂಕಾಪುರದನೆಲೆವೀಡಿನೊಳ್ಸುಖಸಂ
5 ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳ
6 ಪ್ಪಸ್ವಸ್ತಿಭುವ . . . .
7 ಭಮಲ್ಲಮ . . . .
8 ರಮೇಶ್ವರಂ . . . .
9 ರ್ಯದೇವರಿ . . . .
10 . . ಪದಿಮೂಱು . . . .
11 ಪಾಳನಂ . . . . ಸುಖಸಂಕಥಾ
12 ವಿನೋದದಿಂದ . . . . ನೆಯರಾಕ್ಷಸ
13 ಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧ ೧ . . . . . ನುತ್ತರಾಯಣಸಂ
14 ಕ್ರಾನ್ತಿನಿಮಿತ್ತದಿಶ್ರೀ . . . . ಬಲ್ಲಿ . ತ್ರಯನ . .
15 . . . . ಜೀವಿತವನ
16 ಜೆಸುವನ್ತಾಗಿ . . . . ಕಾಲಂಕರ್ಚ್ಚಿಧಾ
17 ರಾಪೂರ್ವ್ವಕಂಮಾಡಿ . . . . . . ಕೊಟ್ಟಜಿಡ್ಡುಳಿಗೆ . . .
18 ಗೊಬ್ಬಳ್ಳಿಯ . . . . ಗರ್ತಸಕ್ಕಂಬಿಟ್ಟ . .
19 . . . . . . ವಬ್ರಾಹ್ಮಣ . . ಶ್ರೀಮತ್‍ರಾಜಾಧ್ಯಕ್ಷದಿಮ್ಮರಿ
20 . . . .
21 ಯರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕುಡೆಪಡೆದಬನವಾಸಿ
22 . . . . . . ನಾಗರಖಣ್ಡ ೭೦ಱಬಳಿಯಅಗ್ರಹಾರಂಕಮ್ಬಗ
23 ಳ೧ ಪ್ರವಿಷ್ಟಂಬಿಟ್ಟಗೆಯ್ಯಿಇನ್ತೀಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂಪ್ರತಿ
ಪಾಳಿ
24 ಸಿದಾಗಸಮಸ್ತ . . ತಾಗಣಂಗಳಪ್ಪುಂ . . ಸಿದೊ . .
25 . ಹ . . ಮನೆಯಲ್ಲ . ಶ್ರೀಯುಂ . . . .
26 . . ಇದನಳಿ . . . . ಬ್ರಾಹ್ಮಣರು . . . . .
27 ಮಹಾಪಾತಕ . ವಂಸಕ್ಷಯಮಕ್ಕು ॥ ಸಾಮಾನ್ಯೋಯಂಧ
28 ರ್ಮ್ಮಸೇತುನೃರ್ಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದಿ ಭ್ಯಃಸ
ರ್ವ್ವಾನೇತಾನ್ಭಾ
29 ವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ।
30 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ । ಷಷ್ಟಿರ್ವ್ವರ್ಷ
31 ಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಅನ್ತಾಪ
32 ರಿಯಂಕಟ್ಟವಿಯನೂಱಇಪ್ಪದಿಂಬರುಂತಿಂಗ . . .
33 . . ಗಪಾದೆಯದಿಂಇಪ್ಪದಿಂಬರುದೇವರಿಗೆಮ . .
34 . . . . ದಿವಸತುಇಕ್ಕದವರಿಗೈವತ್ತೆಯಿಲ್ಲ ।

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ಅದೇ ಕೆರೆ ಏರಿಯ ಮೇಲೆ 1ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′ 7″

ಮೇಲ್ಭಾಗದಲ್ಲಿರುವ ಗುರುವಿಗ್ರಹದ ಬಳಿ ಬರೆದಿರುವದು.

ಇದು ಗುಣಗಳ್ಳದೇವರ ದಿವ್ಯಮೂರ್ತಿ.

1 ಜಯತ್ಯಾವಿಷ್ಕೃತಂವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂಕ್ಷೋಭಿತಾರ್ಣ್ಣವಂದಕ್ಷಿಣೋನ್ನತ
2 ದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾನ್ತಭುವನಂವಪುಃ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾ
3 ಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ
4 ಯಕುಱತಿಱಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತ
5 ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಸಲುತ್ತಮಿರೆಬಂಕಾಪುರದನೆಲೆವೀಡಿನೊಳ್
6 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದ
7 ಣ್ಡನಾಯಕನಾಸ್ಥಾನವಸ್ತುನಾಯಕಂನಿಯೋಗಯೋಗನ್ಧರಾಯಣಂಚತುರಪಾರಾಯಣಂವಿವೇಕವಿ

8 ದ್ಯಾಧರಂಸಕಳಕಳಾಧರಂಹರಚರಣಸ್ಮರಣಪರಿಣತಾನ್ತಃಕರಣಂಚಾಳುಕ್ಯರಾಜ್ಯಸಮುದ್ಧರ
9 ಣಂವಿಕ್ರಮೋತ್ತುಂಗನಸಹಾಯಸಿಂಗಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವಪಾದಾರವಿನ್ದಷಟ್ಚರಣಂ
10 ಸಮಸ್ತಗುಣಗಣಾಭರಣಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಹಿರಿಸನ್ಧಿವಿಗ್ರಹಿ
11 ಮನೆವೆರ್ಗ್ಗಡೆದಣ್ಡನಾಯಕನುದಯಾದಿತ್ಯನಬಿನ್ನಪದಿಂಶ್ರೀಮದ್ಭುವನೈ
12 ಕಮಲ್ಲದೇವರ್ಸಕವರ್ಷ ೯೯೩ನೆಯವಿರೋಧಿಕೃತ್ಸಂವತ್ಸರದಪು
13 ಷ್ಯಸುದ್ಧ೧ಸೋಮವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಪರ್ಬ್ಬನಿಮಿತ್ತದಿಂರಾಜಧಾನಿಬಳ್ಳಿ
14 ಗಾವೆಯಹರಿಹರಾದಿತ್ಯದೇವರ್ಗ್ಗೆಸ್ನಾನನಿವೇದ್ಯಕ್ಕಂದೇಗುಲದಬೆಸಕ್ಕಂಮಠದಬಿಯಕ್ಕಂ
15 ಶ್ರೀಸತ್ಯಜ್ಞಾನಾನನ್ದಾದ್ವೈತಜ್ಯೋತಿಶ್ವರೂಪರಪ್ಪಶ್ರೀಮತ್ಪ್ರಣ
16 ವನಾದಾನಂದಗುಣಗಳ್ಳಯೋಗಿಗಳಕಾಲಂಕರ್ಚ್ಚಿ
17 ಧಾರಾಪೂರ್ವ್ವಕಂಸರ್ಬ್ಬನಮಸ್ಯಂಸರ್ಬ್ಬಬಾಧಾಪರಿಹಾರಮಾಗಿಬಿಟ್ಟಬನವಸೆ
18 ಪನ್ನಿರ್ಚ್ಛಾಸಿರದಕಂಪಣಂಜೆಡ್ಡುಳಿಗೆಱುಂತ್ತಱಬಳಿಯಬಾಡಂಬಿದಿರಿಂಗೆರಿಯೊಂದು
19 ಈಧರ್ಮ್ಮಮನಾವನೊರ್ಬ್ಬಂಪ್ರತಿಪಾಳಿಸಿದನಾಪುರುಷನನನ್ತಸುಖಪ್ರಾಪ್ತನಕ್ಕುಮೀಧರ್ಮ್ಮ
20 ವನೊರ್ಬ್ಬನಳಿದನವನನನ್ತದುಃಖಪ್ರಾಪ್ತನಕ್ಕುಂ ॥ ಶ್ರೀಮನ್ಮುಕ್ತಿವಧೂಲೀಳಾಮಂಗಳತಿಳಕನೆಸ
21 ದನದ್ವಯಮಹಿಮೋದ್ದಾಮಂಸಂಪೂರ್ಣ್ಣಂವಿದ್ಯಾಮೂರ್ತ್ತಿಜಿತಾತ್ಮನಕ್ಷರಂಗುಣಗಳ್ಳ ॥ ಅಱ
22 ಳನದೆಸೆಯಿಂದುದಯಿಸುವಚರಾಚರಮಚಱನಿಂದೆಪೊಱಗಣವಲ್ತೆಂದಱಿತಚಿತ್ತ
23 ದಿನಿರ್ಪ್ಪಂಪ್ರಚಣ್ಡನದ್ವೈತಿನಿರುಪಮಂಗುಣಗಳ್ಳ ॥ ಸರ್ವ್ವಜ್ಞಂಸರ್ಬ್ಬಗತಂಸರ್ಬ್ಬಾತ್ಮನೆನಿಪ್ಪಗುರ್ಬ್ಬಿನ
24 ದ್ವೈತಧನಂನಿರ್ಬ್ಬಾಣಯೋಗಿಶಾನ್ತಂಸರ್ಬ್ಬಂಸರ್ಬ್ಬೀಯಕಾರಣಂಗುಣಗಳ್ಳ ॥ ಜ್ಞಾನಮೇನಾನಿ
25 ನಗೊಡಲೆಸವಾನನ್ದಂತೋರ್ಪ್ಪುವೆಲ್ಲಮೆನ್ನಸೆಳಲ್ಮತ್ತೇನುಂಬೇಱಿಲ್ಲೆಂಬನಿಳಾನುತನದ್ವೈತಶೇಖ
26 ರಂಗುಣಗಳ್ಳ ॥ ಆನನ್ದಾದ್ವಯಸತ್ಯಜ್ಞಾನಮಯನ್ನೆಗಳ್ದಿರಖಿಳದೊಳ್ನಿಷ್ಕಳನಾದಾನನ್ದ
27 ತ್ತರ್ನ್ನಾಮಾಧೀನರ್ಗುಣಗಳ್ಳನಾಗವರ್ಮ್ಮಾಚಾರ್ಯ್ಯರ್ ॥ ವೃತ್ತ ॥ ದೊರೆಕೊಣ್ಡೀದೇಹದೊಳ್ಮೋಹಮನೆಲೆ
28 ಗುಣಗಳ್ಮಾರ್ಯ್ಯನಿಂಮಾಣ್ದುಶೆಂಕೊಣ್ಡರಿಷಡ್ವರ್ಗ್ಗಂಗಳ . ಭೇದಮನಿಱಿಗಳಿಪಂಬಿಟ್ಟುಕರ್ಮ್ಮಂಗಳೆಲ್ಲಂ
29 ಬೆರಸಾನೆಂದಿರ್ಪ್ಪಹಂಕಾರಮನವಯವದಿಂಸುಟ್ಟುಸಾನಂದದಿನ್ದಂಪರಿಪೂರ್ಣ್ಣಜ್ಯೋತಿಸೀನಾ
30 ಗಿರೆಬಿಡುವಳೆಪೇೞ್ಮುಕ್ತಿನಿನ್ನಂಮುನೀನ್ದ್ರ ॥ ತ್ರಿವದಿ ॥ ಮುಕ್ತಿಶ್ರೀಸತಿಗನುರಕ್ತಂಸಂಸಾರವಿರಕ್ತನಿರ್ಬ್ಬಿ
31 ಷಯನಿರಪೇಕ್ಷಂಸುಚಿಜೀವನ್ಮುಕ್ತಂನಿರ್ಬ್ಬಾಣಿಗುಣಗಳ್ಳ ॥ ಆಳೆಲ್ದಿಬಸನಂಗಳೇಳುಮನಟ್ಟಿನಿರ್ಮ್ಮೂಳಿ
32 ಸಿಪರಿದನಂಷಡ್ವರ್ಗ್ಗ . . ಕಾಳಾಗ್ನಿಯನ್ತೆಗುಣಗಳ್ಳ ॥ ಅಱಿವಣ್ಮೈವೈರಾಗ್ಯಂತಱಿಸಲ . ಭ್ಯಾಸಂನೆಱೆ
33 ಭಕ್ತಿಶಾನ್ತಿಧೃತಿತುಷ್ಟಿಯೆಂಬೀವರ್ಕ್ಕೆಱೆವಟ್ಟೋಗಿಲ್ದಂಗುಣಗಳ್ಳ ॥ ಅಕ್ಕರ ॥ ಎಸವಕೊಂಡಳನಾಡೊ
34 ಳಗಣತುಂಬಿಗೆಱೆಯಮೂಡಣಸೀಮೆಯಿಂದೊಳಗೆಮೊಸಳೆಮಡುವಿನಪಡುವಣಸೀಮೆಯೊ
35 ಳ್ನಗೇಶ್ವರಂಸ್ವಯಂಭೂಸಿಳೆಯಂಜಸದಬಲಿಪುರವರದೊಳ್ಯೋಗೇಶ್ವರಂಹರಿಹರಾದಿತ್ಯಂ
36 . ಮಾಸ್ಸಯನನೆಂಬಪೆಸರದೇವರಂದೇವಾಲೆಯಂಗಳಂಮಾಡಿಸಿದರ್ಗ್ಗುಣಗಳ್ಳದೇವರ ॥ ಕಂದ ॥
37 ಕಿಱುದೊಱೆಯತೆಂಕದಡಿಯೊಳ್ತುಱುಮತ್ತಿಯಸಂಪುಮೆತ್ತಮುತ್ತೂರೆಡೆಯೊಳ್ನೆಱೆಸಿದ್ಧ
38 ತೀರ್ತ್ಥಮಂಜಗಮಱಿಯಲ್ಗುಣಗಳ್ಳದೇವಮುನಿನಿರ್ಮ್ಮಿಸಿದ ॥ ತ್ರಿವದಿ ॥ ನುಡಿವತತ್ವದಮಾ
39 ತಂಬಿಡಲಾಱರೆನುವಂನುಡಿವಳೆಯನ್ತೆನಡೆವಳಿಯೆನಿಸಿದಂನುಡಿದನ್ತೆಗಂಡಂಗುಣಗಳ್ಳ ॥ ವೃ ॥
40 ಕರುಣದಿನೊಳ್ಪಿತಾಗೆಗುಣಗಳ್ಳಮಹಾಮುನಿಯಂತೆಸಂತತಂಭರವಸದಿನ್ದೆತತ್ಪದಮಿದೀಕ್ರ
41 ಮದಿಂನಡೆದಂಗೆಸಾಧ್ಯಮೆಂದೆರದುಮನಃಮಗಂತಿಳಿಪಿಬೇಸಱದಿರ್ಪ್ಪುದಯಾಱುಮಪ್ಪಸದ್ಗುರು
42 ವಱದಂದೆಱಪ್ಯರಭಿವಾಂಛೆಯದಾಗದೆಸಿದ್ಧಿಯಾಗದೆ ॥ ಕಿಡುಗೆಮನೋಮಳಂನಡೆಗೆ

43 ತತ್ವವಿಚಾರಸಮಾಧಿಚಿತ್ತದೊಳ್ಸೊಡರ್ವ್ವೆಳಗಿಟ್ಟವೊಲ್ಬೆಳಗುತಿರ್ಕ್ಕವದಾತಮರೊಪದೀ
44 ಪಮಾಗಡುಮಖಿವೊನ್ದೆನಿಲ್ಕೆಗುರುದೇವಪದಾಂಬುರುಹಪ್ರಸಾದಮಂಪಡೆದತಿ .
45 . . ಸಕಳಶಿಷ್ಯಜನಂಶುಭಮಕ್ಕೆಮಂಗಳಾ ॥ ಶ್ರೀಮತ್ಪ್ರತಿಕಂಠಕಾಮರಾಜಂಬರೆದಂ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 6″

1 ನಾರಸಿಂಹವಪುಃಕೃತ್ವಾಸರ್ವ್ವಲೋಕಭಯಂಕರಂಹಿರಣ್ಯಕಶಿಪುಂಜಘ್ನೇ
2 ತಸ್ಮೈಸಿಂಹಾತ್ಮನೇನಮಃ ॥ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರನತುಳಬಳಂತೈಲಪಂ
3 ತೀಬ್ರತೇಜೋಧಾಮಂಸತ್ಯಾಶ್ರಯಂವಿಕ್ರಮಗುಣನಿಳಯಂವಿಕ್ರಮಾದಿ
4 ತ್ಯನತ್ಯುದ್ದಾಮಂಸನ್ದಯ್ಯಣಂಸಾಹಸನಿಧಿಜಯಸಿಂಹಂಧರಾಚಕ್ರಲಕ್ಷ್ಮೀ
5 ಧಾಮಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಂನೆಗಳೆನೆಗಳ್ದೀಪ್ರಾಜ್ಯಚಾಳುಕ್ಯರಾಜ್ಯಂ ॥ ತನ್ನೃಪ
6 ನನ್ದನಂಭುವನಮನ್ದ್ಯಗುಣಂಭುವನಯ್ಕಮಲ್ಲದೇವನ್ನರನಾಥರಾಜ್ಯರಮಣೀ
7 ರಮಣೀಯಪರಾರ್ದ್ಧ್ಯಭೂಷಣಂಪನ್ನಗರಾಜಭೂಷಣಪದಾಬ್ಜಪರಾಗಪವಿ
8 ತ್ರಶೇಖರಂಪ್ರೋನ್ನತಕೀರ್ತ್ತಿದೀಧಿತಿಸುಧಾಧವಳೀಕೃತವಿಶ್ವವಿಷ್ಟಪಂ ॥ ಸ್ವಸ್ತಿಸ
9 ಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪ
10 ರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದ್ಭುವನಯ್ಕ
11 ಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚನ್ದ್ರಾರ್ಕ್ಕ
12 ತಾರಂಸಲುತ್ತಮಿರೆ ॥ ವೃತ್ತ ॥ ಆಪೃಥ್ವೀಶ್ವರಪಾದಪಂಕರುಹಸೇವಾತತ್ಪರಂವಿ
13 ಕ್ರಮಾಟೋಪಪ್ರೋದ್ದಳನಾಹಿತಪ್ರಕರನನ್ಯಕ್ಷೋಣಿಪಾಳಾರ್ಚ್ಚಿತಶ್ರೀಪಾದಾಂ
14 ಬುರುಹಂವಿರೋಧಿನೃಪಚೂಡಾರೋಪಿತಾಜ್ಞಾಪ್ರಭಾವೋ[illegible]ತಂಭುವನಯ್ಕವೀರ
15 ನೆಸೆದಂಶ್ರೀಗಂಗಚಕ್ರಾಯುಧಂ ॥ ಕನ್ದ ॥ ಶ್ರೀಮಹಿಮಾರ್ಣ್ಣವನಖಿಳಕ್ಷ್ಮಾಮರಚ
16 ಕ್ರೇಶನಾತ್ಮಭುಜಬಳವಿಜಯೋದ್ದಾಮಂಬ್ರಹ್ಮಕ್ಷತ್ರಶಿಖಾಮಣಿರಾಜಾಧಿ
17 ರಾಜನುದೆಯಾದಿತ್ಯಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಸ್ತುತಬ್ರಹ್ಮಕ್ಷತ್ರವೀರಾನ್ವ
18 ಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕೋಳಾಳಪುರವರೇ
19 ಶ್ವರಂನನ್ದಗಿರಿನಾಥಂಮದಗಜೇನ್ದ್ರಲಾಂಛನಂಸೋಮೇಶ್ವರಲಬ್ಧವರಪ್ರಸಾ
20 ದಂಗಂಗಕುಸುಮಾಯುಧಂನನ್ನಿಯಗಂಗಂಜಯದುತ್ತರಂಗಂಸಕಳಜನಚಿನ್ತಾ
21 ಮಣಿಮಣ್ಡಳಿಕಮಕುಟಚೂಡಾಮಣಿಶ್ರೀಮದ್ಗಂಗಪೆರ್ಮ್ಮಾನಡಿಭುವ
22 ನಯ್ಕವೀರನುದೆಯಾದಿತ್ಯದೇವಂಬನವಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರಂಸಾನ್ತಳಿಗೆಸಾ
23 ಸಿರಮುಮಂಮಣ್ಡಳಿಸಾಸಿರಮುಂಪದಿನೆಂಟಗ್ರಹಾರಮುಮಂದುಷ್ಟನಿಗ್ರ
24 ಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತುಂಪ್ರತ್ಯನ್ತವಾಸಿಗಳಪ್ಪಚೇರಚೋ
25 ಳಪಾಣ್ಡ್ಯಪಲ್ಲವಪ್ರಭೃತಿಗಳನಲೆದಾಟನ್ದುಕಪ್ಪಮಂಕೊಣ್ಡುಚತುರ್ವ್ವಾ
26 ರ್ದ್ಧಿಪರ್ಯ್ಯನ್ತಂಸೆಲನಂನಿಮಿರ್ಚ್ಚಿವಿಜಿಗೀಷುವೃತ್ತಿಯನಪ್ಪುಕೆಯ್ದುಸುಖಸಂಕಥಾ
27 ವಿನೋದದಿಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯೊಳಿರ್ದ್ದುಧರ್ಮ್ಮಬುದ್ಧಿಯಿಂನಿಜಸ್ವಾ

28 ಮಿಶ್ರೀಮದ್ಭುವನಯ್ಯ ಮಲ್ಲದೇವರ್ಗ್ಗಬಿನ್ನಪಂಗೆಯ್ದುಪರಮೇಶ್ವರದತ್ತಿ
29 ಮಾಡಿರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯುಪೆರ್ಗ್ಗಟ್ಟದೇರಿಯಮೇಗಣಶ್ರೀಮನ್ನಾರ
30 ಸಿಂಹದೇವರದೇಗುಲದಬೆಸಕ್ಕಂದೇವಪೂಜೆಗಂಸಕವರ್ಷ ೯೯೭ನೆಯ
31 ರಾಕ್ಷಸಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧ ೧ ಸೋಮವಾರದನ್ದಿನುತ್ತರಾಯಣ
32 ಸಂಕ್ರಾನ್ತಿಪರ್ಬ್ಬನಿಮಿತ್ತದಿನಲ್ಲಿಯುಮುಖ್ಯರಪ್ಪಶ್ರೀಮತ್ಸ್ವರ್ಣ್ಣನನ್ದಭ
33 ಟ್ಟಾರಕರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಸರ್ಬ್ಬನಮಸ್ಯವಾಗೆಬಿಟ್ಟಬನವಸೆನಾ
34 ಡಕಂಪಣಂಮೇಗುನ್ದಪನ್ನೆರಡರಬಳಿಯಬಾಡಕುನ್ದವಿಗೆ ೧ ಈಧರ್ಮ್ಮಮನಾ
35 ವನೊರ್ಬ್ಬಂಪ್ರತಿಪಾಳಿಸಿದಂಗಯೆಯೊಳ್ಗಂಗೆಯೊಳ್ಕುರುಕ್ಷೇತ್ರದೊಳ್ವಾರಣಾ
36 ಸಿಯೊಳ್ಪ್ರಯಾಗೆಯೊಳ್ಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಪಂಚ
37 ರತ್ನಂಗಳಂಕಟ್ಟಿಸಿವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಪುಣ್ಯಮನೆ
38 ಯ್ದುಗುಂನವಿಷಂವಿಷಮಿತ್ಯಾಹುಃದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂ
39 ಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ 6″ × 2′ 6″

1 ಜಯತ್ಯಾವಿಷ್ಕೃತಂವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂಕ್ಷೋಭಿತಾರ್ಣ್ಣವಂದಕ್ಷಿಣೋನ್ನತದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾನ್ತಭುವನಂವಪುಃ ॥
2 ಸ್ವಸ್ತಿಶ್ರೀವನಿತಾರ್ಪ್ಪಿತವಿಸ್ತೀರ್ಣ್ಣೋರಸ್ಥಳಂರಿಪುಬ್ರಜಮಸ್ತನ್ಯಸ್ತಚರಣಂಸಮಸ್ತಜನಸ್ತುತಸಿತಕೀರ್ತ್ತಿವಿಕ್ರ
3 ಮಾದಿತ್ಯನೃಪಂ ॥ ಅರಿರಾಯಂಜಗದಳದಿಕ್ಕರಿದಂತವಿಲಗ್ನಕೀರ್ತ್ತಿಮೂರ್ತ್ತೀಭೂತಸ್ಮರನೇಕಚ್ಛತ್ರೀಕೃತಧರಾ
4 ತಳಂಸೋಮವಂಶಚೂಡಾರತ್ನಂ ॥ ಆಳ್ವಲನುಂತೋಳ್ವಲಮುಂಬಾಳ್ವಲಮುಂತೋಱುವಿನಾಱುವರೀಭೂಭುಜರೇವೇಳ್ವ
5 ನೊಪ್ಪೊಂಗೆ . . ರ್ದ್ದಪರಾಳ್ವೆಸದೊಳುವೈರಿವೀರಕೋಳಾಹಳನ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀ
6 ವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಾ
7 ಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರನಿಜವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
8 ರಂಬರಂಸಲುತ್ತಮಿರೆಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮಮಧುಕರನು
9 ತ್ಪಾಟಿತಬಳವದಹಿತಬಾಹುಬಳಂವಿದ್ವತ್ಪೂಜ್ಯಂಗುಣರತ್ನಸರಿತ್ಪತಿಯೆನಿಸಿದನನನ್ತಪಾಳಚಮೂಪಂ ॥ ಪತಿಹಿತರೊಳೆ
10 ಲ್ಲವಗ್ಗದಪತಿಹಿತನತಿಶುಚಿಗಳೆನಿಸಿನೆಗೆಳ್ದವರೊಳುಮತಿಶುಚಿದಕ್ಷರೆನಿಪ್ಪ . . ತಿದಕ್ಷನನನ್ತಪಾಳದಣ್ಡಾಧೀಶಂ ॥
11 ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂವಿಬ್ಧವರದಾಯಕಂಸುಜ
12 ನಪ್ರಸನ್ನನುಡಿದುಮತ್ತೆನ್ನಂಗೋತ್ರಪವಿತ್ರಪರಾಂಗನಾಪುತ್ರಂತುರಯರೇವನ್ತಂವೈರಿಕಿರಾತಾಂತಂಸಾಹಸೋತ್ತುಂಗನಯ್ಯನ
13 ಸಿಂಗಂನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಬಾಣಸವೆರ್ಗ್ಗಡೆದಣ್ಡನಾಯಕನನನ್ತಪಾಳರಸರು
14 ಬೆಳ್ವಲಮೂನೂಱುಪುಲಿಗೆಱೆಮೂನೂಱುಬನವಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಸಪ್ತಾರ್ದ್ಧಲಕ್ಷಯುಮನ್ನಾಯಮುಂಪಡೆದು
15 ಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರತಿಪಾಲಿಸುತ್ತಮಿರೆತತ್ಪ್ರಸಾದಾಸಾದಿತವನವಾಸಿದ್ವಾದಶಸಹಸ್ರಾಧಿಕಾರ
16 ಲಕ್ಷ್ಮೀವಿಭೂಸಿಯುಂಸಕಲಗುಣಗಣೋದ್ಭಾಸಿಯುಮೆನಿಸಿದಗೋವಿನ್ದರಾಜನೇದೊರೆಯನೆಂದಡೆ ॥ ಶ್ರೀವನಿತಾ
17 ಕುಚಸಂಶೃತಪೀವರವಕ್ಷಸ್ಥಳಂಲಸದ್ಗುಣಮಣಿಮಾಳಾವಿಳಸಿತನೇನೆಸೆದನೊಗೋವಿನ್ದಂಮದವದಹಿತದನುಜಮು
18 ಕುಂದಂ ॥ ಶರಣೆಮಗೆಂದುಬಂದಡಱಿಯಂಮಲೆದಾಂತಡೆಭೂಳದೊಳುಪೊದಱ್ದಿವುರಿಗಣ್ಣನುಗ್ರಫಣಿಕುಣ್ಡ

19 ಳಮಂಕಿವಿಯೊಳು ಕರಾಬ್ಜದೊಳು ಸುರುಚಿರಶೂಳಮಂ ಮಿಱುಪದಾಡೆಗಳಂ ನಿಜವಕ್ತ್ರದೊಳು ವಿಭೀಕರಮೆ
20 ನೆತೋಱುಗುಂ ಸಮರರಂಗದೊಳಿಂ ರಣರಂಗಭೈರವ । ವರವಿದ್ಯಾನಿಧಿಕೇಶಿರಾಜವಿಭುಗಂ ನೀಲಬ್ಬೆಗಂ ಪುಟ್ಟಿಭಾ
21 ಸುರಕೀರ್ತ್ತಿಪ್ರಿಯದಾನಿ ಸಂದಗುಣರತ್ನಂ ದಾಶಿರಾಜಂ ಪರಾಶರಗೋತ್ರಾಂಬರತಿಗ್ಮರೋಚಿ ಜನಕಂ
22 ತಾಯ್ಬ್ಬ . ನಾನಾಗುಣಾಕರೆ ಸೋವಮಾಂಬಿಕೆಯೆಂದಡೀ ಭುವನದೊಳ್ ಗೋವಿನ್ದನೇಂ ಧನ್ಯ
23 ನೋ ॥ ಆ ಸಮಸ್ತಗುಣಗಣಾಭರಣನುಂ ವಿಬುಧಜನಶರಣನುಂ ನಿಜವಿಶುದ್ಧಕೀರ್ತ್ತಿಚಂ
24 ದ್ರಿಕಾಪ್ರಭಾವವಿಕಶಿತಜಗದ್ವಳಯಕೈರವನುಂ ರಣರಂಗಭೈರವನುಂ ವಿಷಮಹಯ
25 ವತ್ಸರಾಜನುಂ ಸುಕವಿಸುರಭೂಜನುಮೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂ
26 ಗೋವಿನ್ದರಾಜಂ ಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂ ವಡ್ಡರಾವುಳಮುಮಂ ಛತ್ರಚ್ಛಾಯೆಯಿಂ
27 ಚಪ್ಪನ್ನದಚ್ಛಪನ್ನಾಯಮುಮಂ ಪಡೆದು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ಪ್ರತಿಪಾಳಿ
28 ಸುತ್ತಮಿರೆ ತದೀಯಸನ್ಧಿವಿಗ್ರಹಾಧೀಶ್ವರನಪ್ಪೀಶ್ವರಯ್ಯನಾಯಕನವಂಶಾವತಾ
29 ರಮೆಂತೆಂದೊಡೆ ॥ ಶ್ರೀಮತ್ಸಕಳಮುನೀಂದ್ರಶಿಖಾಮಣಿ ಭುವನೈಕವಿನುತನತಿ
30 ವಿಮಲತರಂ ಶ್ರೀಮಹಿತಂ ನೆಗರ್ದ್ದಂ ಗುಣದಾಮಂ ದ್ವಿಜಕುಳವರಿಷ್ಟನೆನಿಪ ವಶಿಷ್ಟ ॥
31 ಎನೆನೆಗಳ್ದ ವಶಿಷ್ಠಮುನೀಂದ್ರನ ಗೋತ್ರದೊಳೊಗೆದನಖಿಳಜನನುತಮಿದು ತಾನೆನಿಪ ಸಿರಿಗು
32 ಪ್ಪೆಗೊಳದೊಳ್ ವಿನಯಾಂಬುಧಿ ದುರಿತಕುಳಘರಟ್ಟಂ ಚಟ್ಟಂ ॥ ಎನೆ ಸಂದ ಚಟ್ಟಪಂಗಂ ವಿನುತ ತಯ
33 ಶೋವತಿಯೆನಿಪ್ಪ ಭೋಗಾಂಬಿಕೆಗಂ ಜನಿಯಿಸಿದರ್ಸಕಳಜಗಜ್ಜನವಿನುತ ಬ್ಬಚಿರಾಜನುಂ ಬಸವಣನುಂ ॥ ಅವರಗ್ರ
34 ಜರನುಜಾತಂ ವಿವಿಧಗುಣಾಳಂಕೃತಂ ವಿರೂಪಾಕ್ಷನೆನಲ್ ಭುವನನುತನೀಶ್ವರಂ ಪೆಂಪುವೆತ್ತನೀಶ್ವರಪದಾಬ್ಜಯುಗಳಭ್ರಮರಂ ॥
35 ವಾರಾಶಿಪರಿವೃತಾಖಿಳಧಾರಿಣಿಯೊಳ್ ಪೊಲ್ವಡಮ್ಮ ಪೋಲ್ಕೆ ಮಪುರುಷಾಕಾರದೊಳೆ ಪುರುಷಕಾರದೊಳಾರುಂ ನೆಗೞ್ದೀ
36 ಶ್ವರಾರ್ಯ್ಯನಂ ಪೋಲ್ತಪರೇ ॥ ಮಂದರಧೈರ್ಯ್ಯನಪ್ರತಿಮಸಾಹಸನಾಶ್ರಿತರಾಜಕೀರಮಾಕಂದನನೂನದಾನಿ ನಱು
37 ಗುಂದದ ವಿಪ್ರಗಣಾಗ್ರಗಣ್ಯನಾನಂದಿತಬಂಧುವರ್ಗ್ಗನಿವನೆಂಬುದು ಭೂತಳಮೆಮ್ಮ ವೀರಗೋವಿನ್ದನ ಸನ್ಧಿವಿಗ್ರಹಿಯನೀಶ್ವ
38 ರನಂ ಸುಜನೈಕಬನ್ಧುವಂ ॥ ಜನಕಂ ಬಾ . . ಗಲಬ್ಬೆಯಸುತಂ ಶ್ರೀಚಟ್ಟಪಂಚ . . ರ್ಯ್ಯನನಾಲಬ್ಬೆಯಹೆ
39 ಮ್ಮೆಗಳ್ ತನಗೆ ತಾಯ್ಬ್ಬಗಯ್ಯ . . . . . . ಗ್ಗಣಿಬಾಚಿಯುಂ . . . . : ಮಂ ವಿರೂಪಾಕ್ಷನಿಂತೆನೆ
40 ಧನ್ಯಂ ನಱುಗುಂದದೀಶ್ವರ . . . . . ವಂ ॥ ಆ . . . . ರತ್ನಮಾಳಾಳಂಕಾ
41 ರನುಂ । ಬುಧಜನಾಧಾರ . . . . . ಯುಚಾರುಚಾ . . . . ಸನಿರ್ಮ್ಮಳಯಶಃ
42 ಪತಾಕನುಂ । ಗೋವಿನ್ದರಾಜಚರಣಸರಸಿರುಹಚಂಚರೀಕನುಂ । ತತ್ಪ್ರಸಾದಾಸಾದಿತಸನ್ಧಿವಿಗ್ರ
43 ಹಾಧೀಶ್ವರನುಮಪ್ಪೀಶ್ವರಯ್ಯನಾಯಕಂ । ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ ೨೮ನೆಯ
44 ಸುಭಾನುಸಂವತ್ಸರದ ಪುಷ್ಯಬಂ ಸುಕ್ರವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಮಣದಲ್
45 ಧರ್ಮ್ಮಕಾರ್ಯ್ಯತಾತ್ಪರ್ಯ್ಯಚಿತ್ತನಾಗಿ ನಾಸ್ತಿಧರ್ಮ್ಮಸಮೋಬನ್ಧುಯೆಂಬ ನೀತಿವಾಕ್ಯಾರ್ತ್ಥಮಂ ಸಮರ್ತ್ಥಿ
46 ಸಿ ಕುನ್ತಳಧರಿತ್ರೀಕಾನ್ತೆಯ ವಿಳೋಳಕುನ್ತಳಕಳಾಪದನ್ತೆಸೆವ ಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಕ್ಕ ವಳಂಕಾ
47 ರಮಾಗಿ ತೋರ್ಪ್ಪ ಬಳ್ಳಿಗಾವೆಯುತ್ತರದಿಗ್ಭಾಗದಪೆರ್ಗ್ಗಟ್ಟದೇರಿಯ ಮೇಗಣ ಶ್ರೀಮನ್ನಾರಸಿಂ
48 ಹದೇವರ ಗನ್ಧಧೂಪದೀಪನೈವೇದ್ಯಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕೆನ್ದು । ಮಹಾರಾಜಧಾನಿ ಬಳ್ಳಿಗಾ
49 ವೆಯನಗರಮುಂ ಪಂಚಮಠಸ್ಥಾನಮುಂ । ಶ್ರೀಮದ್ದಣ್ಡನಾಯಕಂ ಗೋವಿಂದರಸರುಮಱಿಯೆ ಬನವ
50 ಸೆಪನ್ನಿಚ್ಛಾಸಿರದೊಳಗಣ ಕಂಪಣಂ ಜೆಡ್ಡುಳಿಗೆಯೆಪ್ಪತ್ತಱ ಬಳಿಯ ಬಾಡಂ ಪಕ್ಕಳೆಯ ಊರೊ
51 ಡೆಯಂ ಕವಿಬಾನ್ಧವನ ಮಗ ರುದ್ರಮಯ್ಯನ ಮಗಂ ನಾಕಣನಾ ಪಕ್ಕಳೆಯ ಭೂಮಿಯೊಳಗೆ ತ
52 ನ್ನಂ ಬಳಿಯ ಮಾನ್ಯದ ಕೆಯ್ಯೊಳಗೆ ಕಚ್ಛವಿಯ ಗಡಿಂಬದೊಳಯ್ವತ್ತು ಕಮ್ಮ ಗರ್ದ್ದೆಯಂ ಸರ್ವ್ವಬಾಧಾ
53 ಪರಿಹಾರಂ ಸರ್ವ್ವನಮಸ್ಯವಾಗಿ ಕಾಲಂಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಂ ಮಾಡಿ ಕುಡಲು ಪಡೆದು ಕೊಟ್ಟ

54 ನಾಕೆಯ್ಯೆಚತುರಾಘಾಟಶುದ್ಧಿಯೆಂತೆಂದಡೆ ॥ ವೃತ್ತ ॥ ಅನಿಮೇಶೇಂದ್ರಾಶಿಯೊಳ್ಸಾಸನ
55 ಬರಪಮನಾಂತಿರ್ದ್ದಕಲ್ಗಳ್ದಿವಾಕೃತ್ತನುಜಾಶಾವಕ್ತ್ರದೊಳ್ಬೆಂಡೆಯಕೆಱೆಯಜಳಾಧೀಶದಿಕ್ಕೋಟಿವಾ
56 ರ್ದ್ಧೀಶನಕಾಷ್ಠಾಭಾಗದತ್ತಲುಬಲಿನಗರದಸೀಮಾಂತದಿಂಶ್ರೀಪುರಕ್ಕಿಂಬೆನೆಪೋದಧ್ವಂಕುಜೇರಾಶಿಯೊಳಳಿ
57 ಯಕೊಳಂಸೀಮೆತಾನಾಗಿತೋರ್ಕ್ಕುಂ ॥ ಮತ್ತಂವನವಾಸಿದ್ವಾದಶಸಹಸ್ರಾಧಿಕಾರಿಗಳಸನ್ಧಿವಿಗ್ರಹಿಗಳುವರ್ಷ
58 ಪ್ರತಿಕುಡುವಗದ್ಯಾಣಭಟ್ಟಗುತ್ತರುಪಂಅರಸಾಳ್ಗಳುವಿಂ ॥ ಸಕಳೋರ್ವ್ವೀಸ್ತುತಮಪ್ಪಧರ್ಮ್ಮಮನಿದಂ
59 ಕಾದಂಚಿರೈಶ್ವರ್ಯ್ಯಭುಂಭುಕನಕ್ಕುಂವಿಪರೀ[ತ]ದಿಂದಳಿದವಂಗಂಗಾಗಯಾವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳೆಯ್ದಿಗೋ
60 ದ್ವಿಜಮುನಿಬ್ರಾತಂಗಳಂಕೊನ್ದಪಾತಕನಕ್ಕುಂಬಿಡದಿಕ್ಕುವಾಪುರುಷನೆಂದುಂರೌರವಸ್ಥಾನಮಂ ॥ ಸ್ವದತ್ತಂ
61 ಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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ಅದೇ ಯೇರಿಯ ಮೇಲೆ ಕಾಳಮ್ಮನಗುಡಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 2′ 8″

(ಮೇಲ್ಭಾಗ ಒಡೆದು ಹೋಗಿಧೆ)

1 ತ . . . .
2 ದ್ಧಾಮಾದಿ . . . .
3 ನೃತಾಳಾಪವಾಸ . . . .
4 ನೆಯಂಲೋಭಪ್ರಭಾವ . . . .
5 ಮಣಿನೆಗೞ್ದದಯಾದಿತ್ಯದೇ . . . .
6 ನ್ತಿತನ್ನಱ್ಕಿಱಿಂಬನ್ದರದೊಂಗಿಲ್ಲೆಯ್ದಿದಾರಾ . .
7 ದೊಳ್ಮಾಱಾಂತವಂಗಿಲ್ಲಸುವಿನದೆಸೆಯೊ . . . .
8 ನ್ನತಯಶನುದಯಾದಿತ್ಯದಣ್ಡಾಧಿನಾಥಂ ॥ ಕ . . . .
9 ದಚಕ್ರಿಯೆಂಬವಿಕ್ರಮಲಕ್ಷ್ಮೀಸಾಧಕನನಱ್ಕಿನುತ್ತರಂಗೆ . . .
10 ಅನ್ತುಪೊಗಪ್ತೆಗಂನೆಗಪ್ತೆಗಮೆಕ್ಕಲಾವಣಮಾದಮ . . . .
11 ದಯಾದಿತ್ಯನಬಿನ್ನಪದಿಂಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರ . . .
12 ಕೃತ್ಸಂವತ್ಸರದಪುಷ್ಯಸುದ್ಧಪಾಡಿವಂಸೋಮವಾರದ . . . . .
13 ಪಬ್ಬನಿಮಿತ್ತಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯುಪೆಗ್ಗಟ್ಟದೇರಿಯ . . .
14 ಕ್ಕಂದೇಗುಲದಬೆಸಕ್ಕಂಪನ್ನಿಬ್ಬರ್ಭ್ಭಗವರಭಿಕ್ಷೆಗಂಬ್ರ . . . .
15 ಣಪ್ಪನ್ನಿಬ್ಬರಾಹಾರದಾನಕ್ಕಂವ್ಯಾಖ್ಯಾ . . . . . .
16 ತ್ರಪ್ಪನ್ನಿಬ್ಬರಾಹಾರಕ್ಕಮವರಕ . . . .
17 ಜೀವಿತಕ್ಕಂಮಲ್ಲಿಯಮುಖ್ಯಪ್ಪನ್ನಾನಂದಭ . . . .
18 . ಬ್ಬನಮಶ್ಯಂಸಬ್ಬಬಾಧಾಪರಿಹಾರಮಾಗಿಬಿಟ್ಟಂಬನವಸೆಪ ನ್ನಿಚ್ಛಾರ್ಥ
19 . . ೩ಂಱಬಲಿಯಬಾಡಂಮಿಟ್ಟಸಿಯೊನ್ದು ॥ ಈಧರ್ಮ್ಮಮನಾ
20 . . . . ರಂವಾರಣಾಶಿಯೊಳಂಕುರುಕ್ಷೇತ್ರದೊಳಂಪ್ರ . . .
21 . . . . ರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಸಾಸಿರಕ . .
22 . . . . ಕೊಟ್ಟಪುಣ್ಯಮನೆಯ್ದು
23 . . . . ನಾಪುಣ್ಯಾತೀರ್ತ್ಥ

. . . .

28 . . . ಮುಚ್ಯತೇವಿಷಮೋ . . . .
29 ನಂಹನ್ತಿ . . . . ಮ್ಮರಾಜಂಬರೆವರಬ . . .
30 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಾಳದಾಲೂರವಾಸುದೇವಭಟ್ಟಸಾಸಗ್ಗೆಕೇ
31 ಶವದೇವರಬ್ರಹ್ಮಪುರಿಯಾಗೆದಾನಂಗೊಟ್ಟಕಚ್ಚವಿಯಗಳ್ದೆ
32 ಯಗದ್ದೆಮತ್ತರೆರಡು ॥

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ಅದೇ ಕೆರೆಯ ಕೆಳಗೆ ಕಲ್ಲುಮಠದ ಚನ್ನಬಸವಯ್ಯನ ಅಡಿಕೆಯ ತೋಟದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 3″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ
2 ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
3 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿ

4 ರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾ
5 ಭರಣಂಶ್ರೀಮದ್ಭುಲೋಕಮಲ್ಲದೇವರುಕಲ್ಯಾಣದನೆಲೆವೀಡಿನಲಿ
6 ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋ
7 ಪಜೀವಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವ[ರ]
8 ಬನವಾಸೆಯಾತೈಲಹದೇವರಬೆಸದಿಂತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮ
9 ಣ್ಡಳಿಕಮಸಣಿಯ್ಯಂಶ್ರೀಮದ್ರಾಜಧಾನಿಬಳಿಪುರದಸ
10 ಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಾನೇಕಗುಣಗಣಾಳಂಕಾರಮಂಸಮಸ್ತಬು
11 ಧಜನಾಧಾರರುಂಚತುಸ್ಸಮಯಸಮುದ್ಧರಣಧೀರರುಂಶ
12 ರಣಾಗತವಜ್ರಪ್ರಾಕಾರರುಂಈರ್ವ್ವರುಸೆಟಿಗಳುಂನಗರಪಂಚಮಠಂ
13 ಗಳಲ್ಲಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಾನೇಕಗುಣಾಳಂಕ್ರಿತಸತ್ಯಶೌಚಾ
14 ಚಾರನಯವಿನಯವಿನಯಶೀಳಸಂಪನ್ನರುಂಶ್ರೀಕಾಳಿಕಾದೇ
15 ವೀಲಬ್ಧವರಪ್ರಸಾದರುಂಪಂಚಲೋಹಾಧಿಪತಿಗಳುಂತತ್ಸಂಕಪ
16 ರಿರಕ್ಷಿತರುಮಪ್ಪಶ್ರೀಮತ್ಕಟಕದಮಹಾನಗರದೊಳಗ
17 ಣಗುಣವರ್ಮ್ಮಸೆಟ್ಟಿಬನ್ದುಕಾಳಿಕಾದೇವಿಯನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂಪೂಜಾ
18 ಪುನಸ್ಕಾರಕ್ಕವೆನ್ದುಬೇಡಿದಡೆಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವ . .
19 . ೫೬ನೆಯವಿರೋಧಕೃತ್ಸಂವತ್ಸರದಾಷಾಢದಮಾವಾಸ್ಯೆ . .
20 . . ಣಾಯನಸಂಕ್ರಮಣದನ್ದುಕಾಲ್ಗಚ್ಚಿ‍ಧಾರಾಪೂರ್ವ್ವಕಂಕೊಟ್ಟಕಂಭಗ
21 . . ಸರದಂಗಡಿತಾವರೆಗೆಜುಗೆಹೋಹದಾರಿಯಬಲದದೆಸೆಯಮೊ
22 ದಲಂಗಡಿಯೊನ್ದುತಮ್ಮಕೊತ್ತಳಿಯಲ್ಲಿಕೊತ್ತಲಲೊನ್ದುಹಾಗಂಪರ್ವ್ವಗಳಲು
23 . . ಲೆಲ್ಲಂಕಾಲಲೊಪ್ಪಲಮುಱಿಯಿನ್ತಿದನಳಿಪನಗರಪಂಚ
24 ಮಠಂಗಳಿದರ್ದ್ವಮಾಣಿಕೋಜನಳಿಯಂಬಮ್ಮೋಜನಮಗಂಮಾಳೋಜಂಗೆ
25 ಕಾರುಣ್ಯಂಗೆಯ್ದುತಪ್ಪದೆಪ್ರತಿಪಾಲಿಸುವರ್ಮಂಗಳಮಹಾಶ್ರೀ
26 ತಮ್ಮಕೊತ್ತಳಿಯಲ್ಲಿವಿಚಾರಕ್ಕೆದೇವಿಯಮು
27 . ದೆಬಂಧನಗಲ್ಲತೊಲೆಗೆಪಲಂ ೧ಂಮುದ್ರಾಪಣಮಾ
28 ಯಾದೇವಿಗೆ ||

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚೆಂನಬಸವಪ್ಪನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಭಿನ್ನವಾಗಿರುವ ಜಿನಪ್ರತಿಮೆಯ ಮೇಲೆ.

ನಾಗರಾಕ್ಷರ—ಪ್ರಮಾಣ 3 × 2

1 ಸ್ವಸ್ತಿಶ್ರೀಚಿತ್ರಕೂಟಾಮ್ನ . ದಾವಲೀಮಾಲವದಶಾಂತಿನಥದೇವಸಂಮಂಧ
2 ಶ್ರಬಲೋತ್ಕಾರಗಣಮುನಿಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಸಿಸಿನುಅನಂತಕೀರ್ತಿದೇವರು
3 ಹೆಗಡೆಕೇಶವದೇವಂಗೆಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟೆಉಪ್ರತಿಸ್ಟೆಪುಂಣ್ಯಾಸಾಂತಿ . .

4 ಬಲಿಗ್ರಾ
5 ಮೆಬಡಗಣ
6 ಸಿಮೆಪು
7 ಲಿಯಿಬ
8 ಯಲಲಿ
9 ಸೇಪುಂನಗ

10 ಲೆಯಲಿ
11 ಆಯಿದು
12 ಮತರು ಬ
13 ಡಗತಾಣ
14 ಗುಂದಸೀವೆ
15 ಕುದುವವು
16 . . ದಲ್ಲಿ
17 ನಟಕಲು
18 ತ್ಯಂಕಕೆರೆ
19 ಮೂಡಕೆಲೆ
20 ತ್ಯೆಂಕಲೂರ
21 ಕೆರಿಕಬಿ
22 ನತೋಂಟಬಾ
23 ಎ . . . .
24 ವಸದಿಗು
25 ಜನವಸ
26 ದಿ . . .
27 . . . .
28 ಹೊಳೊಕ
29 ಲುಪ್ರತಿ
30 ಮೊವಾಡಿ
31 ದಂಧಾ .
32 ಕಂಯಾ
33 ಗಿ . . .

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ಅದೇ ಗ್ರಾಮದ ಅಳ್ಳಿಹೊಂಡದ ಏರಿಯ ಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 1′ 6″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
2 ಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರನತುಳಬಳಂತೈಲಪಂತೀಬ್ರತೇಜೋ
3 ಧಾಮಂಸತ್ಯಾಶ್ರಯಂವಿಕ್ರಮಗುಣನಿಳೆಯಂವಿಕ್ರಮಾದಿತ್ಯನತ್ಯುದ್ದಾಮಂಸನ್ದಯ್ಯ
4 ಣಂಸಾಹಸನಿಧಿಜಯಸಿಂಹಂದಿಶಾಚಕ್ರಲಕ್ಷ್ಮೀಧಾಮಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಂವಿನಮಿ
5 ತರಿಪುಸೋಮೇಶ್ವರ . . . . ಮಲ್ಲಂಚಾಳುಕ್ಯ
6 ಚಕ್ರವರ್ತ್ತಿಲಲಾಮ . . . . ಮಲ್ಲಂ . . . .
7 ಕಚ್ಛತ್ರದಿನಾಳ್ದ . . . . ವಂಕಕಾರ । ಧರ . . . .
8 ಳಬ್ಯನೆದೊಳ . . . . . ದೀಕ್ಷಾರಸನ . . . . ಕೇತ . ಭಾಸ್ವ . .
9 ಷೋತ್ತಮ . . . . ಕ್ರಮಾಕಾರದಿಂ . .
10 . . . . ವಿಕ್ರಮಾದಿತ್ಯದೇವಸ್ವಸ್ತಿಸ
11 ಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ
12 ಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ
13 ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ
14 ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಂಪಿತಗಿರಿಯನೆಲೆ
15 ವೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋ
16 ಪಜೀವಿಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾ
17 ಪ್ರಚಳದಂಣ್ಡನಾಯಕ . . . . ಸುಜನಬಂಧು
18 ಕುಮುದಸುಧಾಕರ . . ದಿವಾಕರಸರಸ್ವತೀಸಮಯಸಮುದ್ಧರ
19 ಣಂಗುಣಗಣಾಭರಣಂಜಿತರಣ . . . .
20 ಚತುರಚತುರಾನನಂವಿಕ್ರಮಪಂಚಾನನಂಪ್ರತಾಪಸಹಾಯಂ । ಪತಿ
21 ತ . . ನತೆಯಂಸುಜನಮುಖದರ್ಪ್ಪಣಂನಾಶ್ರಿತಜನಸಂತ
22 ರ್ಪ್ಪಣಂಪಿಸುಣರಗಂಡನಹಿತಕುಳಕಮಳವನವೇದಂಡಂ

[23]ವಿನಯಾವಲೋಕಂಕೀರ್ತ್ತಿಪತಾಕಂಸಾಹಸೋತ್ತುಂಗಂಶ್ರೀಮ
[24]ತ್ತ್ರಿಭುವನಮಲ್ಲದೇವಚರಣಸರಸಿರುಹಭ್ರಿಂಗನಾಮಾದಿಸ
[25]ಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಸೇನಾಧಿಪತಿಮಹಾ
[26]ಪ್ರಧಾನಂದಣ್ಡನಾಯಕಂಬರ್ಮ್ಮದೇವರಸರುಶ್ರೀಮಚ್ಚಾ[ಳು]ಕ್ಯವಿ
[27]ಕ್ರಮವರಿಷದಯೆರಡನೆಯಪಿಂಗಳಸಂವತ್ಸರದಮಾಘದಪುಂಣ್ನಿ
[28]ಮೆಸೋಮವಾರದನ್ದಿನಸೋಮಗ್ರಹಣಪರ್ವ್ವನಿಮಿತ್ತದಿಂ
[29]ರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಪೂಜಾರಿಸಿಂಗಣಮಾಡಿಸಿದಮಲ್ಲಿಕಾ
[30]ರ್ಜ್ಜುನದೇವರಸ್ನಾನನಿವೇದ್ಯಕ್ಕಂಅಲ್ಲಿಯಕೆಱೆಯಗರ್ತ್ತಗಂ
[31]ಸತ್ರಕ್ಕಂಧಾರಾಪೂರ್ವ್ವಕಂಸರ್ವ್ವನಮಶ್ಯವಾಗೆಕೊಟ್ಟಜೆಡ್ಡುಳಿಗೆ
[32]ಎರ್ಪ್ಪತ್ತಱಬಳಿಯಬಾಡಹಿರವೂರು ೧ । ಯೀಧರ್ಮ್ಮಂಮಾ
[33]ಲಗಾಱಕೊತ್ತಳಿತಳೆವರಧರ್ಮ್ಮಆ . . ಪ್ರಮುಖ್ಯವಾಗಿಧರ್ಮ್ಮ
[34]ಮಂಕೆಯ್ಕೊಣ್ಡುನಡವರು ॥ ಯಿನ್ತೀಧರ್ಮ್ಮವನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿ
[35]ದಂಪ್ರಯಾಗೆವರಾಣಾಸಿಅರ್ಘ್ಯತೀರ್ತ್ಥಕುರುಕ್ಷೇ[ತ್ರ]ದಲುಸಾಸಿ
[36]ರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪೊನ್ನಲುಂಬೆಳ್ಳಿಯಲುಂಕ
[37]ಟ್ಟಿಸಿಸಾಸಿರ್ವ್ವರುಚತುರ್ವ್ವೇದಪಾರಗ[ರ]ಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕಾಲಂ(ಕಾ
[38]ಲಂ)ಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಕೊಟ್ಟಫಲವಕ್ಕು ಯೀಧರ್ಮ್ಮವನಾವನೋರ್ವ್ವ
[39]ನಳಿ . . . . ವಾರಣಾಸಿಅರ್ಘ್ಯತೀರ್ತ್ಥ . . . . .
[40]ಲುಸಾಸಿ . . . . ಸಾಸಿರ್ವ್ವರುಚತುರ್ವ್ವೇದ . . . .
[41]ಣರುಯ . . . . ಹಾಪಾತಕನಪ್ಪ ॥ ಸ್ವ . . . .
[42]ತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಿ . . . .
[43]ಣಿಮಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿ . . ಸಾಮಾನ್ಯೋ . . . .
[44]ತುಂನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವ . . . . .
[45]ತಾನ್ಸಾಗಿನಃಪ್ಪಾರ್ತ್ಥಿವೇಂದ್ರಾಣಿಭೂಯೋಭೂಯೋ . .
[46]ತೇರಾಮಭದ್ರಾಃ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪವಿತ್ರರ . . . .
[47]ತರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂ . . . . . .
[48]ಡಿಮಯ್ಯ್ಯನುಂಸಿಂಗಣ . . . .

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ಅದೇ ಗ್ರಾಮದ ಬಡಗಿಯರ ಹೊಂಡದ ಬಳಿ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಂಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸ . . . . ನನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ . . . .

[2]ಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲನಾಹವಮ . . ವಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆಯಿರೆ ॥ ವೃತ್ತಂ ॥ ಮಲೆಪರ್ಮ್ಮಾಡಾಂಪರಿಲ್ಲಕ್ರಮದಿ . . .

[3]ಟರಾಟರ್ಪ್ಪರಿಲ್ಲುಕ್ಕಿದಕ್ಕಂದಲೆವಾಯ್ವುದ್ವೃತ್ತರಿಲ್ಲೊಟ್ಟಜಿವೆರಸುಕುಱುಂಬರ್ತ್ತಱುಂಬಿರ್ಪ್ಪರಿಲ್ಲೆತ್ತಲು . . ದಂಬರ್ಪ್ಪದಳ್ಳೆಂದುರಿವರಿಪುಗಳಿಲ್ಲೆಂಬಿನಂಕುನ್ತಳೋರ್ವ್ವೀತಿಳಕಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಕ್ಷಿತಿಪತಿಗೆಧರಾಚಕ್ರದೊ . . .

4 ಕಚಕ್ರ ॥ ಲಾಟಕಳಿಂಗಗಂಗಕರಹಾಟತುರುಷ್ಕವರಾಳಚೋಳಕರ್ಣ್ಣಾಟಸುರಾಷ್ಟ್ರಮಾಳವದಶಾರ್ಣ್ಣಸುಕೋಶಳಕೇರಳಾದಿದೇಶಾಟ
ವಿಕಾಧಿಪರ್ಮ್ಮಲೆದುನಿಲ್ಲದೆಕಪ್ಪಮನಿತ್ತುನಿರ್ಮ್ಮಿತಾಘಾಟದೊಳಿರ್ಪ್ಪ . .

5 ಯಳವೀದೊರೆತಾಹವಮಲ್ಲದೇವನ ॥ ಕನ್ದ ॥ ಇನ್ತುಚತುರಂತಧಾತ್ರೀಕಾನ್ತೆಯನಳವಡಿಸಿಚಕ್ರವರ್ತ್ತಿಶ್ರೀಯಂತಾಂತಳೆದುಸುಖದಿಪಲಕಾಲ
ನ್ತುವೆತವನಿಧಿಗಧೀಶನಾಹವಮಲ್ಲಂ ॥ ವೃತ್ತ ॥ ಮ . . .

6 ಧ್ರಾವನ್ತಿವಂಗದ್ರವಿಳಕುರುಖಸಾಭೀರಪಾಂಚಾಳಲಾಳಾದಿಗಳಂಪೇಸೇಳೆಕೊನ್ದುಂಕವರ್ದುಮಸದಳಂಕೊಟ್ಟಜಂಗೊಣ್ಡಮಾಳೋಳಿಗೆದಂ
ದುಂತೋಳತೀನುಂಮನದತವಕಮುಂಪೋಗದೆಂದಿನ್ದ್ರನಂಕಾದಿಗೆಲಲ್ಕಪ್ಪಂಗೊಡಲ್ವ

7 ರಿಸಿತಳದನೇಕಾಂಗದಿಂಸಾರ್ವ್ವಭೌಮಂ ॥ ಗಗನನವಾಂಕಸಂಖ್ಯೆಸಕಕಾಳದೊಳಾಗಿರೆಕೀಳಕಾಬ್ದಕಂನೆಗಳೆತದೀಯಚೈತ್ರಬಹುಳಾಷ್ಟ
ಮಿಯೊಳ್ರವಿವಾರದೊಳ್ಜಸಂಮಿಗೆಕುಱುವರ್ತ್ತಿಯೊಳ್ಪರಮಯೋಗನಿಯೋಗದೆತುಂ . .

8 ದ್ರೈಯೊಳ್ಜಗದಧಿಪಂತ್ರಿವಿಷ್ಟಪಮನೇಱಿದನಾಹವಮಲ್ಲವಲ್ಲಭಂ ॥ ಕಂದ ॥ ಆಚಾಳುಕ್ಯಲಲಾಮಮಹಾಚಕ್ರಿಯಪೆರ್ಮ್ಮಗಂಧರಾತಳಮಂ
ಗೋತ್ರಾಚಳಜಳಧಿಪರೀತಮನಾಚಂದ್ರಸ್ಥಾಯಿಯಾಗಲಾಳ್ವಿಮಹಾತ್ಮಂ ॥ ವೃತ್ತಂ ॥ .

9 ದಿತವ್ಯೋಮನವಾಂಕಸಂಖ್ಯೆಸಕಕಾಳಂವರ್ತ್ತಿಸಲ್ಕೀಳಕಾಬ್ದದವೈಶಾಖದಸುದ್ಧಸಪ್ತಮಿಯೊಳಿಜ್ಯಜ್ಯೋತಿಯೊಳ್ಶುಕ್ರವಾರದೊಳತ್ಯಂತ
ಕುಳೀರಲಗ್ನದೊಳಿಭಾಶ್ವವ್ರಾತರತ್ನಾತಪಟ್ಟದಸಿಂಹಾಸನಪೂಜ್ಯರಾಜ್ಯಪದಮಂಸೋ .

10 ಶ್ವರಂತಾಳ್ದಿದಂ ॥ವೃತ್ತಂ॥ ಜಯಮಂಧರ್ಮ್ಮಕ್ಕೆಧರ್ಮ್ಮಾನ್ವಯಮನಸದಳಂಸಾಧುವರ್ಗ್ಗಕ್ಕೆವರ್ಗ್ಗತ್ರಯಮಂತನ್ನಂತರಂಗಕ್ಕೊದರಿಸಿಧ
ರೆಯಂಕೂಡೆಸನ್ಮಾನದಾನಬ್ರಯದಿಂಸನ್ತಯ್ಸಿಕಾಳಂಕೃತಯುಗಮಯಮಾಯ್ತೆಂಬಿನಂತನ್ನರಾಜ್ಯೋ

11 ದಯದೊಳ್ಲೋಕಕ್ಕೆರಾಗೋದಯವೊದವಿದುದೇಂಧನ್ಯನೋಸಾರ್ವ್ವಭೌಮಂ ॥ ಅಪ್ರಸ್ತಾವದೊಳ್ ॥ ವೃತ್ತಂ ॥ ನವರಾಜ್ಯಂವೀರಭೋ
ಜ್ಯಂಪುಗಲಿದವಸರಂಸುತ್ತುವೆಂಗುತ್ತಿಯಂಮುತ್ತುವೆನೆಂಬೀಗರ್ಬ್ಬದಿಂಚೋಳಿಕನಧಿಕಬಳಂಮುತ್ತಿಮಾಗುರ್ತ್ತಿಯಂ

12 ಪಣ್ಣುವುದಂಕೇಳ್ದೆತ್ತೆನುತ್ತೆತ್ತಿದತುರಗಧಳನ್ತಾಗೆಸಯ್ತಾಗದಗ್ರಾಹವದೊಳ್ಬೆಂಗೊಟ್ಟುಸೋಮೇಶ್ವರನೃಪನಬಳಕ್ಕೋಡಿದಂವೀರಚೋ
ಳಂ ॥ ಪೆಸರಂಕೇಳ್ದಿಳ್ಕಿಬೆಳ್ಕುತ್ತುರ್ದುಪರಧರಣೀಮಣ್ಡಳಂಗಣ್ಡುಗೆಟ್ಟಾಳ್ವೆಸನಂಪ್ರಾಣ್ಬುತ್ತುಶೌರ್ಯ್ಯೋನ್ನತಿಗ

13 ಗಿದಸುಹೃನ್ಮಣ್ಡಳಂಮೆಲ್ಪನಾವರ್ಜ್ಜಿಸಿದೊಂದಾಜ್ಞಾವಿಶೇಷಕ್ಕೆಳಸಿದುದುಸುಹೃನ್ಮಣ್ಡಳಂಸಂತಮಿನ್ತಾದೆಸಕಂಕೈಗಣ್ಮೆಸೋಮೇಶ್ವರನೃಪ
ತಿಮಹೀಚಕ್ರಮಂಪಾಳಿಸುತ್ತಂ ॥ ಅನ್ತಃಕಂಟಕರಂಪಡಲ್ವಡಿಸಿದುರ್ಗ್ಗಾಧೀಶರಂದುಷ್ಟಸಾ

14 ಮನ್ತದ್ರೋಹರನುದ್ಧತಾಟವಿಕರಂನಿರ್ಮ್ಮೂಳನಂಗೆಯ್ದುವಿಕ್ರಾನ್ತಾರಾತಿಗಳಂಕಳಲ್ಚಿಧರೆಯಂನಿಷ್ಕಂಟಕಂಮಾಡಿನಿಶ್ಚಿನ್ತಂಶ್ರೀಭುವನೈಕ
ಮಲ್ಲಮಹಿಪಂರಾಜ್ಯಂಗೆಯುತ್ತಿರ್ಪ್ಪಿನಂ ॥ ವಚನ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮ

15 ಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರನುದಾರಮಹೇಶ್ವರಂಚಲಕೆಬಲ್ಲಗಣ್ಡಂಶೌರ್ಯ್ಯಮಾರ್ತ್ತಣ್ಡಂಪತಿಗೇಕದಾಷಂಸಂಗ್ರಾಮಗರುಡಂಮನುಜಮಾ
ನ್ಧಾತಂಕೀರ್ತ್ತಿವಿಖ್ಯಾತಂಗೋತ್ರಮಾಣಿಕ್ಯಂವಿವೇಕಚಾಣಿಕ್ಯಂಪರನಾರೀಸಹೋದರಂವೀರವೃಕೋದರಂಕೋದಣ್ಡ

16 ಪಾರ್ತ್ಥಂಸಾಜನ್ಯತೀರ್ತ್ಥಂಮಣ್ಡಳಿಕಕಣ್ಠೀರವಂಪರಚಕ್ರಭೈರವಂರಾಯದಣ್ಡಗೋಪಾಳಂಮಲಯಮಣ್ಡಳಿಕಮೃಗಶಾರ್ದ್ದೂಳಂಶ್ರೀಮ
ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವಪಾದಪಂಕಜಭ್ರಮರಂಶ್ರೀಭುವನೈಕಮಲ್ಲವಲ್ಲಭರಾಜ್ಯಸಮುದ್ಧರಣಂಪತಿಹಿ

17 ತಾಭರಣಂಮಣ್ಡಳಿಕಮಕರಧ್ವಜಂವಿಜಯಕೀರ್ತ್ತಿಧ್ವಜಂಮಣ್ಡಳಿಕತ್ರಿಣೇತ್ರರಿಪುರಾಯಮಣ್ಡಳಿಕಯಮದಣ್ಡಂಜಯಾಂಗನಾಲಿಂಗಿತ
ದೋರ್ದ್ದಣ್ಡಂವಿಸುಳರಗಣ್ಡಂಗಣ್ಡಭೂರಿಶ್ರವನೆಂಬಿವುಮೊದಲಾಗೆಪಲವುಮನ್ವರ್ತ್ಥಕಮಾಳೆ

18 ಗಳಿನಳಂಕರಿಸಿ ॥ ಕಂ ॥ ತ್ರೈಳೋಕ್ಯಮಲ್ಲವಲ್ಲಭನಾಳೆನಿಸಿದರೊಳಗೆಮಿಕ್ಕಪಸಯಿತನುಂಮಿಕ್ಕಾಳುಂಮಿಕ್ಕಣ್ಮಿನಬಲ್ಲಾಳುಂಲಕ್ಷ್ಮಣನೆಪೆಱ
ರನಱಿವರುಮೊಳರೇ ॥ ಭುವನೈಕಮಲ್ಲದೇವನಭವನದೊಳಂತಾನೆಮಾನಸಂತಾನೆಮಹಾ

19 ವ್ಯವಸಾಯಿತಾನೆವಿಜಯಪ್ರವರ್ದ್ಧಕನ್ತಾನೆಪಸಯಿತಂಲಕ್ಷ್ಮನೃಪಂ ॥ ಅನ್ತೆನಿಸಿ ॥ ವೃ ॥ ಅಣುಗಾಳ್ಕಾರ್ಯ್ಯದಶೌರ್ಯ್ಯದಾಳ್ವಿಜಯದಾ
ಳ್ಚಾಳುಕ್ಯರಾಜ್ಯಕ್ಕೆಕಾರಣಮಾದಾಳುತ್ತಿಲಾಳ್ತನಕ್ಕೆನೆಱೆದಾಳ್ಕಟ್ಟಾಯದಾಳ್ಮಿಕ್ಕಮನ್ನಣೆಯಾಳ್ಮಾಂತನ

20 ದಾಳ್ನಿಗೆತ್ತೆವಡೆದಾಳ್ವಿಕ್ರಾಂತದಾಳ್ಮೇಳದಾಳ್ರಣದಾಳಾಳ್ದನನಚ್ಚುವಾವೆಡೆಯೊಳಂವಿಶ್ವಾಸದಾಳ್ಲಕ್ಷ್ಮಣಂ ॥ ಎರಡುಂರಾಜ್ಯದೊಳಂಪ್ರಜಾ
ಪರಿಜನಂಕೊಂಣ್ಡಾಡೆಚಕ್ರೇಶರಿರ್ಬ್ಬರುಮೋರಂದದಕೂರ್ಮ್ಮಯಿನ್ದೆವನವಾಸೀದೇಶಮಂಶಾಸನಂಬರೆದ

21 ಶ್ವದ್ವಿಪಪಟ್ಟಸಾಧನಸಮೇತಂಕೊಟ್ಟಕಾರುಣ್ಯದಿಂಪೊರೆಯಲ್ಮಣ್ಡಳಿಕತ್ರಿಣೇತ್ರನೆಸೆದಂಭೂಭಾಗದೊಳ್ಲಕ್ಷ್ಮಣಂ ॥ ಕಿಱಿಯಂವಿಕ್ರಮಗಂ
ಗಭೂಪನೆನಗಾಪೆರ್ಮ್ಮಾಡಿದೇವಂಗೆನೇರ್ಗ್ಗಱಿಯಂವೀರನೊಳಂಬದೇವನೆನಗಂಪೆರ್ಮಾಡಿಗಂಸಿಂಗಿಗಂ

22 ಕಿಱಿಯೈನೀಂನಿನಗೆಲ್ಲರುಂಕಿಱಿಯರೆನ್ದಗ್ಗಯ್ಸಿಕಾರುಣ್ಯದಿಂನೆಱೆಕೊಟ್ಟಂಪ್ರತಿಪತ್ತಿ ವೃತ್ತಿ ಪದಮುಂಲಕ್ಷ್ಮಂಗೆಸೋಮೇಶ್ವರಂ ॥ ಮಿಗೆಬನ ವಾಸೆನಾಪ್ಕೆ ವಿಭುಲಕ್ಷ್ಮಣನಾಗೆನೊಳಂಬಸಿಂದವಾಡಿಗೆವಿಭುವಾಗೆವಿಕ್ರಮನೊಳಂಬನಳಂಪುರವಮಾದಿ

23 ಯಾದಭೂಮಿಗೆವಿಭುಗಂಗವಣ್ಡ್ರಿಕನಾಗೆಯಮಾಳಿಗೆನೀಳ್ದಲಾಳವಿಣ್ಡಿಗೆಯೆನೆಕಣ್ಡು ಕೊಟ್ಟನವರ್ಗಾನೆಲನಂಭುವನೈಕವಲ್ಲಭಂ ॥ ಮದವ ದ್ವೈರಿನರೇಂದ್ರಮಣ್ಡಳಿಕಸೇನಾಭಂಜನಂವೀರನೀರದದುರ್ವ್ವಾರಸಮಿರಣಂವಿತರಣಕ್ರೀಡಾವಿ

24 ನೋದಂಪ್ರತಾಪದಿಳೀಪಂರಿಪುಪುಂಜಕಂಜವನಕೇಳೀಕುಂಜರಂಲಂಜಿಕಾಮದನಾಸ್ತ್ರಂಚಲದಂಕರಾಮನೃಪಲಕ್ಷ್ಮೀಲಕ್ಷ್ಮಣಂಲಕ್ಷ್ಮಣಂ ॥ ಕಂ ॥ ಬಲಿವಲಿವಮಲೆವಕೆಲೆವದಟಲೆವಪಳಂಚಲೆವಮಲೆಪರೆಲ್ಲಂಮುಱಿದಂಮಲೆಯದಕೆಲೆಯ

25 ದಬಲಿಯದಮಲೆಪರನಿಸುವೆಸಕೆಬೆಸಸಿದಂಲಕ್ಷ್ಮನೃಪಂ ॥ ವೃ ॥ ಧಾಳಿಯನಿಟ್ಟುಕೊಂಕಣಮುನಂಕಣಿಯೊಕ್ಕಿದಪಂತಗುಳ್ದುಕೊಂಬೇಳುಮ ನಟ್ಟುಮುಟ್ಟಮಲೆಯೇಳುಮನಾಗೆಮುಚ್ಚಿರ್ಣುಕ್ಕಿನಿರ್ಮೂಳಿಸಿದಪ್ಪನೆಂದುಮಲೆಪತ್ತ್ರಲೆ

26 ದೋಱದೆರಾಯದಣ್ಡಗೋಪಾಳನೃಪಂಗೆಮುಂದುವರಿದೆಂದುದನೆಂದಪರೇಂಪ್ರತಾಪಿಯೋ ॥ ಆಳ್ವಲಮುಳ್ಳಡಶ್ವಬಲಮಿಲ್ಲಭಟಾಶ್ವಬಲಂಗಳುಳ್ಳೆ ಡಂತೋಙ್ಬಲಮಿಲ್ಲಭೃತ್ಯಹಯದೋರ್ಬ್ಬಲಮುಳ್ಳಡಮೇರ್ವ್ವಲಂಗಳಿಲ್ಲಾಳ್ವೆಸಗೆಯ್ಯದೇಕೆಬಲಿ

27 ವರ್ಮ್ಮಲೆಪವರ್ಮ್ಮಲೆಯೆಂಬುದೇನದಂಬೆಙ್ಬಲಮಾಗೆಮುಂತುಳಿದನಲ್ಲನೆಲಕ್ಷ್ಮಣನೆಂಬರಾವಣಂ ॥ ಕವಿದುಗ್ಗಂಚಾತುರಂಗಂಬವಸದಳ ವುಳಂಧಾಳಿಸೂಳೇಱೆನಿಪ್ಪಾಹವದೊಳ್ಬಾಳುಕ್ಯರಾಮಂಪಸಸೆರಿಪುಬಳಕ್ಕೆನ್ನನಿಂದ್ರಾರಿಯನ್ನಂಭವನನ್ನಂಭದ್ರನನ್ನಂ

28 ಸಿಡಿಲಬಳಗದನ್ನಂಜ್ವಳಜ್ವಾಳಿಯನ್ನಂಜವನನ್ನಂಮಾರಿಯನ್ನಂಸಮರಸಮಯದೊಳ್ಲಕ್ಷ್ಮಣಂರಾಮನನ್ನಂ ॥ ಕುದುರೆಯಮೇಲೆಬಿಲ್ಪ ರಸುಸೂಲಿಗೆತೀರಿಕೆಭಿಣ್ಡಿವಾಳಮೆತ್ತಿದಕರವಾಳಮಾಟಿಡುವಕರ್ಕ್ಕಡೆಪಾಱುವಚಕ್ರಮೆಂದೊಡೆಂತೊದಱು

29 ವರೆಂತುಪಾಯಿಸುವರೆಂತುತಱುಂಬುವರೆನ್ತುನಿಲ್ಪರೆಂತೊದವುವರೆಂತುಲಕ್ಷ್ಮಣನೊಳಾಂತುಬರ್ದುಂಕುವರನ್ಯಭೂಭುಜರ್ ॥ ಈಯಲ್ಬಂದ ಡೆಕಳ್ಪವೃಕ್ಷಮಿದಿರಂಬಂದಾನ್ತವಿದ್ವಿಷ್ಟರಂಸೋಯಲ್ಬಂದಡಕಾಳಮೃತ್ಯುಶರಣಾಯಾತಾವನೀ

30 ಪಾಳರಂಕಾಯಲ್ಬಂದಡೆವಜ್ರಶೈಳಕೃತದುರ್ಗ್ಗಂಲೌಲ್ಯಭಾವಂಪರಸ್ತ್ರೀಯಲ್ಬಂದಡೆರಾವಣಾತ್ಮಜಚಮೂವಿದ್ರಾವಣಂಲಕ್ಷ್ಮಣಂ ॥ ಬಿಸುಪ ಳಿದಕ್ಕರ್ನುಕ್ಕಡಿಗುಮಿಂದುವಕಾಂತಿಕಳಲ್ಗುಮಾಗಸಂಕುಸಿಗುಮಿಳಾತಳಂತಳಗುರ್ವಂಬುಧಿಬತ್ತುಗುಮಿ

31 ಲ್ಲಿಲಕ್ಷ್ಮಣಂಪುಸಿದೊಡಮಾರ್ಗ್ಗಟಿಪ್ಪರಮನೊದ್ದಿದೊಡಂಮನವೊಲ್ದುಕೂಡಿಱಿದ್ರಿಸಿದೊಡಮನ್ಯನಾರಿಗೆಮರುಳ್ದೊಡಮಾಹವದೊಳ್ಮರಲ್ದ ಡಂ ॥ ಶತ್ರುಘ್ನಂಪರಿಶೌರ್ಯ್ಯನಂಗದಭುಜಂಸುಗ್ರೀವನಾತ್ಮೇಶಸೌಮಿತ್ರಂರಾಮನಪಾಮರಂನರವರಂದು

32 ಯ್ಯೋರ್ಧನಂಭೀಮಗಾ(ತ್ರ)ತ್ರಂಭೀಷ್ಮಯುಧಿಷ್ಠಿರಂಗುರುಕೃಪಂಸತ್ಕರ್ಣನೆಂದಂದೆದಲ್ಚಿತ್ರಂಭಾವಿಸೆಲಕ್ಷ್ಮಭೂಪಚರಿತಂರಾಮಾಯಣಂ ಭಾರತ ॥ ಕಲಿತನಮಿಲ್ಲಚಾಗಿಗೆವದಾನ್ಯತೆಮೆಯ್ಗಲಿಗಿಲ್ಲಚಾಗಿಮೆಯ್ಗಲಿಯೆನಿಪಂಗೆಶೌಚಗುಣಮಿಲ್ಲ

33 ಕರಂಕಲಿಚಾಗಿಶೌಚಿಗಂನಿಲಿನುಡಿವ್ರೋಜೆಯಿಲ್ಲಕಲಿಚಾಗಿಮಹಾಶುಚಿಸತ್ಯವಾದಿಮಣ್ಡಳಿಕರೊಳೀತನೆಂದುಪೊಗಳ್ಗಂಬುಧಮಣ್ಡಳಿಲಕ್ಷ್ಮಭೂ ಪನ ॥ ಕಂ ॥ ಮುನಿಯಿಂಕಿಸುಕಣ್ಬುವರೊಸೆದುನಗುವರಿನ್ತಿನಿತೆಪೆಱರಮುನಿಸುಂಮೆಚ್ಚುಂಮು

34 ನಿಯಿಸೆಮುನಿದಜವಂಹರ್ಷನಾಗೆಹರ್ಷಂಗವೃಷಭಲಕ್ಷ್ಮಂಲಕ್ಷ್ಮಂ ॥ ಎನೆನೆಗಲ್ದಲಕ್ಷ್ಮಭೂಪಂವಿನಮಿತರಿಪುನೃಪತಿಮಕುಟಘಟ್ಟಿತಚರ ಣಂಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಮನಾಳುತುಂಸುಖದಿನರಸುಗೆಯ್ಯುತ್ತಿಙ್ದಂ ॥ ಇರೆಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರ

35 ಕ್ಕಮತ್ಥಾಧಿಕಾರಿಯುಂಕಾರ್ಯ್ಯಧುರನ್ಧರನುಂತದ್ರಾಜ್ಯಸಮುದ್ಧರಣನುಮೆನೆನೆಗಲ್ದಮಂತ್ರಿಮಂತ್ರಿನಿಧಾನಂ ॥ ವೃ ॥ ಕವಿತಾಚಕೊತಾಂ ಕುರಶ್ರೀಮದಕಳಕಳಕಣ್ಠೋಪಮಂಕಾವ್ಯಸೌಧಾಣ್ಣವವೇಳಾಪೂರ್ಣ್ಣಚಂದ್ರಂಸಮವಿಷಮಮಹಾಕಾವ್ಯವಲ್ಲೀತಲಾಂ

36 ತೋತ್ಸವಚಂಚಚ್ಚಂಚರೀಕಂವಸುಧೆಗೆಸದನುರ್ವ್ವೀನುತಂದಣ್ಡನಾಥಪ್ರವರಂಶ್ರೀಶಾನ್ತಿನಾಥಂಪರಮಜಿನಮತಾಂಭೋಜಿನೀರಾಜಹಂಸಂ ॥ ಕುನಯಂಗಳ್ಜೈನಮಾರ್ಗ್ಗಾಮೃತದೊಳಿರೆಜಲಕ್ಷೀರದನ್ತಲ್ಲಿಸದ್ವಾಕ್ಯನಿಶಾತೊಚ್ಚಂಚುವಿನ್ದಂಕುಮತಕ

37 ಲುಷಪಾನೀಯಮಂತೂಳ್ದಿಜೈನಾನನನಿರ್ಯ್ಯತ್ತ್ತದುಗ್ಧಾಮೃತಮನಖಿಳಭವ್ಯೋತ್ಕರಂಮೆಚ್ಚಲಾಸ್ವಾದನೆಗೆಯ್ವೊಳ್ಪಿಂದಮಾದಂಪರಮಜಿ ನಮತಾಂಭೋಜಿನೀರಾಜಹಂಸ ॥ ಪರಮಾತ್ಮಂನಿಷ್ಠಿತಾತ್ಮಂಜಿನಪತಿಪರಮಸ್ವಾಮಿತದ್ಧರ್ಮ

38 ಮಾರ್ಮ್ಮಂಗುರುವಂದ್ಯಂವರ್ದ್ಧಮಾನಬ್ರತಿಪತಿಜನಕಂಸಂದಗೋವಿನ್ದರಾಜಂಪಿರಿಯಣ್ಣಂಕನ್ನಪಾಯ್ಯಂತನಗಧಿಪತಿಲಕ್ಷ್ಮಕ್ಷಮಾಪಾಳ ನಾತ್ಮಾವರಜಂವಾಗ್ಭೂಷಣಂರೇವಣನೆನೆಗಲ್ದಂಧಾತ್ರಿಯೊಳ್ಶಾನ್ತಿನಾಥಂ ॥ ಕಂ ॥ ಸಹಜಕವಿ

39 ಚತುರಕವಿನಿಸ್ಸಹಾಯಕವಿಸುಕವಿಸುಕರಕವಿಮಿಥ್ಯಾತ್ವಾಪಹಕವಿಶುಭಗಕವಿನುತಮಹಾಕವೀನ್ದ್ರಂಸರಸ್ವತೀಮುಖಮುಕುರಂ ॥ ಸುಕೆ ರರಸಭಾವದಿಂವರ್ಣ್ಣಕದಿಂತತ್ವಾರ್ತ್ಥನಿಚಯದಿಂಸೂಕ್ತಮೆನಲ್ಸುಕುಮಾ

40 ರಚರಿತಮಂಪೇಳ್ದಕವೀನ್ದ್ರಾಗ್ರಣಿಸರಸ್ವತೀಮುಖಮುಕುರ ॥ ಅಸಹಾಯನಾಗಿಯುಂಸುಜನಸಹಾಯಂಮದವಿಹೀನನಾಗಿಯುಮರ್ತ್ಥಿಪ್ರಸ ರೋತ್ಕಟದಾನಿ . ಧಿಕನಸದೃಶವಿಭವಂಸರಸ್ವತೀಮುಖಮುಕುರ ॥ ವೃ ॥ ಹರಹಾಸಾಕಾ

41 ಶಗಂಗಾಜಳಜಳರುಹನೀಹಾರನೀಹಾರಧಾತ್ರೀಧರನೀಹಾರಾಂಶುತಾರಾವನಿಧರಶರದಂಭೋಧರಕ್ಷೀರನೀರಾಕರತಾರಾಭಾರತೀದಿಗ್ರದನಿರದನಪೀ
ಯೂಷಡಿಣ್ಡೀರಮುಕ್ತಾಕರಕುಂದೇನ್ದ್ರೇಭಹಂಸೋಜ್ವಳವಿಶದಯಶೋವಲ್ಲಭಂಶಾನ್ತಿನಾಥ

42 ಒಡವೆಯುನೊಳ್ಪಿನಿಂಪಡೆದುಪುಂಜಿಸಿಪೂಜಿಸಿಕೋಣತಾಣದೊಳ್ಕಡಗದೆಶಿಷ್ಟರಿಟ್ಟೆಡೆಗೆಬನ್ದುಗಳಿಲ್ಲಮೊಗಪ್ಪುದೆಂದುಮೆನ್ನೊಡಮೆಶರೀರಮೆನ್ನ
ದುನಿಯೋಗದಪರ್ವ್ವಮಿದೆನ್ನದೆಂದುಮೇಳ್ವಡದಿರಿಮೆಂದುಗೋಸನೆತೊಳಲ್ವುದುದೆ . .

43 ಶಾನ್ತಿನಾಥನ ॥ ಕಂ ॥ ಎನೆನೆಗಲ್ದಿಶಾನ್ತಿನಾಥಂಜಿನಶಾಸನಸತ್ಸರೋಜಿನೀಕಳಹಂಸಂವಿನಯದೆನಿಜಾಧಿಪತಿಲಕ್ಷ್ಮನೃಪಂಗೆಸುಧರ್ಮ್ಮಕಾ
ರ್ಯ್ಯಮಂಬಿನ್ನವಿಪಂ ॥ ಚಂಚಚ್ಚಾಮೀಕರರತ್ನಾಂಚಿತಜಿನರುದ್ರಬುದ್ಧಹರಿವಿಪ್ರಕುಳೋ . . . .

44 ಹಸಂಕುಳದಿಂಪಂಚ್ಚಾಮಠಸ್ಥಾನಮೆನಿಸುಗುಂಬಳ್ಳಿನಗರ ॥ ವಚನ ॥ ಅನ್ತುಸಮಸ್ತದೇವತಾನಿವಾಸಪವಿತ್ರೀಭೂತಮಪ್ಪರಾಜಧಾನಿಯೊಳಾ
ದಜಿನಧರ್ಮ್ಮಪ್ರಭಾವಮಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಸಲೆಜಂಬೂದ್ವೀಪಮೊಳ್ಪನ್ತಳೆದುದುಪಲವುಂ . . . .

45 ಭಾರತೋರ್ವ್ವೀವಳಯಂತದ್ದ್ವೀಪದೊಳ್ರಂಜಿಸುಗುಮೆಸೆಗುಮಾಕ್ಷೇತ್ರದೊಳ್ಕುಂತಳಂಕುನ್ತಳದೊಳ್ಸನ್ತಂಬಸನ್ತಂಬನವಸೆವನವಾಸೋ
ರ್ವ್ವಿಯೊಳ್ಭವ್ಯಸೇವ್ಯಂಬಳ್ಳಿನಾಮಂಗ್ರಾಮಮಾಗ್ರಾಮದೊಳಮರನುತಂಶಾನ್ತಿತೀರ್ತ್ಥೇಶವಾಸಂ ॥ ಕಂ ॥ ಆ .

46 ರ್ಮ್ಮನಿರ್ಮ್ಮಿತಮುದಂಶಿಳಾಕರ್ಮ್ಮಮಾಗೆಮಾಡಿಸುಕೊಳ್ವುದುದುನಿನಗೆಧರ್ಮ್ಮಮೆಂಬದುಮುದಕ್ಕೆಬಗೆದಂದುಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಚಿತ್ತಂ
॥ ವೃ ॥ ಜಿನನಾಥಾವಾಸಮಂವಾಸವಕೃತಮೆನೆಮುನ್ನಂಶಿಳಾಕರ್ಮ್ಮದಿಂಶಾಸನಮಪ್ಪಂತಾಗಿರಲ್ಮಾಡಿಸಿಬಳಿಕೆ . . . .

47 ಸ್ತಂಭಮಂತಜ್ಜಿನಗೇಹದ್ವಾರದೊಳ್ನಿರ್ಮ್ಮಿಸಿವಿಲಿಖಿತನಾಮಾಂಕಮಾಳಾವಳೀಶಾಸನಮಂಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂನ್ನಿಲೆನಿಲಿಸಿದನೇಂಧನ್ಯನೋ
ಲಕ್ಷ್ಮಭೂಪಂ ॥ ಕಂ ॥ ಮಿಗೆಮೂಳಸಂಘದೊಳ್ದೇಸಿಗಗಣದೊಳ್ಸಂದಕೊಣ್ಡಕುನ್ದಾನ್ವಯಮಂಜಗತೀತ . . .

48 ನ್ತಿರೆನೆಗಳ್ಚಿದನ್ನೆಗಲ್ದಿವರ್ದ್ಧಮಾನಮುನೀನ್ದ್ರರ್ ॥ ವೃ ॥ ಪಡೆದಡೆಪೆಂಪನೆಯ್ದೆವಡೆಯಶ್ರುತಮಂಶ್ರುತದೊಂದುಮಯ್ಮೆಯಂಪಡೆದಡೆದಿವ್ಯ
ಮಪ್ಪತಪಮಂಪಡೆಯತ್ತಪಮಂನಿರನ್ತರಂಪಡೆದಡೆಕೀರ್ತ್ತಿಯಮ್ಪಡೆಯರೀಕ . . . .

49 ಗುಣಂಗಳಮ್ಪಡೆವಡೆವರ್ದ್ಧಮಾನಮುನಿಪುಂಗವರನ್ತಿರೆಮುನ್ನೆನೋಂತು . . ॥ ಸನ್ತತಮೊಂದಿನಿನ್ದತಪದೊಳ್ಶ್ರುತದೊಳ್ಗುಣದೊ
ಳ್ವಿಶೇಷರಿನ್ನಿಂತಿವರೆಲ್ಲರಿಂಪಿರಿಯರಿನ್ತಿವರಗ್ಗಳೆದಗ್ರಗಣ್ಯರೋರನ್ತಿವರೆಂದುಕೀರ್ತ್ತಿಪುದುಕೊರ್ತ್ತು . . .

50 ದೇವಸಿದ್ಧಾನ್ತಮುನೀಂದ್ರರಂನತನರೇಂದ್ರರನಬ್ಧಿಪರೀತಭೂತಳಂ ॥ ಮು . . . ಸಣಮಾಗಲಾಗಮುನಿಸಿಂಮುನಿಯುಂಮುನಿವಂದ್ಯನಾಗ
ನಾಮುನಿಸುಮಮತ್ವದಿಂಮಮತೆಮಾಯೆಯಿನನ್ತದುಲೋಭದಿಂಪ್ರವರ್ದ್ಧನಕರಮೆಂದು . . .

51 . ವೀತಕಷಾಯರಾದಸನ್ಮುನಿಮುನಿಚಂದ್ರದೇವರೆಧರಿತ್ರಿಗೆದೇವ . ದೇವರಲ್ಲರೇ ॥ ಸಾರಕಳಾಪ್ರಬೋಧಿತಸುದಾರಕರೂರ್ಜ್ಜಿತಸಾಧುಸಂ
ಘನಿಸ್ತಾರಕರಂ . ಜಾತಮಹಿಜಾತವಿದಾರಕರುಗ್ರಕರ್ಮ್ಮಸಂಹಾರಕರತ್ಯುದಾರ . . .

52 ತಸರ್ವ್ವಣನ್ದಿಭಟ್ಟಾರಕರಲ್ತೆಭವ್ಯಸುಕುಮಾರಕಕೈರವತಾ . . ಧಿಪರ್ ॥ ಉರಗಪಿಶಾಚಭೂತವಿಹಗೋಗ್ರನವಗ್ರಹಶಾಕಿನೀನಿಶಾಚರ
ಭಯಮಿ . ಶಾಚರದೊಳದ್ಭುತದಿಂವಿಪರೀತಮಾದಡಂಬರೆದುದೆಯನ್ತ್ರಮೊ . . . .

53 ಲ್ದುದೆತಂತ್ರಮೆಂ . . . . ಜಿತಕುಸುಮಾಸ್ತ್ರರೂರ್ಜ್ಜಿತಯಶೋಧನರಾರ್ಜ್ಜಿತಪುಣ್ಯಕರ್ಮ್ಮರನ್ವಿತ
ಬಹುಶಾಸ್ತ್ರರಾದೃತಸುಶೀಳರಧಃಕೃತಕಿಲ್ಬಿಷರ್ಪ್ರಬೋಧಿತಬುಧ . . .

54 . . . . ಪಕರಭಿವಿನುತರ್ಶ್ರೀಮಾಘನನ್ದಿದೇವರ್ಪ್ಪ
ಲವುಂಜಿನನಿಳಯಂಗಳನಖಿಳಾವನಿಬಣ್ಣಿಸೆಬಳ್ಳಿಗಾ . . .

55 . . . . ಜಿನಪೂಜಾಭಿ . . . ರ್ಚ್ಚನಾನಿರತನಾಹಾರಾ
ದಿದಾನಪ್ರವರ್ದ್ಧನಶೀಳಂನುತಭವ್ಯ . . . .

56 . . . . ಹಾಮಂಡಳೇಶ್ವರಂಲಕ್ಷ್ಮರಸಂಶ್ರೀಮಲ್ಲಿಕಾಮೋದಶಾನ್ತಿನಾಥಜಿ

57 . . . . ಕೀಲಕಸಂವತ್ಸರದಭಾದ್ರಪದದಪುಣ್ಣಮೆಸೋಮವಾರದ

58 . . . . ದದೇಸಿಗಗಣದತಾಳಕೋಲಾನ್ವಯದಮಾಘಣನ್ದಿಭಟ್ಟಾರ

59 . . . . ರ್ಗೆಮುನ್ನಂಶ್ರೀಮಜ್ಜಗದೇಕಮಲ್ಲದೇವರ್ಬ್ಬಳ್ಳಿಗಾವೆಯತಾ

60 . . . . ಪ್ಪೆದಮತ್ತರ್ಪ್ಪನ್ನೆರಡುಆಲ್ಲಿಯಗೊಳಪಯ್ಯನಬಸದಿಗೆ

61 . . . . ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಗಂಗಪೆರ್ಮ್ಮಾನಡಿವಿಕ್ರಮಾದಿತ್ಯದೇವರ್

62 . . . . ಮುಮಂನನ್ದನವನದಬಸದಿಗೆಪೂರ್ವದಿನ್ನಡೆವ

63 . . . . ಭೂಪಂಸಮುಚಿತವಿನಯಂಬಿನ್ನಪಂಗೆಯ್ಯೆ . . . .
64 . . . . ದರ್ಪ್ಪದೇವಂ ॥ ಅನಘಶ್ರೀಶಾನ್ತಿತೀರ್ತ್ಥೇಶ್ವರಪದ . . .
65 . . . . ಸೋದಕವಿಧಿಸಹಿತಂಶಾಸನವ್ಮಾಡಿಕೊಟ್ಟ . . . . ಇನ್ತೀ ಧರ್ಮ್ಮಮನಾವನೊರ್ಬ್ಬಂಪ್ರತಿಪಾಳಿಸಿ
66 . . . . ಮಿದನಳಿದನನಿಬಬ್ರಾಹ್ಮಣರುಮನನಿತುಕವಿಲೆಯುಮನಾಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊ .
67 . . . . ಸ್ತಂತೇಷಾಂಮಯಾವಿರಚಿತೋಂಜಲಿರೇಷಮೂರ್ದ್ಧ್ನಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃ
68 . . . . ಸುನ್ಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ॥ ಬಹುಭಿ
69 . . . . ವುಗ್ರಾಣದ . . ವಭೋಗದಸದಾಯಾವಮಾತ್ಯರೂರೊಳ್ಕು ಳ
70 . . . . ಳಾತ್ಮಕುಳದ್ವಿಜಪುಂಗವಗೋಕುಳಮನಳಿದ
71 . . . . ಪೊಂಜಿಡ್ಡುಳಿಗೆಗುಜಿದನಾಲ್ಕಾ ಱುಪೊಂಮಾನಿಗರ್ದ್ಧಂ
72 . . . . ॥ ಎರಡಕ್ಕುಕೃಷ್ಣಭೂಮಕ್ಕ ದಱಿರೆಕಿಸು
73 . . . . ಮದಱಿರೆಯುಂನೋಡಿಸಿದ್ಧಾಯಮಕ್ಕುಂ ॥
74 . . . . ಗದಾಸೋಜಂಖಣ್ಡರಿಸಿದಂಮಂಗಳಮಹಾಶ್ರೀ॥

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ಅದೇ ಗ್ರಾಮದ ಸೀತೆಕೊಣದ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 8′ × 4′

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂಭಾಯಶಂಭವೇ ॥ ನಮಸ್ತುಂಬ್ರಜಟಾಜಾಳಬಾಳ

2 ಚಂದ್ರಾರ್ದ್ಧಧಾರಿಣೇ । ಬ್ರಹ್ಮಾಂಡಮಂಡಪಾರಂಭಪೂರ್ಣ್ಣಕುಂಭಾಯಶಂಭವೇ ॥ ಜಯತ್ಯಾವಿಃಕೃತಂವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂಕ್ಷೋಭಿತಾ

3 ರ್ಣ್ಣವಂ । ದಕ್ಷಿಣೋನ್ನತದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾಂತಭುವನಂವಪುಃ ॥ ಶ್ರೀಗೋವಿಂದರಾಜವೈಷ್ಣವಚೂಡಾಮಣಿನುಡಿದಂತೆಗಂಡ ॥

4 ಶ್ರೀಕಾಂತಂಶಾಶ್ವತಲಕ್ಷ್ಮೀಕಾಂತಂನಿಜತಳೋದರಸ್ಥಿತಲೋಕಾಲೋಕಂಬಗೆಗೊಂಡಂನತನಾಕೌಕನನಂತಭೋಗಶಯನನನಂತಂ ॥ ಶ್ರೀವರನೆಸೆವುದರದಪೊಂದಾ

5 ವರೆಯರಲೊಳಗಿಂಕಮಳವನವಲರ್ದುದಿದೇಂಭಾವಿಸೆಚಿತ್ರಮೊತಾನೆನಲಾವನನಮುಖಕಮಳವನವರಲ್ದೆಸೆದಿಕ್ಕುಗಂ ॥ ಆದೇವನನಮನದೊಳ್ಕಂನಾದೇವಂಪಿಂ

6 ಗಮಂಗಳಾವಹರೊಗೆದದ್ದೇದೀಪ್ಯಮಾನದೀಪ್ತ್ಯಾಚ್ಛಾದಿತದಿಗ್ವಳಯಃರಮಳಗುಣಗಣನಿಳಯರ್ ॥ ಆಮಾನಸಭವಸಂಭವರೀಮಹಿಯುಮದಾ

7 ತ್ತಮಹಿಮರಾಳ್ದರ್ಪ್ಪಲರುಂಭೂಮಿಪತಿಗಳ್ಚಳುಕ್ಯಕುಳಾಮಳರತ್ನಪ್ರದೀಪರಪ್ರತಿರೂಪರ್ ॥ ಅವರಿಂಬಚಿಕ್ಕೆ ॥ ಎಳೆಯಂರಸೆಗದ್ದೊಡನಾಕುಳವಾದಿವರಾಹನೆತ್ತುವಂತಾತ್ಮ

8 ಭುಜಾಬಳದಿಂಪರನೃಪಗತೆಯುಂಸಲೀಲನುದ್ಧರಿಸಿಸಾರ್ವ್ವಭೌಮಂತೈಲಂ ॥ ವೃ ॥ ವಾರ್ದ್ಧಿಯೆಸೀಮೆತಂನಭುಜಗರ್ವ್ವದಿನಾಜ್ಞೆಸಿದುರ್ವ್ವಿಗಿಂದುಸಂಸ್ಪರ್ದ್ಧೆಯಿನುರ್ವ್ವಿಪರ್ವ್ವದಜಸಕ್ಕೆದಿಗಂತಮೆಸೀಮೆಯಂಬಿ

9 ನಂದುರ್ದ್ಧರಬಾಹುವೀರ್ಯನೆಳೆಯುಂಬಗೆಗೊಂಡುಚಳುಕ್ಯರಾಜ್ಯನಂವರ್ದ್ಧನನಾಳ್ದನುತ್ಪಳಶಿರಃಕಮಳಾಚ್ಛಿನ್ತಚೆಣ್ಡಿಕಾಪದಂ ॥ ಕ ॥ ಹ್ರತ್ತಿಳನರಾತಿಗೆಕುಳಕುತ್ತಿಳಂಪೆರ್ಮ್ಮೆಗೆನಿಸಿಸೆಗಳ್ದಂರಾರಾಜ

10ತ್ಕೀರ್ತ್ತ್ಯಮರಧುನೀಹಿಮವತ್ಕುಕ್ಷೀಳಂಪ್ರತಾಪಶ್ಶೈಲಂತ್ಯೈಲಂ ॥ ಜಯಲಕ್ಷ್ಮೀಕಾಂತಂತತ್ಪ್ರಿಯತನಯನುದಾರವೀರಚರಿತಂಸತ್ಯಾಶ್ರಯನ
ಖಿಳರಾಜಧರ್ಮ್ಮಾಶ್ರಯನಾಳ್ದಂಧರೆ

11ಯನಬ್ಧಿಪರಿವೇಷ್ಟಿತಮಂ ॥ ವಿಕ್ರಮನೂರ್ಜ್ಜಿತನಿಜಭುಜವಿಕ್ರಮನಾಳ್ದಂಧರಿತ್ರಿಯಂತತ್ತನುಜಂಶಕ್ರನಿವನೆನಿಸಿನತಪರಚಕ್ರಂದಿಕ್ಚಕ್ರ
ವರ್ತ್ತಿತೇಜಶ್ಚಕ್ರಂ ॥ ಕೂರ್ಮ್ಮನವೋಲೆಳೆ

12ಯಂದಶವರ್ಮ್ಮಂಕಿನ್ನೆಲಕೆವಿದ್ದರ್ತಳೆದನೆತಳೆದಂನೂರ್ಮ್ಮಡಿಮೇಲೆನಲಾದ್ಯರಪೆರ್ಮ್ಮೆಗೆನಿಜಮಹಿಮೆತದನುಜಂವಸುಮತಿಯಂ ॥ ಬಂ
ಹಿಮವದಸಿಲತಾನಖಸಂಹಾರಿತವೈರಿಗಜಘಟಾಪಟಳಂ

13ನಿಜ್ಜಂಹರ್ಷಿತಭುವನಂಜಯಸಿಂಹಂತತ್ತನುಜನಾಳ್ದನೀವಸುಮತಿಯಂ ॥ ಧರೆಯಂನಗತುಂಗಪಯೋಧರೆಯಂಪೂಗಪ್ರಕಾಂಡಬಂಧುರಮೃ
ದುಕಂಧರೆಯುಂಪಲ್ಲವಲಲಿತಾಧರೆಯಂತತ್ತನು

14ಜನಾಳ್ದನಾಹವಮಲ್ಲಂ ॥ ಭುವನಸ್ತುತ್ಯಂನೆಗಳ್ದಾಹವಮಲ್ಲಾಗ್ರಜನುದಾತ್ತನಾಳ್ದಂಧರೆಯಂಭುವನೈಕಮಲ್ಲನಾಭೂಧವನನುಜಂವಿಕ್ರ
ಮಾಂಕನಪಗತಶಂಕಂ ॥ ಅಬ್ಧಿಪರಿವೇಷ್ಟಿತಮನಕ್ಷು

15ಬ್ಧಮನೋಜಳಧಿವಿಜಯಲಕ್ಷ್ಮೀಸಾವಷ್ಟಬ್ಧಘನಾಸಂಪ್ರಥಮಕಕುಬ್ಧವನಿವನೆನಿಸಿವಿಶ್ವವಿಶ್ವಂಭರೆಯಂ ॥ ಮಧ್ಯಮಲೋಕಪಾಳನೆನಿಸಿಪ್ರ
ತಿಪಾಳಿಸುವಲ್ಲಿ ॥ ಆರಾರಾಘೋರಮಾರೀಚಭ

16ಯದೆನಡುಗಭ್ಭೀತಿಯಿಂದಂಶರಣ್ಬೊಕ್ಕಾರಾರಾರೂಢದೈನ್ಯಚ್ಚರಣನರಸಿಜಪ್ರಾಂತದೊಳ್ಮಗ್ಗರಾಸಾವೀರಾಭೀರಾಂಧ್ರಗೊಲ್ಲಪ್ರಭೃತಿಗಳ
ವನೀಪಾಳಕರ್ನ್ನೋಳ್ಪುದುಂಚೇತೋರೋಧಕ್ರೋಧಬದ್ಧಭ್ರುಕುಟಿಪು

17ಟವಿಟಂಕಂನೃಪಂವಿಕ್ರಮಾಂಕಂ ॥ ಗತವೇಳಂಚೋಳನುತ್ಪಲ್ಲವಕಳಿತಕರಂಪಲ್ಲವಂಸಂಭ್ರಮಾನ್ವೇಷಿತಭೂಭೃದ್ರಂಧ್ರನಂಧ್ರಂಕ್ವಥಿತಪೃಥು
ಳಹೃಜ್ಜಾಂಗಳಂಸಿಂಗಳಂಲಂಘಿತಮಾದಂಮಾಳವಂಜರ್ಜ್ಜರಭುಜಕುಧರಂಗೂರ್ಜ್ಜ

18ರಂಬಳ್ದನೇಸಂತತವಾತ್ಮೀಯಪ್ರತಾಪೋಂನತಿಯಿನೆನಿಸಿದಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ॥ ಇನಿಸನಡುತ್ತುನಿಂದುಱಿದೆಕಾದದೆಗೆಯ್ಯದೆಧಾರೆವೇಳ್ದ
ದಂಡಿನಘಟೆಯಾನೆಯುಣ್ಮಿದದಧಾರೆಯೊಳದ್ದುದುಕಂಚಿಮಿಂ

19 . . ಯನಿವಿಸಿಕಂಚಿತೆಂಕಮೊಗವಾದಡೆದಂಡರಿರಾಯರಿಲ್ಲಕೆಮ್ಮನೆಮೊನೆಗಿಂತುಬಲ್ಲಲೆಯರೆಂದಲೆವಂರಿಪುರಾಯಭುಂಭುಕಂ ॥ ಭೂರಿಭು
ಜೋದ್ಧುರತರತರವಾರಿಯಮಾ

20ರಿಯೊಳೊಱಲ್ದುನೀರ್ಮ್ಮನಸೆವೋಲ್ವೀರಶ್ರೀನೆಲಸಿಪ್ಪಳನಾರತವನಪಾಯೆರಾಯಕೋಳಾಹಳನ ॥ ಚಾಳುಕ್ಯಮಹೀಶನಕೂರ್ಬ್ಬಾಳಲ್ಷ್ಮೀ
ರೊಳಗೆನೋಡೆಪೊಳೆವುತ್ತಿರ್ಪ್ಪಾಬಾಳೆಗೆ

21ರೆಯೋಡುವರಿನರಪಾಳರಗಜಘಟೆಗಳೇನಿದೊಂದಚ್ಚರಿಯೋ ॥ ಒಡಿದಲಾಳಂಕಿವಿವಿಡಿದಾಡಿದಚೋಳಂವಿನಷ್ಟರಾಜ್ಯಂಬೈಕಂಬೇಡಿದಕಳಿಂಗ
ನೇಂಭಯಕೂಡಲ್ಲದೆಪಗೆಗೆರಾಯಕೋಳಾಹಳನ ॥

22ಎನಿಸಿಕಲ್ಯಾಣಪುರವರದನೆಲೆವೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವೃ ॥ ಮಾನವರೂಪ
ದಿಂದೊಗೆದಕಳ್ಪಕುಜಂದ್ವಿಜಪೂರ್ವ್ವಜನ್ಮಕೃದ್ದಾನಘ

23ಳೋದಯಂಸುಕೃತಜನ್ಮಗೃಹಂಸುಕವೀಂದ್ರಬೃಂದಹೃನ್ಮಾನಸರಾಜಹಂಸನಪಪಾಪಕಳಾಪನೆನುತ್ತೆರಾಗದುದ್ದಾನಿಯಿನೊಲ್ದುಬಣ್ಣಿಪಜನಂ
ಗಳನಸ್ತವನಸ್ತಪಾಳನ ॥ ನಂಬಿದಭಕ್ತಿಯೊಂದೆಗಿರಿಜಾಧಿಪನೊ

24ಳ್ಭುವನಸ್ತುತಂಯಶಾಳಂಬನವೊಂದೆಮಾತದಿರದಾಂತಪೆರಾವಣಕೋಟಿಯುಂರಣಾಡಂಬರದಿಂದವೋಡೆಜಯಶಾಳಿನಿಜೋದ್ಘಭುಜಾಸಿಲೇಖೆ
ಯೋಕೆಂಬುದೊಲೋಕದೊಳ್ಗುಣಗಣಂಗಳನಂತವನಂ

25ತಪಾಳನ ॥ ಅವಸರವಾಗೆಪಾದ್ದುಕಿವಿವಚ್ಛ್ರವಸಂಗರವಾಗೆನೋಡಿಬೆಚ್ಚ್ರವಪತಿಯರ್ತ್ಥವಂಕಳಲೊಡಚ್ಚ್ರವಮುತ್ತಿನದಣ್ಡನಾಯ
ಕರ್ಸ್ಸವನೆವಿರೋಧಿರುಃಟ್ಗಿರುಳನುಚ್ಚ್ರವಲಕ್ಷ್ಮಿಯ

26ನಾಳ್ದವಂಗೆಸಾಚ್ಚ್ರವನೆಲನಂಪಯೋಧಿವರವೆಯ್ದೆನಿಮಿಚ್ಚ್ರವನಂತಪಾಳನೊಳ್ ॥ ತತ್ಪದಪಯೋಜರಾಜೀವನಿಳಯರಾಜಹಂಸನುಂತ
ತ್ಪ್ರಿಯದೇವರನುಂದ್ವಿಜವರನುಂಜಗದ್ವರನುಮೆನಿಸಿ ॥

27ವೃ ॥ ವನವಾಸಂವನವಾಸಮಾಯ್ತಿತರದಣ್ಡಾಧೀಶರಾಳ್ದಂದುಃಷ್ಟನಿಕಾಯಕ್ಕನಿಮಿತ್ತಮಿತ್ರನನವದ್ಯಾಚಾರಪಾತ್ರಂಜಗದ್ವಿನುತಂತನ್ನನಿ
ಯೋಗದೊಳ್ವಿಪುಳರಾಜ್ಯಶ್ರೀಸಮು

28ದ್ಧಾಮಯಃವ್ವನವಾಸಂಬುಧಗಾದುದಾದವೆನಿಪಂಗೋವಿನ್ದದಣ್ಡಾಧಿಪಂ ॥ ಕಮಳಪ್ರೋದ್ಭವವಂಶಸಂಭವರೊಳೆಲ್ಲಂಸಂದತಂನಾಪ್ರ್ಪತಂ
ನಮಹತ್ವಂನೆಗಳ್ದಿರ್ದ್ದತಂನಱಿವುತಂನಾಜ್ಞಾಫಳಂತಂನ

29ಕೀರ್ತ್ತಿರ್ಗ್ಗವಮಹೀಚಕ್ರಮನೆಲ್ಲಮಂಬೆಳಗೆದಣ್ಡಾಧೀಶರತ್ನಂಚಳುಕ್ಯಮಹೀನಾಥಭುಜಾಸಿದಣ್ಡವೆನಿಪಂಗೋವಿನ್ದದಣ್ಡಾಧಿಪಂ ‖ ಎನಗಿಂಸ್ವೇಚ್ಛಾವಿಹಾರವ್ಯತಿಕರವೊಗೆದತ್ತೇಕೆಗೋ

30ವಿನ್ದದಂಡೇಶನಚಿತ್ತಂದೃಪ್ತಸಾಪತ್ನಿಕಬಳದಳನೋದ್ರೇಕದೊಳ್ತೆಳ್ತುದಿಂನಾತನೊಳಾಂತುಗಾರ್ರಿವೀರವ್ರತಿಕರಗತಿಮದ್ಬಿಂಬಸಂಭೇದನಂಕೆಂಮನೆತಾನಿಂಪೋಗದೆಂದುದ್ಭಯದೆ

31ತಪನನಿನ್ದಾ(ದ)ದನುತ್ತಪ್ತದೇಹಂ ‖ ಮನದೊಳ್ಮಂತಣವಿರ್ದ್ದರಾತಿನೃಪವಂಶೋನ್ಮೂಳನಂಗೆಯ್ಯಲಿಪ್ಪಿನವಾಮಾತನಭೂತಚಾರವಚನವ್ಯಾಪಾರವಾತ್ಮಾವನೀಜನಿತೋತ್ಪಾತಶತಂ

32ಗಳಿಂದಱಿದುಭೀತಾತ್ಮನೃಪಬ್ಬಂದುತೊಟ್ಟನೆಕಂಡಗ್ಗಡಿದೇಂಪ್ರತಾಪಪರನೋಗೋವಿಂದದಂಡಾಧಿಪಂ ‖ ದಿಗ್ದಾಹಂವೈರಿನಿರ್ಣ್ನಾಶನವೊದವಿದುದಲ್ತುಲ್ತುದಗ್ರಕ್ರುಧುಗ್ರಂದಿಗ್ದಂತಿ

33ವ್ರಾತನೇತ್ರಾರುಣರುಚಿದೆಸೆಯುಂಪವ್ವಿರ್ತಲ್ತುಲ್ತಿದುದ್ಯದ್ದಿಗ್ದೇವೀಕುಂಕುಮಸ್ಥಾಸಕವೆನಲುರಿಗಳ್ಸುಟ್ಟನುಚ್ಛಿಷ್ಟರೋಷಪಾರ್ಗ್ಧೇಶಂಶತ್ರುದೇಶಂಗಳನತುಳಬಳಭ್ರಾಜಿ

34ಗೋವಿನ್ದರಾಜಂ ‖ ಕಂ ‖ ತೊಳಗುವರಂನದಸೊಡರ್ವ್ವೊಲ್ ಬೆಳಗಿದಪಂವಿಕ್ರಮಾಂಕನೃಪನರಮನೆಯೊಳ್ತೊಳೆದಿತರಚಮೂಪತಮೋಮಳಮಂಗೋವಿನ್ದರಾಜದಣ್ಡಾಧೀಶಂ ‖

35ಪೊಗಲನೆಲತೆವಿೞಿದೆಪಗೆಪಾದಾಕ್ರಾಂತಮಾಗೆಜಸದಿಂದಿಗ್ಭಿತ್ತಿಗಳಂಧವಳಿಸಿದಂಧರೆಪೊಗಳಲ್ ಗೋವಿನ್ದರಾಜದಣ್ಡಾಧೀಶ ‖ ರಾಯರುಳಪ್ಪನಭುಜಕಾಕ್ಷೇಯಕವೆನಿಪಳವನಾಂ

36ತಗೋವಿನ್ದಚಮೂನಾಯಕನೊಳ್ಸೆಣಸುವವಂನಾಯಕದೊಳ್ಸೆಣಸುವೊಡೆದಕಾಜಂಪೋಲ್ಕುಂ ‖ ಎತ್ತಣಪರಮಣ್ಡಳಮುಂಮುತ್ತಿಂಗೊಳಗಾಗಿದಾರದಂತಿಪ್ಪರ್ವ್ವುಕಾಯ್ದಿತ್ತಲೊ

37ಡನೆಮಮಿದೇನುದ್ವೃತ್ತನೊರಣರಂಗಭೈರವಂಗೋವಿನ್ದಂ ‖ ವೃ ‖ ತಂದೆಜಗಜ್ಜನಾಭಿವಿನುತಂಪುರುಷಾಗ್ರಣಿದಾಸಿರಾಜನಾನಂದಿತಬನ್ಧುಸೂನೃತೆಪತಿವ್ರತೆಸೋವಲದೇವಿಮಾ

38ತೃದೇವಂದನುಜಾಂತಕಂಗಡಧಿದೈವಮಿದೇಂಕೃತಕೃತ್ಯನಣ್ಣಗೋವಿನ್ದಚಮೂಪನೂರ್ಜ್ಜಿತಪರಾಶರಗೋತ್ರಪವಿತ್ರನುರ್ವ್ವಿಯೊಳ್ ‖ ಗದ್ಯ ‖ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮ

39ಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂ । ಶಿಷ್ಟೇಷ್ಟಜನಾಭೀಷ್ಟಫಳಪ್ರದಾಯಕಂ । ಶ್ರೀಕಾಂತಾಕಾಂತಶ್ರೀಪಾದಪಂಕಜಶಿಳೀಮುಖಂ । ಸಮರಮುಖಷಣ್ಮುಖಂ ।

40ಲಾಟಾನ್ವಯಲಲಾಟಮಂಗಳತಿಳಕಂ । ಧರ್ಮ್ಮಶ್ರವಣಜಾತಹರ್ಷಪುಳಕಂ । ಕೀರ್ತ್ತಿಕೌಮುದೀವಿಕಸಿತದಿಗ್ವಧೂನಯನಕೈರವಂ । ರಣರಂಗಭೈರವಂ । ತ್ರಿಭುವನಮಲ್ಲದೇವವಿಜಯದಕ್ಷಿ

41ಣಭುಜದಣ್ಡಂ । ವಿಪ್ರಾನ್ವಯೋದಯಾಚಳಮಾರ್ತ್ತಣ್ಡಂ । ನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಮನೆವೆಗ್ಗಡೆದಣ್ಡನಾಯಕಂಗೋವಿನ್ದಮಯ್ಯಂಬನವಸೆಪಂ

42ನ್ನಿಚ್ಛಾಯಿರಮುಂಸಾಂತಳಿಗೆಸಾಯಿರಮುಮೆರಡಱುನೂಱುಂವಡ್ಡರಾವುಳಮುಂಪಂನಾಯ . . . . ತ್ತಮಿರ್ದ್ದುಶ್ರೀಮದ್ರಾಜಧಾನಿಬಲಿಪುರವರದೊಳ್ ‖ ಕಂ ‖ ಪೆಡೆವರಲೆಳೆವಿ

43ಸಿಲೊಳ್ತೆಳ್ಪೊಡೆಯುಲರಲರ್ದೆಸೆಯೆಪದ್ಮಜಂರಂಜಿಪಪೂಮಿಡಿವೊಲಿರೆಲೀಲೆಯಿಂಪೊಲ್ಗಡಲಳ್ಧಿರೆ . . . . ಣಿಶಯನ ‖ ವೃ ‖ ತೆರೆದುಱುಗಲ್ಗಳಿಂದೊಗೆದುಮೇಲುದಱಿಂತಿರೆದುಗ್ಧಮು

44ಗ್ಧಸೀಕರವಕಶೋರಕೇತಕದಳಪ್ರವಿಭಾಸಿಪಯೋಧಿಪುತ್ರಿಕಾಸ್ಮರದರಹಾಸವೇಶಳವ . . . . ಪಮಂವಿರಚಿಸಲೊಪ್ಪುವಬ್ಧಿಶಯಮೂರ್ತ್ತಿಸಮನ್ವಿತಮಾಗೆರಾಗದಿಂ ‖

45‖ ಕಂ ‖ ಉಭಯದ್ವಾದಶಮೂರ್ತ್ತಿಯನಭಿನುತಶುಭಮೂರ್ತ್ತಿವಿಪುಳತರಕೀರ್ತ್ತಿಚಮೂ . . . . ಬ್ರಭಾನುಭೈರವರನೆಸೆವಿನಂಮಾಡಿಸಿದಂ ‖ ಜಳಶಯನನೊಡನೆ

46ಬನ್ಧುದೊಜಳನಿಧಿಕಟಿಪುತ್ತ್ರೆಮಗಳವೋಹದಿನೆನೆಕಣ್ಗೊಳಿಪಮಳಜಳಾಶಯ . . . . ಸಿದಂ ‖ ಮಾಡಿಸಿ ‖ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾ

47ನಧಾರಣಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಶೀಳಗುಣೋಪೇತರುಂ । ಜಗಜ್ಜನೈಕಪೂತರುಂ । ಅಕುಂಠವೈಕು . . . . ಕೃತತದೀಯಪಾದಪೀಠೋಪಕಂಠಭೂತಳರುಂ । ಕೀರ್ತ್ತಿವಿಯ

48 . . . ರಿಣೀಪ್ರವಾಹಪೂರಿತವಿಯತ್ತಳರುಂ । ಅಜಿಹ್ಮಬ್ರಾಹ್ಮ್ಯನುಷ್ಠಾಣನಿಷ್ಠರುಂ । ನಿಜಪವಿ . . . . . . ಷ್ಠರುಂ । ಕೃತಶೆತಮುಖಪ್ರಭಾವಾಕಂಪಿತಶತಮುಖರುಂ ।

49 ಚತುರ್ವ್ವೇದಚತುರ್ಮ್ಮುಖರುಂ । ವಿಪ್ರವಂಶಪ್ರದೀಪರುಂ । ಅವಂಧ್ಯಶಾಪರುಂ । ಶ್ರೇಯೋನಿಧಾನದೀಪವರ್ತ್ತಿಗಳುಂ । . . . . . ಗಳ್ಮೆನಿಸಿದಿರ್ಪ್ಪತಯ್ವದಿರ್ವ್ವರ್ಮ್ಮಹಾಜನಂಗಳ್ಗೆ ಶ್ರೀಮಚ್ಚಾಳು

50 ಕ್ಯವಿಕ್ರಮಕಾಲದ ೪೧ನೆಯಜಯಸಂವತ್ಸರದಚೈತ್ರದಪುಣ್ಣಮೆಆದಿವಾರಗ್ರಹಣವ್ಯತೀಪಾತಸಂಕ್ರ . . . . . . ಪಾರಮೇಶ್ವರದತ್ತಿಯಾಗಿತಾಂಬ್ರಶಾಸನಂಪಡೆದು

51 ಶ್ರೀಮದ್ರಾಜಧಾನಿಬಲಿಪುರದತಳವೃತ್ತಿ ಸವತಿಖಣ್ಡದಬಯಲಂಕಾಲ್ಗರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಸರ್ವ್ವನಮಸ್ಯಂತ್ರಿಭೋಗಾಭ್ಯಂತರಂಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಕೊಟ್ಟರಾವೃತ್ತಿಗೆಸೀಮೆಮೂ

52 . . ಜಾಣ್ಗೆಜಿಯಕೋಡಿತೆಂಕಹೆಗ್ಗಟ್ಟದಹಳ್ಳಪಡುವಲರಸಿಯಕಟ್ಟಬಡಗಲಿಂದ್ರಗೆಜಿಯಾಗೋವಿನ್ದಪುರದಸೀಮೆಮೂಡಪಂಚಲಿಂಗದಡಕೆದೋಂಟತೆಂಕಸರಸ್ವತಿಯತೋಂಟಪಡುವಜೀಯರ

53 ಮಠಬಡಗಹೆಗ್ಗಟ್ಟದಹಳ್ಳವಂತಲ್ಲಿದೇವರನಿತ್ಯನಿವೇದ್ಯಪೂಜಾಪುನಸ್ಕಾರಚೈತ್ರಪವಿತ್ರಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕೆ ಮತ್ತರೆಂಟುಪೂದೋಂಟಂನಾಲ್ಕುಗಾಣಂನಾಲ್ಕು ಅಂಗಡಿನಾಲ್ಕು ಎಲೆ

54 . . ಱುಮಾವಟೆನಾಲ್ಕು ಹೇಱುವಕ್ಕ ಲಿಂಗೆಹೆಜ್ಜುಂಕವಡ್ಡರಾವುಳವರ್ದ್ಧದಾನತಳಱಸುಂಕಂಮಾಂನ್ಯಂಮೀಧರ್ಮ್ಮವನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿದನಾತನೀಧರ್ಮವಂತಾಂಮಾಡಿಸಿದಫಳವನೆಯ್ದು

55 . . ದವಗಂಗಾತೀರದಲೊಂದುಕೋಟಿಬ್ರಾಹ್ಮಣರುಮನನಿತೆಕವಿಲೆಯುಮನಳಿದಗತಿಗಿಳಿವಂ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ಬ್ರಹ್ಮಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿಷಮೇಕಾಕಿನಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರತಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗ
2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಪ್ರತಿಷ್ಠಾಲೋಕಾನಾಂ
3 ರುಚಿರಫಲಸಂಘೈಕವಿಪಣಿರ್ವ್ವಿಭೂತೀನಾಂಮಾತಾಪತಿ
4 ಮನುಸರನ್ತೀನಿಜಗುಣೈಃ । ಯದೀಯೋದಂಷ್ಟ್ರಾಗ್ರೇಸ್ಥಿರತರಪದೇಯಂವಸುಮತೀಸವಿಷ್ಣುಃಕ್ರೋಡಾ
5 ತ್ಮಾಸುರರಿಪುವಿಜೇತಾವಿಜಯತೇ ॥ ಅಂಭೋಧೇರುದ್ವಹನ್ನುರ್ವ್ವೀಮಾದಿಪಾತ್ರೀಪುನಾತುವಃ । . . .
6 ಮಿತೋಪ . . . . ಮುದಯಾಚಳಃ ॥ ಚಿರಾಯುಶ್ಶಿವಯೋರ್ಭೂಯಾತ್ಸಂಗಮೋಮಂಗ
7 ಳಾಯಚ । ಆನಸೇಜಗತಾಂಜಾಗ್ರಜ್ಜನ್ಮನಿಸ್ವಯಮೇವಯಃ ॥ ವೀರಬಲ್ಲಾಳಭೂಪಾಲರಾಜ್ಯಸಿಂಧುಸು
8 ಧಾನಿಧಿಃ । ಕುಮಾರಃಪದ್ಮದೇವೋಯಂಜೀವ್ಯಾದಾಚಂದ್ರತಾರಕಂ ॥ ಪೃಥ್ವೀಪೃಥ್ವ್ಯಾಸಮಂಲಕ್ಷ್ಮೀ
9 ರಕ್ಷೀಣಾಯತಮಾಶ್ರಯಾ । ಅಸ್ತಿಯಾದವಭೂಪಾನಾಂಕ್ಷುಣ್ಣಾರಾತಿಕುಲಂಕುಲಂ ॥ ಶ
10 ಳನರಪತಿರ್ಬ್ಯಾಘ್ರಂಹತ್ವಾಗ್ರಿಹೀತಶಲಾಕಯಾಗುರುನಿಗದಿತಂಕರ್ಣ್ಣಾಟೋಕ್ತಂವಚಃಪರಿಭಾವಯ್ಯ
11 ಹೊಯಿಸಣಪದಂ [. . . . .] ವಿಧಾಯಜಗತ್ತ್ರಯೀಮುನಿಜನಮನೋನಿರ್ಭೀತತ್ವಂಬ್ಯಧಾದಪರಿಶ್ರಮಂ । ಮುರಾರಿಚ
12 ರಣಾಂಭೋಜಮಕರಂದಮಧುಬ್ರತಃ । ತತ್ರವಿತ್ರಾಸಿತಾರಾತಿರ್ಜ್ಜಾತೋವಿಷ್ಣುಮಹೀಪತಿಃ । ನರಸಿಂಹಮಹೀಪಾ
13 ಲಃಸುತಸ್ತಸ್ಮಾದಜಾಯತಾ । ಯಸ್ತುನಾಜೀಗಣದ್ವಸ್ತುಜಾತಮರ್ತ್ಥಿಗಣೇದದತ್ ॥ ವೀರಬಲ್ಲಾಳಭೂಪಾಲಸ್ತನೂ
14 ಜಸ್ತಸ್ಯಭೂಪತೇಃ । ಯದ್ವಿಕ್ರಮಕ್ರಮಂಶ್ರುತ್ವಾವಿಶೀರ್ಣ್ಣಂವಿದ್ವಿಷಾಮುರಃ ॥ . . . . ಪಾಳವಿಳಸತ್ಪತ್ರಾಂ
15 ಕುರಃಪರ್ವ್ವತೇಶಾಭೀರೀಕೃತಭೀತಭೂಪತಿಕು . . ಸಂಸೇ . ಮ . . . . ಮಳಮೌಳಿಮೌಕ್ತಿಕಮಣಿ
16 ಭ್ರಾಜಿಷ್ಣುಪಾದಾಂಬುಜಃಶ್ರೀಬಲ್ಲಾಳನೃಪಾಧಿಪಃಕ್ಷಿತಿಮಿಮಾಮಾಕ್ರಾಮತಿಸ್ಮಾಶ್ರಮಃ ॥ ಯದ್ವಿಪೋದ್ಯನಮ

17 ದಾಮೋದಚಕಳದಿಕ್ಕುಂಜರಬ್ರಜೇ ॥ ಶೇಷಸೀಷ್ಣ್ಣೀವಯದ್ದೋಷ್ಣ್ಣಿಧಾತಾಧಾತ್ರೀತಳಂನ್ಯಧಾತ್ ॥ ಅಸ್ಯವೀರಬಲ್ಲಾಳಭೂಪಾ
18 ಳಸ್ಯಪಾದಪದ್ಮೋಪಜೀವೀಸಕಳಲಕ್ಷ್ಮೀಪತಿರ್ನ್ನಾಪಣಸೇನಾಪತಿಗ್ಗುಣರತ್ನಾಕರಃ ॥ ಗುಣಾನಾಂಗಣನೇತಸ್ಯಗುಣಿ
19 ನಃಕಃಕವಿಃಪ್ರಭುಃ । ಯಸ್ಯವಿಕ್ರಮದಾನಾಭ್ಯಾಂವಿಸ್ಮೃತೌಸಿಂಹಸೂರ್ಯ್ಯಜೌ ॥ ತಸ್ಯವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಪವಿ
20 ತ್ರಚಾವಣದಣ್ಣಾಧಿಪತೇಶ್ಚೆನ್ದಲದೇಬ್ಯಾಂಪಾಪ್ರಾಚ್ಯಾಮಹಶ್ಕರಯಿವಸಮುತ್ಪಂನ್ನಃಸಕಳಕಮಳಾಪತಿಃಪ್ರಖ್ಯಾತ
21 ರಾಯದಣ್ಡನಾಥಗಣ್ಡಪೆಣ್ಡಾರಲಾಂಛನಃದ್ವಾಸಪ್ತತೌಯೋಗನಿಪುಣಃಪದ್ಮಿದೇವಶೂರಾಣಾಮಗ್ರಿಣೀಗ್ಗಾಯಕೈರಿತ್ಥಂಗೀ
22 ಯತೇ । ತ್ಯಜತಸಮರವಾರ್ತ್ತಾಂಪದ್ಮಿದೇವೇನಭೂಪಾಭಜತಚರಣಮೂಲಂಮೂ . . ಸ್ಯೈರಮುಶ್ಯವ . . . . .
23 ಯದಿವ್ಯಂಗಣ್ಡಪೆಂಡಾರ . . ಪ್ರತಿಕೃತಿಮಹಿತಾನಾಂಪಶ್ಯಪಾದಾವನಮ್ರಾಂ ॥ ಯ . . . ಶಸ್ತ್ರಪರಿಶ್ರಮಗೋಷ್ಠೀ
24 ಶು । ತ್ಯಕ್ತ್ವಕೋಶೇಪ್ರಚಳಿತೇಕೃಪಾಣೇಲೀಲೆಯಾಕ್ವಚಿತ್ । ಕಂಪಂತೇಕೋಶಮುತ್ಸೃಜ್ಯಜಿತಾಃಶತ್ರುಮಹೀಭುಜಃ ।
25 ಯಸ್ಯ । ವೀರಲಕ್ಷ್ಮೀಸಮುದ್ವಾಹೇಖಡ್ಗಧಾರಾಪುರಸ್ಸರಂ । ವಿದ್ವಿಶತ್ಸು . . . . ಪಿಶಾಚಾಃ . . . .
26 ತೇನವೀರಬಲ್ಲಾಳಭೂಪೇನಪ್ರಸಾದೀಕೃತಾಂಸಪ್ತದ್ವೀಪಾಲಂಕೃತಧರಿಣೀಲಲಾಮೋಪಮಾನಜಂ
27 ಬೂದ್ವೀಪೇಸಾರಭೂತಭಾರತವರ್ಷಮಧ್ಯವರ್ತ್ತಿಕುಂತಳಭೂತಳಾಲಂಕರಣವನವಾಸೇದ್ವಾದಶಸಹಶ್ರ
28 ಸಮ್ಮಿತಾಂಭೂಮಿಂ । ತ್ರಿಭೋಗಾಭ್ಯಂತರಂಭುಂಜಾನಃ । ತದ್ದೇಶಜನನೀಗ್ರುಹೋಪಮಾನೇ । ಸುರಾಸುರಪ್ರತಿಷ್ಠಿತಲಿಂಗಸಹ
29 ಸ್ರಪ್ರಸಿದ್ಧಮಹಸಿ । ವಿವಿಧಶ್ರುತಿಸ್ವರಸಂಮಿಳತ್ತ್ರಿಸಂಧ್ಯಂಮಭಿಪನ್ನಮಾನಘನಾತೋದ್ಯನಾದೋಪಹತಧಾಮ್ನಿ .
30 ಬಲಿಪುರೇನಿವೇಸಿತಸ್ಕಂಧಾವಾರಃಪದ್ಮಿದೇವಃತತ್ಪುರಪ್ರಸಿದ್ಧಹುತವಹಪ್ರತಿಷ್ಠಿತಸ್ಯಅಗ್ನೀಶ್ವರಾಭಿಧಾನಸುಜ
31 ನಪ್ರಸಿದ್ಧಕಳಾತಿಷಯಸಂಪನ್ನಪಾದಪಂಕಜಪೂಜಾರಚನಚತುರಃಸದಂಡಾಧಿಪಪ್ರತಿದಿನಂತಂದೇವಂನೃಪ . .
32 ತತ್ರಸ್ತಳಾಚಾರ್ಯ್ಯಪರಂಪರಾಪ್ರಸಿದ್ಧಿರೀದ್ರಿಸೀ ॥ ಅಸ್ತಿಶ್ರೌತ್ರಿಯಸಿಧಾಂತಸೂಧಾಸಿಂಧುಕಳಾನಿಧಿಃ । ಕುಮಾ
33 (ಕ್ಮಾ)ರಷಿವದೇವಾಕ್ಯಃಸ್ವಾಗಮಾಚಾರದರ್ಪ್ಪಣಃ ॥ ತಸ್ಯವಾಮಸಿವಃಸಿಷ್ಯಃಸದಾಚಾರಪರಾಯಣಃ । ಕುಲಮೇತಾ
34 ದ್ರುಸೀಂಲಕ್ಷ್ಮೀಂಯೇನಾವಾಪಮುನಿಃಪ್ರಿಯಾ ॥ ಸುತೋದೇವಸಿವಸ್ತಸ್ಯಭೋಗಮೋಕ್ಷೋಚಿತಬ್ರುತಃ । ಯಸ್ತುಸರ್ವ್ವಗು
35 ಣೈಯ್ಯುರ್ಕ್ತೋಬಬ್ಯಃಸೇಬ್ಯಃಪ್ರಿಯಂವದಃ । ತಂದೇವಶಿವಮಾಹೂಯಸಚಪದ್ಮದಂಡಾಧಿಪತಿಃ । ಸಕನೃ
36 ಪಸಂವಚ್ಛರಂಮಾರಭ್ಯಶತಾಧಿಕಸಹಸ್ರೋಪರಿಸಪ್ತದಷಮೇಆ[ನ]ನ್ದಸಂವಚ್ಛರೇಮಾಗ್ಗಶಿರಿಷಾ . .
37 ಯಾಂಸೋಮವಾರೇಪತೀಪಾತಯೋಗೇತಸ್ಯಯ್ವಅಗ್ನೀಶ್ವರಸ್ತಳಸ್ಯಅಂಗಭೋಗಾದಿಸಮಸ್ತದೇವಕಾರ್ಯ್ಯ . .
38 ಯೇತಸ್ಯದೇವಃವಪಂಡಿತಸ್ಯಪಾದೌಪ್ರಕ್ಷಾಲ್ಯಪೂರ್ವ್ವಪ್ರಸಿದ್ಧಪುರಕ್ಷೇತ್ರರೂಪಾಂನಿಧಿನಿಕ್ಷೇಪಸಹಿ
39 ತಾಂಸ್ತಳವ್ರಿತ್ತಿಂರಾಜರಾಜಪುರ್ಷಯಿರ್ವ್ವಲನಂಗುಲಿಪ್ರೇಕ್ಷಣೀಯಾಂಸರ್ವ್ವನಮಸ್ಯಂಕೃತ್ವಾಧಾರಾಪೂರ್ವ್ವ
40 ಕಂದತ್ತವಾಂನು ॥ ತಮಿಮಂಸಕಲಜನಹರ್ಷೋತ್ಕರ್ಷಂ । ಅಧಃಕೃತಾಷೇಸಕಲ್ಮಶಂದಾನವಿಭವಂಮವಲೋ
41 ಕ್ಯ । ಸಮರ[. .]ಸಿವೀರಃಸಕ್ತ್ಯಿಯುಕ್ತಃಕುಮಾರಃವಿಜಿತರಿಪುಸಮಾಜಃಕಾಮಿನೀನಾಂಮನೋಜಃ । ಬಹುಗುಣಮಣಿಸಿಂ
42 ಧುಃಸತ್ಕರಿತ್ರೈಕಬಂಧುಃವಿಶದವಿತತಕೀರ್ತಿಃಧಾರಿಣೀಪುಂಣ್ಯಮೂರ್ತಿಃ ॥ ಅಪಿಚ । ಯದಸಿನಿಸಿತಧಾರಾದಾರಿತಾರಿಪ್ರ
43 ಮತ್ತದ್ವಿರದಗಿರಿಸಮುದ್ಯಧಾತುಧಾರಾಪ್ರವಾಹೈಃ । ಸಮರಭುವಿಸಮಂತಾದ್ವರ್ಧಿತಾವೀರಲಕ್ಷ್ಮೀಸುಲಲಿತಜಲ
44 ಕೇಳೀಸೌಖ್ಯಸಖ್ಯಸ್ತದಿನ್ನಃ ॥ ಸೋಯಂಎಕಲಭೂಪೋಪಿಕಾಲೇಪುಂಣ್ಯಾತ್ಮಕೇತದಾ । ಅಗ್ನೀಶ್ವರಸ್ತಳಂಸರ್ವನಮಸ್ಯಂಕೃ
45 ತವಾನುಮುದಾ ॥ ತತ್ರಪುರಕ್ಷೇತ್ರಯೋರ್ಕ್ಣಾಟವಾಣ್ಯಾಸೀಮಾಪ್ರಸಿದ್ಧಿರೀದ್ರುಸೀ ॥ ಆಪುರದಸೀಮೆಮೂ
46 ಡಲುಬ್ರಂಹ್ಮಳರಕೆಯ್ಯಪಡುವಣಬಿದಿರಪೇಲಿಮೋರೆಅನ್ತುಹಿತ್ತಿಲಬಿದಿರಬೇಲಿಮೋರೆಯಾಗಿಮದನಕೊ
47 ಳನಬಡಗಣೇರಿಯಿಂಪೆಬ್ಬಟ್ಟೆಮೋರೆಯಾಗಿತೆಂಕಲುಭೇರುಂಡೇಶ್ವರದೇವರಪುರಬಡಗಣಬಿದಿರಬೇಲಿಮೋರೆಯಾಗಿಪಡು
48 ವಲುರಾಮೇಸ್ವರದೇವರದೇಗುಲದಮುಂದಣಬಣಿಮೋರೆಯಾಗಿಬಡಗಲುಅಗಳುಮೋರೆಅಂತಾಚತುಸೀಮೆ ॥ ಕಿಱುಬ
49 ಳಿಗಾವೆಯಸ್ತಳದಮತ್ತಲೆ ॥ ೯ ॥ ಱಸೀಮೆಮೂಡಲುತಾವರೆಗೆಱೆಯತೆಂಕಣಕೋಡಿಸೀಮೆತೆಂಕಲುನಿಡುಗೆಱೆಯೊಳಗ
50 ಣಿಂಮೋರೆಯಾಗಿಪಡುವಲುಬಬ್ಬದ್ಧಿಯಪಡುವಣೇರಿಮೋರೆಬಡಗಲುಹಳ್ಳವಿಂಪಡುವಮುಂದಾಗಿಪರಿದನೀರ್ವ್ವಚ್ಚಲೆಮೋರೆಹೆ
51 ಗಟ್ಟ(ದ)ದಿಂಪಡುವಮುಂದಾಗಿಪರಿದನೀರ್ವ್ವಚ್ಚಲತೆಂಕಣಭುಜೆಮೋರೆಯಾಗಿಗದ್ದೆಮತ್ತರೊಂದು ॥ ೧ ॥ ರಾಮೇಶ್ವರದೇವರತೆಂ

52 ಕದೆಶಿಯನಾಲ್ಕು ಹೂವಿನತೋಂಟಸಹಿತಗದ್ದೆ ಮತ್ತರೊಂದು ॥ ೧ ॥ ಯಿನ್ತೀಧರ್ಮ್ಮಮಂಆವನೋರ್ವ್ವಪ್ರತಿಪಾಳಿಸಿಬ
53 ತಾಂಮಾಡಿಸಿದಫಳವಾನೆಯ್ದುವಯೀಧರ್ಮ್ಮವಂಅಳಿದಾತಂಸಾಯಿರಬ್ರಹ್ಮಳರುಮಂಸಾಯಿರಕವಿಲೆಯ್ಮಗಂಗಾತೀ
54 ರದಲಿಅಳಿವಂಗತಿಗಿಳಿವಂಸ್ವದತ್ತಂವಾಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರೆಶಷ್ಟಿಂರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂ
55 ಜಾಯತೇಕ್ರಿಮಿ ॥ ಓಂನಮಃಶಿವಾಯಃ ॥

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ಅದೇ ಗ್ರಾಮದ ಹೊಸಮಠದ ಹೊಂಡದ ಬಳಿ ಮಾವಿನ ಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6 × 2′ 2

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಬಿಜ್ಜಣದೇವರಸರು ಸುಖಸಂಕಥಾವಿನೋದ
2 ದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ । ಬನವಸೆನಾಡದಣ್ಡನಾಯಕಂಪದ್ಮರಸನಪೆಸದಿಂ ದ
3 ಕ್ಷಿಣಕೇದಾರದೇವರಪಾದಾರಾಧಕರುಮಪ್ಪವಾಮಶಕ್ತಿದೇವರ ಬಂದಿಯಹಿಡಿದಲ್ಲಿ
4 ತೋಣವತ್ತಿಯಮೆಱೆಗಾಱಬಾಪೆಯನಾಯಕ ಕಾದಿಸ್ವರ್ಗ್ಗಸ್ಥನಾದಲ್ಲಿಅಳಿಯ ಮ
5 ದುಕೆಯಬಾಪೆಯಕಂಲ್ಲನಿರಿಸಿವೀರಸಾಳನೆತ್ತಿಸಿದ ॥ ಶ್ರೀ

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ಅದೇ ಮಠದ ಯೇರಿಯ ಮೇಲೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′6″ × 2′

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರರಾಮಚಂ
2 ದ್ರರಾಯವಿಜಯರಾಜ್ಯೋದೆಯದ
3 ೧೪ ನೆಯತಾರಣಸಂವತ್ಸರದಚೈತ್ರಸು೧ ಆದಿವಾ
4 ರದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಉಭಯನಾನಾದೇಶಿಯವೀರಬಣಂ
5 ಜೊಪವೀಣಂಬಳ್ಳಿಗ್ರಾಮೆಯಱಕಲದಂಕಮಾದಿಸೆಟ್ಟಿ
6 ಯರುಕುಪ್ಪೆಯಮುತ್ತಿಕಾದಿದಲ್ಲಿವೀರಮೆಯಿದೇವನುಯಾ
7 ಳಮೇಲೆಯಾಳಕಾದಲಿತಳ್ತಿಱಿದುಮೆಱದುಬಾಳು
8 ದಲಿಗಳಂಹಿರಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಃ ॥ ಮಂಗ
9 ಳಮಹಶ್ರೀಃ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′2′ × 10″

1 ಶ್ರೀಮಚ್ಛಾರುಗುಣಾಂಬುಧಿಃಪ್ರಕಟಿತಪ್ರಖ್ಯಾತಿಕಾನ್ತಾಪತಿಃತ್ಯಾಗೇನಾತ್ಮಜಭಾರಶೃಂಖಳಲಸದ್ದಾಖಂಡಿತ . . ಭಾಜ
2 ಭವಶ್ರೀವರನೇಣಪಾಳಕಮನೊವೆಲ್ಲಾಂಬಿಕಾನನ್ದನಃಸೋಯಂಶ್ರೀಗಣ . . . .
3 . . ಲಾಂಬಿಕಾವಲ್ಲಭಃ ॥ ಬ್ಯಯಸಂವತ್ಸರೇಪ್ರೊದ್ಯನ್ಮಾಸೇಚಾಶ್ವೀಜನಾಮನಿಚತುರ್ದ್ದಸ್ಯಾಂಭಾನುವಾರೇ
4 ಗಮದ್ಧಿವಂ . . . .
5 ಶ್ರೀಮದ್ಯಾದವನಾರಾಯಣಭುಜಬಳಪ್ರಾಢಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರರಾಮಚಂದ್ರ
6 ರಾಯರುರಾಜ್ಯಾಭ್ಯುದಯದ ೧೬ ನೆಯ ಬ್ಯಯಸಂವತ್ಸರದಆಶ್ವೀಜ . . . .
7 ಸೋಮವಾರದನ್ನುಭಾರಶೃಂಖಳವನುಸಿಂಹದೇವಪದ . . ಯ . ವನಜಿತ . . . .

8 ಯಕಾಸಂದತಾತ್ಯಾನಾಯಕಾಬಾಲಮುಲಾರಾಯನಾಯಕಹದಿ . . . . ರೂ
9 . ಯನಾಯಕಮುಹುನುಮಲೆಯರಾಯಸ್ಥಾಪನಾಚಾರ್ಯ್ಯನ . ಪಾ
10 ಳದೇವನಸರ್ವ್ವಾಂಗಲಕ್ಷ್ಮಿಯಲ್ಲುಬಾಯಿಯಕುಮಾರನಕಳಗುಣಸಂಪನ್ನ
11 ನಪ್ಪಗಣೇಶ್ವರನುಆತನಪ್ರಾಣೇಶ್ವರಿಜೊಂಮಾಯಿಕೂಡಿಪತಿಬ್ರತಾಗುಣ
12 ದಿಂಅಗ್ನಿಪ್ರವೇಶಂಮಾಡಿಸಂಗ್ರಾಮರಂಗದೊಳುಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತರಾದರು
13 ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ತ್ರಿಪುರಾಂತಕದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀ[ಮ]ನ್ಮಹಾಪ್ರಧಾನಂಎಚಿಯ
2 ಯಣದಾಣಕರುಸಿಂಗಿದೇವನಮೇಲೆನಡೆದುಕಾದಿದ ॥
3 ತ್ರಿಪುರಾಂತಕರಬಾಗಿಲತಿಪ್ಪಬೋವಪಲಂಬರಂಕೊಂದು
4 ಸುರಲೋಕಪ್ರಾಪುನಾದ ॥ ಆತನಬೀರಗಲ್ಲು ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ ವೀರಬಲ್ಲಾಳದೇವರವರ್ಷದ ೧೭ ನೆಯಪ್ರಭವಸಂವತ್ಸರದ
2 ಕಾರ್ತ್ತಿಕಬ ೧ ಸೋ ಬಳ್ಳಿಗಾಮೆಯದಲುಳ್ಳನಾಗಿಸೆಟ್ಟಿಸಿಲೆಯಮುವ .
3 ರ್ಹದಲ್ಕೈಡಿಸಿ . . . . ಯಾಕೇತನಹಳ್ಳಿಯಲಿದಳದಾಳಿಗರೊಡನೆತಾ
4 ಗೆ . . ತ್ತ್ರಿದುಪಲರಂಕೊನ್ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಓಂನಮಃಶಿವಾಯ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಕಳಚುರ್ಯ್ಯಚಕ್ರವರ್ತ್ತಿಆಹ [ವ] ಮ
2 ಲ್ಲದೇವವರ್ಷದಸರ್ವ್ವರಿಸಂವತ್ಸರದಫಾಲ್ಗುಣದಮಾವಾಸೆಸೋಮ
3 ವಾರದಂದುಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಅನ್ತಪುರವೆರ್ಗ್ಗಡೆಮಹಾಪ
4 [ಸಾಯಿ] ತಂಕೇಶಿಮಯ್ಯದಂಡನಾಯಕರುಬನವಸೆಪಂನಿಛಾಸಿರಮದುಷ್ಟ
5 ನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಲನವಂಮಾಡುತ್ತಮಹಾರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾ
6 ಮೆಯಲುಸುಖಸಂಕಥಾವಿನೋದದಿರಾಜ್ಯಂಗೆಯುತ್ತಯಿದೊಂದುದೆ
7 ವಸಂಶ್ರೀಮತುತನ್ನಲೆಕವುರ್ವ್ವಟ್ಟಬಿರುದರನೆರ್ವ್ವಟ್ಟಬಡಿವಂಸವ
8 ಗಡದನಾಯಕರತಲೆಯಂಕಾವಬಿರುದರಗೋವಮಾರಿಗೆತಪ್ಪುವಲೆಂಕರಗ
9 ಡಶಿವಪಾದಶೇಖರಂಮಹಾಮಾಹೇಶ್ವರಂತಳಾಚಿಕೇತಮಲ್ಲನಾಯಕಪ್ರ
10 ಮುಖವಾಗಿಮಾಯಿಲೆಯಬವರಕ್ಕೆ ಹಲರಂಹೇಳಲುಯೊಲರಿಂದಮುಂ

11 ಗುಳದಾಯವಾಗಿನಡೆದುಯಿದಿರಾನ್ತರಂಹಲರಂಕೊಂದುಸ್ವಾಮಿಕಾರ್ಯ್ಯ
12 ವಂನೆಱಹಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದನಾತಂಗೆಪರೋಕ್ಷವಿನ
13 ಯಮುನವರಭಾವಕಾಳೆಯನಾಯಕನುಮಗಮಹ
14 ದೇವನಾಯಕನುಪದ್ಮವ್ವೆನಾಯಕಿತಿಯುಂನಿಲಿಸಿದ
15 ವೀರಸಾಸನಮಂಗ[ಳ]ಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ ೧೫ ನೆಯಕ್ರೋಧನಸಂವತ್ಸರಚೈತ್ರಸುದ್ಧ೧ಂಸೋಮವಾರದಂದು
2 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮಂನ್ಮಹಾಪ್ರಧಾನಂಬಾಹತರಸಾಯೋಗಾ . . ತೀಯನರದೇವಾಧಿಪತಿಸಮಳ . .
3 ಲಕ್ಷ್ಮೀಪತಿಗೀಯೊಗ್ಯತಾಯೋಗಂಧರಂಪತಿಕಾರ್ಯ್ಯಧುರಂಧರಂರಾಯದಣ್ಡನಾಥಗಂಡಪೆಂಡಾರಂಶ್ರೀಮಂನ್ಮಹಾಪ್ರಧಾ
4 ನಂಗೋಪರಸದಂಣ್ಡನಾಯಕರುಶ್ರೀಮತುಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಕ್ಕೆರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾಮೆಯುಮಂನಾಡವ
5 ಮಂದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪರಿಪಾಳನಂಮಾಡಿಸುಖಸಂಕತಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ . . . .
6 ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಜಂಬೂರುಸಿದ್ಧಾಯಕೆನಿಕಲೊತಳೆವಿಕಟಸಿಮಗ್ಗವಂಬಡಿ . ಕೊಂವಿದ್ಧ . ಗೊ . . . .
7 ಣ್ಣಾಯಕರುತೆಂಕನಮ . ಸ . . . .
8 ಸಬ್ಬಾಯಗಿಪಂತಾಯಿಂಗುದದಾಯವಾಗದಂನಾಯಕಾಚಾರ್ಯ್ಯಂಕದನತ್ರಿಣೇತ್ರಂಪರನಾರೀಸಹೋದರರಂ . . . .
9 ಗಧಿಕಂನುಡಿದರಯದೆನಾಯಕರಂ . ಹದೇವಪನಾಯಕರು . . . .

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ಅದೇ ಗ್ರಾಮದ ಅನಂತಶಯನದೇವಸ್ಥಾನದ ಕಂಭದ ಮೇಲೆ ಬರೆದಿರುವದು.

1 . . . . ಸ್ವಸ್ತಿ ಶ್ರೀಕಳಚುರಿಯಭು
2 . . . . ಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜ
3 ಚೈತ್ರಸುದ್ಧ ೧ ಆದಿತ್ಯವಾರಾಸೂರ್ಯ್ಯಗ್ರಹಣ
4 ವ್ಯತೀಪಾತದಂದುಹೀರಪೆಯನಾಯಕನ
5 ಪುತ್ರಗಜ್ಜೆಯಸಾಹಣಿಮಾಡಿಸಿದಶ್ರೀಗುಂ
6 ಡೇಶ್ವರದೇವರಪೂಜೆಪುನಸ್ಕಾರಕೆಂದುಬನವಸೆ
7 ನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಂಕೇಸಿಮಯ್ಯಂಗ
8 ಳಕಟ್ಟಿದಲಗುಸೂರ್ಯ್ಯದೇವನಪುತ್ರಂಗೋತ್ರ
9 ಪವಿತ್ರಂಶಿವಪಾದಸೇಖರಂಬಳ್ಳಿಗಾವೆಯತಳಾ
10 ಱಸೋವೆಯನಾಯಕನುಂಪಳಿಹತಗರಣ .
11 ಗಳುಂಪುರನಗರಂಗಳಸಂನಿಧಿಯೊಳ್ಪಟ್ಟಣದ
12 ತಳಾಱಿಕೆಯಸುಂಕದಾಯದೊಳಗೆ ೧೦ ಎತ್ತಿಂ
13 ಗೊಂವೆತ್ತಿನಸುಂಕಮಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ
14 ಬಿಟ್ಟರೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸುವವರುವಾ
15 ರಣಾಸಿಗುರುಕ್ಷೇತ್ರದೊಳ್ಸಾಯಿರಕವಿಲೆ
16 ಯವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗಳಂಕಾ
17 ರದಕ್ಷಿಣೆವೆರಸುಕೊಟ್ಟಫಳಮಂಪಡೆವ
18 ರೀಧರ್ಮ್ಮಮನಳಿದವರಾಪುಣ್ಯಕ್ಷೇತ್ರಂ
19 ಗಳೊಳನಿತುಕವಿಲೆಗಳಂಕೊಂದದೋಶಮಾ
20 ಪಡೆವರ್ ॥ ಕಿವ್ವೆಯ್ಯ ಶರಣಂರೇಚರಸನಬರೆಪ ॥

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ಅದೇ ಸ್ಥಳದ ಬೇರೆ ಕಂಬದಲ್ಲಿ.

1 ಚಟ್ಟಗಂಗೆವಿನಾಯಕನುಂಸರಸ್ವ
2 ತಿಯುಂಕಾರುಣ್ಯಂಗೆಯ್ವರು ॥

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ಅದೇ ಗ್ರಾಮದ ಕಾಶೀಮಠದ ಬಾಗಲಿನಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂತ್ಸನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯ
2 ಶಾಸನಂಜಿನಸಾಸನಂ ‖ ಪ್ರಿಯಸುಚರಿತ್ರೆಭವ್ಯಜನಬಾಂಧವೆಪ
3 . . ಸಾಮಿಮಾಳಿಸೆಟ್ಟಿಯಸತಿಜೈನಧರ್ಮ್ಮದತ್ತವರ್ಮ್ಮನೆಯಾಪತಿಭಕ್ತಿಯಲ್ಲಿಸೀತೆ
4 ಯನೆಗಳ್ದತಿಮಾವೆಯಸಮಾನನೆಗಳ್ತೆಯೆಪದ್ಮಿಯಕ್ಕನೊರ್ಮ್ಮೆಯಿಃ
5 . ದಿಂಸಮಾಧಿವಿಧಿಯಿಂಪಡೆದಳ್ಸುರಲೋಕಸಾಖ್ಯಮಂ ‖ ಅರ್ಹಂ ‖
6 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವವರ್ಶದ ೧೬ನೆಯಕ್ಷಯ
7 ಸಂವತ್ಸರದುತ್ತರಾಯಣದಸಂಕ್ರಾನ್ತಿಪುಶ್ಯದಮಾವಾಸೆಆದಿತ್ಯವಾರದನ್ದು
8 ಪಟ್ಟಣಸ್ವಾಮಿಮಾಳಿಸೆಟ್ಟಿಯರಮದವಳಿಗೆಪದ್ಮಾವೆಸುಚಿತ್ತದಿಂಸಮಾಧಿಕೂಡಿ
9 ಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತೆಯಾದಳುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀವೀತರಾಗಾಯನಮಃ ‖

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ಅದೇ ಗ್ರಾಮದ ಪಟೇಲ್ ಗರ್ಜಿನ ಚನ್ನವೀರಪ್ಪನ ತೋಪಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥಿವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪ
2 ರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇ
3 ವರುವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿ
4 ರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ್ವಸ್ತಿಶ್ರೀ . . . . ಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವ
5 ರ್ಷದ ೩೮ ನೆಯ ನಂದನಸಂವತ್ಸರದಶ್ರೀಮದುಪಿರಿಯದ
6 ಣ್ಡನಾಯಕಅನನ್ತಪಾಳಯ್ಯನಬೆಸದಿಶ್ರೀಮತುದಣ್ಡನಾಯಕ
7 ಗೋವಿಂದರಸರುಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಮಆಳುತ್ತಮಿರೆಶ್ರೀ . .
8 ದಣ್ಡನಾಯಕಗೋವಿಂದರಸರಬೆಸದಿಂದೆಬಳ್ಳಿಗ್ರಾಮೆಯತುಱು
9 ಪರಿಯಲುಕಾದಕಣಿಯರೇವಯ್ಯನಾಯಕಂಪಲಂಬ
10 ರುಮಲೆಹರಂಕೊಂದುತುಱುವಂಮಗುಳ್ಚಿಸುರಲೋಕಪ್ರಾಪ್ತ
11 ನಾದ ‖ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮ್ಮೃತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷ
12 ಣವೃಧ್ವಂಶನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ ‖

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ.

1 ಓಂನಮಃಶಿವಾಯಸ್ವಸ್ತಿಶ್ರೀಮತುಕಳಚೂರ್ಯ್ಯಭುಜಬಲಚಕ್ರವರ್ತ್ತಿರಾಯ
2 ಮುರಾರಿಸೋವಿದೇವವರ್ಷದ ೪ ನೆಯಖರಸಂವತ್ಸರದಶ್ರಾವಣಬಹುಳ
3 ದಮಾವಾಸ್ಯೆಸೋಮವಾರದಂದುಶ್ರೀಮತುರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರಪು
4 ತ್ರದಾಸಿಸೆಟ್ಟಿಮುದ್ದಾವೆಯಮಗ . ಯ್ಯಾಳಿಹೊಲೆಯನಾಯಕಗೌಯ್ದಿ . . ನದ
5 ಳ್ಳಿಯಿಂಬರುತ್ತಂಸಾಲಿಯೂರಸಂಡದೆಡೆಯಲ್ಲಿಪಲಂಬಕ್ಕಳ್ಳನಾ

6 . . . . . . ನಾಯಕರುಬಡ . . . .

7 ತಾಗೆಯುವರಕಾದಿಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನಾತನವೀರವೆಂತೆಂದಡೆ ॥ ವೃ ॥

8 ಉರವರಿಯಿಂದದೂರದೊಳಾತಾಗಿದವೀರಧನುರ್ದ್ಧರರ್ಕ್ಕಳಂತ್ವರಿತದಿನೆಚ್ಚುಕೂರ್ಗ್ಗಣೆಗಳಿಂಧ

9 ರೆಗಿಕ್ಕಿಕರಂಕಡಂಗಿಭೋರ್ಗ್ಗರೆದಿರದೆಯ್ದಿಗೇಣ್ಗಳನೆಕಿತ್ತಿಱಿವಂಕದನಾಯಕರ್ಕ್ಕಳಂಸುರಿಗೆಯು

10 ನಾನ್ತುಕೊನ್ದುಧುರದೊಳಳ್ದಿದಂಪಡೆಮೆಚ್ಚೆಹೆಲ್ಲಿಗ ॥ ಕ ॥ ಮೆಚ್ಚೆಮಗೇಂದಾಗಸದಿಂಚೆಚ್ಚರಮಿ

11 ೞಿತಂದುಕೊಂಡುಪೋದರ್ನ್ನಲವಿಂದಚ್ಚರಸೆಯರಾದರದಿಂದಚ್ಚರಿವಡೆಭೂಜನಂಗ

12 ಳಾಹೆಲ್ಲಿಗನಂ ॥ ಸೋವೋಜಬರ್ಮ್ಮೋಜನಕೆಲ್ಲಸಂ ॥ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ಅಗಸೇಬಾಗಲ ಬಳಿ ಇರುವ ದೊಡ್ಡ ಗರುಡಕಂಭದ ಬುಡದಲ್ಲಿ.

ಪ್ರಮಾಣ 8′6″ × 1′8″

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾ

2 ರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ

3 ಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರೈಳೋ

4 ಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ

5 ತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬ

6 ರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮ

7 ಧಿಗತಪಞ್ಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರಂಬನವಾಸಿ

8 ಪುರವರೇಶ್ವರಂಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧವ

9 ರಪ್ರಸಾದಂತ್ಯಾಗವಿನೋದಆಯುದಾಚಾರ್ಯ್ಯನಸಹಾ

10 ಯಶೌರ್ಯ್ಯಂಗಣ್ಡರಗಣ್ಡಂಗಣ್ಡಭೇರುಂಡಂಮೂಱುರಾ

11 ಯಾಸ್ಥಾನಕಲಿಬಿರುದಮಣ್ಡಳಿಕವೃಷಭಶಂಕರಂ

12 ರಿಪುನೃಪಭಯಂಕರಂಕಲಿಗಳವೊಗದಕೈಬಿ

13 ರುದರಾದಿತ್ಯಂಪ್ರತ್ಯಕ್ಷವಿಕ್ರಮಾದಿತ್ಯಂಗಣ್ಡಕಾ

14 ಳಾನಳಂಕೊಂಕಣದಲ್ಲಳಂಗಣ್ಡರಮೇರುಆಶ್ರಿತಜನ

15 ಕಲ್ಪತರುವಿಬುಧಸಂತರ್ಪ್ಪಣಂಮಣ್ಡಳಿಕಮುಖದರ್ಪ್ಪ

16 ಣನರಿಮಣ್ಡಳಿಕಗಜಕಂಠೀರವಆಹವಮಲ್ಲದೇವನಹ

17 ಣುವಂಶತ್ರುಕ್ಷತ್ರಾಬ್ಧಿಬಡಬಾನಳಂಕಣಗಿಲೆವಾಡದಾ

18 ವಾನಳಂಕನ್ನಮದಿಶಾಪಟ್ಟಂದುದ್ಧಘೌರಟ್ಟಂಜಗದೇಕದಾನಿ

19 ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಚಾವುಣ್ಡರಾಯರಸರಬನ

20 ವಾಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಮಂಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಮಂಪೈ

21 ವೆಯುಯ್ಯೂಱುಮಂಪಶ್ಚಿಮಸಮುದ್ರಪರ್ಯ್ಯನ್ತಂಬ

22 ರಮಾಳುತ್ತಮಿರೆ ॥ ಶ್ರೀವಿಭವಂಪ್ರಸಿದ್ಧಿನೆಗಲ್ದಾಹವ

23 ಮಲ್ಲಮಹಾಮಹೀಶನಿನ್ದಾನಗಮೊಪ್ಪೆದಾನಗುಣ

24 ದುನ್ನತಿಯಂಸೆಱೆತಾಳ್ದಿವಿಶ್ವವಿದ್ಯಾವಿದರ್ಗರ್ತ್ಥಿಮಂಪಿರಿ

25 ದನೀವನೆಗಪ್ತೆಯದಾನಿಯೆನ್ದುನಾನಾವಿಧದಿನ್ದೆವಣ್ಣಿಪು

26 ದಿಳಾವಳಯಂಜಗದೇಕದಾನಿಯಂ ॥ ಇನಜನೆದಾನಿ

27 ದಾನಿಗಳೊಳಾತನುಮುನ್ತೆಹಿರಣ್ಯದಾನಿಮುನ್ದೆನೆಗೆಹಿರ

28 ಣ್ಯದಾನಗುಣಮೊನ್ದುಮದೇಗುವುದೆನ್ದುಮೆಚ್ಚೆದೊರ್ಬ್ಬ

29 ನನೆಹಿರಣ್ಯದಾನಿಗಜದಾನಿತುರಂಗಮದಾನಿದಿ

30 ವ್ಯವಸ್ತ್ರನಿಕರದಾನಿಯೆಂದುಮಹಿವಣ್ಣಿಪುದೀಜ

31 ಗದೇಕದಾನಿಯಂ ॥ ನೆಗಲ್ದವನೀಪಕವ್ರಜ

32 ಕೆರಾಯನಕೊಟ್ಟಪೊದಳ್ದಪೊನ್ನರಾಸಿಗಳುಮ

33 ನುನ್ಮದೇಭನಿವಹಂಗಳುಮಂಬಹುವರ್ಣ್ಣವಾಜಿ

34 ರಾಜಿಗಳುಮಂನೆಯ್ದೆನೋಡಿಮನಮಿಕ್ಕಿಗಟಿಲ್ಲೆನೆಸತ್ತುಮಾ

35 ಯ್ದಲೋಬಿಗಳಪವಣ್ಗೊಳಲ್ಮನುಜರಿರ್ಕ್ಕಜನಾ

36 ದಡಮೇಂಸಮರ್ತ್ಥನೇ ॥ ಜಸನಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಂ

37 ಜಸಸಿದನೆಲಿಲೇಬನ್ದಪಂರಾಯನಂತಾಪೆಸನಂಕೈ

38 ಕೊಣ್ಡುಭೂಮಣ್ಡಳಮುಮಱಿದುದಿಂಬಾರದೇ

39 ಕಿರ್ಪ್ಪನೆಂದರ್ಬ್ಬಿಸಿದರ್ದಂಗರ್ಸ್ಸರುಳ್ಳವರ್ಮ್ಮಲೆಪರಹಿ

40 ತಸಾಮನ್ತರಟ್ಟಾಧಿಪರ್ನ್ನೋಜೊಸದಿಲ್ದಗರ್ಗ್ಗರ್ಜ್ಜರರ್ಸ್ಸಂ

41 ಚಳಿಸಿದರಧಿಕರ್ಚೇರಚೋಳಾದಿಭೂಪರ್ ॥

42 ಅರಿಯಂಗುರ್ಕ್ಕಡಿಬಲ್ಲಿದಂಗೆಘಟನರ್ಪ್ಪಂಗಂಡುದೋ

43 ರ್ಪ್ಪಂಗೆಮಾರಿರಣಾರಂಭಿಗೆಕಾಳಚಕ್ರಮಱಿದಾಟ

44 ರ್ಪ್ಪಂಗಗುರ್ಬ್ಬಪ್ಪದಳ್ಪುರಿಮಾರ್ಕ್ಕೊಳ್ವಭಟಂಗೆತಾಂಬಱಿ

45 ಸಡಿಲ್ವೋರ್ದ್ದರ್ಪ್ಪದಿಂದುರ್ಕ್ಕಮಚ್ಚರಿಪಂಗೆಚ್ಚರಿಯಿಂ

46 ಕೊಲಲ್ಕೆಳಲ್ದಿಸಿಂಹಂಗಣ್ಡಕಾಳಾನಳಂ ॥

[47]ಎಳೆಯೊಳ್ಪಳೆದಡರ್ದುದಿಶಾವಳಿಯಂದಾಂಗುಡಿವುರಲ್ದುಪ
[48]ಲ್ಲವಿಸಿನಭಸ್ಥಳದಿಂಮುತ್ತತ್ತಲಿದೇಂಬಳೆದುದೊಕೀರ್ತ್ತಿ
[49]ಲತೆಗಣ್ಡಕಾಳಾನಳನ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇ
[50]ಶ್ವರಂಚಾಮುಣ್ಡರಾಯರಸಸ್ಸಕವರ್ಷ ೯೬೯
[51]ತ್ತನೆಯಸರ್ವ್ವಜಿತ್ಸಂವತ್ಸರದವೈಶಾಖಶು
[52]ದ್ಧದಶಮಿಬೃಹಸ್ಪತಿವಾರದನ್ದುಶ್ರೀಮಜ್ಜ
[53]ಗದೇಕಮಲ್ಲೇಶ್ವರದೇವರಮುನ್ತೆಗಣ್ಡಭೇ
[54]ರುಣ್ಡಸ್ತಂಭಮಂನಿಲಿಸಿಮಹಾತ್ಯಾಗಂಗೆಯ್ದು
[55]ಶ್ರೀಮದನನ್ತಶಿವಾಚಾರ್ಯ್ಯರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾ
[56]ಪೂರ್ವ್ವಕಂಮಾಡಿಭೇರುಣ್ಡೇಶ್ವರದೇವರ್ಗ್ಗೆಜಿಡ್ಡುಳಿಗೆ
[57]ಲ್ಪತ್ತರಬಚಿಯಹರ್ವಗಬ್ಬ್ರರುಮಂಬ
[58]ಳಿಗಾಮೆಯಬಡಗಣಪೊಲದೊಳ್ಸವಂದಿಖ
[59]ಣ್ಡದಮೂಡಣಕಂಚಿವಡ್ಡದಿಂಬಡಗಲುಂ
[60]ಕೆಱೆಯಬಚ್ಚ್ಕಲಿಂದಮೂಡಲುಂತೆಂಕಲುಂ
[61]ಪಳ್ಳಂಗಡಿಯಾಗಂತುಚತುರಾಘಾಟದಿಂ
[62]ದೊಳಗೆಕಚ್ಛವಿಯಗಳೆಯೊಳ್ಬಿಟ್ಟಮತ್ತ
[63]ಪ್ಪದಿನಯ್ದುರಟ್ಟಹಳ್ಳಿ ೩೦ ಬಳಿಯತಿರಿಗಂಚಿ ೧
[64]ಪೆರ್ಗ್ಗಟ್ಟದಕೆಳಗೆಪಡುವಣದೆಸೆಯೊಳ್ರಾಣಿಯ
[65]ಬ್ಬೆಯತೋಂಟವೊಳಗಾಗಿತೋಂಟವೆರಡುಮಂಅಂ
[66]ಗಡಿಯಬಡಗಣಾಳಿಗೆವಡ್ಡದಿಂಬಡಗಣಪು
[67]ರದಕೇರಿಯುಮಂಸರ್ವ್ವನಮಶ್ಯಂಸರ್ವ್ವಬಾಧಾ
[68]ಪರಿಹಾರಮಾಗಿಕೊಟ್ಟರೀಧರ್ಮ್ಮಮನಾರೊಬ್ಬರ್ಪ್ರತಿಪಾ
[69]ಳಿಸಿದಬ್ಬ್ರಾಣರಾಸಿಯೊಳಂಕುರುಕ್ಷೇತ್ರದೊಳಂಸಾಸಿರಕವಿ
[70]ಲೆಯಂವೇದವಿದರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಗೊಟ್ಟಫಳಮನೆಯ್ದು
[71]ವರೀಧರ್ಮ್ಮಮನಾರೊಬ್ಬರ್ರಳಿದರವಬ್ಬ್ರಾಣರಾಶಿಯೊಳಂಕು
[72]ರುಕ್ಷೇತ್ರದೊಳಂಸಾಸಿರಕವಿಲೆಯುಮಂವೇದವಿದರಪ್ಪ
[73]ಬ್ರಾಹ್ಮಣರುಮನಳಿದಪಂಚಮಹಾಪಾತಕರಪ್ಪರ್
[74]ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಂ । ಷಷ್ಟಿ
[75]ರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ।
[76]ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇ
[77]ಪಾಳನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾಗಿನಃಪಾರ್ತ್ಥಿ
[78]ವೇಂದ್ರಾಂಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥
[79]ಮತ್ತವೀದೇಗುಲದಪ್ರತಿಬದ್ಧವಾಗೆಕೊಂದರಾಜನತಂಗೆಬೀಚಬ
ರಸಿಗೆಲೂ
[80]ರಿಂಮೂಡಣಭೇರುಣ್ಡೇಶ್ವರದತಳವೃತ್ತಿಪುಲ್ಲೆಯಬಯಲಮೂ
[81]ಡಣಪತ್ತುಗೆಯಲೆಭೇರುಣ್ಡಗಳೆಯಲ್ಕೊಟ್ಟಗಡ್ದೆಯುಮ
[82]ತ್ತರ್ಪತ್ತುಇದಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆಪೂರ್ವ್ವೋಕ್ತರಾಮಪ್ರಾರ್ತ್ಥ
ನೆಯಫಲ

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ಅದೇ ಗ್ರಾಮದ ಕಿಟ್ಟದಹಳ್ಳಿ ಚನ್ನಬಸಪ್ಪನ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ಶೂಲಬ್ರಹ್ಮಯ್ಯನ ಕಲ್ಲಿನಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕು
[2]ಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರ
[3]ವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆತತ್ತನೂಭವಂಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಗಂಡಪೆರ್ಮ್ಮಾನಡಿವಿಕ್ರಮಾ . . .
[4]ದೇವರ್ಗಂಗವಾಡಿ ೯೬ಸಾಯಿರಮುಮಂದುಷ್ಟನಿಗ್ರಹವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದಾಳುತ್ತಮಿರೆಶ್ರೀಬಲ್ಲವರಸಪರ್ವ್ವ
[5]ನುಂಗಲ್ಲಕೋಟೆಗೆವಿಜಯಂಗೆಯ್ಯೆಶ್ರೀಮತ್ಕಡಂಬಸತ್ಯಾಶ್ರಯದೇವಂಕಾಣನೂರಾಳುತ್ತಮಿರೆತುಳುವಚಂಡಿಗಂ . .
[6]ಬೆರಲ್ಗೆವೆಳೆಯೆನೆನ್ದುನುಡಿದುಶ್ರೀಬಲ್ಲವರಸಸ್ಸತ್ಯಾಶ್ರಯದೇವನುಬನವಾಸೆಯಕೋಟೆಯುಮಂಪನ್ನಿರ್ಚ್ಛಸಿರದಲ್ಪಸಾಯದ .
[7]ಳದೇವವೃತ್ತಿಯುಮಂದಯೆಗೆಯ್ದುಕೊಟ್ಟಬೆರಲಂಕಡಿಯೆಸಕವರ್ಷ ೯೮೧ ನೆಯವಿಕಾರಿಸಂವತ್ಸರದಮಾಗಸು
[8] ಳಆದಿತ್ಯವಾರದಂದುಪೆರ್ಮ್ಮಾಳುದೇವಾಲ್ಯಕಂತುಳುವಚಂಡಿಗಂಭೇರುಣ್ಡ . . . ಮನಿಱು . . ಬಿಳ್ದೆಱಿನೆಮೊನೆಗೆದು . . ಸು
[9]ರಲೋಕಪ್ರಾಪ್ತನಾದಂ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಸ್ಮಶಾನದ ಹಕ್ಕಲಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′6″ × 2′9″

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಳ
[2]ಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಓಂನಮಃಶಿವಾಯಃಗಣಪತೇಭ್ಯೋನಮಃ ॥

3 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ
4 ಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಮಲ್ಲಿಕಾಮೋದಂ
5 ರಾಯಗಜಕೇಸರಿಗಣ್ಡರೊಳ್ಗಣ್ಡಂಗಣ್ಡಪೆಂಡಾರಂಚೋೞೋಗ್ರಕಾಳಾನಳಂವಿದಗ್ಧರಾಯ . . .
6 ವಿತ್ರಗುಣಮಣಿಅರಿರಾಯತಲೆಯಕಳೆವತ್ತರಾಯಪ್ರತಾಪ . . . .
7 . ತ . ಶೌರ್ಯ್ಯನಾರಾಯಣಂಚೌವಾಣಸಹಶ್ರಬಾಡ . . . .
8 . . . ದೇವರಶ್ರೀಮಜ್ಜಗದೇಕಮಲ್ಲದೇವನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ . . .
9 ವರ್ಷ . . . ಸಿಂಗದೇವರ್ಘಟ್ಟದಕೆಱೆಯನೆಲೆವೀಡಿನಲ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
10 ಗೆಯ್ಯುತ್ತಮಿರೆಸಕವರ್ಷ ೯೬೦ ನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದ . . . .
11 ಆದಿತ್ಯವಾರದನುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯಂದುಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾ
12 ಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಷಡಂಗೋಪೇತ . . . .
13 . . . . ಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಗರವದಾತಕೀರ್ತ್ತಿ . . . .
14 ರಭಯಾಪಹಾರ . . ಕುಳಸಮುದ್ಧರಣಗುಣರತ್ನನಿಧಾನಜನ . . . .
15 ಭಾರತೀಕರ್ಣ್ನಪೂರರುದ್ರಾವತಾರ . . ಸರೋವರರಾಜಹಂಸ . . . .
16 ಕುಣ್ಡಳಗಣ್ಡಸ್ಥಳನಿಜಕೀರ್ತ್ತಿಸ್ಥಗಿತನಭಸ್ಥಳ . . . .
17 ವಖಣ್ಡನಪಬ್ಬತನೞಿಯಕಾಳಾಮುಖರಗಣ್ಡ . . . ತೊಟ್ಟಗಾನೆಯಸನ್ತತಿ . .
18 ಶ್ರೀಮತ್ಕ್ರಿಯಾಸಕ್ತಿಪಣ್ಡಿತದೇವರಕಾಲಂಕಚ್ಚಿಬೆನಕನಕೊಳದಸಿದ್ಧೇಶ್ವರದೇ
19 . . ದೇಗುಲವಮಾಡಿಈದೇವರಗನ್ಧಧೂಪನಿವೇದ್ಯಕ್ಕಮಲ್ಲಿಯವಿದ್ಯಾರ್ತ್ಥಿ
20 ತಪೋಧನರಸನಾಚ್ಛಾದನಕ್ಕೆಂದುಬೆಣ್ಣೆಯಕೆಱೆಯಕೆಳಗೆಕಚ್ಛವಿಯಗಳೆ
21 ಯೊಳ್ಬಿಟ್ಟಮತ್ತರ್ಪನ್ನೆರಡುಮಂಬೆನಕನಕೊಳದಿಂಪಡುವಲುಪುರಕ್ಕೆಮತ್ತ
22 ವಾಗಳೆಯೊಳ್ಮತ್ತರೆರಡುಮಂಬಿಟ್ಟರಿನ್ತೀಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದವರ್ವಾರ
23 ಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯೆಂಬಪುಣ್ಯತೀರ್ತ್ಥಂಗಳಲ್ಸಾಸಿರಕವಿಲೆ
24 ಯಂಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಖಚಿಯಿಸಿವೇದಪಾರಗರಪ್ಪಸಾಸಿರ್ಬ್ಬ
25 ಬ್ರಾಹ್ಮಣರ್ಗ್ಗಭಯಮುಖಿಗೊಟ್ಟಫಲಮನೆಯ್ದುವರೀಧರ್ಮ್ಮಮನೞಿದವರ್
26 ಬಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯೆಂಬಪುಣ್ಯತೀರ್ತ್ಥಂಗಳಲ್ಸಾಸಿ
27 ರಕವಿಲೆಯುಮಂಸಾಸಿರ್ಬ್ಬಬ್ರಾಹ್ಮಣರುಮನೞಿದಮಹಾಪಾತಕನಕ್ಕು ॥
28 ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಷಷ್ಟಿರ್ಬ್ವರ್ಷಸ
29 ಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬಹುಭಿಃವಸುಧಾದತ್ತಾ
30 ರಾಜಭಿಃಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಃತಸ್ಯತಸ್ಯತ
31 ದಾಫಲಂ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀ
32 ಯೋಭವದ್ಭಿಃಸರ್ಬ್ಬಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂನ್ದ್ರಾನ್ಭೂಯೋಭೂ
33 ಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದೇವಸ್ವಂವಿಷ
34 ಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥ ಕನ್ದ ॥
35 ಅಣಿವಿಣಿಗೆಯ್ದಿಧರ್ಮ್ಮಮನಣಿಯರಮೞಿದಂಗೆಪೆರತುಗತಿಯಿಲ್ಲಾಬಳ್ಕ
36 ಣಿವಾರಣಾಸಿಯಲ್ಬ್ರಾಹ್ಮಣರುಂಪಸುಗಳ್ಮನೞಿದನಜಗುಜಿಗಿೞಿದಂ ॥

37 ಆಳಿಪಿನೊಳೀಧರ್ಮ್ಮ . . . ಳಲ್ಸಮನನೆಯಿ . . . . . . ತೆಜಿ
38 ಗೊಂ . . . . ದಂಕೊಂದು . . . .
39 . . . . ಳ

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ಅದೇ ಗ್ರಾಮದ ಬನಕೆಹೊಂಡದ ಬಸಪ್ಪನ ಗುಡಿಯ ಬಾಗಿಲಿಗೆ ಉತ್ತರದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪೂರ್ವ್ವದ ಹಳಗನ್ನಡಕ್ಷರ—ಪ್ರಮಾಣ 4′10″ × 2″

1 ಸ್ವಸ್ತಿಶ್ರೀವಿನಯಾದಿತ್ಯರಾಜಾಶ್ರಯಶ್ರೀಪೃಥಿ
2 ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಭ
3 ಟಾರಪೃಥಿವೀರಾಜ್ಯಂಕೆಯೆಶ್ರೀಪೊಗಿಲ್ಲಿಸೆನ್ದ್ರಕ
4 ಮಹಾರಾಜನ್ರಾಯರ್ಖಣ್ಡಮುಂಜೆಳುಗೂರಾಳ್ಗೆಯಾನಾಳು
5 ತ್ತುಕಾನ್ದರ್ಬೊರಧಿಕಾರಿಗಳಾಗೆಪೆರಿಯಾಬಸಗೆಯುಂಅ
6 ಲವಣಾವುಂಅಪುತ್ರಕಪೊರುದುಮಾನ್ಬಿಟ್ಟೊರ್ವಳ್ಳಿಗ್ಗಾಮೆಯರ
7 ದಾಸಡಿಯುಂಅಮಲಿಯರದೇವಡಿಯುಂವೆದೆವಳ್ಳಿಯರಾ
8 ದೇವಡಿಯುಂಅಲಂವಳ್ಳಿಯರಾರವಿಚನ್ದನುಂಸೊಕ್ಕಗಾಮುಣ್ಡ
9 ರುಂಎದೆಯಗಾಮುಣ್ಡರುಂವೊಳೆಊರಾಮಣಿಯಗಾಮು
10 ಣ್ಡರುಂನಾವಳ್ಳಿಯರುಂಅಣ್ಣಗಿಯಾಗಾಮಿಗರುಂನೀರಿಲ್ಲಿ
11 ಯಾಸಿನ್ದೆಜಗಾಮಿಗರುಂಮುಖಮಾಗೆಎರಡುಂನಾಪ್ಕೆರಾ
12 ಜಶ್ರಾವಿತಮಾಗೆಪ್ರಸಾದಂಕೆಯ್ಯಾರ್ಇದಾನಳಿ
13 ವೊನ್ವಾರಣಾಶಿಯುಳೊಳ್ಸಾಸಿರಕವಿಲೆಯುಂಪಾರ್ವ್ವ
14 ರುಂಮಾನ್ಕೊನ್ದಪಞ್ಚಮಹಾಪಾತಕಸಂಯು
15 ತನಕ್ಕುಂಇದಾನ್ಕೊಳೆಈರೆಟ್ಟಿತ್ತುಊಳಂಬಕ್ಕಲ್ತನಂ
16 ಕೆಯ್ವೊನಾವಿತ್ತಿದಲ್ಲಿವೆಳೆಯಾದೆಕೆಡುಗೆ
17 ಇದಾನ್ಕಾದುಸಲ್ವೊನ್ವರಮಕಲ್ಯಾಣಭಾಗಿಗಳಾ
18 ಪ್ಪೋರ್ನೆಲನುಂವೆಳೆಗಾಪಾರ್ವ್ವರುಂಪ್ರಜೆಯುಂತಣೆಗೆಗೆ

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ಅದೇ ಗುಡಿಗೆ ಪೂರ್ವದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪೂರ್ವ್ವದ ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 3′ × 1′6″

1 . . ಸ್ತಿ . . . .
2 ಪೃಥುವೀವಲ್ಲ . . . .
3 ಪರಮೇಶ್ವರಂಭಟಾರಕಪ್ರಸಾದಂಕೊಣ್ಡುಆಳು .
4 ವೆ . . . . ಹನಜೆಳುಗೂರಾಳ್ಗೆಎಟ್ಟಿತ್ತೆಯು .
5 ಕ . . . . ಸೇನಾವೆರಸರ .
6 ಧಿಕಾ . . . . ದಿಉಂಎ .
7 ಳದಿ . . . .
8 ಮಣಿಯರುಂಎಗವ್ವರಾ . . . .
9 ನಿತ್ತದುಇದೊನಾಳುಸೋವ್ವ . . . .
10 ಗದಳಪ್ಪೋರ್ಇದಾನಳಿದೊ . . . .
11 ಪಾತಕಸಯುಕ್ತೆರಪ್ಪೊರ್ಸ್ವ . . . .
12 ಯೋಹರೇತಿವಸುನ್ಧರಾ . . . . ಣಿ .
13 . . . . ಳ್ಗಗ . . . . ನೆಗೞ್ದಿ .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1ನೇ ವೀರಕಲ್ಲು.

1 ಆತನತಂಮಬಿಡಿಸಡಿಮುವಡಿಸಿದ
2 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವ ೧೪
ನೆಯವರಿಸದುಂದು
3 ಮಿಸವಶ್ಚರದಂದುಬಹುಳದಮಾಸೆದೀಪಾಳಿಗೆಎಂಟನೆಯದೆವಸ
4 ಆದಿವಾರದಂದುಂಆಗಿಯಜೊಂಮ್ಮಯ್ಯನಮಗಸಿರಿಣ್ನಾರದಹ
5 ಳಿಹುಡಿದಬಲೆಯದಣ್ನಾಯಕನುಲಗೆಸುರಬದು
6 ಬನಿಯೂರಬವರದಕಾಡುವಗಾಳದಲಿತಳ್ತಿಱಿದುಸುರಲೋಕ
7 ಪ್ರಾಪಿತನಾದ

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೨ನೇಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷಮೂವತ್ತೇಳನೆಯವಿಜಯಸಂವತ್ಸರ
[2]ಸ್ರಾವಣಬಹುಳ . . . . ; ಶ್ರೀಮನ್ಮಹಾ
[3]ಪ್ರಧಾನವರಕೋವೈಯದಣ್ಡನಾಯಕ . . . .
[4]ಗೋವಿನ್ದರಸರುತೆಂಕಣಗೊಗ್ಗಿಯಮೇಲೆತ್ತಿಕಲ್ಲೂರಂಸುಟ್ಟುಮೇಲೆ . . . .
[5]ಕಾಳೆಗದಲುಬಲ್ಲಹನಸಿರಿಕಮಸಾಹಣಿ . . . .
[6]ಪಯನಾಯಕನಳಿಯಬೊಪೆಯಸಾಹಣಿಪಲವಂ . . . .
[7]ಪ್ರಾಪ್ತನಾದ

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೩ನೇ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕಳಚುರ್ಯ್ಯಚಕ್ರವರ್ತ್ತಿಆಹುಮಲ್ಲದೇ
[2]ವವರ್ಷದ ೩ನೆಯಸಾರ್ವ್ವರಿಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಸು
[3]ಧ್ಧ ೧ಪಾಡಿವಆದಿವಾರದಂದುಮಾಗುಂಡಿಯಸೋವ
[4]ರಸಮ್ಮೈಯ್ಯದಂಡನಾಯತಂತ್ರಾಹಳಹೆಳಲೆನಾ
[5]ಯಕನಂಮುತ್ತಿಕೊಳ್ಳುವಲ್ಲಿಹೆಳಯನಾಯ
[6]ಕನಮಗಕೇತಮನಾತನಹಿಂದಿಕ್ಕಿಹಲರನಾಂತಿಱಿದು
[7]ಸುರಲೋಕಪ್ರಾಪ್ತನಾದನದಟರಗಂಡ ||ಪಟ್ಟಣದಕುಳಕರಣಿ

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೪ನೇ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ . . . . ಕ್ರವರ್ತ್ತಿ . . . .
[2] . . ಯಣನಾಹವಮಲ್ಲದೇವವರ್ಷದ ೮ನೆಯಶೋಭ
ಕೃತ್ಸಂ
[3]ವತ್ಸರದಆಷಾಢಬಹುಳಪಂಚ [ಮಿ] ಸೋಮವಾರದಂದು . . . .
[4]ಯನಮಗವೀರಣನತಂಮಪೊಡಲೆಯಹಂದಿಬೇಂಟೆಯಪೋ
[5]ದಲ್ಲಿಕಲಿತನಂಬೆರಸಿತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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೫ನೇ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಸ್ವರಂಚಾಮುಣ್ಡರಾಯರ
[2]ಸರ್ಬನವಾಸೆಪನ್ನಿಚ್ಛಾಸಿರಮಂಸುಖದಿನಾಳುತ್ತಮಿರೆ
[3]೯೬೮ನೆಯವ್ಯಯಸಂವತ್ಸರದಮಾರ್ಗ್ಗಸಿರಸುಧ್ಧ೫
[4] . . ವಾರದನ್ದುರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಸೆಟ್ಟಿ
[5] . . ಯನಅಳಿಯಸೊವುಳೇರನಾಗದೇವಯ
[6] . . ಗಿಯಬ್ಬೆಸೆಟ್ಟಿತಿಯುತಂಮ್ಮಕು . . . .

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೬ನೇ ಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುನಿಜಭುಜಚಕ್ರವರ್ತ್ತಿಸನಿವಾರಸಿದ್ಧಿ
[2]ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮನೇಕಾಂ
[3]ಗವೀರಂಬಿಜ್ಜಣದೇವರವಿಜಯರಾಜ್ಯದಲ್ಲಿ
[4]ಬನವಸೆನಾಡಂಕರಿಯಕೇಸಿಮಯ್ಯನಾಳಿಕೆಯ
[5]ಲ್ಲಿತತುಸಮಯದಲ್ಲಿಬಂದಳಿಕೆಗೆತ್ತಿನಡೆದಲ್ಲಿಆ
[6]ಗರಕ್ಕನಾಗಂಣನಾಳುತನವಂಮಾಡಿಸುರಲೋಕಪ್ರಾಪ್ತ
ನಾದ

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7ನೇ ಕಲ್ಲು.

[1]ಓಂನಮಶಿವಾಯ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀ
[2]ಮತುಕಳಚುರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಬಿಜ್ಜಣದೇವ
[3]ಮೂಱನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಭಾದ್ರಪದಬ
[4]ಹುಳ೧೪ಮಂಗಳವಾರದಂದುಡಾಸಿಮೆಯನಮಗಕೇತಣಬ
[5]ಳಿಗ್ರಾಮೆಯತುಱುವಂಮುಗುಳ್ಚಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದದೇವ
[6]ರದೇವನಕೂಡಿದ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮ್ಮೃತೇನಾಪಿಸು
[7]ರಾಂಗನಾಂಕ್ಷಣಯುಧ್ವಂಸನಿಕಾಯೇಕಾಚಿಂನ್ತಾಮರ
[8]ಣೇರಣೇ ॥

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8ನೇ ಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ)

[1]ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮ್ಮೃತೇನಾಪಿಸುರಾಂಗನಾ
[2]ಕ್ಷಣನಿರ್ಧ್ವಂಸನಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ ॥
[3]ಚೊವುಕದಕೋಟೆಯನನುಗಿಯ ।

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ಅದೇ ಗ್ರಾಮದ ಸೀತೆಕೊಣದಲ್ಲಿರುವ ಸೀತಾದೇವಾಲಯದ ಮುಂಭಾಗದ ಚಪ್ಪಡಿಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 5′ 10″ × 11″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಜಗದೇಕಮಲ್ಲದೇವವರ್ಷದ ೧೧ ನೆಯವಿಭವಸಂವತ್ಸರದಫಾಲ್ಗುಣಶುದ್ಧಏಕಾದಶೀ ಆದಿತ್ಯವಾರದಂದುಶ್ರೀಮತುಬ್ರಹ್ಮಕ್ಷತ್ರಿಯಾನ್ವರ್ವೋತ್ಪನ್ನಬಿಹಿಲಗೋ

[2]ತ್ರದಭುಕ್ಷಿನಾಯಕರಸುತಂತಿಹುಣನಾಯಕರುಗೋವಿಂದಪುರದಪಂಚವಿಂಶತಿನಾರಾಯಣದೇವರಬ್ರಹ್ಮಪುರಿಗಳಕಯ್ಯಲಗ್ನಿಷ್ಟಗೆಗೆಕೊಟ್ಟಗದ್ಯಾ ೧ ಐವ್ರಿದ್ಧಿಯಲ್ಮಹಾಜನಂಗಳಾಚಂದ್ರಾರ್ಕ್ಕನಡಸುವರು

[3]ಶ್ರೀವತ್ಸಗೋತ್ರದದಂಡನಾಯಕಬಮ್ಮರಸನತಮ್ಮಂಬಸವರಸಕೊಟ್ಟಗ ೧ ಬಯ್ತಲೆಯಸೋವರಸಕೊಟ್ಟಗ ೧ ವೈಷ್ಣವಪಂದಾಡನಾಯಕಕೊಟ್ಟಗ ೧ ಇವಱವ್ರಿದ್ಧಿಯಲಗ್ನಿಷ್ಟಗೆಯಂನಡಸುವರುಜಲಗಿನಧಿಕಾರಿಸೋವರಸಕೊಟ್ಟಗದ್ಯಾ ೧ ಐ

[4]ವೃದ್ಧಿಯಲುಬ್ರಾಹ್ಮಣಗ್ಗೆಗಂಧವಮಹಾಜನಂಗಳಾಚಂದ್ರಾರ್ಕ್ಕಂನಡಸುವರುಇನ್ತೀಧರ್ಮ್ಮವಂನಡಸಿದವರ್ಗ್ಗನನ್ತಪುಣ್ಯವಕ್ಕುವಳಿದವರ್ಗನನ್ತಪಾಪವಕ್ಕು ॥

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ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಜಗದೇಕಮಲ್ಲದೇವವರ್ಶದ ೧೨ ನೆಯಶ್ರೀ

[5]ಶುಕ್ಲಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಅಮಾವಾಸ್ಯೆಸೋಮವಾರದಂದುಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸೇನಾಧಿಪತಿಬನವಸೆನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಂಕುಮಾರಂಭೂಲೋಕಮಲ್ಲದೇವರಸರಸಂಧಿವಿಗ್ರ

[6]ಹಿಯಾಚರಸರುಗೋವಿನ್ದಪುರದಪಂಚವಿಂಶತಿನಾರಾಯಣದೇವರಬ್ರಹ್ಮಚಾರಿಗಳಕಯ್ಯಲುಪರ್ವ್ವಪರ್ಬ್ಬದಸಾಪಣ್ಣದತಾಂಬೂಳಕ್ಕೆಬಿಟಗದ್ಯಾಣ ೧ ಐವ್ರಿದ್ಧಿ

[7]ಯಲ್ಮಹಾಜನಂಗಳಾಚಂದ್ರಾರ್ಕ್ಕಂನಡಸುವರು।

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ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲದೇವವರ್ಷದ ೩ ನೆಯಆಂಗಿರಸಂವತ್ಸರದವೈಶಾಖಬಹುಳ ೧೧ ಶುಕ್ರವಾರದಂದುಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾ

[8]ನಂಭಿವಣಯ್ಯದಂಡನಾಯಕರಮರ್ಮ್ಮಂಮಹಾಪ್ರಧಾನಂಸೇನಾಧಿಪತಿಸಾವಾಶಿಗಳಧಿಷ್ಠಾಯಕಂಬನವಸೆನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಂಮಲ್ಲಿದೇವರಸರಮಾವಂಮಧ್ಯದೇಮಹಾಪ್ರಧಾನಂಸಂಧಿವಿಗ್ರಹಿಕಾಲಡಿತೊಂಬತ್ತಾಱಚಪುಂಡಹಳ್ಳಿಯದೇ

9ವಪ್ಪೆಯನಾಯಕರವುಮ್ಮಕಿಯುಗೇರಿಯುವುಹಾಪ್ರಭುಚವೆಂಡರಸರ್ಶ್ರೈವುಚ್ಚತುರ್ವಿಂಶತಿಜಲಶಯನದೇವರಲ್ಲಿಉಭಯೇಕಾದಶಿಯಲ್ ೨ ರ್ಬ್ರಾಹ್ಮಣರಅಗ್ರಾಸನಕ್ಕೆಕೊಟ್ಟಗದ್ಯಾಣ ೧ ಅವೃದ್ಧಿಯಲುಮಹಾಜನಂಗಳುಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂನಡ

10ಸುವರು ॥ ಅವರಪುತ್ರಂಮೈಳುಗಿದೇವಜಲಶಯನದೇವರಶಿಖೆಗೆದೇವಸ೨ಡಸೇವಂತಿಪುಷ್ಪಕ್ಕೆಕೊಟ್ಟರ್೧ಅವೃದ್ಧಿಯಲುಮಹಾಜನಂಗಳು ಚಂದ್ರಾರ್ಕ್ಕಬರಂನಡಸುವರು ॥ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗುರುಪಾದಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′3″

1ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ

2ಶಾಲಿವಾಹನಶಕವರುಷ೧೬೪೫ನೆಯ

3ಸಾಧಾರಣಸಂ॥ಮಾಘಶು೧೦ಯಲ್ಲು

4ಗರಜಿನಶಾಂತ್ತಒಡೇರ

5ಮಾವಿನತೋಪಂಮನೆ . ನಡಸುವ

6ಧರ್ಮ್ಮಕ್ಕೆಆಚಂದ್ರಾರ್ಕವುಸ್ತು

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ಅದೇ ಗ್ರಾಮದ ಜಕ್ಕವ್ವನ ಮಟ್ಟಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 1′9″

1ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ

2ಳೋಕ್ಯನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯ . . .

3ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತುಯಾ . . .

4ಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ೧೧ನೆಯ . .

5ಖಿಸಂವತ್ಸರದಚೈತ್ರಸು ೧೩ಸೋಮವಾ .

6ದಂದುಶ್ರೀಮದ್ರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾಮೆಯ . . .

7ಹಾರಿಹೊಂನುಗುಂದದಚಂದಿಸೆಟ್ಟಿಜಕ್ಕಿಯ . .

8ಳದಿಂತೆಂಕಲುಗದ್ದೆಕಂಮ ೧೦ಮಂಅಂಮ್ಮೇಸ್ವರ .

9ವರನಿವೇದ್ಯಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾ .

10ಕಂಪಂಚಮಠಹಿ . . ಮಠಭೇರುಂಡೇಸ್ವರದಾ

11ಚಾರ್ಯ್ಯಮ್ಮೂಲಿಗಪಾದಶಿವದೇವರಕಾಯಲುಂಕೆಡ್ಡ ..

12ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟರೀದರ್ಮ್ಮಮಂ

13ಪ್ರತಿಪಾಲಿಸಿದವರು . . ರಕವಿಲೆಯಂಕೋ

14ಡ . . ಮಂಕೊಳಗುಮಂಪಂಚರತ್ನದಲುಕಟ್ಟಿಸಿವಾ

15ರಣಾಸಿಯಲುಸಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗೆದಾ

16ನಂಮಾಡಿದಫಲಯಿಾಧರ್ಮ್ಮಮನಾವನೊರ್ವ್ವನಿಳಿ

17ಹಿದವಂಗೆವಾರಣಾಸಿಯಲುಸಾಸಿರಕವಿಲೆಯ

18ಂಸಾಸಿರಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದಾತ . ಯಿಾಧ

19ರ್ಮ್ಮಮಂಹಲರ್ವ್ವಮಾಹೇಸ್ವರರುನಡಸು

20ವರುಂ ॥

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ಅದೇ ಗ್ರಾಮದ ಬಳ್ಳಿಕಾಡಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 8″ × 1′4″

1ಸ್ವಸ್ತಿಶ್ರೀಭುವನಾಶ್ರಯಂಸಕಳಪ್ರಿಥ್ವೀವಲ್ಲಭಂರಾಜರಾಜಸ್ತುತ್ಯಂ

2ಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಂನಿಜಾತ್ಯಾಗ್ರತೇಜಸ್ತಿಗ್ಮಾಂಶುಚಳುಕ್ಯಚಕ್ರಿ . . .

3ಸತ್ಯಾಶ್ರಯಾಧೀಶವಂಶಸ್ತೋಮಾರ್ಣ್ಣವಪಾರಿಜಾತನದಟಂತ್ರೈಳೋಕ್ಯಮ . .

4ಪಂ ॥ ಆದಿನ್ರಿಪಚರಿತನಖಿಳವಿನೋದದೆರಾಜ್ಯಂಗೆಯುತ್ತಮಿರ್ದ್ದಸುಖ . . .

5ರವಳ್ಳಿಯವೀಡಿನೊಳಾದರದಿಂಸಾರ್ವ್ವಭೌಮನಾಹವಮಲ್ಲಂ ॥ ಅನತೋದ್ಧೃಪ್ತಾರಿ

6 ಪೊಳರನದಟಲೆದಾಟಂದುಜೇಯುಯ್ಯುಬುಪ್ಪೆಂಬಿನೆಗಂಪಾದಾನತಕ್ಷತ್ರಿಯು . . .
7 ದೊಳ್ಕಯ್ಯನಿಟ್ಟಂ . . ಂಗನಿತುಂದಿಗ್ಧನ್ತಿದನ್ತಂಬರವೆಸೆದಿರೆನಿಷ್ಕಂಟಕಂ . .
8 ವಿಶ್ವಾವನಿಯಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಕ್ಷಿತಿಪತಿಸುಖದಿಂಸನ್ತಮಾಳುತ್ತಮಿರ್ದ್ದಂ ॥ . .
9 ತ್ಪಾದಾಂಬುಜಮಧುಕರನೆನೆಸಹವಾಸಿಹಂಪಚಟ್ಟಂನೆಗಳ್ದಂಧರಣಿಯೊ . . . .
10 ನಕುಲವಧುಗಿರಿಸುತೆಗೆಣೆನಾಗಿಯಕ್ಕನಬಳಾತಿಳಕಂ ॥ ವಿನೆಯದ . . .
11 ಸತ್ಯದತವರ್ಮ್ಮನೆಬಾಗದಜನ್ಮಭೂಮಿಮಾನ್ತನದೆಜಿವೆಟ್ಟುಮಿಕ್ಕಖಿತ . . .
12 ರವೊಳ್ಪಿನರತ್ನರಾಶಿರೂಪಿನನಿಧಿ . ಪನೆಟ್ಟನೆಕುಲಾಂಗನೆಮಾದನಚಿತ್ತ . . . .
13 ನಲ್ಲನನುತನಾಗಿಯಕ್ಕನಬಳಾಜನದೊಳ್ನವರತ್ನಮಲ್ಲಳೇ ॥ ಅಡುವೆಪೆವಿ . . .
14 ಣ್ಡಜಸನಲ್ಲದೆಪೆಣ್ಡತಿಗುಂಟುದುಷ್ಕರಂಕಿಡಿಸುವಃಷ್ಕರಂಪೊರೆವನುಗ್ರಹನಿ . .
15 ಮಪ್ಪನಾಡಪೆರ್ಗ್ಗಡೆತನಮನ್ತದನ್ತಳೆದುಮಾಹವಮಲ್ಲನಚಿತ್ತವೃತ್ತಿಯೊ . . .
16 ಳೆನಲ್ಕೆಪೋಲ್ವನರರಾರ್ಗ್ಗಳಬಾಪ್ಪುರನಾಗಿಯಕ್ಕನಂ ॥ ಕಂದ ॥ ನೆಗಳ್ದಿರ್ದ್ದಬಳ್ಳಿ .
17 ವೆಯೊಳಗಣ್ಯಪುಣ್ಯಾತ್ಮೆನಾಗಿಯಕ್ಕಂತಾರಾಭಗವತಿಯಂಮಾಡಿಸಿದಳ್ವ . .
18 ಲಲನಾವಿಲಾಸಮುಖಮುಣ್ಡನೆಯುಂ ॥ ವಚನಂ ॥ ಅನ್ತದನ್ನಮಾಡಿಸಿದ . . .
19 ಭಗವತಿಗರ್ಚ್ಚನಪೂಜನಾನಿಮಿತ್ತಕಮೆನ್ದುಖಣ್ಡಸ್ಫುಟಿತಜೀ . . . .
20 ದುಚಕ್ರವರ್ತ್ತಿಗೆಬಿನ್ನಪಂಗೆಯ್ದುಪರಮೇಶ್ವರದತ್ತಿ . . . . .
21 ರ್ಗ್ಗನೆಯುಪ್ಲವಂಗಸಂವತ್ಸರದಶ್ರಾವಣಸುದ್ಧ . . . . .
22 ಪ್ರಭಬೌದ್ಧಭಳಾರರಕಾಲಂಕಚ್ಚಿರ್ಧಾರಾಪೂರ್ಬ್ಬ . . . .
23 ಪಂಚಮಟಸ್ಥಾನಮಾ . . . .
24 ವಿಯುಗೆಳೆಯೊಳ್ತ್ರೊ . . . .
25 ಳಿಸಿದನಾತಂವಾರಣಾಸಿಯೊಳಂಕುರುಕ್ಷೇತ್ರದೊ . . . .
26 ಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಕಟ್ಟಿ . . .
27 ಇದನಳಿದನನಿಬಬ್ರಾಹ್ಮಣರುಮನನಿತೆಕವಿಲೆಯುಮ . . .
28 ಳಿದದೋಷಮನೆಯ್ದುಗುಂ ॥ ಮದ್ವಂಶಜಾಃಪ್ಪರಮಹೀಪತಿವಂಶಜಾ . . . . . .
29 ನಸೋಭುವಿಭಾವಿಭೂಪಾಯೇಪಾಲಯನ್ತಿಮಮಧರ್ಮ್ಮಮಿಮಂಸಮಸ್ತಂತೇಷಾಂ . .
30 ವಿರಚಿತೋಂಜಲಿರೇಷಮೂರ್ಧ್ನಿ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲ
31 ನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾಗಿನಃಪ್ರಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮ
32 ಭದ್ರಃ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ
33 ವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ
34 ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾ
35 ಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ॥
36 ಸೇನಬೋವಚಾವುಣ್ಡಮಯ್ಯಂಬರೆದಂಸಾಸ್ತ್ರಕರ್ಮ್ಮಚಾವುಣ್ಡೋಜಖಣ್ಡರಿಸಿದಂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′6″ × 2′ 2″

1 ಸ್ವಸ್ತಿಶ್ರೀಭುವನಾಶ್ರಯಂಸಕಳಪ್ರಿಥ್ವೀವಲ್ಲಭಂರಾಜರಾಜಸ್ತುತ್ಯಂಪರಮೇಶ್ವರಂಪರಮಭ
2 ಟ್ಟಾರಕಂನಿಜಾತ್ಯುಗ್ರತೇಜತಿಗ್ಮಾಂಶುಚಳುಕ್ಯಚಕ್ರಿನೆಗಳ್ದಸತ್ಯಾಶ್ರಯಾಧೀಶವಂಶಸ್ತೋಮಾರ್ಣ್ಣವಪಾರಿಜಾತ

3 ನದಟಂತ್ರೈಲೋಕ್ಯಮಲ್ಲಭೂಪಂ[॥]ಆದಿನೃಪಚರಿತನಖಿಳವಿನೋದದೆರಾಜ್ಯಂಗೆಯುತ್ತಮಿರ್ದ್ದಸುಖದಿನಾಕಾದರ
4 ವಳ್ಳಿಯಬೀಡಿನೊಳಾದರದಿಂಸಾರ್ವ್ವಭೌಮನಾಹವಮಲ್ಲ ॥ ಅನತೋದ್ರಿಪ್ತಾರಿಪಾಳರನದಟಲೆ
5 ದಾಟಂದುಜೇಯಯ್ಯಬಾಪ್ಪೆಂಬಿನೆಗಂಪಾದಾನತಕ್ಷತ್ರಿಯತತಿಬೆಸದೊಳ್ಕಯ್ಯ
6 ನಿಟ್ಟ . ಯುಂ . ಗನಿತುಂದಿಗ್ದನ್ತಿದನ್ತಂಬರಮೆಸೆದಿರೆನಿಷ್ಕಂಟಕಂಮಾಡಿವಿಶ್ವಾವನಿಯುಂ
7 ತ್ರೈಳೋಕ್ಯಮಲ್ಲಕ್ಷಿತಿಪತಿಸುಖದಿಂಸನ್ತಮಾಳುತ್ತಮಿರ್ದ್ದಂ[॥]ಸಂದಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಂಭವಣಿಗೆ
8 ಡೆಗಜಾರೂಢನೋಡಾಗಳಳ್ಕಾಡಿದನಿನ್ದ್ರಂಮೊಗ್ಗಿದಂಪಾವಕನದಱಿದನುಗ್ರಾನ್ತಕಂಪ
9 ಚ್ಚಿರ್ದಂದೈತ್ಯದುರಾತ್ಮಂಮುದ್ದಿರ್ನಾಥಂನಡುಗಿದನನಿಲಂಸುಕ್ಕಿದಂಯಕ್ಷನುಳ್ಳಳು
10 ಕಿದನೀಶಂಭೀತಿಯಿನ್ದಂಪೆದಱಿದನೆನೆಮಾಹಾದರಾಭೂಮಿಪಾಳರು ॥ ತತ್ಪಾದಪದ್ಮೋಪ
11 ಜೀವಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸಾವಾಸಿಗಳಧಿಷ್ಠಾಯ
12 ಕಂಬೆದರಿಗುಪೆಭಣ್ಡಾರಿಸರ್ವ್ವಾಧ್ಯಕ್ಷಂದಣ್ಡನಾಯಕಂರೂಪಭಟ್ಟಯ್ಯಂಗಳುವ
13 ಡ್ಡರಾವುಳಮುಮಂಹದಿನೆಂಟಗ್ರಹಾರಮುಮಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರ
14 ತಿಪಾಳನಂಮಾಡುತ್ತಮಿರ್ದ್ದನೆಗಳ್ದ್ದಬಳ್ಳಿಗಾವೆಯಲುಶ್ರೀಮತುಜಯನ್ತಿ
15 ಪ್ರಬೌದ್ಧವಿಹರವಂಮಾಡಿಸಿತವಗೆಯುಂತಮ್ಮಮಾಡಿಸಿದತಾರಾಭಗವತಿಯ
16 ಶ್ರೀಕೇಶವದೇವರಲೋಕೇಶ್ವರದೇವಬೌದ್ಧದೇವರಅಲ್ಲಿಯಸಮಸ್ತಪರಿವಾರದೇವರ
17 ಅರ್ಚ್ಚನಪೂಜನಾನಿಮಿತ್ತಕ್ಕಂಮೇಲೆಖಣ್ಡಸ್ಫುಟಿತನವಕರ್ಮ್ಮಕ್ಕಂಯೋಗಿನಿ
18 ಯರಕೂಸಳಿಯರಸಂನ್ಯಾಸಿಗಳಆಹಾರದಾನಕ್ಕಂಸಕವರುಷದ ೯೮೭ವಿಶ್ವಾ
19 ವಸುಸಂವತ್ಸರದಮಾರ್ಗ್ಗಶಿರಶುದ್ಧತದಿಗೆಬ್ರಿಹಸ್ಪತಿವಾರದಂದುಚಕ್ರವರ್ತ್ತಿಗೆ
20 ಬಿಂನ್ನಪಂಗೆಯ್ದುಂಪರಮೇಶ್ವರದತ್ತಿಸರ್ಬ್ಬನಮಸ್ಯವಾಗಿಜೆಡ್ಡುಳಿಗೆನಾಡೊಳಗೆಹರಿ
21 ಗೆಮುಂದಸೆಬಳ್ಳಿಗಾವೆಯನಗರಪಂಚಮಠಸ್ಥಾನವೊಳಗಾಗಿರಾಮೇಶ್ವರದೇವ
22 ರಹಡವಣಅಣ್ಣಿಗಟ್ಟಿನಕೆಳಗೆಕಚ್ಛವೆಯುಗಳೆಯಲುಗದ್ದೆಮತ್ತಲಾಱುಯಾಸೀಮೆ
23 ಹಡುವಲರಸಿಯಕಟ್ಟುತೆಂಕಲುಮೂಡಲುಹಳ್ಳಬಡಗಲುಬಣಿದೇವರಬ್ರಂಹ್ಮಪು
24 ರಿಗೇರಿಯಸೀಮೆಮೂಡಲಗಳಮೂಡಣಕಡೆಬಡಗಲುಹೆಗ್ಗಟ್ಟದತೆಂಕಣತುಂಬಿನ
25 ಹರಿಪಡುವಲುಯೋಗೇಶ್ವರಿಗೇರಿಯಮೂಡಣಬಟ್ಟೆತೆಂಕಲುಬಳೆಯಕೊಳಇನ್ತೀಧರ್ಮ್ಮವು
26 ನಾವನೊರ್ಬ್ಬಂಪ್ರತಿಪಾಲಿಸಿದನಾತಂವಾರಣಾಸಿಯೊಳಂಕುರುಕ್ಷೇತ್ರದೊಳಂಸಾಸಿರ್ಬ್ಬಬ್ರಾಹ್ಮ
27 ರ್ಗ್ಗಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಕಟ್ಟಿಸಿಕೊಟ್ಟಪುಣ್ಯಮನೆಯ್ದುಗು
28 ಇದನಳಿದನನಿಬರ್ಬ್ಬ್ರಾಹ್ಮಣರುಮನನಿತುಕವಿಲೆಯುಮನಾಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊ
29 ಳಳಿದಪಾಪಮನೆಯ್ದುಗುಮದ್ವಂಶಜಾಪರಮಹೀಪತಿವಂಶಜಾವಾಪಾಪಾದ
30 ವೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಯೇಪಾಲಯಂನ್ತಿಮಮಧರ್ಮ್ಮಮಿಮಂಸ
31 ಮಸ್ತಂತೇಷಾಂಮಯಾವಿರಚಿತೋಂಜಲಿರೇಷಮೂರ್ಧ್ನಿ

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ಅದೇ ಹೋಬಳಿ ಶೀರೆಹಳ್ಳಿಯಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 5′ × 2′6″

1 ಓನ್ನಮಃಶಿವಾಯಃನಮಸ್ತುಂಗಶಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾ
2 ರಂಭಂಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಏಕೋದೇವಃಸಜಯತಿಶಿವಃಕೇವಲಜ್ಞಾನಮೂರ್ತ್ತಿ
3 . . ವಿಶಾಚಃತ್ರಿಭುವನಮಿದಃಯದ್ರಿಭೂತಪ್ರಪಂಚ ॥ ಯದುಕೂಟಸ್ಥಂಮಿದಾ .

4ಮವಿನಾಂಬಾವಸಂಬಂಧಯೋಗಾತುಮಿಶ್ರೀಭೂತಂತದಖಿಳಜಗಜ್ಜನ್ಮಬೀಜಂನಮಾಮಿ
5ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾರಾಜಾಧಿರಾಜಂಕಾಳಾಂಜನಪುರವರಾಧೀ
6ಶ್ವರಂಸುವರ್ನ್ನವೃಷಭಧ್ವಜಂಡಮರುಗತೂರ್ಯ್ಯನಿರ್ಘೋಷಣಾಂಕಳಚೂರಿಯ
7ಕುಳಕಮಳಮಾರ್ತ್ತಂಡಂಕದನಪ್ರಚಂಡಂಮಾನಕನಕಾಚಳಂಸುಭಟರಾದಿತ್ಯಂಕಲಿಗಳಂ .
8ಸಂಗಜಸಾಮಂತಸರಣಾಗತವಜ್ರಪಂಜರಂಪ್ರತಾಪಲಂಕೇಶ್ವರಂಪರನಾರೀಸಹೋದರಂ . .
9ವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರೀಭಕಂಠೀರವನಿಸ್ಸಂಕಮಲ್ಲನಿತ್ಯಾ[ದ್ಯ]ಖಿಳನಾಮಾ . .
10ವಿರಾಜಿತಮಪ್ಪಶ್ರೀಮದುಭುಜಬಳಚಕ್ರವರ್ತ್ತಿರಾಯಮುರಾರಿಸೋವಿದೇವಂಕಲ್ಯಾಣದನೆಲೆವೀ . .
11ಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತಮಿರೆ ॥ ಅದೆಸೇನಾನೀಕಮತ್ತದ್ವಿರಜಘನಘಟಾ . .
12ದಾನಿನಾದಂಅದೆಸೇನಾನೀಕಯೋಧಪ್ರಬಳಧನುರ್ದ್ದಂಡಟಂಕಾನಿನಾದಂ । ಇದೆಸೇನಾನೀಕವಾಜಿಪ್ರಕರಕರ . . . .
13ಸಂಘಟ್ಟಘೋಷಂಕದನಕ್ಕೆಯಿತಂದಸೋಮಕ್ಷಿತಿಪತಿಯೆನುತಂಭೀತಿಯಿಂಗೂಡುಗೊಂಡ . . . . .
14ಸಮಧಿಗತಾಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಬನವಾಸಿಪುರವರಾಧೀಶ್ವರಂಜಯಂನ್ತೀಮಧು . . .
15ವಲಬ್ಧವರಪ್ರಸಾದಮ್ರಿಗಮದಾಮೋದತ್ರಿಯಕ್ಷಕ್ಷುಮಾಸಂಭವಂಚತುರಾಸೀತಿನಗರಾಧೀ . . .
16ಟಲೋಚನಂಚತುರ್ಭ್ಭುಜಜಗದ್ಧಿತಾಷ್ಟಾದಶಾಶ್ವಮೇಧದೀಕ್ಷಿತಹಿಮವದಿರೀಂದ್ರರುಂದ್ರಸಿಖರಿ . . . .
17ಸಂಸ್ಥಪಿತಸ್ಪಟಿಕಶಿಲಾಸ್ತಂಭಬದ್ಧಮದಗಜೇಂದ್ರಮಹಾಮಹಿಮಾಭಿರಾಮಂಕಾದಂಬಚಕ್ರಿ . . .
18ರಮರ್ಮ್ಮಮಹಾಮಹೀಪಾಳಕುಳಭೂಷಣಂಪೆರ್ಮ್ಮಟ್ಟಿತೂರ್ಯ್ಯನಿರ್ಘೋಷಣಂಶಾಖಾ . . .
19ವಿರಾಜಮಾನಮಾನೋತುಂಗಸಿಂಹಲಾಂಛನಂದತ್ತಾತ್ತಿಕಾಂಚನಸಮರಜಯಕಾ . . . .
20ಬರಾಭರಣಂಮಾರ್ಕೊಳ್ವವರಗಂಡಪ್ರತಾಪಮಾರ್ತ್ತಂಡಮಂಡಳಿಕಗ . . . . . .
21ನಾಮಾವಳೀವಿರಾಜಿತಮಪ್ಪಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವ . . . .
22ಪನ್ನಿಛಾಸಿರಮುಮಂಸುಖಸಂಖತಾವಿನೋದದಿರಾ . . . .
23ದ್ಮೋಪಜೀವಿ ॥ ಖಂಡಕಪಾಳವಾನ್ತರಿಕಪಾಳಉರಸ್ಥಳಾ . . . . ,
24ಲನಿಟಳಾಗ್ನಿವಿಳೋಚನವಿಟ್ಟಲೋಚನಚಂಕರಾಸಿಕೂ . . . .
25ಮಂಡಳನಾಥಮಂಡಳಿಕಭೈರವನೆಂಬ . . ಧರಿತ್ರೀ . . . .
26ಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಟಾ . . . .
27ನಾಗರಾಸಿಪಂಡಿತದೇವರಪುತ್ರ . . . .
28ಕೇಸ್ವರಪಂಡಿತದೇವರ್ಗ್ಗೆ . . ನೆಯ . . . .
29ವಿದೇವರಸರುಂಸಮಸ್ತಪರಿಗ್ರಹಂ . . . .
30ನೆರಡಹಿಟ್ಟುಕಾಣಿರುಂಕೇತಿಸೆಟಿಯುಂಮ . . . .
31ರಮುಂದಣಮಕ್ಕಿಯುಬಯುಲೊಳಗೆಗಾ್ರ . . . .
32ದೇವರಿಗೆಗದ್ದೆಕಮ್ಮಹಿಂ । ಕೋಡಿಯಸೋಮನಾ . . .
33ಸೋಮನಾಥದೇವರಿಗೆಕಲುವೆಸಕೆಬಿಟ್ಟಗದ್ದೆಮತ್ತ . . . .

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ಅದೇ ಗ್ರಾಮದ ಆಂಜನೇಯಗುಡಿಯ ಮುಂದೆ ಇರುವ ವೀರಗಲ್ಲು.

1ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾ
2ದವನಾರಾಯಣಂಭುಜಬಳ
. ತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀರಾಮಚಂದ್ರ
4 . ಜ್ಯದ ೩ ಖನೆಯಭಾವಸಂವತ್ಸರ
5ದಚೈತ್ರಬಹುಳ೧ಂಸೋ । ಗ . .
6 . ವನವರು . ಲೆಯಹಳ್ಳಿಯಹಯ್ದು
7ಜವುಡಗಾಡಬಚ್ಚಗಾಡ . . ಮುಂ
8ಮುರಿದಂಡಮಂನೆಜಿಯಕೊಂದು
ಹೋ

[9]ಹಲಿಅಳತೆಯುಮಚೆಯನಾಯ
[10]ಕನುಅಡಬ . . . ಕದಿಹ
[11]ಲಬಿರುಮಂಸುರಲೋಕಪ್ರಾಪ್ತ . .
[12]ಯುವರುಗೌಡುಸಮುಸ್ತಪ್ರಜೆ[ಗ]
ಳು
[13]ಹನೆರಡು . ಟುಕಾದಿಕುಂದಿ
[14]ದರ್ . ೦ಲೆ . . . ಕೆಯಿಕಂ
[15]ಬ೫ . . . . .

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ಅದೇ ಹೋಬಳಿ ಮಲ್ಲೇನಹಳ್ಳಿ ಕಲ್ಲೇಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′6″

[1]ಓಂನಮಶಿವಾಯನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂದ್ರಾಚಾಮರಚಾರವೇತ್ರಯಿಳೋಕ್ಯನಗರಾ
[2]ರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ । ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತ್ತಿಬಲ್ಲಾಳದೇವವ
[3]ರಿಶದಹಂನೆರಡಿನೆಯಕಾಳಯುಕ್ತಸಂವತ್ಸರದಭಾದ್ರಪದಬಹುಳದಶಮಿಬುಧವಾ
[4]ರದಂನ್ದುಶ್ರೀಮತುಸರ್ವ್ವನಮಸ್ಯಅನಾದಿಯಗ್ರಹಾರಂಚಿಕ್ಕಕೆಱೆಯೂರಬಳಿಯಬಾ
[5]ಡದಮಲ್ಲೆಯನಾಯಕನಹಳಿಯಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂ
[6]ಚಟ್ಟರಸದೇವನಿಱಿದುತುಱುವಂಕೊಂಡುಹೋಹಲ್ಲಿಆಹಳಿಯಹೋಚಗವುಂಡತಳುತಿಱಿದುಹಲ
[7]ರಂಕೊಂದುತುಱುವಂಮಗುಳ್ಚಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ । ಚಟ್ಟಜೀಯನಿದಿರನದಿರದೆಕಟ್ಟಾಳಗಳಂತಳುತಿ
[8]ಱಿದುಗೆಲುದುಜಟ್ಟಿಗನಬಾಳುಮಗನೆನುತಂನಲಿನಲಿದೊಯಿದರುಸುರಾಂಗನೆಯರುದೇ
[9]ವಲೋಕಕ್ಕೆ । ನೆಲನೆಲ್ಲಂಮಱುವಕ್ಕವಾಗಿಮಗುಳ್ವಂತಂನ್ನಾಯದಿಂನೋಡೆಮಾರ್ವ್ವಲಮೆಲ್ಲಂ
[10]ತಲೆ . ಬುತಾಗೆಭರದಿಂಹೋಚಂಗವುಂಡಂಮಹಾಬಳನುಗ್ರಾಂನ್ತಕನಂನ್ದದಿಂದೆಪಲರಂ
[11]ಪೇಸೇಳೆಕೊಂದಿಕ್ಕಿಮೆಯಿಗಲಿಸಾಸಿರ್ವ್ವರನೆಯ್ದೆಮೆಚ್ಚಿಪಿಸುರೇಂದ್ರಾವಾಸಮಂಪೊರ್ದ್ದಿದಂ ॥
[12]ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರಿತೇನಾಪಿಸುರಾಂಗನಾ । ಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇನಕಾಚಿಂನ್ತಾ
[13]ಮರಣೇರಣೇ ॥

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ಹೊಂಡದ ಏರಿಯ ಮೇಲೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 4″ × 2′ 8″

1 . . . . . ಸಕವರುಷ ೧೩೪೫ನೆ . . . ಸಸಂವತ್ಸರದ . ಚೈ
[2]ತ್ರಬಹುಳ ೧೦ ಸೋಮವಾರದಲುಶ್ರೀ . . . .
3 . . . ರಗೌಡನುತುರುವಿನು . . . .
4 . . ಕಾದಿ . ಆತುರುವಮರಳ್ಚಿಪಲಬರಂಕೊಂದುತಾಂಸುರಲೋ
[5]ಕಮನೆಯಿದಿದನು ॥

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 4″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪಭುಜಬಳಸಿಂಘಣಚಕ್ರವರ್ತ್ತಿವಿ
[2]ಹಳದೇವವರ್ಷದ ಹದಿನಾರನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರದ
[3]ಫಾಲ್ಗುಣಬಹುಳ೮ಸೋಮವಾರದಲುಶ್ರೀಮದನಾದಿಯಗ್ರಹಾ
[4]ರಂಚಿಕ್ಕಕೆರೆಯೂರಬಳಿಯಬಾಡಮಲ್ಲೆಯನಾಯ್ಕನಹಳ್ಳಿಯಮಾದ
[5]ರಮಸಣಿಗನುತೆಂಕಣನಾಯಕರುಕರಿಶಿಲೆಯಹಾಯ್ದುತುಱು
[6]ವಂಕೊಂಡುಹೋಹಾಗಆಮಸಣಗನುತಾಗಿತಳ್ಳಿಱಿದುಹಲರಂಕೊಂ

[7]ದುತುಱುವಂಮಗುಳ್ಳಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ॥ ಶ್ರೀಮತುಅಶೇಷ
[8]ಮಹಾಜನಂಗಳು . . . . ಸಮಸ್ತಪ್ರಜೆಗಳುಮುಖ್ಯವಾಗಿಬ
[9] . ಗವುಡನುಅವನ . ತ್ತರುಗವುಡರಿಗೆಬೆಗ ೧ . ಕೆಱೆಯಕೆಳಗೆ
[10] . . ಕೊ . ಬಿಟ್ಟರು

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ಅದೇ ಹೋಬಳಿ ತಾಳಗುಂದ ಗ್ರಾಮದ ಪ್ರಣವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ಕಂಭದ ಮೇಲೆ

[1]ಸಿದ್ಧಮ್ನಮಶ್ಶಿವಾಯ ॥ ಜಯತಿವಿಶ್ವದೇವಸಂಘಾತನಿಷ್ಠೈಕಮೂರ್ತ್ತಿಸ್ಸನಾತನಃ ಸ್ಥಾಣುರಿನ್ದುರಶ್ಮಿವಿಚ್ಛುರಿತದ್ಯುತಿಮಜ್ಜಟಾಭಾರಮಣ್ಡನಃ ॥ತಮನುಭೂಸುರಾದ್ದ್ವಿಜಪ್ರವರಾಸ್ಸಾಮರ್ಗ್ಯಜುರ್ವ್ವೇದವಾದಿನಃ ಯತ್ಪ್ರಸಾದಸ್ತ್ರಾಯತೇನಿತ್ಯಂಭುವನತ್ರಯಂಪಾಪ್ಮನೋಭಯಾತ್ ॥ ಅನುಪದಂಸುರೇನ್ದ್ರತುಲ್ಯವಸುಷ್ಕಾಕುಸ್ಥವರ್ಮ್ಮವಿಶಾಲಧೀಃ ಭೂಪತಿಷ್ಕದಮ್ಬಸೇನಾನೀಬೃಹದನ್ವಯವ್ಯೋಮಚನ್ದ್ರಮಾಃ

[2]॥ಅಥಬಭೂವದ್ವಿಜಕುಲಂಪ್ರಾಂಶುವಿಚರದ್ಗಣೇನ್ದ್ರವಂಶಮಣ್ಡಲಮ್ ತ್ರ್ಯಾರ್ಷವರ್ತ್ಮಹಾರಿತೀಪುತ್ರಮೃಷಿಮುಖ್ಯಮಾನವ್ಯಗೋತ್ರಜಮ್॥ ವಿವಿಧಯಜ್ಞಾವಭೃಥಪುಣ್ಯಾಮ್ಬುನಿಯತಾಭಿಷೇಕಾರ್ದ್ರಮೂರ್ದ್ಧಜಮ್ ಪ್ರವಚನಾವಗಾಹನಿಷ್ಣಾತಂವಿಧಿವತ್ಸಮಿದ್ಧಾಗ್ನಿಸೋಮಪಮ್॥ ಪ್ರಣವಪೂರ್ವ್ವಷಡ್ವಿಧಾಧ್ಯಯನಾನದ್ಯಮಾನಾನ್ತರಾಲಯಮ್ ಅಕೃಶಚಾತುರ್ಮ್ಮಾಸ್ಯಹೋಮೇಷ್ಟಿಪಶುಪಾರ್ವ್ವಣಶ್ರಾದ್ಧಪಾಷ್ಟಿಕಮ್ ॥

[3]ಅತಿಥಿನಿತ್ಯಸಂಶ್ರಿತಾವಸಥಸವನತ್ರಯಾವನ್ಧ್ಯನೈತ್ಯಕಮ್ ಗೃಹಸಮೀಪದೇಶಸಂರೂಢವಿಕಸತ್ಕದಮ್ಬೈಕಪಾದಪಮ್ ॥ ತದುಪಚಾರವತ್ತದಾಸ್ಯತರೋಸ್ಸನಾಮ್ಯಸಾಧರ್ಮ್ಯಮಸ್ಯತತ್ ಪ್ರವವೃತೇಸತೀರ್ತ್ಥ್ಯವಿಪ್ರಾಣಾಂಪ್ರಾಚುರ್ಯ್ಯತಸ್ತದ್ವಿಶೇಷಣಮ್ ॥ ಏವಮಾಗತೇಕದಮ್ಬಕುಲೇಶ್ರೀಮಾನ್ಬಭೂವದ್ವಿಜೋತ್ತಮಃ ನಾಮತೋಮಯೂರಶರ್ಮ್ಮೇತಿಶ್ರುತಶೀಲಶೌಚಾದ್ಯಲಂಕೃತಃ ॥

[4]ಯಃಪ್ರಯಾಯಪಲ್ಲವೇನ್ದ್ರಪುರೀಂಗುರುಣಾಸಮಂವೀರಶರ್ಮ್ಮಣಾ ಅಧಿಜಿಗಾಂಸುಃಪ್ರವಚನಂನಿಖಿಲಂಘಟಿಕಾಂವಿವೇಶಾಶುತರ್ಕ್ಕಕಃ॥ತತ್ರಪಲ್ಲವಾಶ್ವಸಂಸ್ಥೇನಕಲಹೇನತೀವ್ರೇಣರೋಷಿತಃ ಕಲಿಯುಗೇಸ್ಮಿನ್ನಹೋಬತಕ್ಷತ್ರಾತ್ಪರಿಪೇಲವಾವಿಪ್ರತಾಯತಃ ಗುರುಕುಲಾನಿಸಮ್ಯಗಾರಾಧ್ಯಶಾಖಾಮಧೀತ್ಯಾಪಿಯತ್ನತಃ ಬ್ರಹ್ಮಸಿದ್ಧಿರ್ಯ್ಯದಿನೃಪಾಧೀನಾಕಿಮತಃಪರಂದುಃಖಮಿತ್ಯತಃ

[5]ಕುಶಸಮಿದ್ಧ್ರುಷತ್ಸ್ರುಗಾಜ್ಯಚರುಗ್ರಹಣಾದಿದಕ್ಷೇಣಪಾಣಿನಾಉದ್ವವರ್ಹದೀಪ್ತಿಮಚ್ಛಸ್ತ್ರಂವಿಜಿಗೀಷಮಾಣೋವಸುನ್ಧರಾಮ್ ॥ ಯೋನ್ತಪಾಲಾನ್ಪಲ್ಲವೇನ್ದ್ರಾಣಾಂಸಹಸಾವಿನಿರ್ಜ್ಜಿತ್ಯಸಂಯುಗೇ ಅಧ್ಯುವಾಸದುರ್ಗ್ಗಮಾಮಟವೀಂಶ್ರೀಪರ್ವ್ವತಾನ್ತರಸಂಶ್ರಿತಾಮ್ ॥ ಆದದೇಕರಾನ್ಬೃಹದ್ಬಾಣಪ್ರಮುಖಾದ್ಬಹೂನ್ರಾಜಮಣ್ಡಲಾತ್ ಏವಮೇಭಿಃಪಲ್ಲವೇನ್ದ್ರಾಣಾಂಭ್ರುಕುಟೀಸಮುತ್ಪತ್ತಿಕಾರಣೈಃ ॥

[6]ಸ್ವಪ್ರತಿಜ್ಞಾಪಾರಣೋತ್ಥಾನಲಘುಭಿಷ್ಕೃತಾರ್ತ್ಥೈಶ್ಚವೇಷ್ಟಿತಃ ಭೂಷಣೈರಿವಾಬಭೌಬಲವದ್ಯಾತ್ರಾಸಮುತ್ಥಾಪನೇನಚ ॥ಅಭಿಯುಯುಕ್ಷಯಾಗತೇಷುಭೃಶಂಕಾಞ್ಚೀನರೇನ್ದ್ರೇಷ್ವರಾತಿಷು ವಿಷಮವೇಶಪ್ರಯಾಣಸಂವ್ಯೇಶರಜನೀಷ್ವವಸ್ಕನ್ನಭೂಮಿಷು ॥ ಪ್ರಾಪ್ಯಸೇನಾಸಾಗರಂತೇಷಾಂಪ್ರಾಹನ್ಪಲೀಶ್ಯೇನವತ್ತದಾ ಆಪದನ್ನಾನ್ಧರಯಾಮಾಸಭುಜಖಡ್ಗಮಾನತ್ತ್ಯಪಾಶ್ರಯಃ ॥

[7]ಪಲ್ಲವೇನ್ದ್ರಾಯಸ್ಯಶಕ್ತಿಮಿಮಾಂಲಬ್ಧ್ವಾಪ್ರತಾಪಾನ್ವಯಾವಪಿ ನಾಪ್ಯಹಾರ್ಯ್ಯನಿಶ್ರೇಯಸೀತ್ಯುಕ್ತ್ವಾಯಮ್ಮಿತ್ರಮೇವಾಶುವವ್ರಿರೇ ॥ ಸಂಶ್ರಿತಸ್ತದಾಮಹೀಪಾಲಾನಾರಾಧ್ಯಯುದ್ಧೇಷುವಿಕ್ರಮೈಃ ಪ್ರಾಪಪಟ್ಟಬನ್ಧಸಂಪೂಜಾಂಕರಪಲ್ಲವೈಃಪಲ್ಲವೈರ್ದ್ಧೃತಾಮ್ ॥ ಭಜ್ಗರೋರ್ಮ್ಮಿವಲ್ಗಿತೈರ್ನೃತ್ಯದಮರಾರ್ಣ್ಣವಾಮ್ಬುಭಿಷ್ಕೃತಾವಧಿಮ್ ಪ್ರೇಮಾರಾನ್ತಾಮನನ್ಯಸಂಚರಣಸಮಯಸ್ಥಿತಾಂಭೂಮಿಮೇವಚ॥

[8]ವಿಬುಧಸಂಘಮೌಲಿಸಂಮೃಷ್ಟಚರಣಾರವಿನ್ದಷಡಾನನಃಯಮಭಿಷಿಕ್ತವಾನನುಧ್ಯಾಯಸೇನಾಪತಿಂಮಾತೃಭಿಸ್ಸಹ ॥ ತಸ್ಯಪುತ್ರಷ್ಕಙ್ಗವರ್ಮ್ಮೋಗ್ರಸಮರಾದ್ಧ್ವರಪ್ರಾಂಶುವೇಷ್ಟಿತಃ ಪ್ರಣತಸರ್ವ್ವಮಣ್ಡಲೋತ್ಕೃಷ್ಟಸಿತಚಾಮರೋದ್ಧೂತಶೇಖರಃ ॥ ತತ್ಸುತಷ್ಕದಮ್ಬಭೂಮಿವಧೂರಚಿತೈಕನಾಥೋಭಗೀರಥಃ ಸಗರಮುಖ್ಯಸ್ಸ್ವಯಂಕದಮ್ಬಕುಲಪ್ರಚ್ಛನ್ನಜನ್ಮಾಜನಾಧಿಪಃ ॥

[9]ಅಥನೃಪಮಹಿತಸ್ಯತಸ್ಯಪುತ್ರಃಪ್ರಥಿತಯಶಾರಘುಪಾರ್ತ್ಥಿವಃಪೃಥುಶ್ರೀಃ ಪೃಥುರಿವಪೃಥಿವೀಮ್ಪ್ರಸಹ್ಯಯೋರೀನ್ ಅಕೃತಪರಾಕ್ರಮತಸ್ಸ್ವವಂಶಭೋಜ್ಯಾಮ್ ॥ ಪ್ರತಿಭಟ(ಯ)ಸಮರೇಷ್ವರಾತಿಶಸ್ತ್ರೋಲ್ಲಿಖಿತಮುಖೋಭಿಮುಖಪ್ರವಿಷಾಂಪ್ರಹರ್ತ್ತಾ ಶ್ರುತಿಪಥನಿಪುಣಷ್ಕವಿಃಪ್ರದಾತಾವಿವಿಧಕಲಾಕುಶಲಃಪ್ರಜಾಪ್ರಿಯಶ್ಚ ॥

[10]ಭ್ರಾತಾಸ್ಯಚಾರುವಪುರಬ್ದಗಭೀರನಾದೋಮೋಕ್ಷತ್ರಿವರ್ಗ್ಗಪಟುರನ್ವಯವತ್ಸಲಶ್ಚ ಭಾಗೀರಥಿರ್ನ್ನರಪತಿರ್ಮ್ಮೃಗರಾಜಲೀಲಃಕಾಕುಸ್ಥಇತ್ಯವನಿಮಣ್ಡಲಘುಷ್ಟಕೀರ್ತ್ತಿಃ ॥ಜ್ಯಾಯೋಭಿಸ್ಸಹವಿಗ್ರಹೋರ್ತ್ಥಿಷುದಯಾಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಮ್ ದೀನಾಭ್ಯುದ್ಧರಣಂಪ್ರಧಾನವಸುಭಿರ್ಮ್ಮುಖ್ಯದ್ವಿಜಾಭ್ಯರ್ಹಣಮ್

[11]ಯಸ್ಯೈತತ್ಕುಲಭೂಷಣಸ್ಯನೃಪತೇಃಪ್ರಜ್ಞೋತ್ತರಂಭೂಷಣಮ್ ತಮೂರ್ಧ್ವಪಾಪ್ಮಲುಮೇನಿರೇಸುರಸಖಂಕಾಕುಸ್ಥಮತ್ರಾಗತಮ್ ॥ ಘ

ವರ್ಮ್ಮಾಕ್ರಾನ್ತಾಇವಮೃಗಗಣಾವೃಕ್ಷರಾಜಂಪ್ರವಿಶ್ಯಛಾಯಾಸೇವಾಮುದಿತಮನಸೋನಿರ್ವೃತಿಂಪ್ರಾಪ್ನುವನ್ತಿ ತದ್ವಜ್ಜ್ಯಾಯೋ
ವಿಹತಗತಯೋಬಾನ್ಧವಾಸ್ಸಾನುಬನ್ಧಾಃಪ್ರಾಪುಶ್ಯವರ್ಮ್ಮವ್ಯಥಿತಮನಸೋಯಸ್ಯಭೂಮಿಂಪ್ರವಿಶ್ಯ ॥

12 ನಾನಾವಿಧದ್ರವಿಣಸಾರಸಮುಚ್ಚಯೇಷುಮತ್ತದ್ವಿಪೇನ್ದ್ರಮದವಾಸಿತಗೋಪುರೇಷು ಸಂಗೀತವಲ್ಗುನಿನದೇಷುಗೃಹೇಷುಯಸ್ಯಲಕ್ಷ್ಮ್ಯಙ್ಗ
ನಾಧೃತಿಮತೀಸುಚಿರಂಚರೇಮೇ ॥ ಗುಪ್ತಾದಿಪಾರ್ತ್ಥಿವಕುಲಾಮ್ಬುರುಹಸ್ಥಲಾನಿಸ್ನೇಹಾದರಪ್ರಣಯಸಮ್ಭ್ರಮಕೇಸರಾಣಿ ಶ್ರೀಮ
ನ್ತ್ಯನೇಕನೃಪಷಟ್ಪದಸೇವಿತಾನಿಯೋಬೋಧಯದ್ದುಹಿತೃದೀಧಿತಿಭಿರ್ನೃಪಾರ್ಕ್ಕಃ ॥

13 ಯನ್ದೈವಸಮ್ಪನ್ನಮದೀನವೇಷ್ಟಂಶಕ್ತಿತ್ರಯೋಪೇತಮಥಾಸನಸ್ಥಮ್ ಶೇಷೈರ್ಗ್ಗುಣೈಃಪಞ್ಚಭಿರಪ್ಯಸಾದ್ಧ್ಯಾಸ್ಸಾಮನ್ತಚೂಡಾಮ
ಣಯಃಪ್ರಣೇಮುಃ ॥ ಸಯಿಹಭಗವತೋದೇವಸ್ಯಾದಿದೇವಸ್ಯಸಿದ್ಧ್ಯಾಲಯೇಸಿದ್ಧಗಾನ್ಧರ್ವ್ವರಕ್ಷೋಗಣೈಸ್ಸೇವಿತೇ ವಿವಿಧನಿಯಮ
ಹೋಮದೀಕ್ಷಾಪರೈರ್ಬ್ರಾಹ್ಮಣೈಸ್ಸಾಙ್ಗತರ್ಕ್ಕೈಃಸ್ತೂಯಮಾನೇಸದಾಮನ್ತ್ರವಾದ್ಯೈಶ್ಶ್ಯಭ್ಯೈಃ ॥

14 ಸುಕೃತಿಭಿರವನೀಶ್ವರೈರಾತ್ಮನಿಶ್ಶ್ರೇಯಸಂಪ್ರೇಪ್ಸುಭಿಸ್ಸಾತಕರ್ಣ್ಯಾದಿಭಿಶ್ಶ್ರದ್ಧಯಾಭ್ಯರ್ಚ್ಚಿತೇ ಇದಮುರುಸಲಿಲೋಪಯೋಗಾಶ್ರಯಂ
ಭೂಪತಿಷ್ಕಾರಯಾಮಾಸಕಾಕುಸ್ಥವರ್ಮ್ಮಾತಟಾಕಂಶುಭಮ್ ॥ ತಸ್ಯಾರಸಸ್ಯನವಸೌಖ್ಯವಿಶಾಲಕೀರ್ತ್ತೇಃಪಟ್ಟತ್ರಯಾರ್ಪ್ಪಣವಿರಾ
ಜಿತಚಾರುಮೂರ್ತ್ತೇಃ ಶ್ರೀಶಾನ್ತಿವರ್ಮ್ಮನೃಪತೇರ್ವ್ವರಶಾಸನಸ್ಥಃಕುಬ್ಜಸ್ಸ್ವಕಾವ್ಯಮಿದಮಶ್ಮತಲೇಲಿಲೇಖ ॥

15 ನಮೋಭಗವತೇಸ್ಥಾನಕುನ್ದೂರವಾಸಿನೇಮಹಾದೇವಾಯ ನನ್ದತುಸರ್ವ್ವಸಮನ್ತಾಗತೋಯಮಧಿವಾಸಃ ಸ್ವಸ್ತಿಪ್ರಜಾಭ್ಯಇತಿ ॥

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಸಣ್ಣ ಕಂಭದ ಮೇಲೆ.

ಪ್ರಮಾಣ 3′ 6″ × 9″

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂ
2 ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾ
3 ಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮ
4 ಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿ
5 ಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಜ
6 ಗದೇಕಮಲ್ಲಶ್ರೀಮಜ್ಜಯಸಿಂಹ
7 ದೇವರರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿ
8 ಗೆಸಲುತ್ತಮಿರೆಸಕವರಿಷ
9 ೯೫೦ನೆಯವಿಭವಸಂವತ್ಸರ
10 ದಪುಷ್ಯಶುದ್ಧ ೧ ಸೋಮವಾರ
11 ವುತ್ತರಾಯಣಸಂಕ್ರಾಂ
12 ತಿಯನ್ದುಶ್ರೀಮದನಾದಿಯಗ್ರ
13 ಹಾರಸ್ಥಾನಕುನ್ದೂರಮೂ
14 ವತ್ತಿರ್ಚ್ಛಾಸಿರಂಸಕಲಮಿ
15 ದರ್ಶ್ರೀಪ್ರಣಮೇಶ್ವರದೇವರ
16 ಗಡಿಂಬದಗಳೆಯುಪ್ರಮಾ
17 ಣುಮೂರುಹಂನ್ನೆರಡು
18 ಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ
19 ನಡೆವಂನ್ತಾಗಿಮಾಡಿದಧಂರ್ಮ್ಮಈ
20 ಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದವರು
21 ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ
22 ಸಾಯಿರಕವಿಲೆಯುಮಂಸಾ
23 ಯಿರಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟ
24 ಫಲವಕ್ಕು

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 1″

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
2 ಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
3 ತ್ರಿಭುವನಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಾಚಂದ್ರಾರ್ಕ್ಕತಾ
4 ರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಸಂಸ್ತೂಯಮಾನಾಶೇಷಲೋಕೈಕಪಿತಾಮಹ
5 ಹಿರಣ್ಯಗರ್ಬ್ಭಬ್ರಹ್ಮಸಂಸ್ಥಾಪಿತಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯನಾಥಪ್ರಣಮೇಶ್ವರದೇವಾಧಿಷ್ಠಿತವಿಸಿಷ್ಟಾಗ್ರಹಾರಾಧೀ

6 ಶ್ವರರಹಿಕ್ಷೇತ್ರಸಮಾಗತರ್ದ್ವಾದಶಸಹಸ್ರಾಗ್ನಿಹೋತ್ರಪರಿವೃತದ್ವಾತ್ರಿಂಶತ್ಸಹಸ್ರಸಂಖ್ಯಾಸಮೇತರ್
7 ಯಮನಿಯಮಗುಣೋಪೇತರುಬ್ರಹ್ಮೇಂದ್ರಚಂದ್ರಯಮಾಗ್ನಿಪ್ರತಿಷ್ಠಿತಪಂಚಮಹಾಲಿಂಗಸನ್ನಿಹಿತಪು
8 ಣ್ಯತೀರ್ತ್ಥೋದಕಾವಗಾಹನಪವಿತ್ರೀಕ್ರಿತಗಾತ್ರಾರ್ಧರಾಮರಸತ್ಪಾತ್ರರ್ಮ್ಮಯೂರವರ್ಮ್ಮನೃಪಸ್ಯಾಷ್ಟಾ
9 ದಶಾಶ್ವಮೇಧಾಧ್ವರದಕ್ಷಿಣೋಪಲಬ್ಧಚತುಶ್ಚತ್ವಾರಿಂಶದುತ್ತರಶತಗ್ರಾಮಾಧಿಷ್ಠಾಯಕಸ್ಸಂದಿಗ್ಧವಿಪು
10 ಳಧರ್ಮ್ಮನಿರ್ಣ್ಣಾಯಕರನೇಕಯಜ್ಞಾವಭೃಥಪುಣ್ಯಾಂಬುನಿಯತಾಭಿಷಿಕ್ತಾರ್ದ್ರವಮೂರ್ದ್ಧಜರ್ಮ್ಮಹಾವೀರವೇ
11 ದಿಧ್ವಜಬ್ರ್ರಹ್ಮರಾಜಸಭಾಪೂಜಾಗ್ರಗ್ರಾಹಿಗಳಾಶ್ರಿತಜನಮನೋರಂಜಿತಫಲದಾಯಿಗಳುವೇದ
12 ವೇದಾಂಗೋಪಾಂಗಮೀಮಾಂಸಾದಿಶಾಸ್ತ್ರಷಟ್ತರ್ಕ್ಕಸ್ಮೃತಿಪುರಾಣಕಾವ್ಯನಾಟಕವಿಷಯಸರೋಜಿನೀಭಾಸ್ಕರರ್ಬು
13 ಧಹೃದಯಕುಮುದವನಮುಕುಳನಿಕರವಿಕಸಿತಸುಧಾಕರರುದಂಭದರ್ಪಕ್ರೋಧಲೋಭಮದಮಾ
14 ತ್ಸರ್ಯ್ಯದುರ್ವ್ವಿಷಯದುರಿತಗುಣದೂರರುಸಿಷ್ಟೇಷ್ಟಜನಾಧಾರರುಶರತ್ಸಮಯಶುಭ್ರಾಭ್ರದುಗ್ಧಾರ್ಣ್ಣ
15 ವರಜತಗಿರಿಹಿಮಸಂನಿಭವಿಶದಯಶೋರಾಸಿಗಳ್ವಿದ್ವಜ್ಜನರತ್ನರಾಶಿಗಳುನಯವಿನಯಸಾಜನ್ಯ
16 ಸತ್ಯಶೌಚಾಚಾರಧೈರ್ಯ್ಯಮರ್ಯ್ಯಾದಾದಿಗುಣಹಿಮಾಲಯರ್ದ್ವಿಜಕುಳಕಮಳವನಕಮಳಾಲಯ
17 ಕುಂತಳವಿಷಯಾಂಗನಾಲಲಾಮಕಚಿತರತ್ನರ್ಷಟ್ಕರ್ಮ್ಮನಿರತರುಶ್ರೌತಸ್ಮಾರ್ತ್ತಧರ್ಮ್ಮಾನುಷ್ಠಾಣಪರಾಯಣ
18 ರ್ವಿದ್ವಿಷ್ಟನಾರಾಯಣರಹಿತಜನದಿಕ್ಕುಂಜರರುಶರಣಾಗತವಜ್ರಪಂಜರರುಶಾಪಾನುಗ್ರಹಸಮರ್ತ್ಥರ್ಸ್ವಾಧ್ಯಾ
19 ಯಾಧ್ಯಯನಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀಮನ್ಮಹಾವಡ್ಡಗ್ರಾಮ
20 ತಾಣಗುಂದೂರಮೂವತ್ತಿರ್ಬ್ಬಸರಂಕೆಲಮಿಟ್ಟುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಪದಿನಾಱನೆಯಪ್ರಜಾಪತಿಸಂ
21 ವತ್ಸರದಉತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯಾದಿತ್ಯವಾರದಂದುಶ್ರೀಮತ್ತಿವುಳವಾಸುದೇವರಬಿನ್ನಪದಿಶ್ರೀ
22 ಮತುಯಮೇಶ್ವರದೇವರಿಗೆನಿವೇದ್ಯಕ್ಕೆಕಾಡಚನಹಳ್ಳಿಯಕಣಗಿಲುಗಟ್ಟದಿಂದಿಳಿದಕುೞಿಯಬಣಿ
23 ಯಿಂಕೆಳಗೆಬಿಟ್ಟಯ್ಯಗೆಸವಯ್ಯನಕೆಯಿಂಪಡುವಲುಖಿಲಧರ್ಮ್ಮದಿಂಬಿಟ್ಟಕೆಯಿಗುಣಿಗನಲು
24 ಮೂಱುಮತ್ತಲುಅಂಕದಳಂಮತ್ತಱುಈಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದರಿಗೆವಾರಣಾಸಿಯಲುಬ್ರಾ
25 ಹ್ಮಣರ್ಗ್ಗೆಸಾಸಿರಕವಿಲೆಯಂಕೊಟ್ಟಪುಣ್ಯಂಮೀಧರ್ಮ್ಮವನಳಿದರ್ಗ್ಗೆಸಾಸಿರಕವಿಲೆಯನಳಿದಪಾತಕವಕ್ಕು
26 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಂಜಾಯತೇಕ್ರಿಮಿಃ ॥
27 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಮೇಸ್ವರದೇವರಿಗೆಮೊಳೆಯೂರಇಂದ್ರ
28 ಗೆಱೆಯಕೆಳಗೆತೆಂಕಣಬಳ್ಳಿಯಮೇಸ್ವರದೇವರಿಗೆಕಮ್ಮ
29 ೫೦ ಚಂದ್ರೇಸ್ವರದೇವರಕೆಯತೆಂಕಣಬಳಿಚಿಟ್ಟಯಬಿಟಧರ್ಮಮರಲುಗ ೪
30 ಇಧರ್ಮ್ಮವವನುಆವನೊಬ್ಬನೞಿದವಸಾಯಿರಕವಿಲೆಯನಳಿದಪಾಪ ॥

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 8″ × 1′ 10″

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮ . .
2 ಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ . .
3 ಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದಾಹವಮಲ್ಲದೇವರಿ . .
4 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಗೆಸಲುತ್ತಿರೆತತ್ಪಾದಪ . . . .
5 ದ್ಮೋಪಜೀವಿಭ್ರಮರಂಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ . . . .
6 ತೈಲಪನಂಕಕಾಱಗಜಕೆಬಲ್ಲಗಣ್ಡಸಾಮನ್ತ . . . .
7 ರಣಾಗತವಜ್ರಪಂಜರಂಶ್ರೀಮದ್ಭೀಮರಸ . .
8 ಸಿಪನ್ನಿರ್ಬ್ಬಸಿರಮುಂಸಾಂತಳಿಗೆಸಾಯಿರಮುಂಕಿ . . .
9 ದೆಪ್ಪಿತ್ತಮಗ್ರಹಾರಂಸವಸಿಗುಡಿಗೆಱೆಯುಮನಣುಂಗ . . .
10 ಳಿತವೊಳುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಸ್ತರಾಜ್ಯಭ . . .
11 ರೂಪಿತಮಹಾಮಾತ್ಯಪದವೀವಿರಾಜಮಾನಂಮಲೆರಾಜಸ . . .
12 ಶ್ರೀಮತ್ಪೆರ್ಗ್ಗಡೆಕಾಳಿಮಯ್ಯಂಗಳ್ಶಕವರ್ಷ ೯೯೧ನೆಯಹೇ. .

13 ೞಂಬಿಸಂವತ್ಸರದ . . . ಸುದ್ಧ ೫ಆದಿತ್ಯವಾರದಂದುನರಿಯ . . .
14 ೞಿಗೆನಾಲ್ವತ್ತ ಱಮನ್ನೆಯ . . ಕಾಯಿಮ್ಮಂಗೆಬಿಟ್ಟಂಪೂಸಿ .
15 ವ್ಯಭಾರಕ್ಕೆ ಸರ್ವ್ವವಿರೋಧಗೆಯ್ದೊಡಾತಂತನಗೆಕುಡಲಿಲ್ಲದೆ . .
16 ದೇವಯ್ಯನಕೆಯ್ಯೊಳ್ನಾಲ್ವತ್ತು ಗದ್ಯಾಣಪೊನ್ನ ಕೊಣ್ಡಾತ . .
17 ನವೊದಲಮನ್ನೆಯ . . ಬಿಟ್ಟಕ . . ನಿಂತಪ್ಪರ್. ದೆಕ್ಕೆ ಸಾ
18 ಕ್ಷಿಪದಿನೆಂಟುಗ್ರಹಾ . . . . ಳುರಾಳ್ಗೆ ಎಪ್ಪತುಂನರಿ
19 ಯೞಿಗೆನಾಲ್ವತ್ತುಮ . . . . ಯೋನ್ನ ತಂಗೆಬರದೊಂ
20 ಸೇನಬೋವಪೊಲೆ . . . . . . ॥ ನಿದನಾವನೊಬ್ಬರ್
21 ನಚ್ಚಿದನಾತಂವಾರಣ . . . . . ಸಾಸಿರ್ಬ್ಬರ್ಪಪ್ಪರ್ . .
22 ಸಿರಕವಿಲೆಯುಮ . . . . . . ಕನಕ್ಕು . . .
23 ಳಕ್ಕನುಕೊಟ್ಟತ . . . . . .

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 4″ × 6″

1 ಖತ್
2 . ದ .
3 ಲತಿಲಕ
4 ತಾಪಸಂಪ
5 ಕ್ರಗಣ್ದ
6 ಲ್ಲತರಾಮ್ಮ
7 ಶ್ರೀಮತ್ಸಾನ್ತರು
8 . . ಷವ .

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′ 6″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಕಳಚುರ್ಯ್ಯಚಕ್ರವರ್ತ್ತಿರಾಯಮುರಾರಿಸೋವಿದೇವವರುಷದವಿರೋಧಿಕೃತು
2 ಸಂವತ್ಸರದಆಶ್ವಜಬಹುಳ ೪ನೇಆದಿವಾರದಂನ್ದು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾ . .
3 ಬನವಸೆನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಚೊಳಿಕ್ಯಕೇಸಿಮಯ್ಯನುಸಂತ್ತಳಿಗೆನಾ
4 ಡಬಳಿಯಬಾಡದಆಳಹೂರನಿಱಿದುಪೆಂಡಿರಉಡೆಉಚ್ಚಿಕೊಂ
5 ಡುಹೋಹಲ್ಲಿನಾಡಕುಳತಿಳಕಮಪ್ಪಮುಕ್ಕಡರಸೋವಿಸೆಟಿಯಮಗಂಕಾಳೆಯ
6 ನಾಯಕತಳಕುದುರೆಯಂನಿಱಿದುಪಲರಂಕೊಂದುತುಱುವಂಮಗುಳ್ಚಿಸು
7 ರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಆತನಮಗಂಸೋಮೆಯಬಮ್ಮಯಂಗಳುಪರೋಕ್ಷ
8 ವಿನಯದಿಂಮಾಡಿಕಲಂನಿಱಿಸಿದರು ॥ ದ್ವಾವಿಮೌಪುರುಶೌಲೋಕೇಸೂರ್ಯಮಂಡ್ಡಳಭೇದಿನಾ
9 ಪರಿಬ್ರಾಟುಯೋಗಯುಕ್ತಶ್ಚರಣೇಶೂರಮುಖೇಹತಃ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 4′ × 2′ 3″

1 . . . ಚಾಳುಕ್ಯವಿಕ್ರ
2 . . . . ಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ . . . .
3 . . . .
5 . . . . ಮ್ಮಾಬಿ . . . .
6 . . ನಮಗಂ . . . . ಮಗಳಕುದುರೆಯನಿಱಿದುಹ
7 ಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನಾತನಾಳ್ತನಕ್ಕೆ
ಮೆಚ್ಚಿಮೂವತ್ತಿಚ್ಛರ್ಸಿರಂಕೊಟ್ಟಗದ್ದೆ
8 ಕಮ್ಮ೨ಂ

183.

ಅದೇ ಸ್ಥಳದ ೩ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ × 2′ 6″

[1] . . . ಕಾಳವರ್ಷಶ್ರೀಪ್ರಿಥಿವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
[2]ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಬನ್ದರಬಲ್ಲಹಂರಾಜ್ಯಂಗೆಯ್ಯೆಬನವಾಸಿನಾಡ
[3] . . ಗಮಃಸಂಕರಗಣ್ಡನಾಳುತ್ತಿರೆಸಕನೃಪಕಾಳಾತೀತಸಂವತ್ಸರಸ
[4]ತಙ್ಗಳ್ . . . . . ಪ್ರ[ವ]ರ್ತ್ತಿಸೆಭಾದ್ರಪ .
[5]ಮಾಸ . . . . ದುಪರಿವುದಂಕಣ್ಡುಕೊಟ್ಟ
[6]ಸಮ . . . ಮ್ಮಸೆನೆನ್ದುಬಗೆದನನ್ದಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮ್ರಿತೇನಾ
[7]ಪಿಸುರಾಙ್ಗನಾಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇ . . . . .
[8]ಬಗೆದುಪ . . . .

184.

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಈಶಾನ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

ಹಳಗನ್ನಡಕ್ಷರ—ಪ್ರಮಾಣ 3′4″ × 1′

[1]ವನಾಶ್ರ . . .
[2]ಶ್ವರಪರ . . .
[3] . ಭರಣ . . . . . ಮಲ್ಲದೇವ . .
[4]ಮುತ್ತರೋ. ...ಭಿವೃದ್ಧಿಸಲ್ಲುತ್ತಿರೆಸ್ವ. .
[5]ಙ್ಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರ
[6]ವರೇಶ್ವರಂಚಾಮುಣ್ಡಾಲಬ್ಧವರಪ್ರಸಾ
[7]ದನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸ
[8]ಹಿತವಿವಬೆಡಂಗದೇವರಮಗಂಶ್ರೀ
[9]ರಸಬ್ಬರ್ನವಾಸಿಪನ್ನಿಚ್ಛಾರ್ಸಿರ
[10]ಸಾಸಿರಮುಮಂಸುಖಸಂಕ
[11]ತ್ತವಿರ್ನೋತತ್ಪಾದಪದ್ಮೋಪಜೀ
[12]ಪರ್ಯ್ಯನ್ತಂಬನವಾಸಿಯೊ
(ಮುಂದೆ ಹೋಗಿದೆ.)

185.

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 8′ × 3′4″

[1]ಓಂನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ಭವಾನೀದೋರ್ಲ್ಲತಾಗಾಢಪರೀರಂಭಾಯಸಂಭವೇ ॥ ಸರ್ವ್ವೇಷಾಮಾರಂಭಕಾಲೇ ಷು[ತ್ರಯ]
[2]ಸ್ತ್ರಿಭುವನೇಶ್ವರಾಃ । ದೇವಾದಿಶಂತುನಃಸಿದ್ಧಿಂಬ್ರಹ್ಮೇಶಾನಜನಾರ್ದ್ದನಾಃ ॥ ಸರ್ವ್ವಾಕಾರಮಶೇಷಸ್ಯಜಗತಃಸರ್ವ್ವದಾಶಿವಂ । ಗೋಬ್ರಾಹ್ಮಣ . . .
[3]ಚಶಿವಂಭವತುಸರ್ವ್ವದಾ ॥ ಶಿವಮಾದೌಶಿವಂಮಧ್ಯೇಶಿವಮಂತ್ಯೇ(ಶಿಮಂತೇ)ಚಸರ್ವ್ವದಾ । ಸರ್ವ್ವೇಶಾಂಶಿವಭಕ್ತಾನಾಂಮನುಜಾನಾಂಚ ತಚ್ಛಿವಂ
[4]ಶ್ರೀಮದ್ದೇವಾಧಿದೇವಂಪ್ರಣವಪತಿಮಹೀಸೋಮಸೂರ್ಯಾತ್ಮವಾಯುವ್ಯೋಮಾಗ್ನ್ಯಂಬುಪ್ರಜಾತಪ್ರಯುತತನುಭವಾನೀ . .
[5]ಷ್ಣವೇಧಶ್ರೀಮಂಪ್ರವ್ಯಂಜಕಪ್ರಸ್ಫುರದತುಳದಯಾಳೋಕನಂದಣ್ಡನಾಥೋದ್ದಾಮಂಶ್ರೀಕೇಸಿರಾಜಪ್ರಮುಖನಿಖಿಳಭಕ್ತಗ್ರ್ಗಮಾ ಕ್ರ್ಣೋಳ್ವ . .
[6]ಶ್ರೀಮಚ್ಛಿದ್ರೂಪನಾದ್ಯಂಪ್ರಣವಪತಿಮಹದ್ವೇದಸಂಪಾದಕಂನಿಸ್ಸೀಮವ್ಯಾಪಾರಲೋಕತ್ರಯಕರಣಲಸದ್ವಾಂಛೆಯಂತಾಳ್ದಿತದ್ದ . . .

7 ಮಾತ್ರೋದ್ಭಿಜಯೋನಿತ್ವದಿನುದಿಯಿಸಿದಂಸರ್ವ್ವಾವಾಮಾಂಗದಿಂದಾದ್ದುಮಂಪ್ರಾಭಾವಮೂಲಪ್ರಕೃತಿಮಹದಹಂಕಾರಯುಕ್ತಂಮು . .

8 ಕಂ ॥ ಆಪದ್ಮಾಕ್ಷನವರನಾಭೀಪದ್ಮದಿನೊಗೆದನುದಿತವೇದಮುಖಂವಾಣೀಪತಿವಿಶ್ವೋತ್ಪತ್ತಿವ್ಯಾಪಾರಪರಂಹಿರಣ್ಯಗರ್ಬ್ಭಂಬ್ರಹ್ಮಂ ॥ ಆ
ಕಮಳಗರ್ಬ್ಭ . . .

9 ಕಂ ॥ ತ್ರಿಜಗದ್ವಂದ್ಯನಮತದಿಂತ್ರಿಜಗಮನಂತಲ್ಲಿದೇವತಿರ್ಯ್ಯಗ್ಮನುಜಬ್ರಜಮಂಕರ್ಮ್ಮಾಕರ್ಮ್ಮಮನಜೇಯಮತಿಪಡೆದನಪ್ರಮೇ
ಯಮಹಸ್ತೀ .

10 ವೃ ॥ ವಿತತಾನೇಕಸರಿತ್ಪತಿಪ್ರವೃತಜಂಬೂದ್ವೀಪಪೀಠಪ್ರತಿಷ್ಠಿತಲಿಂಗಾಕೃತಿಯಾಗೆಕಣ್ಗೆಸೆದುತೋರ್ಕ್ಕುಂಮೇರುತನ್ಮೇರುಪರ್ವ್ವತದಿಂತೆಂ
ಕಣಭಾಗ

11 ದೊಳ್ಭರತಭೂಚಕ್ರಂಕರಂರಯ್ಯವಾಕ್ಷಿತಿಯೊಳ್ನಾಡೆವಿರಾಜಿಕುಂವಸುಮತೀಶ್ರೀಕುಂತಳಂಕುಂತಳಂ ॥ ತ್ರಿವದಿ ॥ ಅದುಕರ್ಮ್ಮಭೂಮಿಯು

12 ಪ್ಪುದಱಿಂದವಲ್ಲಿಮಾಡಿದಕರ್ಮ್ಮಬೀಜಂಶತಕೋಟಿಫಳವನೀವುದುಬಿತ್ತಿಬೆಳವತೆಱನಂತೆ ॥ ವ ॥ ತದ್ದೇಶಾಧಿಪತ್ಯದೊಳುಪರಮೇಶ್ವರನಬಾ
ಹುಗಳೊಳುದಯಿಸಿದಂನ

13 ತಕ್ಷತ್ರಿಯೋಂನತರಂನೆಗಟ್ಟಿಚಾಳುಕ್ಯವಂಶದೊಳು ॥ ವೃ ॥ ತನಯಂತೈಲನೃಪಂಗೆಸತ್ತಿಗನೃಪಂತನ್ನಂದನಂವಿಕ ಮಾಂಕನಜಾತಂನೆಗಟ್ಟಿ
ಯ್ಯಣಾಂಗೆಜಯಸಿಂಹಂತ

14 ಮ್ಮನಾತಂಗೆನಂದನನಾದಾಹವಮಲ್ಲನಾತನಮಗಂಪೆರ್ಮ್ಮಾಡಿತತ್ಸೂನುಸೋಮನಪುತ್ರಂಜಗದೇಕನಾತನನುಜಂಶ್ರೀತೈಲಭೂಪಾಳಕಂ ॥ವ॥
ಇಂತುಚಾಳುಕ್ಯವಂಶದ

15 ಕ್ಷತ್ರಿಯರುಕ್ರಮದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತತುಕಾಲದೊಳು ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವ
ರಸುವರ್ಣ್ನ

16 ವೃಷಭಧ್ವಜಡಮರುಗತೂರ್ಯ್ಯನಿರ್ಗ್ಘೋಷಣಕಳಚುರ್ಯ್ಯಕುಳಕಮಳಮಾರ್ತ್ತಂಡಕದನಪ್ರಚಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯ
ಕಲಿಗಳಂಕು

17 ಶಗಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರಂಪ್ರತಾಪಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರಿಭ
ಕಂಠೀರವ

18 ನಿಶ್ಯಂಕಮಲ್ಲನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮದ್ಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಬಿಜ್ಜಣದೇವರಸರಪ್ರಭಾವಪ್ರತಾಪಮೆಂತೆಂದಡೆ ॥ ವೃ ॥ ಜಗ
ಮಂಕಯ್ಯಾನಿಸಿತ್ತಾಪ್ಪರ್ಹಿಮಕರಸಮಸ್ಪರ್ದ್ಧಿ

19 ಯಾದತ್ತುತೇಜಂಮಿಗೆವಂದತ್ತಬ್ಧಿಯಂಗುಂಪ್ಪಲೆದುರ್ದುಕಲಿಯಂಚಾರುಚಾರಿತ್ರಮುಗ್ರಾರಿಗಣಪ್ರಾಣಾಂಬುವಿಂದಂತಣಿದುದಸಿಲತಾಯಷ್ಟಿ
ದಿಗ್ದಂತಿದಂತಾನುಗವಾದತ್ತುದ್ಘಕೀರ್ತ್ತಿಪ್ರಸರಮೆನಿಸಿ

20 ದಂಬಿಜ್ಜಣಕ್ಷೋಣಿಪಾಳಂ ॥ ವ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮಹಾಪ್ರಧಾನಬನವಸೆನಾಡದಂಡನಾಯಕಂಕೇಶಿಮಯ್ಯಂಗಳನ್ವಯಮಂಪೇ
ಳ್ವಡೆ ॥ ವೃ ॥ ಕುಲದೆಯ್ವಂಗಿರಿಜೇಶನಪ್ರತಿಮತೇಜಂಬಿಜ್ಜಭೂ

21 ಪಾಳಕಂನಲವಿಂದಂಪೊರೆದೊಟ್ಟಿನಾಹೊಳಲರಾಜಂತಂದೆತಾಯುದ್ದುಗ್ಗಣಬ್ಬೆಲಸಲ್ಲಕ್ಷಣೆತಾನೆನಲುನೆಗಟ್ಟಿಭಾರದ್ವಾಜಗೋತ್ರೋದಯಾಚಳ
ಚೂಡಾರವಿದಂಡನಾಥತಿಳಕಂಸಾಮಾನ್ಯನೇಕೇಶವಂ ॥

22 ವೃ ॥ ತನುಸೌಂದರ್ಯ್ಯದೊಳಿಂದ್ರಜಂಸೊಬಗಿನೊಳುಪುಷ್ಪಾಯುಧಂನೀತಿಯೊಳುಮನುಚಾತುರ್ಯ್ಯದೊಳಬ್ಜಜಂಪರಹಿತವ್ಯಾಪಾರದೊ
ಳುಖೇಚರಂಘನಶೌರ್ಯ್ಯೋನ್ನತಿಯೊಳುನೆಗಟ್ಟಿರ

23 ಘುರಾಮಂತಾನೆನುತ್ತಂಜಗಜ್ಜನಮಿಾಕೇಶವದಂಡನಾಥನನನೂನಪ್ರೀತಿಯಿಂಬಣ್ಣಿಕುಂ ॥ ಕಂ ॥ ನೆಗಟ್ದಿಪ್ಪ್ರಧಾನರಾತಂಗಗಣಿತಮತಿನಾ
ರಸಿಂಹದೇವನುಮೌದಾರ್ಯ್ಯಗುಣಾಬ್ಧಿದೋಣಮರ

24 ಸನುಮಗಾಧಗಾಂಭೀರನನುಪಮಂತಿಕ್ಕರಸಂ ॥ ವ ॥ ರಾಜಾಧ್ಯಕ್ಷದಕರಣಂಗಳು ॥ ವೃ ॥ ಜನಮೆಲ್ಲಂಪೊಗೞುಂವಿವೇಕನಿಧಿಯಂಕಯ್ವಾರ
ದಿಂಚಟ್ಟರಾಜನನಾದಿಗ್ನಿವಹಪ್ರವರ್ತ್ತಿತ

25 ಯಶಂಮೈಳಾರದಂಡಾಧಿನಾಥನನೌದಾರ್ಯ್ಯಗುಣಾಬ್ಧಿಪೋತರಸನಂನಾನಾನಯೋಪಾಯಚರ್ಚ್ಚನಚಾಣಿಕ್ಯನಂನಕ್ಕರ್ಟಿಂಸಕಳಲಕ್ಷ್ಮೀ
ಧಾಮನಂಸೋಮನಂ ॥ ವ ॥ ಆಹೆರ್ಗ್ಗಡೆಕರಣಂ

26 ಗಳುಗೇಕೀಭಾವದೊಳಂಮಧ್ಯಸ್ತವೃತ್ತಿಯೊಳಂನಡೆವ ॥ ವೃ ॥ ಮನುಮಾರ್ಗ್ಗಪ್ರತಿಹಸ್ತವರ್ಗ್ಗಮನರಾರಾರೆಂದೊಡೀರೆಬ್ಬರಾಜನನೂನಂ
ಗುಣಿವರ್ಮ್ಮರಾಜನನವದ್ಯಂರೇವಣಂಸ

27ರ್ಬ್ಬದೇವನುದಾತ್ತಂಶುಚಿಸೋಮನುಜ್ಜ್ವಳಯಶಂಮಾರ್ತ್ತಂಡನಾಗೊಯ್ದ ರಾಜನನಿಂದ್ಯಂವಿಭುವಲ್ಲಪಾರ್ಯ್ಯನಿನಿಬಸ್ರ್ವದ್ಧರ್ಮ್ಮತಾತ್ಪ ರ್ಯ್ಯಕರು ॥ ವ ॥ ಇಂತುಸಮಸ್ತಪ್ರ

28ಧಾನರಾಜಾಧ್ಯಕ್ಷಂಪ್ರತಿಹಸ್ತಪರಿಜನಪುರಜನಂಬೆರಸುಮಹಾಪ್ರಧಾನಂಕೇಶವದಂಡನಾಯಕಂಬನವಸೆಪಂನಿರ್ಚ್ಛಾಸಿರವುಂದುಷ್ಟನಿಗ್ರಹಶಿ

29ಷ್ಟಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸಿರಾಜಧಾನಿಬಲಿಪುರದೊಳಿರ್ದೊಂದುದಿವಸವಾಸ್ಥಾನಮಂಡಳಮಧ್ಯಸ್ಥಿತನುಸಕಳಪರಿಜನಪರಿವೃತನಾಗಿರ್ಪ್ಪುದು

30ವಲ್ಲಿಯುಚಿತಾವಸರಜ್ಞನುವಶೇಷಧರ್ಮ್ಮಜ್ಞನುವೆನಿಸಿದ ॥ ವೃ ॥ ವನಜಜಚಿತ್ತಜಂವಿಭುಮರೀಚಿಗೆಕಶ್ಯಪನಾತ್ಮಜಾತನಾತನಕುಲದಲ್ಲಿರೇ ವರಸನಾತನಸೂ

31ನುವಿವೇಕಿಸೋಮನಾತನತನಯಂಶಿವೈಕಶರಣಂವಿಬ್ಧಾಗ್ರಣಿಚಟ್ಟರಾಜನಾತನಸತಿಮಾದಿಯಕ್ಕನವರ್ಗಾತ್ಮಭವಂಸುಕೃತಾರ್ತ್ಥಿರೇಚಣಂ ॥

32ಕಂ ॥ ಸರಸೀರುಹತತಿದಿನಕರಕರದಿಂದಲರ್ವಂತೆಜನದಮನಮಲರ್ವಿನೆಗಂಸರಸೋಕ್ತಿಯುಕ್ತಿಯಿಂರೇಚರಸಂಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಪ್ರ

33ಟ್ಟಿಸಿದಂ ॥ ವ ॥ ಅಂತುಧರ್ಮ್ಮಪ್ರಸಂಗಮಂಪ್ರಟ್ಟಿಸಿಭೂಮಿದಾನದಗ್ರಾಮದಾನದಮಾಹಾತ್ಮ್ಯಮುಮನನ್ನದಾನದಮಹೋನ್ನತಿಯುಮಂ ವಿದ್ಯಾದಾನದ

34ಮಹತ್ವಮುಮಂಪೇಳ್ಗುಮದೆಂತೆಂದಡೆ ॥ ಶ್ಲೋಕ ॥ ಸರ್ವ್ವೇಷಾಮೇವದಾನಾನಾಂಭೂಮಿದಾನಂಪರಂಸ್ಮೃತಂ । ಸರ್ವ್ವಪಾಪಹರಂಶದ್ಧಿಸ್ವ ರ್ಗ್ಗಂಚಾಹು

35ರ್ಮ್ಮನೀಷಿಣಃ ॥ ತಪಸ್ವಿನೋಥಯಜ್ವಾನಃಸತ್ಯಮಂತೋಬಹುಶ್ರುತಾಃ । ಗುರುದೇವಪರಾಶ್ಚೈವನಾತಿಕ್ರಾಮಂತಿಭೂಮಿಪ ॥ ನಾಸ್ತಿಭೂ

36ಮಿಸಮೋದಾನಂನಾಸ್ತಿಭೂಮಿಸಮೋನಿಧಿಃ। ನಾಸ್ತಿಸತ್ಯಸಮೋಧರ್ಮ್ಮೋನಪಾಪಮನೃತಾತ್ಪರಂ ॥ಸರ್ವ್ವಸಸ್ಯಜಲೋಪೇತಂಸರ್ವ್ವಬಾಧಾ

37ವಿವರ್ಜಿತಂ ।ಗ್ರಾಮಂಶಿವಾಯಯೋದದ್ಯಾತ್ತಸ್ಯಪುಣ್ಯಫಲಂಶ್ರುಣು ॥ ಸೂರ್ಯ್ಯಕೋಟಿಪ್ರತೀಕಾಶೈರ್ದ್ದಿವ್ಯಸ್ತ್ರೀಕೋಟಿಸಂಯುತೈಃ ॥

38ಸಂಯುಕ್ತಃಕೋಟಿಶೋನೇಕೈಃಸರ್ವ್ವಕಾಮಸಮನ್ವಿತೈಃ ॥ ವಿಮಾನೈರ್ಗ್ರಾಮದಾನೇನತ್ರಿಸಪ್ತಕುಲಸಂಯುತೈರ್ಯ್ಯಥೇಷ್ಟ

39ಮೈಶ್ವರೇಲೋಕೇಕ್ರೀಡತೇಕಾಲಮಕ್ಷಯಂ ॥ ಅಂನಾತ್ಪರತರಂಲೋಕೇನಭೂತಂನಭವಿಶ್ಯತಿಅಂನಮೂಲಂಭವೇತ್ಸರ್ವ್ವಂಸರ್ವ್ವ

40ಮಂನೇಪ್ರತಿಷ್ಠಿತಂ ॥ ಅನ್ನದಃಪ್ರಾಣದಃಪ್ರೋಕ್ತಃಪ್ರಾಣದಶ್ಚಾಪಿಸರ್ವ್ವದಃತಸ್ಮಾದಂನಪ್ರದಾನೇನಸರ್ವ್ವದಾನಫಲಂಲಭೇತ್ ॥ ತ್ರೈ

41ಳೋಕ್ಯಂಚತುರೋವರ್ಣ್ಣಾಶ್ಚತ್ವಾರಶ್ಚಾಶ್ರಮಾಃಪ್ರಿಥಕ್‌ಬ್ರಹ್ಮಾದ್ಯಾದೇವತಾಃಸರ್ವ್ವಾವಿದ್ಯಾದಾನೇಪ್ರತಿಷ್ಠಿತಾ ॥ ಉಪಾಧ್ಯಾಯಸ್ಯಯೋ ವ್ರಿತ್ತಿಂ

42ದತ್ವಾಧ್ಯಾಪಯತೇಜನಾಃ । ಕಿಂನದತ್ತಂಭವೇತ್ತೇನಧರ್ಮ್ಮಕಾಮಾರ್ತ್ಥದರ್ಶಿನಾಂ ॥ ಚ್ಛಾತ್ರಾಣಾಂಭೋಜನಾಭ್ಯಂಗವಸ್ತ್ರಂಭಿಕ್ಷಮಥಾ ಪಿವಾದತ್ವಾಪ್ರಾ

43ಪ್ನೋತಿಪ್ರುರುಷಃಸರ್ವ್ವಾನ್ಕಾಮಾಂನಸಂಶಯಃ ॥ ಯತ್ಪುಂಣ್ಯಂತೀರ್ತ್ಥಯಾತ್ರಾಯಾಂಯತ್ಪುಣ್ಯಂಯಜ್ವಿನಾಂತಥಾತತ್ಪುಂಣ್ಯಂಕೋಟಿ ಗುಣಿತಂವಿ

44ದ್ಯಾದಾನಾಲ್ಲಭೇನ್ನರಃ ॥ ವ ॥ ಎಂದಿಂತನೇಕಪ್ರಕಾರದೊಳುಬಹುವಿಧದಾನಫಳಮಾಹಾತ್ಮ್ಯಮಂಪೇಳ್ವುದುಂಹರ್ಷೋತ್ಕರ್ಷಚಿತ್ತನಾಗಿತ ದ್ಧರ್ಮ್ಮಕರ

45ಣಯೋಗ್ಯಸ್ಥಾನಮಂವಿಚಾರಿಸೆಮತ್ತಂರೇಚರಸನೆಂದನದೆಂತೆಂದೊಡಖಿಳಲೋಕನಿರ್ಮ್ಮಾಣಪ್ರವಣಮತಿಯೆನಿಸಿದಹಿರಣ್ಯಗರ್ಬ್ಭದ ತ್ತದ್ವಾ

46ತ್ರಿಂಶತ್ಸಹಸ್ರದ್ವಿಜಸಮಾಜಾಭರಣಮುಂತತ್ಸರೋಜಗರ್ಭ್ಭಪ್ರತಿಷ್ಠಿತಪ್ರಣವೇಶ್ವರದೇವಪ್ರಮುಖದೇವಕುಳವಿರಾಜಿತಮುಂತಚ್ಚತು ರ್ಮ್ಮುಖವಿನಿರ್ಮ್ಮಿತಬ್ರಂ

47ಹ್ಮತೀರ್ತ್ಥಪವಿತ್ರಿತಮುಮತಿಬಹಳಸರ್ವ್ವಾರ್ತ್ಥಕೋದ್ಯಾನಪರಿವೃತಮುಮೆನಿಸಿಸೊಗಯಿಸುವಸ್ಥಾಣುಗೂಢನಾಮಗ್ರಾಮವದುಸಕಳ ಧರ್ಮ್ಮಕರಣ

48ಯೋಗ್ಯಸ್ಥಾನವಲ್ಲಿಮಾಡಿದಸುಕೃತವಕ್ಷಯಫಳಮನೀಗುವೆನೆಕರಣಸಮೇತಂತದಸ್ತುವೆಂದಾಸ್ಥಾನಮಂಡಳದಿಂದೆದ್ದುಬಂದುಸ್ಥಾಣುಗೂ ಢಗ್ರಾ

49ಮದಪ್ರಣಮೇಶ್ವರದೇವರ್ಗ್ಗೆವಿಶೇಶಪೂಜೆಯುಂಮಾಡಿಸಿಯಲ್ಲಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪ

50ಸಮಾಧಿಶೀಲಸಂಪಂನರೌಪಾಸನಾಗ್ನಿಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರುಂಷಟ್ತರ್ಕ್ಕಮೀಮಾಂಸಾನೇಕಶಾಸ್ತ್ರವಿಶಾರದರುಂಷಟ್ಕ ರ್ಮ್ಮನಿರತರು

51 ವಗ್ನಿಷ್ಟೋಮಾದಿಸಪ್ತಸಂಸ್ಥಾಸಂಸ್ಥಿತರುಂಮಾರ್ತ್ತಂಡೋಜ್ವಳಕೀರ್ತ್ತಿಯುತರುಮನೇಕಯಜ್ಞಾವಭೃತಾವಗಾಹನಪವಿತ್ರೀಕೃತಶರೀರರು
ಮೆನಿಸಿದನಾದಿಯಸರ್ವ್ವನಮು

52 ಶ್ಯದಗ್ರಹಾರಂಸ್ಥಾಣುಗೂಢಗ್ರಾಮದಮೂವತ್ತಿರ್ಚ್ಛಾಸಿರ್ವ್ವಮ್ಮಹಾಜನಂಗಳವೇದಾಂತಿಸ್ವಯಂಪಾಕಿದೇವರಮತ್ತವಲ್ಲಿನಡೆವನುಭವ
ಣೆಕಾಱ

53 ಹೆಗ್ಗಡೆಕರಣನಾಗರಖಂಡದಮುಂನೆಯಂಬಂದಣಿಕೆಯಸೋವರಸನಾಕಣಗೊಯ್ದಣಬೇಗೂರಕೇತಗಾವುಂಡಮಾಗುಂಡಿಯಸಂಕಗಾವುಂ
ಡಮುಳವಳ್ಳಿಯಕೇತಗಾವುಂಡ

54 ಕೊಣವತ್ತಿಯಪೃಥಿವೀಸೆಟ್ಟಿಕಿಱುವಡೆಯಮಸಣಿಸೆಟ್ಟಿಯಿಂತಿವರುಪ್ರಮುಖನಾಗರಖಂಡದಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳಾಕಂಪಣದಹೆಗ್ಗಡೆ
ಕರಣಂಗಳಂತನಿಬರ

55 ಸಂನಿಧಿಯೊಳ್ದೇವರಂಗಭೋಗರಂಗಭೋಗನಿತ್ಯನೈಮಿತ್ತಿಕಪೂಜೆಗಡ್ಡಗೆಬಲಿಹೋಮಚೈತ್ರಪವಿತ್ರಮಾಟಕೂಟನವಕಮ್ಮಕ್ಕಂನಾಲ್ಕು
ವೇದಖಂಡಿಕವೆರಡುಭಟ್ಟವೃತ್ತಿ

56 ಕಂನಡಕ್ಷರಸಿಕ್ಷೆಘಳಿಯಾರಮಾಱುಂಖಂಡಿಕದುಪಾಧ್ಯಾಯಚ್ಛಾತ್ರರಗ್ರಾಸವಸ್ತ್ರಕ್ಕಂಸತ್ರಕ್ಕವೆಂದುಕಸಪಯ್ಯನಾಯಕನಮಾವಣಂದೇವನ
ನ್ಕೂಲತೆಯಿಂಕೇಶವ(ದಂ)

57 ದಂಡನಾಯಕನುಂಕರಣಂಗಳುಂಸಕವರ್ಷಂ ೧೦೭೯ನೆಯಈಶ್ವರಸಂವತ್ಸರದಪುಷ್ಯದಪುಣ್ಣಮಿಸೋಮವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮಣ
ವ್ಯತೀಪಾತದಂದು

58 ಬನವಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರದಕಂಪಣಂನಾಗರಖಂಡ ೭೦ ಱಬಳಿಯಬಾಡಂಹಿರಿಯತಗುಳದ್ದಿಯಮ್ಮಂತಾಣಗುಂದೂರನೈರಿತ್ಯದಕೊನವನೆಯಬ
ಯಲ್ಮಂಪೂರ್ವ್ವಮು

59 ಯರ್ಯ್ಯಾದೆಯಚತುರಾಘಾಟಸೀಮಾಶುದ್ಧಿಯಿಂತ್ರಿಭೋಗಾಭ್ಯಂತರಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟರಲ್ಲಿಯಪರಿತವಣೆಯಕ್ರಮವೆಂತೆಂದೊಡೆ
ತಗುಳ

60 ದ್ದಿಯಮೂಲಸ್ಥಾನದೇವರ್ಗ್ಗವುತ್ತರೊಂದುಅಲ್ಲಿಯಗಾಡನುಂಬಳಿಮತ್ತ ೨ ಮತ್ತಂಕೊನವನೆಯಬಯಲೊಳಗೆರುಗ್ವೇದಖಂಡಿಕ ೧
ಯಜುರ್ವೇದದಲ್ಲಿಪದಖಂ ೧

61 ಕತ್ವದಖಂ ೧ ಸಾಮವೇದದಖಂ ೧ ಶಬ್ದಶಾಸ್ತ್ರರೂಪಾವತಾರನ್ಯಾಸಖಂ ೧ ಪ್ರಾಭಾಕರವೇದಾಂತಖಂ ೧ ಅಂತಾಱಕ್ಕಂಪ್ರತ್ಯೇಕವರೆ
ವತ್ತರಲೆಕ್ಕದೆಮತ್ತರು ೩ ವೇದಾಂತ

62 ದಸ್ವಯಂಪಾಕಿಸ್ವಾಮಿಗಳ್ಗೆಮತ್ತ ೧ ದವಸಿಗರಿಗೆಮತ್ತ ೧ ಹೂದೋಟದಮಾಲೆಗಾಱಗೆಕಮ್ಮ ೨೦ ಅಂತುಮತ್ತ ೫ ಕಮ್ಮ ೨೦ ನೆಱಯೆ
ಮೇಲಾದಭೂಮಿಯಲು

63 ಭತ್ತಭಾಗದಿಪಾದಭತ್ತದೊಳಗೆದೇವರ್ಗ್ಗನಿತ್ಯನೈಮಿತ್ತಿಕದನೈವೇದ್ಯಕೊಂದುಸಂವತ್ಸರದಭತ್ತವಂಕಳದುಳಿದಭತ್ತದೊಳಂತಗುಳಟ್ಟಿಯ
ಲ್‌ಹುಟ್ಟಿದದ್ರವ್ಯದೊಳಗೊಂ

64 ಭಾಗಮಂದೇವರ್ಗ್ಗಕಳೆದುಳಿದಭಾಗದಹೊಂನೊಳಮಾಭತ್ತದೊಳಂನಿತ್ಯಸ್ಥಿತಿದೇವರಸತ್ರಮಾಗುಂಬಬ್ರಾಹ್ಮಣರು ೩೦ ಖಂಡಿಕಕೆಚ್ಛಾತ್ರರ
ಲೆಕ್ಕದೆ ೬ ಖಂಡಿಕದಲುಂಬಚ್ಛಾ

65 ತ್ರರು ೪೮ ದೇವರಪೂಜಾರಿಮಾಣಿಯರಿ ೨ ಅಂತು ೮೦ ಕ್ಕವದ್ದಿಕ್ಕುವಭಾಣಸಿತ್ತಿಯರು ೩ ಗ್ಗಜೀವಿತಂಗ ೬ ಸೀರೆಗೆಪಣ ೬ ಚ್ಛಾತ್ರ
೫೦ ಕ್ಕಂಸೀರೆಗೆಪ್ರತ್ಯೇಕಂಪ ೨ ಲೆಕ್ಕದೆಗ ೧೦ ವರ್ಗ್ಗವಡ್ಡ

66 ವಾರದೊಳಭ್ಯಂಗಸೋಮವಾರದಲು ೩೦ ಮನುಷ್ಯಬ್ರಾಹ್ಮಣರುಗುರಕಳವನಾವಿದನಜೀವಿತಂಗ ೪ ಅಗ್ನಿಷ್ಟಗೆಗ ೫ ಕಂನಡದುಪಾಧ್ಯಂಗೆ
ಗ೫ ಬಾಲಸಿಕ್ಷೆಯಶಾಸ್ತ್ರದವರುಪುರಾ

67 ಣಮುಂಹೇಳೆವರಗ್ನಿಷ್ಠಗೆಯಹೊಳೆಯಲೊಳ್ಳಕ್ಷತೆದರ್ಬ್ಬಗಂಧಮುಮಂಸತ್ರಖಂಡಿಕದಲುಂಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗತಾಂಬೂಳಮುಂಕುಡುವರು
ಮತ್ತಂದೇವರ್ಗ್ಗತಗುಳಟ್ಟಿಯರ್ದ್ಧದೊಳಾದದ್ರ

68 ವ್ಯದೊಳರೇಚಕರಸಪಟ್ಟಗಾಡಚಾಡರಸಮಹದೇವತಿಕಜ್ಜಂಗಳುಬಿಟ್ಟತೋಟಂಗಳೊಳಂಸಿದ್ಧಹಳ್ಳಿಮತ್ತಪೂರ್ವ್ವವೃತ್ತಿಸಪ್ತದಿವ್ಯದಲುಂಭ
ಕ್ತರುಕೊಟ್ಟುದಱಲುವಿಂತಿನಿತಱೊಳಾದದ್ರ

69 ವ್ಯದೊಳಗೆನಿತ್ಯಗದ್ದುಗೆಪೂಜೆಧೂಪಾರತಿನೈವೇದ್ಯನಂದಾದೀವಿಗೆನಿತ್ಯಂಸಹಸ್ರತಿಳಹೋಮವಿಂತಿನಿತ್ಕಂನಡಸುತ್ತತಿಂಗಳ್ದಿಂಗಳೊಳ್ ೨ ಪ
ಷ್ಟಮಿ೨ಚತುರ್ದ್ದಸಿಯ

70 ಮಾವಾಸ್ಯೆಪೌರ್ನ್ನಮಾಸ್ಯೆವ್ಯತೀಪಾತಸಂಕ್ರಮಣವೆಂಬಪರ್ಬ್ಬಂಗಳಲುನಿತ್ಯನೈಮಿತ್ತಿಕಪೂಜೆಯಂಮಾಡಿಶಾಸ್ತ್ರದುಪಾಧ್ಯಾಯರುಃಮವ
ರ್ಮ್ಮದಾ

71 ಜಿನೆಯಶಾಂತ್ಯಾಧ್ಯಾಯುವುಂಜಪಂಗೆಯ್ದಲ್ಲಿಹೇಳ್ದಕ್ರಮದಿಂದೇವರೆಂಟುದಿಕ್ಕಿನೊಳ್ಮಂಡಲವಂಮಾಡಿಯಲ್ಲಿಯಮಂತ್ರದಿಂಬಲಿಯನಿಕ್ಕಿದೇಶವೆ ನಾಳ್ವಕ್ಷತ್ರ್ಯನ್ಮಂಗೋಬ್ರಾಹ್ಮಣ

72 ರುಮಂಯಜಮಾನನುಮಂಹರಸುವರುಮುತ್ತಂವರ್ಷದೊಳಗೆಬಹಮಹಾಪರ್ವ್ವಂಗಳ್ ೨ ಡಯನ ೨ ವಿಶುನೋಮಸೂರ್ಯ್ಯಗ್ರಹಣವಾ ಶಾಡಕಾರ್ತ್ತಿಕಮಾಘವೈಶಾ

73 ಖದಪುಂಣ್ಣಮಿಗಳಲೊಂದೊಂದುದಿವಸದಪೂಜೆಯಾಹಾಉತಿಂಗಳಫಳಮನೀಗುವಾಃಪರ್ವ್ವಂಗಳೊಳ್ದೇವಗ್ಗೆಸಹಸ್ರಗಡ್ಡುಗೆಯಂಪ್ರಾರಂಭಿ ಸಿಪುಂಣ್ಯಾಹವಾಚನೆಯಂಮಾಡಿಶಾ

74 ಸ್ತ್ರಖಂಡಿಕದವರುರಂಗದೊಳ್ವಿದ್ಯಾಮಂಡಳಗುರುಮಂಡಳಃವಮಂಡಳವೆಂಬಮಂಡಳತ್ರಯಮನುದ್ಧರಿಸಿಯಚ್ಚಿಸಿಶಾಂತ್ಯಾಧ್ಯಾಯಮಂ ಜಪಿಸುವರುವೇದಖಂಡಿಕದನಾಲ್ವರುಂ ೪ ಪ್ರಶಸ್ತಕಳಶಂಗ

75 ಳಲುದಕಮಂತುಂಬಿಸರ್ವ್ವೌಷಧಿಗೋರೋಚನಸಿದ್ಧಾರ್ತ್ಥಪಂಚಪಲ್ಲವಪಂಚಭಲ್ಲಿಪಂಚಗವ್ಯವೇಲಾದಿಚಂದನಾದಿಮಂಗಳದ್ರವ್ಯಂಗಳನಿಕಿ ನಾಲ್ಕುದಿಕ್ಕಿನೊಳಿರ್ದ್ದ ೪ ವೇದದೊಳಗಣರುದ್ರಸೂಕ್ತಂಗಳಂಜ

76 ಪಂಗೆಯ್ವರನಿಸಕ್ಕೆಗಡ್ಡುಗೆಪೂರ್ನ್ನವಾಗಲುದೇವಗ್ಗೆಂಟುತೆಜದಗ್ಘ್ಯಪಂಚಗವ್ಯಪಂಚಾಮೃತಮಂಮಾಡಿಯವೆಗೋಧುವೆಯಕ್ಕಿಯಹಿ ಟ್ಟನಿಂಬಿಸಿನೀರಿಂನೆಲ್ಲಿಯರಿಸಿನದಿಂಮಜ್ಜನವಂಮಾಡಿಕು

77 ಶೋದಕಗಂಧೋದಕಪುಷ್ಪೋದಕಫಳೋದಕಸುವಂರ್ನ್ನೋದಕರತ್ನೋದಕದಿಂಸ್ನಪನವಂಮಾಡಿಯನಂತರವಾನಾಲ್ಕುಂಕಳಶವಂಪಿಡಿ ದುಸಮುದ್ರಪೂರ್ವ್ವಕವಪ್ಪುಋಗ್ವೇದದಮೂಱುಂಋಚಿಗಳಿಂ

78 ಮಂಗಳಾಭಿಷೇಕವುಂಮಾಡಿಪಂಚಸಾಗಂಧಗಂಧಂಗಳಿಂಪೂಸಿವಸ್ತ್ರಾಳಂಕಾರಮುಪವೀತಮಧುಪರ್ಕ್ಕವಾಚಮನೀಯಪುಷ್ಪಪೂಜೆಪುಷ್ಪಫ ಳಪಕ್ವಾಂನಮಂಟಪಧೂಪಘೃತದೀಪಾರಿತಿ

79 ಗಳಂಕೊಟ್ಟು ೪ ತಳಿಗೆಯಲುಪಂಚರಂಗದಕ್ಕಿಯಿಂದೊಪ್ಪಂಮಾಡಿಹಿಟ್ಟನಸೊಡರದಧಿದೂರ್ವ್ವವೆರಸಾರಿತಿಯಂನಿವಾಳಿಸುವಲ್ಲಿಮಂಗಳಗೀತ ವಾದ್ಯಾನಕತೂರ್ಯ್ಯಶಂಖಕಹಳಾರವದಿಂಮಾಡಿ

80 ಪಾಯಸಘೃತಭಕ್ಷಭೋಜ್ಯಾಂನದಾನಪಾನಾದಿಗಳಿಂನಿವೇದ್ಯಾಚಮನೀಯಕೈಘಟ್ಟತಾಂಬೂಳಮಂಕೊಟ್ಟುಪರ್ವ್ವಂಗಳಲಯುತಹೋಮ ಬಲಿಗ್ರಾಮದಸಮಸ್ತದೇವತಾಪೂಜೆಯುಂಮಾಡು

81 ವುದಲ್ಲಿಯುತ್ತರಾಯನದೊಳ್ದೇವಗ್ಗೆನೂಱು . . ಲತುಪ್ಪದಿಂಸ್ನಪನಂಮಾಡಿಸಾಯಿರದೆಂಟುಕಂನೆಯ್ದಲಹೂವಿಂದೊಂದೆಮಾಲೆಯಂಮಾಡಿ ಪೂಜಿಸುವುದುಮಾಘದಪುಣ್ಣಮಿಯಲು

82 ಘೃತಕಬಳವಂಮಾಡುವುದುಚೈತ್ರದೊಳ್ಮಹಾಪೂಜೆಯುಂಮಾಡಿಮಹಾರಥದೊಳಕ್ಕೆರಾಜಾಧಿರಾಜನೊಳಕ್ಕೆದೇವರಬಿಜಯಂಗೆಯ್ಸಿಛತ್ರ ಚಾಮರಧ್ವಜಪತಾಕೆಕಳಶಂಕಂನಡಿ

83 ಭೇರಿಮಂಗಳತೂರ್ಯ್ಯಶಂಖಕಹಳಾರವಂಕೈಯಿಡ್ಡಿವಿಗೆಗೀತವಾದ್ಯನೃತ್ಯದಿಂಗ್ರಾಮವೀಧಿಯೊಳ್ತೊಳಲ್ಚಿಬರಿಸಿನಿಲಿಸುವುದೀಧರ್ಮ್ಮವಂ ನಾಡನಾಳ್ವರಸುಹೆಗ್ಗಡೆಕರಣಂಗಳುಂಮೂವತ್ತಿಚ್ಛಾರ್ಸಿ

84 ಬ್ಬರುಂತಂಮತಂಮಧರ್ಮ್ಮವೆಂದೇಸ್ಥಳಂಗಳೊಳಂಪುರವಗ್ಗದೊಳಂಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಪ್ರತಿಪಾಳಿಸುವವರುಸಮಸ್ತತೀರ್ತ್ಥಂ ಗಳದಾನಂಗಳವೇದಂಗಳಯಜ್ಞಂಗಳಲಾದನಿತುಪುಂಣ್ಯದಫ

85 ಳಮಂಪಡೆದುರುದ್ರಲೋಕಂಮುಖ್ಯವಾಗೆಆಲೋಕಂಗಳಲುಂಪೂಜೆಯಪಡೆದನಂತಕಾಲಸುಖದಿನಿರ್ಪ್ಪರೀಧರ್ಮ್ಮಮನಳಿನದವರನಂತಪಂಚ ಮಹಾಪಾತಕಂಗಳಮಾಡಿದದೋಷಮುಂಪಡೆ . . .

86 ಸಾಯಿರನರಕಂಗಳೊಳನಂತಕಾಲಂಬೇವುತ್ತಿಪ್ಪರ್ ॥ ಶ್ಲೋಕ ॥ ದಾನಂವಾಪಾಳನಂವೇತಿದಾನಾಚ್ಛ್ರೇಯೋಹಿಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾ ಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಓಂನಮಃಶಿವಾಯ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7′ 6″ × 3′

1 ಶ್ರೀಮಾಧವಾಯನಮಃ । ಭೂಕಾನ್ತಾಭೋಗರಂಗೀಕೃತನುತನಿಜಸದ್ದಂಷ್ಟ್ರಕಾಕೋಟಿಪೀಠಂಶ್ರೀಕಾನ್ತಾಕಾ . . . .

2 ಸ್ತನಮಸ್ರುಣಲಸತ್ಕುಂಕುಮಾಲಂಕೃತೋರಂಲೋಕಾಘಕ್ಷಾಲದೀಕ್ಷಾಮರಸರಿದಬಳಾಸದ್ಮಸ .

3 ಸ . ಕಾ . ಕ್ಷ . ವಮುನಾನಿಮುಗೊಲ್ದುವ್ರೊಲ್ದೀಗಾದಿಪಾತ್ರೀಶಗಾತ್ರನು ॥ ಖ್ಯಾತಂಹೊಯ್ಸಳರಾಯಮಹೀತಳಪತಿ . . . .
4 ವಕುಲತಿಳಕಂಗಂಜಾತಂನೃಸಿಂಹವಲ್ಲಭ(ದೇವ)ನಾತಂಗೊಗೆದಂಪ್ರತಾಪನಿಧಿಬಲ್ಲಾಳಂ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವ . . .
5 ಪ್ರಿಥ್ವೀವಲ್ಲಭಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಅರ್ತ್ಥಿಜನಚಿನ್ತಾಮಣಿಮಲೆರಾಜರಾಜನು . . . .
6 ನಪ್ರಚಂಡಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ॥ ತತು
7 ಕಾಲದೊಳು ॥ ಸ್ವಸ್ತಿ ಪ್ರಶಸ್ತಸಮಸ್ತವಸ್ತುವಿಸ್ತಾರಸಂಸ್ತುತಸಂಪೂರ್ಣ್ಣಮಹಾರ್ಣ್ಣವಬಹಳಜಳವಳ
8 ಯವಳಯಿತವಸುಮತೀಶುಭಪ್ರದೇಶವಿಶೇಷರೂಪಜಂಬೂದ್ವೀಪಕಾನ್ತಕುನ್ತಳಮಣ್ಡಳಮ
9 ಣ್ಡನಸಕಳಜನಮನೋನಯನಾಭಿರಾಮಾರಾಮಾನೇಕಶಾಕಫಲಕುಸ್ಮಕುಸ್ಮವಾಟೀವಿಮಳಕಮಳಕುವಳ
10 ಯವಿಳಾಸಿಸರೋವರವರತಟಾಕತಟಕಳಿತಕಳಮಕೇದಾರಕೇದಾರೋದಾರಂದೇಶಂಗಳರಸಂಬನವಸೆಮೊದಲೆನಿಸಿ
11 ದನೇಕಮಣ್ಡ[ಳೇ]ಶ್ವರಂಮುಕ್ಕಣ್ಣಕಡಂಬಂಜಗದನುಗ್ರಹವಿಗ್ರಹಂದಾನವಿನೋದಿದಕ್ಷಿಣಾಪಥದೊಳುವಿಪ್ರಕುಳಮ
12 ನಱಕೆಯಿನೆಳಸಿಪಡೆಯದೆತಡೆಯದೆನಡದಹಿಚ್ಛತ್ರಾಗ್ರಹಾರಮನಾರಾಧಿಸಿಸಾಧಿಸಿಪಡದಪಂನಿತ್ಯಾಸಿರಾಗ್ನಿಹೋತ್ರ
13 ಪವಿತ್ರದ್ವಾತ್ರಿಂಶದ್ವಿಪ್ರಕುಟುಂಬಮಂಮುಂದಿಟ್ಟುತಂದಾಚತುಯ್ಯುಗಪ್ರಸಿದ್ಧವಿಸುದ್ಧಚತುರಾಭಿಧಾನಚತುಮ್ಮುರ್ತ್ತಿ
14 ಖಪ್ರತಿಷ್ಠಿತಪ್ರಣವೇಶ್ವರಪ್ರಮುಖಸುರಪ್ರತಿಷ್ಠಿತಪಂಚಲಿಂಗಾಲಿಂಗಿತತೀರ್ತ್ಥಕ್ಷೇತ್ರದೊಳುನೋಡಿಮಾಡಿದಮಹಾ
15 ಗ್ರಹಾರಂಸ್ಥಾಣುಗೂಢಪುರದಪೊಱಪ್ರೊಳಲೆಂತೆನೆ ॥ ವ್ರಿತ್ತ ॥ ಆರವೆಯಿಂಪೊದಳ್ದಗಿಳಿವಿಂಡುಗಳಿಂಕಳಮಾಲೆಯಿಂಗಳಿಂಮಾ
16 ರಿಜಷಂಡದಿಂಬಹುತಟಾಕದಿನುಗ್ಧಲತಾಗ್ರಿಹಂಗಳಿಂಚಾರುವನಂಗಳಿಂಪೆಳದಕೆಯೊಲದಿಂಸೊಗಯಿಪ್ಪತಾಣ . .
17 ದೂರತಿಸೋಭಿಕುಂಸಿರಿಯಕಂಬೊಲದಂನ್ತೆಧರಾತಳಾಗ್ರದೊಳು ॥ ಕಂದ ॥ ಕತ್ತಲಿಸುವೆಳೆಯಕಾಂಗಿಂಸುತ್ತಿಱದೆಳೆವಳ್ಳಿ . . .
18 ಯ್ತುಚೆಂದೆಂಗುಪಲಂಬೊತೊಱಕ್ಕಿದನಾರಂಗಂಬಿತ್ತರಿಸಲ್ಕರಿದುತಾಣಗುಂದೂರವನಂ ॥ ಅಂಗಭವಂಸಂಗಡಿಗಂತಿಂಗಳೆಪೊಂ . . .
19 ಡನಪಾರಸುಧೆನೀರೂಟಂಪಿಂಗದಮಧುವೆನಪಾಳಂಸಂ . . . ಸಲುಬೆಳದುದೆಂಬುದೇನಚ್ಚರಿಯೋ ॥ ವಚನ ॥ ಅದೆನ್ತೆನೆಪೆಳೆದ
20 ಮಳೆಯಜಪಳುಕಿನಮರ । ನೆಳೆಕಾಳಾಗರು । ನಾಳಿಕೇರ । ಲವಂಗ । ಮಾತುಳಂಗ । ಚೂತ । ಚಂಪಕ । ಬಕಬಕುಳ । ಅಶೋಕ ।
21 ಪೂಗಪೂನಾಗ । ನಾಗಲತಾವಿತಾನದೊಳು । ವೋದಿನ । ಬಾದಿನ । ತರ್ಕ್ಕದತರ್ಕ್ಕಿಸುವ । ತಂತ್ರದಮಂತ್ರವಾದದ । ಕವಿಪಠನಕದನದ ।
22 ಯಾಗ್ನೀಕರಸೈಜ್ಜ್ಞಿಗಳಂಕಲ್ತುಪಲುಂಬುವಪಲಂತೆಱದವಿಹಂಗತತಿಯಿಂದತಿಸಯಿಸಿತು । ನಂದನವನಿಂದುತ್ಪುರಪರಿ
23 ಸರೋದ್ಯಾನ ॥ ಮತ್ತಮಾಮಹಾಗ್ರಹಾರದಮಹಿಮೆಯೆಂತೆನೆ ॥ ವ್ರಿತ್ತ ॥ ವೇದಂನಾಲ್ಕವಱಂಗಮಾಱುಕಾಱುಪಿಂಮೀಮಾಂಸೆಕಾಣ್ಡತ್ರ
24 ಯಂಬಾದಿಂಗೋದುವತರ್ಕ್ಕಮಾಱುಪದಿನೆಂಟುದ್ಯತುಪುರಾಣಸ್ಮೃತಿಪ್ರಾದುರ್ಭಾವವಿಶೇಷವಾಸ್ತುಭರತಾದ್ಯಂಚತುಕಳಾ
25 ಕ್ಕಾಶಳಂಮಾದೇವಂಗೆತದಾಗ್ನೆಯಿಂದ್ವಿಜಗ್ಗಾರ್ಶ್ರೀತಾಣಗುಂದೂರಿನ ॥ ಚೆರುಘ್ರಿತದಧ್ಯಾವಿಕ್ಷಾವರಪಶುಪಾಯಸಪಯೋ
26 ರುಚಿಪುರೋಡಾಶಂಪಿರಿದಾಪುರದೊಳಗೆನುತೀಸುರಮಿಥನಂಪೊಗಳುತ್ತಿರ್ಕ್ಕುಮನಿಶಂನಿಶೆಯೊಱು ॥ ವಚನ ॥ ಆಗ್ರಾಮದೊ
27 ಳುವಿಬುಧರ್ಗ್ಗೆಚಕ್ರಧರನೆಂತಂತ್ತೆಬುದ್ಧಿಚಕ್ರದಿಂಗ್ರಾಮಕ್ಕೆಬಪ್ಪದುರಿತಂಗಳಂಪರಿಹರಿಸಿಹಿತಮನಾಚರಿಸುವಕಾರಣದಿಂಚಕ್ರ
28 ಯರೆಂಬಡವೆಸರಂಪಡೆದವಂಶಮದೆನ್ತೆನೆ ॥ ವ್ರಿತ್ತ ॥ ಮೂ[ವ]ತ್ತಿತ್ತಾಸಿರಕ್ಕಂತಿಳಕಮೊತೊಡಪ್ರೋಲೋಚನಸ್ಥಾನಮೆಂಬೀಭೂವಂಲೋ
ಕೋತ್ತರಂಗ
29 ಕ್ಕುದಯಿಸಲೆಸವಾಚಕ್ರಯಖ್ಯಾತವಂಶಬ್ಯಾಪ್ರಿತಾನ್ತನಂನ್ತವಿಪ್ರಪ್ರಕರಸಮಧಿಕಂಸಾತ್ವಿಕಂಸತ್ಯಶೀಲಂದೇವಬ್ರಹ್ಮಾಗ್ರಪೂಜಾಪರನೆ
30 ನೆನೆಗಳ್ದಂಮಾಕಿಮಯ್ಯದ್ವಿಜೇಂದ್ರಂ ॥ ಮನುಮಾರ್ಗಂಸಚ್ಚರಿತ್ರಂವಿನುತಸಕಳಶಾಸ್ತ್ರಾನ್ವಿತಂಸತ್ಯವಾಕ್ಯಂಜನತಾಪ್ರಖ್ಯಾತನತ್ಯೂರ್ಜ್ಜಿತ
31 ವಿಭವಂಬ್ರಹ್ಮವಂಶಾವತಾರಂಜನವಂದ್ಯಾಕಾರನೆಂದೀಸಕಳಬುಧಜನಂಬಣ್ಣಿಸಲುಬಲ್ಲರಿಲ್ಲೆಂದೆನೆವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಂನೆಗಳ್ದನೆಳೆಯೊಳೀ
ಮಾಕಿರಾಜಾಂಕ
32 ನಾಗಳೂ ॥ ಪಡೆದರ್ತ್ಥಂಬುಧಕೋಟಿಗಾಶ್ರಿತಜನಕ್ಕಿಷ್ಟರ್ಗ್ಗೆಶಿಷ್ಟರ್ಗ್ಗೆಬಂದೆಡಱದೆಧನರ್ಗ್ಗೆಸತ್ಕವಿಕದಂಬಕ್ಕಿಂತು
33 ಗೋವಿಂದನೀವೆಡೆಯೊಳುಕಲ್ಪಮಹೀಜವೆಂದುಧರೆಯಲ್ಲಿಪ್ರೀತಿಯಿಂಬಾಃಪ್ಪೆನಲುಪಡೆದಂಮಾಕಿಬುಧಂಸು
34 ಪುತ್ರನನಿಳಾಲೋಕೈಕಸತ್ಪಾತ್ರನಾ ॥ ಕ ॥ ಆತನತನೆಯಂಭುವನಖ್ಯಾತಯಶಂಗೋತ್ರವಾರ್ದ್ಧಿವರ್ದ್ಧನಚಂದ್ರಂ
35 ಪ್ರೀತಿಕರಂಬುಧರ್ಗ್ಗೆಲ್ಲಂಭೂತಳದೊಱುಮಾಕಿಮಯ್ಯವಿಪ್ರಂನೆ[ಗ]ಳ್ದಂ ॥ ಆಕ್ರಿತಕ್ರಿತ್ಯನಸಂತತಿಯೆಂನ್ತೆನೆ ॥
36 ಜನಪತಿಪಾಂಣ್ಡ್ಯಗಯ್ವಾದುತನೂಭವರೋಲುಸಲೆವಾಮನಂತ್ರಿಳೋಚನನತುಳಪ್ರಭಾವಪರನೀಶ್ವರನೊಳ್ಪ

37 ನಗೋಪನಾನೃಸಿಂಹನುವೊಳಗಾಗಿತತ್ತನೆಯರಿಂತುಜಗಕ್ಕತಿಸೇವ್ಯವಂಶಮುಂಣ್ಡನರೆನೆಬಣ್ಣಿಕುಂಸಕಳವಾರು
38 ಧಿವೇಷ್ಟಿತಭೂತಳಾಗ್ರದೊಳೂ ‖ ಕಂದ ‖ ಇವರೊಳತಿವಿಖ್ಯಾತಂದೆಯ್ವವಿದಂಶ್ರೀತ್ರಿಳೋಚನಮಹೀದೇವಂಕೈವಂ
39 ದ[ಕ]ಲ್ಪಭೂಜದವೊಯ್ವಳಿಯಂತೆಗಳ್ದತಿಕರದರ್ಗ್ಗೀವನು ‖ ವೃತ್ತ ‖ ಜನನುತಶೀಲಶೀಲಗುಣಸಂಪದಸಂಪದಯು
40 ಕ್ತಯುಕ್ತಸಜ್ಜನಜನಬಂಧುರಕವಾಗಮಕೋವಿತಮೂರ್ತ್ತಿಮೂರ್ತ್ತಿಸಂಖನಿತಗುಣಪ್ರಭಾವಭವಪಾದಪಯೋರು
41 ಹಭೃಂಗಕೇಳ್ತ್ರಿಳೋಚನನಿನಾಗಾರ್ಸ್ಸಮಾನರಖಿಳೋರ್ವ್ವರೆಯೊಳುಗುಣರತ್ನಭೂಷಣ ‖ ವೃ ‖ ಸರ[ಸಿ]ಜಸಂಭವಂಭಕ್ತಿಯಿಂಪ್ರ
42 ಣವೇಶ್ವರನಪ್ರತಿಷ್ಠೆಯಂವಿರಚಿಸಿತಕ್ಕೆನೂತನವಿರಿಂಚಿಯೊಲುನೆಗಳ್ದಿತ್ರಿಳೋಚನಂಪಿರಿದತಿಭಕ್ತಿಯಿಂದೆಸೆವಮಾ
43 ಧ[ವ]ದೇವರಸುಪ್ರತಿಷ್ಠೆಯಾಗಿರೆನಿರೆಮಾಡಿದಂಕಮಳಭಾಲಿತಿಯುಂಪುರುಡಿಲ್ಲದಿರ್ಪ್ಪನಂ ‖ ಕ ‖ ನಿರ್ಮಳಚಿತ್ತಂವೃತ್ತಂಧರ್ಮ್ಮರ
44 ತಿಪ್ರೀತಿರುಚಿರಗುಣಗ[ಣ]ನಿಕರಂಪೆರ್ಮ್ಮೆಯುಮಾಗಿರೆನೆ[ಗ]ಳ್ದಬಿಂಮಕರುಮಾತ್ರುವಂಶವಾತನೆಧನ್ಯಂ ‖ ಜನಕೆಪರೋಪಕಾರಿಕೇ
45 ಶವನಾತನಸೂನುಪಿಚನಾತನತನೆಯಂಜಗಕೆಸೆವವಾಮನನಾತನಪುತ್ರಿಧಾತ್ರಿಯೊಳುಜನನುತೆಮಾಚಿಕವೆಸುತರಯ್ವ
46 ರಕೊಂನ್ತಿಯೆಮಾತೆಮಾಕಿಮಯ್ಯನವರಕಾನ್ತೆಯೆನೆಲೇಂಕ್ರಿತಕೃತ್ಯನೊಪೇಳುತ್ರಿಲೋಚನನು ‖ ಕಂದ ‖ ರತಿಗಂಸರಸತಿಗಂ
47 ಪಾರ್ವ್ವತಿಗಮರುಂಧತಿಗಲಯ್ವಡಿಯೆನೆಮತ್ತಂತತಿಶಯದಪುಣ್ಯವಂತೆಕ್ಷಿತಿಯೊಳುಮಾಬ್ಬೆವೆಮಾತೆಯಾತಗೆನೆಧನ್ಯನು ‖
48 ವ ‖ ಅಂನ್ತುಮಹಂನ್ತರುಭಯಕುಲವಿಶುದ್ಧಪ್ರಸಿದ್ಧರುದರದಲುದಯಿಸಿವಿವೇಕವಿಶೇಷನಯವಿನಯವೈದಿಕಲೌಕಿಕಸತ್ಯ
49 ಸಾಚ । ದಯದಾಕ್ಷಿಣ್ಯಾದಿಯಾದನೇಕಗುಣಪಾತ್ರನಾತ್ರಿಳೋಚನದೇವನೊಂಮೆಯುಂಮಳಿಸಿನಿರ್ಮ್ಮಳಧರ್ಮ್ಮವೆನಗಾಚಂದ್ರತಾರಸ್ಥಿ
50 ರಮಪ್ಪುದೆಂದುದೊರಕೊಳುವುದೆನೆಕನಸಿನೊಳನುಪಮಮಹಿಮಂಪ್ರಯಾಗಪರಮೇಶ್ವರಂಶ್ರೀಮಾಧವಸಾಧುವತ್ಸಲಂವತ್ಸಪ್ರಹ
51 ರಾದಂಗೆಕಂಬದೊಳಿರ್ದ್ದಂತೆಕಣಿಯೊಳಿರ್ದ್ದಪನೆಂದುಪೇಳ್ದುಬಿಜಯಂಗೆಯ್ದುಸುಪ್ರತಿಷ್ಠಿತವಾದಶ್ರೀಮಾಧವದೇವಗ್ಗೆಸಕವರ್ಷ
52 ದ ೧೧೮೨ ನೆಯಸಿದ್ಧಾರ್ತ್ಥಿಸಂವತ್ಸರದಚೈಯಿತ್ರಸು ೧೧ ಆದಿವಾರವ್ಯತೀಪಾತಸಂಕ್ರಮಣದಂದುಸೂ[ವ]ತ್ತಿತ್ಯಾಸಿರಯಶೇಷಮಹಾಜ
53 ನಂಗಳಶ್ರೀಪಾದವನುವಾಮಯ್ಯತ್ರಿಲೋಚನದೇವಯೀಶ್ವರದೇವಗೋವಿಂದದೇವನಾರಸಿಂಗದೇವನಿಂತ್ತೀಯಯ್ವರ್ಉಪಾರ್ಜ್ಜಿಸಿತಮ್ಮ ವೃತ್ತಿಯೊ
54 ಳಗೆತೆಂಕಣಬಯಲವೊಲಕೆಱೆಯಹರಹಿನಗದೆಮರಗುಂಡಿಯಗಳೆಯಲುಕಮ್ಮ ೫೦ ತಮ್ಮತೋಟದೊಳಗೆಬಡ[ಗ]ಣಭಾಗದಲುಕಮ್ಮ ೫೦ ಮಂಸರ್ವ್ವ
55 ಬಾಧೆಪರಿಹಾರವಾಗಿಧಾರೆಯಂಹಡೆದುಶ್ರೀಮಾಧವದೇವರಂಗಭೋಗಅಂಗಭೋಗಕಕೊಟ್ಟರುಯಿನ್ತೀಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆಯನಂ
56 ನ್ತಪುಣ್ಯಯಿೊಧರ್ಮ್ಮಕ್ಕೆಯನ್ಯಾಯವಂಚಿಂನ್ತಿಸಿದಾತನುವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಅನಂನ್ತಕವಿಲೆಯಬ್ರಾಹ್ಮಣಮಂಕೊಂದಯ್ವ ಪಾಪ ‖
57 ಶ್ರೀಮಾಧವದೇ[ವ]ಗ್ಗೆದಂಡೆಯಸೋವಿಸೆಟ್ಟಿಯರುಬಿಟ್ಟನಂದಾದೀವಿಗೆಗೆತ್ರಿಳೋಚನದೇವನಕೈಯಲಯ್ದುಕಮ್ಮತೋಟವಂಮಾಱುಗೊಂ ಡುಬಿಟ್ಟ ‖ ಆತನಮ
58 ಹಿಮೆಯೆಂತೆನೆ ‖ ಯೆಲ್ಲಾವಿದ್ಧ್ಯೆಯನೆಱೆಬಲ್ಲಂಬಿಂಲ್ಲಗೋಧನಱಿಯಂಪೇಡಿದಗ್ಗಿಲ್ಲೆಂಬೆರಡಕರಮಂಕಲ್ಲಂದಂಡೆಯಸೋಮಂ ‖

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ಅದೇ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ ಮೇಲ್ಬಾವಣಿಗೆ ದಕ್ಷಿಣಕಡೆ ಬರೆದಿರುವದು.

1 ಗಸಂಗ್ರಾಮ . . . .
2 ಶ್ರಿತಜನಾಧಾರ . . .
3 ಹಾರಿಹೊಸವಳ್ಳಿಯ . . .
4 ರು ‖ ಸ್ವಸ್ತಿಶ್ರೀಮಬ್ಚಾಳುಕ್ಯ . . .
5 ದ ೫ ನೆಯಸಾಧಾರಣ . . . . .
6 ದಭಾದ್ರಪದಸುದ್ಧ ೮ ಆದಿವಾರ . . .
7 ಕ್ರಾನ್ತಿಯಂದುಶ್ರೀಪ್ರಣಮೇಶ್ವರ . . .
8 ರಿಗೆಅಹೋರಾತ್ರಬಂದುನಂದಾ . . . .
9 ನ್ತಾಗಿಕೊಟ್ಟಲೊಕಿತೀರ್ತ್ಥಕಂಗದ್ಯಾಣ ೨
10 ಈಧರ್ಮ್ಮಮನಾರೊರ್ವ್ವರುಪ್ರತಿಪಾಳಿ

11 ಸಿದವರುವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ
12 ಸಾಯಿರಕವಿಲೆಯುಂಸಾಯಿರಬ್ರಾಹ್ಮಣರಿ
13 ಗೆಕೊಟ್ಟಫಲವಕ್ಕು ॥ ಇದನುಪೇಕ್ಷಿಸಿಕಿಡಿ
14 ಸಿದವಂಆಸ್ಥಾನದಆಬ್ರಾಹ್ಮಣರುಮಂಆ
15 ಕವಿಲೆಯನಳಿದದೋಷಮಕ್ಕು

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ಈ ಕಲ್ಲಿನ ಪಾರ್ಶ್ವದಲ್ಲಿರುವದು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಯಿದೆ)

1 ವನಾಧಿ . . ನಾಧಿಪತಿಪ
2 ಪಾಗ್ರುಹಿವಿಗ್ರುಹಿಕ
3 . . . ಯಕಕೊಳ್ಳಿಪ
4 . . . ಸೋಯಿಎರಸ
5 . . . ಸಾಮನ್ತಮಾ
6 . . . ಣ್ನನು ॥ ಸ್ವಸ್ತಿ
7 . . . ಚ್ಯಾಳುಕ್ಯವಿ
8 . . . ವರಿಷದ . .
9 . . . ಯವಿರೋಧಕ್ರಿ
10 . . . ತ್ಸರದಪಾಷ್ಯಬ
11 . . . . ವಾರ
12 . . . . ಅತಿಹಿತ . .
13 . . . . . .
14 . . . ತಾಣ . .
15 . . ರುಶ್ರೀಪ್ರಣಮೇಶ್ವ
16 . . ನಂದಾದೀವಿಗೆ
17 . . ಹೋರಾತ್ರ . .
18 . . ತಾರಂಬರಂ . .
19 . . ಮಹಾಜನಂಗಳು
20 . . . ಕೊಟ್ಟ . . .
21 . . ಹೊನ್ನಬಡ್ಡಿಯಿಂ .
22 . . ರು ॥ ಇನ್ತೀಧರ್ಮ್ಮ
23 . . ಷ್ಟದಿಪ್ರತಿಪಾಳಿ
24 . . ರು ॥ ಮಂಗಳಮಹಾ
25 . . ಶ್ರೀ ॥ ಸ್ವದತ್ತಂವಾ .
26 . . ದತ್ತಂವಾಯೋಹ
27 . . ವಸುನ್ಧರಾಷಷ್ಟಿವ
28 . . ಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿ
29 ಮಿಃ ॥

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ಅದೇ ರಂಗಮಂಟಪದ ಮೇಲ್ಭಾವಣಿಗೆ ಉತ್ತರಕಡೆ ಮೇಲ್ಭಾಗ ಕಟ್ನದಲ್ಲಿ ಬರೆದಿರುವದು

. . . .
4 . . . ಯಿಸುಳಿ . . . .
5 . . . ನನು ॥ ಇನ್ತೀಧರ್ಮ್ಮವು.
6 . . . ಪ್ರತಿಪಾಳಿಸುವರುಪ್ರ .
7 . . . ರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲು
8 . . . ರಕೋಡುಂಕೊಳಗಮಂ
9 . . . . . . ರತ್ನದಲ್ಕಟ್ಟಸಾಸಿರ್ವ್ವಬ್ರಾಹ್ಮಣಗ್ಗೆ
10 ಕೊಟ್ಟಫಲವಕ್ಕು ॥ ಈಧರ್ಮ್ಮಮನುಪೇಕ್ಷಿಸಿ
11 ಕಿಡಿಸಿದವಗ್ಗಾತೀರ್ತ್ಥಗಳೊಳಾಬ್ರಾಹ್ಮಣ
12 ರುಮನಾಕವಿಲೆಗಳಂಕೊಂದಪಾತಕವಕ್ಕು
13 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಇದರ ಕೆಳಭಾಗದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಬಿಜ್ಜಣದೇ
2 ವರಸರತಳ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಬನವಾಸೆ
3 ಪನ್ನಿಚ್ಛಾಸಿರದಹೆಜ್ಜುಂಕವಡ್ಡರಾವುಳದದಂಡನಾ
4 ಯಕಮಾಯಿದೇವರಸರುಶ್ರೀಪ್ರಣಮೇಶ್ವರದೇವ
5 ಗ್ಗೆಸ್ಥಾನನಿವೇದ್ಯನಂದಾದೀವಿಗೆಗೆಂದುದೇವರತೋಟದಅ .
6 ಕೆಎಲೆಬತ್ತದಸುಂಕಸರ್ವ್ವಬಾಧಾಪರಿಹಾ
7 ರಮತ್ತಂಊರಅಡಕೆಗೆಲಕ್ಕಕ್ಕೆಪ ೧ ಯಿನ್ತಿನಿ
8 ತುಂಸಕವರ್ಷ ೧೦೭೯ ನೆಯಈಶ್ವರಸಂವತ್ಸರ .

9 ಷ್ಯದಪುಣ್ಣಮಿಸೋಮವಾರಉತ್ತರಾಯಣ
10 ವ್ಯತೀಪಾತದಂದುಮೂವತ್ತಿಚ್ಛಾರ್ಛಸಿರಕೆ
11 . ನದಲುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಧ
12 ರ್ಮ್ಮವನಾರಾಗಿಯುಂಪ್ರತಿಪಾಳಿಸಿದಗ್ಗ . .
13 ಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಸಾಯಿರಕ . . .
(ಮುಂದೆ ೨ ಪಜ್ತಿಗಳು ಹೋಗಿವೆ)

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ಇದರ ಪಾರ್ಶ್ವದಲ್ಲಿ.

. . . .
4 ಸಮಸ್ತಪ್ರಶಸ್ತಿ . .
5 ಶ್ರೀಮನ್ಮಹಾಮ . . .
6 ಶ್ವರವೀರಗದಂಬ . . .
7 ಜ್ಜುನದೇವಹೊಲ . .
8 ಪೆಳ್ವಲಬನವಾ . .
9 ಸಿರಮುಸಾನ್ತಳಿಸಾಯಿ . .
10 ಮುಸುಖದಿಂದುಷ್ಟ . .
11 ಹಸಿಷ್ಟಪ್ರತಿಪಾ . . .
12 ರಾಜ್ಯಂಗೆಯ್ಯುತ . . .
13 ಶ್ರೀಮಾತು . . .
14 ಸಮಾರವಿಷ್ಣುವ್ರಿದ್ಧ . .
15 ರಸಗೋತ್ರದದೊ . .
16 ಕ್ರವಿಂತರಮರ್ಮ್ಮ . . .
17 ಥಾಧಿಮಯ್ಯಂಗೆ . . .
18 ಕಬ್ಬೆಗಂಪುಟ್ಟಿದ . . .
19 ಊರೊಡೆಯಂಪಶು . .
20 ಟ್ಟರಮರ್ಮ್ಮಬಿಕೂರೆಡೆ . .
21 ಸಂಕಣನಪೆಂಡ . .
22 ತ್ರಪವಿತ್ರದೇವ . . .
23 ಳುಕ್ಯವಿಕ್ರಮವ . .
24 ನೆಯರಾಕ್ಷಸಸಂವ .
25 ದ್ರಪದಬಹು . .
26 ಕನ್ನೆಯಸಂಕ್ರಮ . .
27 ದುಶ್ರೀಪ್ರಣಮೋ . . . .
28 ವಗ್ಗಬಂದನಂದಾದೀ . .
29 ರಾತ್ರನಡವನ್ತಾ . . .
30 ಮಹಾಜನಂಗಳ . . .
31 ಕೊಟ್ಟಲೊಕ್ಕಿಗ . . .
32 ಪೊನ್ನಬಡ್ಡಿ . . . .
33 ಆಚಂದ್ರಾರ್ಕ್ಕ . . . .
34 ನಡಯಿಸು . . .
35 ರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿ . . .
36 ಣಾಸಿಯಲು . . .
37 ಗೊಟ್ಟಫಲವಿದನ . . .
38 ಆಸ್ಥಾನದಆಕೆ . . . .
39 ಯಕೊಂದಪಾಪ

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ಅದೇ ದೇವಾಲಯದ ಈಶಾನ್ಯದಲ್ಲಿ ಬಿಲ್ವಪತ್ರೆಮರದ ಕೆಳಗೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 2′

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂಭಾ . . . . .
2 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜರಾಜ . .
3 ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾ . .
4 ಣಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಾಚಂದ್ರಾರ್ಕ್ಕಂಸಲುತ್ತಮಿರೆ . .
5 ದಪದ್ಮಾರಾಧಕಂಶತೃಬಳಸಾಧಕನಾಸ್ಥಾವಸ್ತುನಾಯಕಂದ್ವಿಜಕುಳಕಮಳಮಾರ್ತ್ತಂಡಕ . .
6 ಪ್ರಚಂಡದಂಡನಾಯಕನನನ್ತಪಾಳನೆರಡಱುನೂಱುಬನವಾಸಿಪನ್ನಿಂಚ್ಛಾರ್ಛಸಿರ
7 ಮಂಸುಖದಿನಾಳುತ್ತಮಿರೆಆಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಬಾಣಸುಮನೆವೆಗ್ಗಡೆಅನನ್ತ . .
8 ರಪ್ರಸಾದಸಮಸಾದಿತಪ್ರಾಪ್ತಲಕ್ಷ್ಮೀನಿಳಯಂತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ‖ ವರವಿದ್ಯಾ . .
9 ರಾಜವಿಭಾಗಂನೀಲಬ್ಬೆಗಂಪುಟ್ಟಿಭಾಸುರಕೀರ್ತಿಪ್ರಿಯನಾಗಿಸಂದಗುಣರತ್ನಂದಾಸಿರಾಜ . .
10 ಗೋತ್ರಾಂಬರತಿಗ್ಮರೋಚಿಜನಕಂತಾಯ್ಬಾರುನಾನಾಗುಣಾಕರೆಸೋಮಾಂಬಿಕೆಯೆಂಚಡೀಭುವನದೊ . .
11 ದನೇಂಧನ್ಯನೋ ‖ ಆಸಮಸ್ತಗುಣಗಣಾಭರಣಂವಿಬುಧಜನಶರಣನುಂನಿಜವಿಶುದ್ಧಕೀರ್ತ್ತಿಚಂ . .
12 ಪ್ರಭಾವಿಕಸಿತಜಗದ್ವಳಯಕೈರವನುಂರಣರಂಗಭೈರವನುಂಬಿಷಮಹಯವತ್ಸರಾಜ . .
13 ಕವಿಸುರಭೂಜನುಮೆನಿಸಿದಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂಗೋವಿಂದರಾಜಬನವಾಸಿಪನ್ನಿಚ್ಛಾರ್ಛ .
14 ರಮುಮವಡ್ಡರಾವುಳವುಮಂಪೆರ್ಜುಂಕಮುಮಂಎರಡುಂಬಿಲ್ಕಡೆಯುಮಂಸುಖಸಂಕಥಾವಿನೋದ .

[15]ಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಅನ್ತರ್ವ್ವೇದಿಯಶ್ರೀರಾಮದತ್ತಿಯಅಷ್ಟಸಹಸ್ರ
[16]ಸಂಖ್ಯಾಗವೇಹುಗ್ರಾಮಂಪುಟ್ಟಿದೂರುಮಾದವಭಟ್ಟರುತಂದೆತಾಯಿಜಾನಕಿವತ್ಸಗೋತ್ರಗೌರಬ್ಬೆ
[17]ಯತ್ತೆಸೊಡ್ಡಲನನುಜಂದಂಡನಾಯಕಗೊಯ್ದಿರಸನಮಯ್ದುನಪ್ರಿಥಿವೀಧರಂತ್ರಿವಳಿಭಟ್ಟರು
[18]ಶ್ರೀಮನ್ಮಹಾವಡ್ಡಗ್ರಾಮಂತಾಣಗುಂದೂರಲುಪೆರ್ಗ್ಗ[ಡೆ]ತನಂಗೆಯುತ್ತಮಿಱ್ದುಧರ್ಮ್ಮಪ್ರಸಂಗದಿ .
[19]ಕೆಱೆಯನಗಳಿಸಲುಭೂಮಿಯಂಕುಡಿವೆಂದುಮೂತ್ತಿಚ್ಛಾಸಿರಕ್ಕೆಬಿನ್ನಪಂಗೆಯ್ದುಪ್ರಸನ್ನ
[20]ಚಿತ್ತರಾಗಿಯೂರಿಂದಂಬಡಗಣಹಾದಿಯಬದ್ದೆಯಲುಭೂಮಿಯಂಕುಡೆಚಾಳುಕ್ಯ
[21]ವಿಕ್ರಮಕಾಲದಮೂವತ್ತೆರಡನೆಯಸರ್ವ್ವಜಿತ್ಸಂವತ್ಸರದಚೈತ್ರಸುದ್ಧತದಿ
[22]ಗೆಬ್ರಿಹಸ್ಪತಿವಾರದಲುಕೆಱೆಯನಗಳಿಸಿನೀರಂಪಡೆದುದೇಗುಲವಂಮಾಡಿಆಱವಂಟ್ಟ
[23]ಗೆಯಲಂಬಲಿಗಂನೀರೆಱೆವಮಾಣಿಗಂಕೆಱೆಗೆಪಡಿಸಲಿಸುವುದರ್ಕೆಕೆಱೆಯಕೆಳಗೆಬಝುರ . .
[24]ಮಧುಕಿಯಕಯಲುಕಚ್ಚವಿಯಗಳೆಯಲು ೫೦ ಕಮ್ಮಮಹದೇವನಕಯಲು
[25]ಆರವೆಗೆ ೧೩ ಕಮ್ಮವಂತ್ತು ೬೩ ಕರ್ಗಂಮೂವತ್ತಿಚ್ಛಾಸಿರಕ್ಕೆಪಾದಪೂಜೆಯಂಕೊಟ್ಟುಕೆ . .
[26]ದುಬಿಟ್ಟರೀಧರ್ಮ್ಮವಂಮೂವತ್ತಿಚ್ಛಾಸಿರವುಂನಡೆವಪೆರ್ಗ್ಗಡೆಗಳುಂಪ್ರತಿಪಾಳಿಸುವ
[27]ರುಪ್ರತಿಪಾಳಿಸಿದರ್ಗ್ಗೆಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕವಿಲೆಗಳಂಕೊಟ್ಟಫಲವಳಿದರ್ಗ್ಗೆಬ್ರಾಹ್ಮಣರುಮಂಕವಿಲೆ
[28]ಗಳುಮನಳಿದಪಾತಕ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷ
[29]ಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಜಾನಕಿಪೆತ್ತತಾಯ್ನೆಗೆಱ್ದಮಾಧವಭ
[30]ಟ್ಟರೆತಂದೆವೀರವಿದ್ಯಾನಿಧಿಗೊಯ್ದರಾಜವಿಭುಭಾವನೆನಲುವರವತ್ಸಗೋತ್ರಮೌಳಿಭಾ
[31]ನುಕುಲೋತ್ತಮಂರಘುಜದತ್ತಿಗವೇಹುವೆಪುಟ್ಟಿದೂಶ್ರುತಜ್ಞಾನವಿಧಾನಕೋವಿದನೆನಲ್ಕೆ
[32]ಗೊವಿಂದರನೇಂಕ್ರಿತಾರ್ತ್ಥನೋ ॥ ಪ್ರಣಮೇಶ್ವರದೇವರಕೇರಿಯಮನೆದೆಱೆಕೊಳು . . . . .
[33]ಕು ॥ ಜಕ್ಕೋಜಬರದ ॥

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ಅದೇ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮರ ಕಂಭದ ಮೇಲೆ.

[1]ಶ್ರಿಗುರುವೇಗತಿಸಾಲಿವಾ
[2]ನ । ೧೩೬೬ನೆ ಶ್ರೀಮುಖ
[3]ಸಂ । ದ ಆಶ್ವೀಜ । ಶುದ
[4]೧೦ ಉದುದಿಹಳ್ಳಿಗೌ ॥
[5]ಪುಟಂಣನುತಂನ
[6]ಭಕ್ತಿಯಿಂದಯರಡು
[7]೦ ಮುಂಡಿಗೆಚಿತ್ರವಂನು
[8]ಮೂಡಿಸಿದ್ದು

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ಆದೇ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆಯ ಉತ್ತರ ತೂಬಿಗೆ ಽಗತ್ತಾಗಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3 × 2

[1]ಸ್ವಸ್ತಿಸಖನೃಪಕಾಳಾತೀತಸಂವತ್ಸ .
[2]ಸತಂಗಳೆಣ್ಟುನೂಱಅಯ್ವತ್ತಎಂಟನೆ . . .
[3]ಮತ್ಮ ತಸಂವತ್ಸರಂ ಪ್ರವರ್ತ್ತಿಸೆ ವೈಸಾಕ . .
[4]ಬಾರಸಿಬ್ರಹಸ್ಪತಿವಾರಮೂಗೆಸಾನ್ತ . .
[5]ಶಪೆರ್ಗ್ಗಡೆಸ್ವಸ್ತಿಸಮಸ್ತಭರನಿರೂಪ . . .
[6]ಮಹಾಮೂತ್ಯಗುಣಸಮ್ಪನ್ನಂದಿಸಿ . . .
[7]ನಾಸ್ರಯಂನಾಸ್ರಯಮನೋಹರಂನನ್ನಿವೆ . .
[8]ಗಂಬಗೆಯಂನಾತಂಸೊಱುಚವೆರ್ಗ್ಗ . .

9 ಸಮ್ಪತ್ತಿ ವಡಿಗಂಬ್ರಿಹಸ್ಪತಿಸಮಂ .
10 ಶ್ರೀಮತ್ ಪೆಗ್ಗಡೆಪುಳಿಯ್ಯಮ್ಮತಾಣಗು
11 ನ್ಧೂಕ್ಕೆರ್ಱಜಿಯಂಕಟ್ಟಿಸಿದೇವರನಿವೇದ್ಯಕ್ಕಂನನ್ದಾ
12 ದೀವಿಗೆಗಂಮತ್ತಲಯ್ದುಕೆಱೆಯಕೆಳಗೆತೋಟಮಂ
13 ಮತ್ತಲೊನ್ದುಕೆಱಗಾಲಮತ್ತಲಿಪ್ಪತ್ತುಗ್ರನ್ತ
24 ಇಪತ್ತಾರುಮತ್ತಲ್ಗಪ್ಟೆಇನ್ನೂರನಯೆಳ್ಕೊಣ್ಡು
15 ದೇವರ್ಗ್ಗೆನೆಱೆಗಂಬಿಟ್ಟಕೆಱೆಗಾಲನೂ .
16 ವದ್ದಪೆರಿಸಕ್ಕೆ ಪತ್ತಗಟ್ಟ . . .
(ಮುಂದೆಹೋಗಿದೆ)

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ಅದೇ ಗ್ರಾಮದ ಪಟೇಲ್ ಲಿಂಗಪ್ಪನ ಹಕ್ಕಲಿನ ಬದಿವಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶಕವರ್ಷ ೯೩[೦]ನೆಪ್ಲವಂಗಸಂವತ್ಸರದ
2 ಜೇಷ್ಠಮಾಸದಶುದ್ಧಬಿದಿಯಬೃಹಸ್ಪತಿವಾ
3 ರದನ್ದುಸಾನ್ತಗೆಸಾಯಿರದರಸನೊಡ್ಡಮ್ಮನ
4 ರನಿಱುವಾದಳಪೆಣ್ಡಿರುದೇವ್ವಿಯತುಱುಪರಿಯೆ
5 ಯುನಾವಿದರಗೆಸಾಸಿಗುಲುಗಂಕಟ್ಟಿಸತ್ತುಸುರಲೋ
6 ಕಕ್ಕೋದಲತನಪೆಣ್ಡತಿಹುಕ್ಕಬ್ಬೆಗೆನಾಡಗಣ್ಡಗೂ
7 ಸನುವೆತ್ತಮಗಂಜೆಯುಸನುತಂನುಕಲ್ಲನೆಱೆಸಿದಮಂಗಳ
8 ಬರೆದಂಸಲುಗಯ್ಯ

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಮಾಗಡಿ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಬಸವಣ್ಣದೇವಸ್ಥಾನದ (ಪೂಳಜಿನಬಸ್ತಿ) ಪ್ರಾಕಾರದಲ್ಲಿ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ ಕಂಭದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 1′1″

ಪೂರ್ವ ಮುಖ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಯಾದವನಾರಾಯಣಪೊಯ್ಸ
2 ಳವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ ೨೩ ನೆಯ ॥ ದೊರವೆತ್ತಾಂಗಿರ
3 . . ತ್ಸರನೆಗಳ್ದಮಾಸಶ್ರಾವಣಂಶುದ್ಧವಾಸರವಿೂಳೇರಸಿಶುಕ್ರವಾರಮು
4 . . . ಪುಷ್ಯಘೆಸ್ರಸಾಧ್ಯ . . ಸು . . ಬಹಯಾಷಾಡನುದಾ
5 . . . ರ್ವ್ವಮುಪರಂವಿ . . . . ಸತ್ತರಣಾಂತ್ಯೆತಿಲಮಿ
6 . . . . ನ್ದಿದವಿಭೂತಂಕೂಡೆಪು . . ಯಿಂ ॥ ಜಿನವಾಕ್ಯಾ
7 ಮೃತಸೇವೆಯಿಂಮನದಮಿಥ್ಯಾತ್ವಾಮಯಂಪಿಂಗೆದರ್ಶನಸಂ
8 ಶುದ್ಧತೆವೆತ್ತಚಿತ್ತದೊಡವಿಂದನ್ತರ್ಮ್ಮಹಿ . . . . ಪ್ತಿಯೊಳ್
9 ನಿತುಂತನ್ನವಿವಲ್ಲಮೆಂಬಗೆಯಂಬಿಟ್ಟಕುಶ . . ತ್ಮಶುದ್ಧ
10 ನಯಂತನ್ನದೇವತೆತಾಳ್ದಿಗುಣಮಂಜಕ್ಕವ್ವೆನಿಷ್ಠ
11 ಯ್ಯುನ್ತುಂ ॥ ಅಂತೆಜಿನಪಾದಪಂಕಜದೊಳನ್ವಿತ
12 ಮಾದುದುದೃಷ್ಟಿನಾಸಿಕಾಗ್ರತೆಯೊಳೆನಿನ್ದುವಾಗಮ
13 ಪದಂಗಳನಾಲಿಸುತಿರ್ದ್ದರ್ವಾಗಳುಂ । ಶ್ರುತಿಯುಗಳಂ . .
14 ದೃಷ್ಟಿಯುತಸನ್ನ್ಯಸನಂನೆಱೆದೊಪ್ಪೆನಾಕಸಂಗತಿವಡೆದಳ್ಸಮಾಧಿ
15 ವಿಧಿಯಿಂವರೆಜಕ್ಕಲೆಯೇಂಕೃತಾರ್ತ್ಥೆಯೋ ॥ ಸಲೆ . .
16 ಹಧ್ವಾಂತದಿಂದಂಮುಗಿದಹೃದಯನೀರೇಜಮಂಜೈನವಾಕ್ಯಾಮ .
17 ಭಾನುಜ್ಯೋತಿಯಿನ್ದಂವಿಕಚಿಸಿಯುದಱೊಳ್ದೇವದೇವೇಶನ
18 ನಿಶ್ಚಳತೆಗಿರ್ದ್ದದಸಂತೋಷದೊಳೆಜಿನಪನಂಜಾನಿಸುತ್ತಾಲತಾ
19 ಕೋಮಳೆಬಿಟ್ಟಳ್ಜಕ್ಕಿಯಕ್ಕಂತನುವನುಚಿದರಾಪ್ಪೋರ್ವ್ವ
20 ರೆಂಬನ್ನುತನ್ನಂ ॥ ಕ್ಷಯಮುಂಮಿಥ್ಯಾತ್ವಕರ್ಮಕ್ಕಮರ್ಥ
21 ಗುಣದಸಮ್ಯಕ್ತ್ವಸತ್ಯಕ್ಕೆಸಂವೃದ್ಧಿಯುಮಂಮುಂ
22 ಮಾಡಿದೇಶಶ್ರುತಮನನಿತುಮಂಕೊಂಡುನಿರ್ಮ್ಮೋ
23 ಹೆತಾಯ್ತಂದೆಯುಮಂಬಿಟ್ಟನ್ದೆಸನ್ಯಾಸಮನವಳಿನವಂ । ಪೂ
24 ಣ್ದುಜೈನೇನ್ದ್ರಪಾದದ್ವಯಮಂಚಿತ್ತಯ್ಸಿಜಕ್ಕವ್ವೆದಲೆಸೆ
25 ರೆಮ . . . . ತದರ್ಶ
26 ನೆವಿಸ್ತಾರಿತಸು . . . . . . ರಕಳೇವರಜ
27 ಕ್ಕಲೆನಾರಿಜೆನಾಂಘ್ರಿಗತಿ . . . . . ನೆನೆಯುತಜ
28 ಕ್ಕಲೆತನುವಂಬಿಟ್ಟಾಗಳನ್ತೆಸುಕಮ . . . ಸುಧಾಶನಪೂಜ್ಯಸ
29 ಮವಸರಣಮುನನಾಕುಳಂಪೊಕ್ಕುಜಿನನನಭಿವನ್ದಿಸುವ . . . .

ದಕ್ಷಿಣ ಮುಖ.

30 ್ರೀಮತ್ಪುಣ್ಯಫಲಾದಭೂದ್ಭುವಿಸುತಾಸಾಮನ್ತಮು
31 ದ್ಧಸ್ಯಯಾಸಾಸರ್ವ್ವಜ್ಞ ಪದಾರವಿನ್ದಮ
32 ಸಕೃತ್ಸಂಪೂಜ್ಯಭಕ್ತ್ಯಾದಿಶತ್ । ಶುದ್ಧಧ್ಯಾ
33 ನವಿಶೋಧಿಬೋಧಿತಮನಃಪೂರ್ವ್ವಂಸ
34 ಮಾಧಿಕ್ರಮೈಸ್ಸಾಚ್ಛರ್ಯ್ಯಂತ್ಯಜತಿಸ್ವದೇಹಮಣಾವ
35 ಟ್ಫ್ರೀಜಕ್ಕಲಾಂಬಾಸತೀ ॥ ಚಿತ್ತಂವಿಸ್ತಾರ್ಯ್ಯ
36 ಪುಣ್ಯಾಸ್ರವಕರಣವಿಧೌಸರ್ವ್ವಕರ್ಮ್ಮಣಿನಾಶೀಕರ್ತ್ತುಂ
37 ತ್ಯಕ್ತ್ವಾವಿಮೋಹಂಸದಯಮುಪಶಮಂಪ್ರಾಪ್ಯಚಾ
38 ತ್ಮೋಪಯೋಗಂ । ಶುದ್ಧಧ್ಯಾನಾಮೃತಾಂಭಃಪ್ಲುತಮ . .
39 ಜಿನೇನ್ದ್ರಸ್ಯಪಾದಾರವಿನ್ದಂಪ್ರಸ್ಥಾಪ್ಯಾ
40 ಲೋಕ್ಯದೇಹಂತ್ಯಜತಿತೃಣಮಿವಶ್ರೀಮ
41 ತೀಜಕ್ಕಲಾಂಬಾ ॥ ನಿತ್ಯಾನನ್ದಸುಖಾಮೃತಾಂಬುಧಿ
42 ಪಯಃಪೂರಾವಗಾಹೋತ್ಸುಕಾಸ್ವಾತ್ಮನು
43 ಷ್ಠಿತಸಂಯಮಾತ್ತವಿಳಸತ್ಸಮ್ಯಕ್ತ್ವಪೋತೇನ
44 ಯಾ । ಸಂಸಾರಾರ್ಣ್ಣವಪಾರಮಾಶುತರಣೋ
45 ದ್ಯೋಗಂಸಮುತ್ಪಾದಿನೀಚಿತ್ರಂದೇವಗತಿಂಪ್ರತಿತ್ಯಜತಿಕಿಂ
46 ದೇಹಂತುಜಕ್ಕಾಂಬಿಕಾ ॥ ನಿಖಿಳವನಜವಲ್ಲೀಪುಷ್ಪಮಾ
47 ಲಾಕದಂಬೈಃಘೃತದಧಿವರದುಗ್ಧೈರಾಭಿಷಿಂಚ್ಯಾರ್ಚ್ಚ್ಯತೀರ್ತ್ಥ
48 ನ । ನಭಜತಿಹೃದಿತೃಪ್ತಿಂಜಕ್ಕಲಾಂಬಾಸ್ವ
49 ದೇಹಾತ್ಸಮವಸರಣನಾಥಂಸ್ರಷ್ಟುಕಾಮಾಪ್ರ
50 ಯಾತಿ ॥ ದಾನಾನ್ವಿತೇತಿಗುಣರತ್ನವಿಭೂಷಿತೇತಿಶಾ
51 ನ್ತೇತಿಸರ್ವ್ವಜನತಾಸುದಯಾಪರೇತಿ । ಜೈನಾಗಮೋಕ್ತ
52 ಚರಿತಾನುಗತೇತಿಭವ್ಯಾಃಕೇನಸ್ತುವನ್ತಿಭುವಿಜಕ್ಕ
53 ಲಯೋಷಿತಂನ್ತೇ ॥

ಪಶ್ಚಿಮ ಮುಖ.

54 ಶ್ರೀವಿಬುಧೇನ್ದ್ರವನ್ದಿತಜಿನೇನ್ದ್ರಮಹಾಮಹಿಮಾರ್ಚ್ಚನಾಶ
55 ಚೀದೇವಿಯೆನಿಪ್ಪಜಕ್ಕಲಮಹಾಸ
56 ತಿಯುದ್ಧಚರಿತ್ರಮಂಕಳಾಶ್ರೀವಿಭವಂಗಳಂವಿವಿಧದಾನಮನಾ
57 ತ್ತಜಿನೇನ್ದ್ರಭಕ್ತಿಸಂಭಾವಿತಸತ್ಸಮಾಧಿಮೃತಿಯಂಸುಕೃತಾ
58 ರ್ತ್ಥಿಗಳಾರೊಕೀರ್ತ್ತಿಸರ್ ॥ ವನಿತಾಭೂಷಣೆಸಚ್ಚ
59 ರಿತ್ರವತಿತಾಯ್ಲಚ್ಚವೈಸಾಮನ್ತಮಣ್ಣನಮುದ್ದಂಜನಕಂವಿ
60 ನೂತಚರತಂಕಾನ್ತಂಸುತತ್ವೋಪದೇಶನನಾಶ್ರೀಮ
61 ದನನ್ತಕೀರ್ತ್ತಿಮುನಿಸಂಪೂಜ್ಯಂಜಿನಸ್ವಾಮಿಯೆನ್ದೆನೆಜಕ್ಕ
62 . . . ವಂಶಶೀಲ . . ಸಮ್ಯಕ್ತ್ವಂಜಗತ್ಪಾವನ ॥
63 . . ಡಿಗೆಜಿನಾಗ . ಜಿನಮತಂಮತಿಗಾಜಿನಸೂ
64 . . ಸತ್ವದಿಂನಡೆಗೊಡನಾಡಿಯಾಯ್ತನೆಜಿನೋಕ್ತಿಯನೋ
65 ಡಿತದಾಗಮಾರ್ತ್ಥಮನದೆತಿಳಿದನ್ತೆಮುಕ್ತಿಗಿರದೆಯ್ದಿ
66 ಪಶೀಲಗುಣಬ್ರತಾಧ್ವದೊಳ್ನಡೆದಡೆಗೆಯ್ದಳಾಕೆ
67 ಗಡಜಕ್ಕಲೆನಾರಿಮಹೇನ್ದ್ರಕಲ್ಪದೊಳ್ ॥
68 ನೆಱೆಯೆಮುನೀನ್ದ್ರರುಂಪೊಗಳ್ದಣಂತಲೆದೂಗೆ
69 ಪರಿಗ್ರಹಂಗಳಂತೊಱೆದುಗೃಹೀತಸನ್ಯಸನದಿಂನಿಜ
70 ಬಾನ್ಧವಮೋಹಪಾಶಮಂ । ಪಱೆದುಸುವೃತ್ತೆಜಕ್ಕಲೆ
71 ಮಹಾಸತಿಚಿತ್ತಮನಾಪ್ತತತ್ವದೊಳ್ನಿಱಿಸಿಸಮಾ
72 ಧಿಯಂನೆಱೆಯೆಸಾಧಿಸಿದಳ್ಸುರಲೋಕಸೌಖ್ಯಮಂ ॥
73 ತಳರ್ದ್ದಿರದೇಕಪಾರ್ಶ್ವನಿಯಮಸ್ಥಿತಿದೃಷ್ಟಿಸುನಾಸಿ
74 ಕಾಗ್ರದಿಂಕಳೆವೆಡೆಬಲ್ಪುಬಳ್ಕಿರದೆಮೆಯ್ಮ್ಮಡು
75 ಕಾಡದೆಜೈನಭಕ್ತಿಸಂಚಳಿಸದೆಮಾಣದುಚ್ಚರಿ
76 ಸಿಪಂಚಪದಂಗಳನಾತ್ಮತತ್ವದೊಳ್ನೆಲಸಿದಸತ್ಸಮಾ
77 ಧಿಬಿಧಿಜಕ್ಕಲೆನಾರಿಗೆದೀಕ್ಷಲಾವಣಂ ॥

ಉತ್ತರ ಮುಖ.

78 ಶ್ರೀಜಿನೇಂದ್ರ ॥ ತ್ಯಕ್ತ್ವಾದೇಹಂವಿಮೋಹಾದ್ಬ್ರತಗು
79 ಣಚರಿತಶ್ರೇಣಿನಿಶ್ರೇಣಿಮಾರ್ಗ್ಗಾ
80 ದಾರುಹ್ಯಸ್ವರ್ಗ್ಗದುರ್ಗ್ಗಂನಿಜಭಜನಬಳಾದ್ದೇವಯ
81 ತ್ತದ್ಗೃಹೀತ್ವಾಯಾಹಂಜಕ್ಕಾಂಬಿಕಾ
82 ಸ್ಮನ್ದಿವಿದಿವಿಜವರೋಭೂವಮಾತ್ಮಪ್ರಸಾದಾ
83 ದಿತ್ಥಂತುಷ್ಟ್ಯಾವಗತ್ವಾಸಮವಸರಣಭೂ
84 ಸ್ಥಂನತೇನ್ದ್ರಂಜಿನೇನ್ದ್ರಂ ॥ ಜಿನನಾಥಾಭಿಷವಂ
85 ಗಳಿಂಜಿನಗುಣಸ್ತೋತ್ರಂಗಳಿನ್ದಂಜಿನಾರ್ಚ್ಚನೆಯಿ
86 ನ್ದಂಜಿನಭಕ್ತಿಯಿಂಜಿನಮುನೀನ್ದ್ರಾಹಾರದಾ
87 ನಂಗಳಿಂಜಿನವಾಕ್ಯಾರ್ತ್ಥವಿಚಾರದಿಂವಲೆದುಮಿ

88ಥ್ಯಾಮಾರ್ಗ್ಗಮಂತತ್ವಭಾವನೆಯಿಂಪೆತ್ತಮರ
89ತ್ವದಿಂದೆಜಿಗಿದಳ್ಜಕ್ಕವ್ವೆಜೈನಾಂಘ್ರಿಯೊಳ್ ‖
90ತತ್ವಮನಾಜಿನೇಂದ್ರಮತದಿಂತಿಳಿದುಜ್ವಳ
91ಮಾದಶುದ್ಧದೃಷ್ಟಿತ್ವಗುಣಾರ್ಕ್ಕನಿಂದಲರೆೞಲಗು
92ಣವ್ರತವಾರಿಜಾಳಿಮಿಥ್ಯಾತ್ವತಮಸ್ತಮಂ
93ಪರೆಯೆಸತ್ವದವರ್ತ್ತಿನಿಯಾಗಿಶುದ್ಧಸಂವಿ
94ತ್ವದಿನೆಯ್ದಿದಳ್ನೆಗಳ್ದಜಕ್ಕಲೆನಾರಿಸುರೇನ್ದ್ರಲೋ
95ಕಮಂ ‖ ಲಲಿತಪತಿವ್ರತಾಚ
96ರಣಚಾರುನದೀಸಲಿಲಪ್ರವಾಹದಿಂಕಲಿಮಲಮಂ
97ಕಳಲ್ಚಿನಿಜನಿರ್ಮ್ಮಲಕೀರ್ತ್ತಿಲತಾವಿತಾನಮಂಬಳೆಯಿಸಿ
98ಶೀಲಶಾಲಿವನಮಂಪರಿವರ್ದ್ಧಿಸಿಪುಣ್ಯಾನನ್ದನಂ
99ಗಳನೆನಿಮಿರ್ಚ್ಚಿಜಕ್ಕಲೆವಲಂಪಡೆದಳ್ಸುಮನೋ
100ವಿಭೂತಿಯಂ ‖ ಪರಿಕಿಸಿಸದ್ಬುಧರ್ಪ್ಪೊಗಳೆತನ್ನ
101ಚರಿತ್ರಗುಣಾಂಕಮಾಲೆಯಂವಿರಚಿಸಿಸು
102ಪ್ರಬನ್ಧಮೆನೆದಿಕ್ತುಳಭಿತ್ತಿಗಳೊಳ್ತೆರಳ್ಚಿಮುಂಬರೆದು
103ದನೀಗಳಾದಿವಿಜಲೋಕದೊಳೊಪ್ಪುವಲೇಖ
104ಜಾಳದೊಳ್ಬರೆಯಿಪೆನೆನ್ದುಜಕ್ಕಲೆಮಹಾಸತಿಯೋ
105ಱಿದಳಲ್ತೆಸಗ್ಗಮಂ ‖ ಪುಗೆಯುವಸರ್ಪ್ಪಣಂಭರ
106ತದಾರ್ಯ್ಯೆಯೊಳನ್ವಿತಮಾದಭೋಗ
107ಭೂಮಿಗಳವಿರಾಮದೊಳ್ಸುಕೃತದುಃ
108ಕೃತವರ್ತ್ತನೆಯಾಗಿಸನ್ದಕಾಲಗತಚ
109 . ತು . ಳನ್ತ್ಯದೊಳೆಪಂಚಮಕಾಲದೊಳೊನ್ದಿ
110ದನ್ದ . . . ಮಹಾತ್ಮರೊಳ್ಗಣಮೆ
111ಜಕ್ಕಲೆನಾರಿಯೊಳುತ್ತರೋತ್ತರಂ ‖

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ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ದೊಡ್ಡಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 13′ × 4′6″

1ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ‖ ಶ್ರೀರಾಜಿಪ್ಪುದುಧರ್ಮ್ಮದಿಂನಿ
ಯತಧರ್ಮ್ಮಂಶಾನ್ತಿಯಿಂಶಾನ್ತಿವಿಸ್ತಾರಂಕುನ್ಥು . . . . .
2 . . . . ಯಕರ್ವ್ವಿನುತಧರ್ಮ್ಮಂಶಾನ್ತಿಸತ್ಕುಂನ್ಥುವೆಂಬೀರತ್ನತ್ರಯದೇವರೂರ್ಜ್ಜಿತಮೆನಲ್ದೀರ್ಗ್ಘಾಯುಮಂಶ್ರೀಯು
ಮಂ ‖ ಪ್ರಕಟಂವ್ಯಾಪ್ತದ . . . . . .
3 . . . . . . ರವರೂಪಂನಿತ್ಯಭಾವಂವಿಕರ್ತೃಕಮಾವೇಷ್ಟಿತಮಾರುತತ್ರಿತಯಮಾಷಡ್ದ್ರವ್ಯಸಂಪನ್ನವರ್ತ್ತಕವೊಪ್ಪಿದ್ದುದಿದುನೋ
ಡೆನಾಡೆಯುಮಧೋಮಧ್ಯೋರ್ಧ್ವಲೋಕ . . .
4 . . . . . . ಲೋಕಕ್ಕೆಸೆದಿರ್ಪ್ಪುದಂತುಭಯಕರ್ಮ್ಮೋದ್ಯೋಗನಿರ್ಮ್ಮಾಣಸಲ್ಲೀಲಂದ್ವೀಪಸಮುದ್ರವರ್ಗ್ಗವಳಯಿಭೂತಪ್ರಭೂತ
ಸ್ಥಳೀಮಾಳಾಳಂ . . . .
5 . . . . ಭೂರಮಣಂಜಗದ್ಧಿತನೀಮಹತ್ವಕ್ಕೆನಲ್ಕೇಂನಡುವೊಪ್ಪಂಬೆತ್ತುದೋತಾಂಲವಣಜಳಧಿರನ್ನಂಮಣಲ್‌ಲಕ್ಷ್ಮಿನೀವೆಣ್ನೊ
ಡರಿಪ್ಪಾಕಲ್ಪವೃಕ್ಷಪ್ರಸವ . . .
6 . . . . ಳ್ಗದೇವೇಳ್ವೆನೊಳ್ಪಂ ‖ ಕಂ ‖ ವಾರ್ವಳಯನಿಕರವೆಂಬಾನೀರ್ವೇಲಿಯನಡುವೆನೆಱೆದುಜಂಬೂಚಿಹ್ನಂಸಾರ್ವಿನವೀ
ಪ್ಸಿತಫಳಮಂಪಾರ್ವಿನವೆಳೆಗಿಂಬದಾಯ್ತುಜಂಬೂದ್ವೀಪಂ ‖ ವೃ ‖ ಇದುಜಂಬೂ
7ದ್ವೀಪ . . . . ನಿದುಸುರೊರ್ವ್ವೀರುಹೌದಾರ್ಯ್ಯದಿಂದಿನ್ತಿದುರಾಜದ್ಧೈರ್ಯ್ಯದಿಂದಿನ್ತಿದುಜನಿತಜನಸ್ಥಾನಭೋಗೋಪಯೋಗಾಭ್ಯುದಯ
ಶ್ರೀಲೀಲೆಯಿಂರೇಚರಸನತೆಱದಿಂದುನ್ನತತ್ವಕ್ಕೆಪಕ್ಕಾದುದೆನುತ್ತಂಚಂದ್ರಸೂ
8ರ್ಯ್ಯ . . . . ರಾರಾಜಿಸಿಕ್ಕುಂ ‖ ದೊರೆವೆತ್ತಾಮೇರುವಿಂತೆಂಕಣದೆಶೆಯೊಳದೇನೊಳ್ಪುವೆತ್ತಿರ್ದ್ದುದೋಶ್ರೀಭರತಕ್ಷೇತ್ರಂಕರಂತುಂಬಿಗ
ಳಮಧುರಮಂದ್ರಸ್ವರೋದ್ಗೀತದಿಂಮೆಲ್ಲೆರಲಿಂಗಳ್ಕಾಡುವೆಲ್ಲೆಲ್ಲೆಮ
9 . . . . ಪುಷ್ಪಂಗಳಿಂಪಣ್ನಗೊಂಚಲ್ವೆರಗಿಂದಂಚೂತವಲ್ಲೀವಿತತಿಗಳೆಸೆದಾಲಾಸ್ಯಸಾರಸ್ಯದಿಂದಂ ‖ ಕಂ ‖ ಶ್ರೀಮಜ್ಜನದಿಂಸ್ತುಮ
ನೋಧಾಮತೆಯಿಂಭ್ರಮರಶೋಭೆಯಿಂಕರ್ಣ್ನಾಟಸೀಮೆಯಿನಾಭರತಶ್ರೀ
10 . . ತೋರ್ಪ್ಪ . . . . ನಾಡೆಕುನ್ತಳದೇಶಂ ‖ ವಚನ ‖ ಮತ್ತಮಲ್ಲಿಜನದಕೋಂಟೆಯುಂಗುಣದವ್ಯವಹಾರಮುಂಬಿನದದವ್ಯವಸಾ
ಯುಮುಂರಸದತೊಱೆಗಳೆಸೆವಕೇಳೀವನಂಗಳುಂಬಿರಯಿಗಳ್ಕಾಮನ

11 . ಯಿಕ್ಕೆ . ಱೆಯಂಗೊಂಡಿರ್ಪ್ಪಲೀಳೆಯಿಂನೆಱೆದಕಮಳಿನಿಗಳುಂವಸನ್ತಕೇಳಿಗೆಸಮೆದಪೊಂದೋಣಿಗಳಗೊಂದಳಮುಂಧರ್ಮ್ಮಕ್ಕೆ
ನೆರ್ಮ್ಮಮುಂಭೋಗಕ್ಕಾಗರಮುಮಾದಘಟಿಕಾಸ್ಥಾನಮುಂರತ್ನಸಮೃದ್ಧಿಗೆಸೋಲ್ತುಸ

12 . . . . ಮಗುಳ್ಗೊಂಡುದೆನಿಪಪರಿಖೆಯುಂರಾಜಮಣ್ಡಲಸಮಾಜಮೆನಿಪಕಾಮಿನಿಯರಮುಖಕಮಳನಿಕರಮುಂಗ್ರಾಮನಗರಖೇಡಖ
ರ್ವ್ವಣಮಡಂಬದ್ರೋಣಾಮುಖಪುರಪತ್ತನರಾಜಧಾ

13ನಿಗಳಬನ . . . . ಮೆಲ್ಲಿನೋಳ್ಪಡವಲ್ಲಿಮೆಱೆದುನವವಿಧಮಾಗಿತೋರ್ಪ್ಪಕುನ್ತಳದೇಶಕ್ಕೆ ॥ ಕ॥ ಕ್ರಮದಿಂವಿಕ್ರಮದಿಂದಾನಮನೋಹ
ರವೃತ್ತಿಯಿಂಚಳುಕ್ಯನೃಪಾಳೋತ್ತಮರಾತ್ಮಕೀರ್ತ್ತಿಯಾಭೂರಮಣಿಗೆ

14ಮುತ್ತುಗಳತೊಡವೆನಲ್ಪ್ರಿಯರಾದರ್ ॥ ಚಾಳುಕ್ಯಭೂಭುಜದ್ವಿಪಕೇಳಿಯೊಳೆರೆಪೇಱಿಗೆನೆಱೆಯೆಕಾಂಪುವ್ರೊಲಿದ್ದರ್ಬ್ಬೂರ್ವಧುಗೆರಟ್ಟರವ
ರಂಸೋವೃತ್ತಂತೈಲನಾಳ್ದಂನೆಱೆಧರೆಯಂ ॥ ವೃ ॥ ಅವರ್ದ್ದಾತೈಲಂಗೆಸ

15ತ್ಯಾಶ್ರಯನೆಮಗನವಂಗಾತ್ಮಜಂವಿಕ್ರಮಂತಾನವನಿಂದಂತಯ್ಯಣಂತಾಂಕಿಱಿಯನೆಜಯಸಿಂಹಾಂಕನುಂತಮಗ್ರನನ್ತಾಹವಮಲ್ಲಂತತ್ಸುತಂ
ತತ್ತನೆಯನೆಸೆವಸೋಮೇಶ್ವರಂತನ್ಮಹೀಶಂಗೆವಲಂಪೆರ್ಮ್ಮಾಡಿದೇವಂಮಗ

16ನವನಮಗಂತಾನೆಭೂಲೋಕಮಲ್ಲಂ ॥ ಕಂ ॥ ಸಮನಿಸಿತವಂಗೆಜಗದೇಕಮಲ್ಲನೆನಿಸಿರ್ದ್ದಪುತ್ರರೂಪದೆತೇಜೋರಮಣೀಯ್ಯತೆಯವನನು
ಜಂರಮಣಂಮೆಱೆದಂಜಗಕ್ಕೆನೂರ್ಮ್ಮಡಿತೈಲಂ ॥ ಬಳಿಕಂನಲವಿಂಸಾರ್ದ್ದಳ್ಚಳುಕ್ಯರಾಜ್ಯರ

17ಮೆಬಿಜ್ಜಲೋರ್ವ್ವೀಪತಿಯಂಕಳಚುರಿತಿಳಕನನೇಂಪೆಣ್ಗಳಚಿತ್ತಂಹೊಸತನಱಿಸುತಿರ್ಪ್ಪದುಹೊಸತೆ ॥ ವೃ ॥ ದಾಡೆಗಳುಂಟೆವೆಂಗೆರಣದೊ
ಳ್ಸಲಿಮೂಡುವುವೇಱಿದಾನೆಯೊಳ್ಕೋಡುಗಳುಂಟುಮತ್ತೆರಡುಮಂಕುಸದನ್ನವ

18ವಟ್ಟಸೀ . ಗಂ . ಡೊಳವನ್ತವನ್ಯನೃಪರಕ್ತವಿಸಿಂಚನವೆಂದರಾತಿಬಿದ್ದೋಡದೆನಿಲ್ವನಾವನೆನುತಿರ್ಪ್ಪದುಬಿಜ್ಜಲನಂಜಗಜ್ಜನಂ ॥ ಅಸಿಲ
ತೆಕೂಡೆಗಣ್ಡುಮಗುಳ್ದತ್ತಹಿತಾವನಿಪಾಳಭೂಮಿಪೆಣ್ಮಸಿಗಿದುದಂಜದಾನ್ತವರೊ

19ಳಾಸುರಕಾನ್ತೆಯಗೋತ್ರಪೇಟವುಬ್ಬಸವೆನಿಸಿತ್ತುಕಾದಿದೆಡೆನೆತ್ತರಜಾಗಿನೆಕೇಸೊಱಂತೆಯಂಪಸರಿಸಿತೆಂದುಬಂದುಶರಣೆಂಬುದುಬಿಜ್ಜಲನಂದ್ವಿ
ಷಜ್ಜನಂ ॥ ಬಳಿದನ್ತಾಬಿಜ್ಜಲಂಗೇನದಟೆಸೆದುದೊಪೇಳ್ಸಿಂಹಳಾ

20ಧೀಶ್ವರಂ . ತ್ತಳಿಗಂನೇಪಾಳಕಂಘಟ್ಟಿವಳನಡಪದಾಳ್ಕೇರಳಂಗುಜ್ಜರಂಕಮ್ಮಳಿಗಂಮತ್ತಾತುರುಷ್ಕಂಕುದುರೆವೆಸದವಂಲಾಳನಾದಚ್ಚುಳಾ
ಯ್ತುಂಪಳೆಯಂಪಾಣ್ಡ್ಯಂಕಳಿಂಗಂಕರಿಪರಿಚರನಾಗಾಳ್ವೆಸಂಗೆಯ್ಯೆನಿ

21ಚ್ಚಂ ॥ ಜಗಮುಂಸಂಪ್ರೀತಿಯಿಂಬಿಜ್ಜಲನೃಪತಿಯತಮ್ಮಂಭುಜಾಗರ್ವ್ವದಿಂಮೈಳುಗಿದೇವಂಪಾಳಿಸುತ್ತಂಮೆಱೆದಬಳಿಕಮಾಬಿಜ್ಜಲೋ
ರ್ವ್ವೀಶಪಾತ್ರಂತ್ಯಗುಣೀಭೂತಪ್ರತಾಪಂತಳೆದನೆಳೆಯ

22 . ಕನ್ಪರಕ್ಷೋಣಿಪಂತಜ್ಜಗತೀನಾಥಾನುತಾತಂಬಳಿಕಮವನಿಯಂತಾಳ್ದಂಸೋಯಿದೇವಂ ॥ ಕ್ರಮದಿಂಕರ್ಣ್ನಾಟಮಂಕುಂತಳಮನೊ
ಲವಿನಿಂತೀಳ್ದಿತಳ್ಕಯ್ಸಿರವ್ಯಾಂಗಮನಿಂಬಿಂಬಿಂಬಿಪೊಳ್ಪಂಪಡೆದುಪೃಥು

23ಲಲಾಟಕ್ಕೆಕಾಂಚೀಪಪ್ರದೇಶಕ್ಕೆಮನಂಪೆತ್ತೆಯ್ದಿರಾಗಂಬುದಿದಕರಸರೋಜಾತಮಂನೀಡಿಯಾರಾಯಮುರಾರಿಕ್ಷೋಣಿಪಂಮೇದಿನಿಯನಿನಿಸು
ವಂದೇಕಭೋಗ್ಯಕ್ಕೆದಂದಂ ॥ ಆತನತಂಮನೂರ್ಜ್ಜಿತಗುಣಂ

24ವಿಭುಮೈಲುಗಿದೇವನಾಳ್ದಂಭೂತಳಮುಂಬಳಿಕ್ಕಮವನಿಂಕಿಱಿಯಾತನೆನಿಪ್ಪನಾದೊಡಂಖ್ಯಾತಿಯಿನಾಗ್ಗ್ರವಲ್ತೆಹಿರಿಯಾತನೆನಲುಧರೆಶಂಕ
ಮೋರ್ವ್ವಿಪಬ್ರಾತನುತಂಧರಾವಳಯಮುಂಪರಿರಕ್ಷಿಸು

25ತಿರ್ದ್ದನೊಳ್ಮೆಯಿಂ ॥ ಕಂ ॥ ಶಂಕನಕೀರ್ತ್ತಿಪ್ರಭೆಯಿಂದಂಕಾಮಿನಿಭೂಮಿಗೌರರುಚಿಯಿಂದೆಸೆದೇಂಶಂಕಿನಿಯಾದಳೊಗೀತಾಳಂಕೃತನಾನಾವಿ
ನೋದವಿಳಸಿತಗತಿಯಿಂ ॥ ವೃ ॥ ಸವನಾನ್ನಿಶ್ಶಂಕ

26ಮಲ್ಲಕ್ಷಿತಿಪಪತಿಗೆತಚ್ಚಕ್ರಿಯಿಂದಂಬಳಿಕ್ಕಾಹವಮಲ್ಲಂರಾಯನಾರಾಯಣನಧಿಕಗುಣಂಶಂಕಭೂಪಾನುಜಂಭೂಭುವನಾರಾಧ್ಯಂಧರಾಮ
ಣ್ಡಳಮನತುಳದೋರ್ದ್ದಣ್ಡದಿಂತಾಳ್ದಂಸೋಲ್ವಿವಗೇ

27ಕಚ್ಛತ್ರಮಂಮೆಯ್ಸಿರಿಮೆಱೆವಿನೆಗಂಪ್ರಾಜ್ಯಸಾಮ್ರಾಜ್ಯದಿಂದಂ ॥ ಕ್ರಮದಿಂದಾಬಿಜ್ಜಲೋರ್ವ್ವೀಪತಿಗೆಪಡೆದುಸಪ್ತಾಂಗಸಂಪತ್ತಿಯಂಮ
ತ್ತಮದಂತಚ್ಚಕ್ರಿಯಿಂದಿತ್ತಲುಮೊದವಿದರಾಜಾವಳೀ

28ಲೀಲೆಗಂತಂದುಮಿದೇಸಪ್ತಾಂಗಮಂಕಾಣಿಸಿದನೆನೆಜಗಂಮಂತ್ರದಿಂತಂತ್ರದಿಂವಿಕ್ರಮದಿಂಶ್ರೀಯಿಂಸದಾಚಾರದಿನೊಸೆದೆಸೆದಂಪೇಚಿದಣ್ಡಾಧಿ
ನಾಥಂ ॥ ಕಳಚುರ್ಯ್ಯಕ್ಷಿತಿಪಾಳರಾಜ್ಯಲತೆ

29ಪರ್ವ್ವಲ್ತನ್ನದೋಃಶಾಖೆಯಂವಿಳಸನ್ಮಂದರಸಾನುಗಂವಿಬುಧಸೇವ್ಯಂವಿಸ್ತ್ರತಚ್ಛಾಯನಸ್ಖಳಿತೌದಾರ್ಯ್ಯವಿಳಾಸಭಾಸಿಸುಮನಸ್ಸಂಪೂರ್ಣ್ನ
ನುದ್ಯದ್ಯಶಃಫಳದಿಂರೇಚಣದಣ್ಡನಾಥನೆಸೆದಂಲೋಕೈಕಕಳ್ಪದ್ರು

30 ಮಂ ॥ ಜಿನನಂತಂನಮನಂಮನಃಪ್ರಕೃತಿಯುಂಸದ್ವಿದ್ಯೆಯಾವಿದ್ಯೆಯುಂತನುವಂತಾತನುವಂವಿಳಾಸವದನುದ್ಯಲ್ಲಕ್ಷ್ಮಿಯಾಲಕ್ಷ್ಮಿಯುಂವಿನು
ತೌದಾರ್ಯ್ಯ

31 ವದಂಜಗಂಜಗಮನಿಂಬೀಕೀರ್ತ್ತಿಯಾಲಿಂಗಿಸಲ್ಜನವಂದ್ಯಂವಿಭುರೇಚಿರಾಜನೆಸೆದಂಚಾರಿತ್ರರತ್ನಾಕರಂ ॥ ಕವಿತತಿಬಲ್ಮೆಗೋಲಗಿಸೆಕಾಮಿನಿ
ಯುಸ್ಸೋರ್ಬಗಿಂಗೆಸೋಲೆಪೇಳ್ವವರ್ಗ್ಗಳುದಾರವೃತ್ತಿಗೊಲ

32 ವಿಂನರಶಾಸನವಾಗೆರಾಜ್ಯಮುದ್ಭವದಿನೊಡರ್ಚ್ಚಿಜ್ಜೈನಸಮಯಾಂಬುಧಿಕೀರ್ತ್ತಿಸುಧಾಂಶುವಿಂಪೊದಳ್ಕೆವಡೆಯರೇಚಿರಾಜನೆಸೆದಂಜಸದಿಂವಸು
ಧೈಕಬಾನ್ಧವಂ ॥ ನಡೆದನೆಲಂರಣೋರ್ವ್ವರೆಯೊಳಂತನಿತುಂತ

33 ನಗಜ್ಜಪಜ್ಜರಿಂಪಡೆದನೆಲಂದಲೆಂಬನಸಿಗನ್ಯನೃಪಾಳರನಿಕ್ಕದುಂತೆಕಿಱುತ್ತೆಕೆಡುದೋಸವೆಂಬನಸಹಂಮಿಗೆಪೇಗುಡೆಪತ್ತೆತಾನೆಬೆಂಗುಡುವವೊ
ಲೆಂಬನೇನನಗಟನೋಕಲಿರೇಚಣದಣ್ಡನಾಯಕಂ ॥ ಅನುಪಮ

34 ದಾನಶೌರ್ಯ್ಯರಣಶೌರ್ಯ್ಯಮನೇನ್ಪೊಗಳ್ದಪ್ಪೆನಾಂದ್ವಿಷಜ್ಜನಪರೊಳೊಂದುವಕ್ಕರಸಯುಗ್ಗಸಯುಂಬರವಾಗೆಸಗ್ಗದೊಳ್ಜನಿಯಿಸಿತಿಂದ್ರ
ಭೂರುಹಕ್ಕೆತೋರಣದಿಂತವಿಲ್ಗೆಬುದೆಯ್ದುವೇದಿನಿವಸುಧೈ

35 ಕಬಾಂಧವಚಕಮೂಪತಿರೇಚಣನೇಂಕೃತಾರ್ತ್ಥನೋ ॥ ಪೆಡೆವಣಿಶೇಷನೊಳ್ಸರಸಿಜೋದರನಂಬುಧಿಯೊಳ್ಮೃಗಾಂಕವಂದುಡುಪನೊಳದ್ರಿ
ಜಾರ್ದ್ಧವಭವಾಂಗದೊಳಾಮ

36 ದಲುಬ್ಧಭೃಂಗವಿರ್ಪ್ಪಡೆದಿಗಿಭಂಗಳೊಳುಕುಱುಪುದೋರ್ಪ್ಪನೆಗಂಜಗಮಂಮುಸುಂ ತಿಂಗಡಲೆನೆಕೀರ್ತ್ತಿರೇಚನೆಸೆದಂಜಸದಿಂವಸುಧೈಕ
ಬಾಂಧವಂ ॥ ಶ್ರೀವಚ್ಛಂಸಿರಿಯಿಂಸಮೃದ್ಧನೆಸೆವಾನಾಗಾಂಬಿಕಾ

37 ಸೂನುಭೋಗಾವಾಸಂವಸುಧೈಕಬಾನ್ಧವನುದಾರಂಸ್ತ್ಯಗಗೌರೀಸುಖಶ್ರೀವಿಷ್ಟಂವೃಷಭಧ್ವಜಪ್ರಿಯತಮಂನಾರಾಯಣಾತ್ಮೋದ್ಭವಂಭಾ
ವಂಬೆತ್ತಿರೆಚೆಲ್ವನೆಂದೆನಿಸಿದಂಶ್ರೀರೇಚಿದಣ್ಡಾ

38 ಧಿಪಂ ॥ ತರದಿಂದೇಶಂಗಳುಂಶ್ರೀಕಳಚುರಿಕುಳಚಕ್ರೇಶರಿಂಪೆತ್ತುಧೀನಾಗರಖಂಡಕ್ಕರ್ತ್ಥಿವಟ್ಟ್ಯಾನೃಪರೊಳ್ಪಡೆದಿಂಬಿಂದವಾರ್ದ್ಧಿಪ್ಪನಾರೇಚ
ರಸಂತಾನೆಂದೊಡೇವಣ್ಣಿಪುದೊನಿಸ

39 ದವೀದೇಶದೊಂದೊಳ್ಮ್ರಿಯಂಬಿತ್ತರದಿಂಪಂಕೇಜರೂಪಂಬನವಸೆಯುದಱೊಳ್ಶ್ರಿಯುಪ್ರೋಲಿಪ್ಪುದೆಂಪಂ ॥ ಕುಸುಮರಜಂರಸಾವಳಿತಳಿಸ್ಸೋ
ವಡಾಡುವಕೀರಜಾಳವೆಂಬೆಸಕದೆಚೆ

40 ಲ್ವವೇಱಿದನೆಲಂನೆಲೆವೆರ್ಚ್ಚಿದಪೂಗೊಳಂಬಿಸುರ್ಪ್ಪೆಸಗದನುಣ್ಬೆಸಲ್ಸುಳಿವಕಮ್ಮಲರೀಕ್ಷಿಸೆಹಬ್ಬನೊಪ್ಪುವಾಗಸವಸೆಯುಲ್ಕೆನಾಡೆಸೆವುದನ್ತು
ಬಸನ್ತದಶೃಷ್ಟಿಯೆಂಬಿನಂ ॥ ಕಂ ॥ ಅನಾಗರಖಣ್ಡಮ

41 ನಾಳ್ವಾನೃಪವಿನುತಕದಂಬರನ್ತಾನೃಪಸನ್ತಾನಾಂಬುಜದೊಳೆಸಕಳಕಳಾನಿಳೆಯುಂಬ್ರಹ್ಮಭೂಭುಜಂಜನಿಯಿಸಿದಂ ॥ ಆವಿಭುವಿಂಗಂಚಟ್ಟಲ
ದೇವಿಗವುದಿಯಿಸಿದನಖಿಳನೀತಿ

42 ಕ್ರಮಸಂಭಾವಿತರಾಜಾಚಾರಶ್ರೀವಧುಗೆಸೆಯಲ್ಕೆಶೌರ್ಯ್ಯದೊಪ್ಪಂಪೊಪ್ಪಂ ॥ ಮೇದಿನಿಗೆಬೊಪ್ಪದೇವನಿನಾದುದುಹಗೆಹುಗದಬಾಳಬಾ
ಳ್ವೇಲಿಯುವಂಗಾದಳ್ವಲ್ಲಭೆವಿನುತಶ್ರೀದೇವಿಯುವಗ್ಗ

43 ಪುಟ್ಟಿದಂಸೋಮನೃಪಂ ॥ ವೃ ॥ ನುಡಿಗಲಲಂದೆಮುದ್ದುನುಡಿಸತ್ಯಸತಾಕನೆನಿಪ್ಪುದೊಪ್ಪಿದಟ್ಟಡಿನಿಗಳಂಕಮಲ್ಲನೆನೆರಾಜಿಪುದೋಜೆಕಡಂಬ
ರುದ್ರನೆಂಬೊಡೆತನವಂನೆಗಳ್ಚಿದುದು

44 ಗಂಡರದಾವಣಿಯುಂಬನಾಮಮಂಪಡೆದುದುಸೋಮಭೂಮಿಪನಶೌರ್ಯ್ಯಗುಣಾವಳಿಯೋಂಕೃತಾರ್ತ್ಥನೋ ॥ ನಿನಗನ್ತಾಕಾಮನೀಗಳ್ಕೆಳೆ
ಯನೆನಿಪುದಂತೋರ್ಪ್ಪಪ್ರೋಲೆಮ್ಮನೆಚ್ಚೆರ್ಚ್ಚುನಿ

45 ತಾಂತಂನಿನ್ನಪಾದಕ್ಕೆಱಗಿಪನೆನುತಂಕಾನ್ತೆಯುಜ್ಜೊರ್ಲೆಕಾಲ್ಗನನಕಾಕ್ಮೀರದ್ರವಂಪತ್ತಿದನಿಗಳದಚಂಗಾಳ್ವನಂಗಕ್ಕೆಸೇವಾಜನಿತಾರಾಗಂ
ಜೊಲಾಗಳ್ಮೆಱೆವುದನುದಿನಂಸೋಮಭೂಮೀಶಪಾದಂ ॥

46 ಮುನಿದೊಡೆಸೋಮಭೂಪನೆಮಗಿರ್ಪ್ಪಡೆಯಾಬನವಾಸೆಯುಂತದಂತನಿತುಮದೀಗಳಾತನಭುಜಾಸಿಲತಾವೃತವಾಯ್ತುಪೊಕ್ಕುಸಿಲ್ಕಿನೋಳಿರೆ
ಪೊಲ್ಲದೆಂದಹಿತರೋಡಿಸಮುದ್ರದವೇಳೆಗೆಂಡು

47 ತಾವನುಮಿಸಿವೇಳೆಗೊಣ್ಡುಸುಖಮಿರ್ಪ್ಪರಿದೇನದಟಂಗೆನೋಂತಸೊ ॥ ಬಿರುದರ್ಬ್ಬೀತೋರ್ವ್ವಿಪಾಳಮ್ಮರ್ದನಪರವಶೀಭೂತೆಯುರ್ವ್ವಿದ್ಯೆ
ಯುಳ್ಳಶ್ಶರಣೆಂದಸ್ಸೇವಕರ್ಬ್ಬೇಱೆಪ್ಪವರ್ಗ್ಗೊಲ್ದೀವನೀಸೋಮಭೂಮೀಶ್ವರ

48 ನೆನ್ದುಂರಾಗದಿಂಸಂಗತಮನಭಯಮುಂಪೇಟವಂತುಷ್ಟಿಯುಂಸಯ್ತಿರವಂಸಂಪ್ರೀತಿಯುಂಬೇೞ್ಪುದನೆನೆಜನವೌದಾರ್ಯ್ಯದಿಂವರ್ಯ್ಯನಾದಂ॥
ತೋಳತೊಡರ್ಪ್ಪುಮಚ್ಚಿಪದೆವ

49 ತ್ಥರ್ಗೆಚುಂಬಿಸುವಿಂಬುಸೋಮಭೂಪಾಳನೊಳೇಕಭೋಗ್ಯವೆನಿಸಲ್ತ ನಗಾಗಿರಲಾಸ್ಥಳಂಗಳಂಪಾಳಿಪಕಾಪುಬೀರಸಿರಿಲಕ್ಷ್ಮಿಸರಸ್ವತಿಯೊಂದೆ ಸ್ವೈರಿಪಳ್ಕೆೞಸಲೀವಳೇವೆಜರನೆಂದೆನೆಲಚ್ಛ್ವ

50 ಲದೇವಿಯೊಪ್ಪುವಳ್ ॥ ಎನಿಸಾದಂಪತಿಯೊಲ್ಮೆಗಗ್ಗೞಸಲೊಪ್ಪಂವಾ್ರಜ್ಯಸಾಮ್ರಾಜ್ಯಕಾಮಿನಿವೊಡಲ್ಬಿಗಿಯಪ್ಪನೆಯ್ತರೆಪರೋರ್ವ್ವೀಪಾಳ ರಿಂಕಪ್ಪವಿನ್ನಿನಿಸುಂವಾಡದಿರಲ್ಕೆದುಷ್ಕೃತತಿತಪ್ಪಂ

51 ಪುಟ್ಟಿದಂಬೊಪ್ಪನೆಂಬಿನೆಗಂಬೊಪ್ಪನೃಪಾಳನಪ್ರತಿಮಪುಣ್ಯಂರಾಜಿಸಿತ್ತುರ್ವ್ವಿಯೊಳ್ ॥ ಕಂ ॥ ಈಬೊಪ್ಪಂದೇವಕಿಗಾಃದಾಬೊಪ್ಪಂತಪ್ಪದಪ್ಪ ನಱಿದೇಂಕೀರ್ತಿಶ್ರೀಬಾಯ್ದೆಱೆದೊಡೆಕಾ

52 ಣಲ್ಕೀಬಂದುದೆಭುವನನಿಕರವೆನೆವಿಸಎಡೆದಂ ॥ ವೃ ॥ ನಗೆಯಲ್ತೇಯೆಮೆಯಿಕ್ಕತಿರ್ದ್ದಹದಿನೆಂಟಕ್ಷೋಹಿಣೀಸೇನೆಗಂದುಗುರಿಂಸತ್ತಹಿರಣ್ಯಾ ಕ್ಷಾಷ್ಟಕನೆನಿಪ್ಪಂಗಂದದೇಂಬಿಟ್ಟಕಣ್ಣಗಿದಂ

53 ತಾಭಯದಿಂದೆಬೆಂದಮದನಂಗಂದಾಮಹಾಭಾಗರಣ್ಮಿಗೆಯೆಂದೀವಿಭುಬೊಪ್ಪದೇವನಲೆವಂಸತ್ವಾಧಿಕಾನ್ವಾಯವಂ ॥ ಕದನಕ್ರೀಡೆಯೊಳುಳ್ಳ ನಿನ್ನದಯೆಯೇಕಿಂತೊರ್ಮ್ಮೆಯುಂತೋಱದೀ

54 ಮದನಕ್ರೀಡೆಯೊಳುಟ್ಟುದಂಮಱೆದಡಂನೀರ್ವ್ರೊಕ್ಕಡಂನಾಣಪುತ್ತುದಲೊಂದಿರ್ದ್ದಡವಿತ್ತೊಡಂತಲೆಯನೇಸಂಪ್ರೀತಿಯಂತೋಱೆಯಂದೊ ದವಿಂಪೆೞಸೆಕಾನ್ತೆಯರ್ಮ್ಮೆಱೆವನೀಶ್ರೀಬೊಪ್ಪಭೂಪಾಳಕಂ ॥

55 ಕ ॥ ಸಿರಿಯಿಂದೊಪ್ಪುವಬಾನ್ಧವಪುರವಾತನರಾಜಧಾನಿಯನ್ತಾಪುರದೊಳ್ಸುರಖಚರೋರಗಮಣಿಮಕುಟರಚಿತಪದಕಾನ್ತಿಶಾನ್ತಿನಾಥಂಮೆ ಱೆವಂ ॥ ವೃ ॥ ಪಾಲಭಿಷೇಕವನ್ತೆನಿತದಾದಡವಲ್ಲಿಯದೃಶ್ಯ

56 ಮಪ್ಪಪೂವಾಲೆಪದಕ್ಕೆಜಾನುವರವಿಕ್ಕಿದೊಡಂನಿಮಿರ್ವ್ವಪ್ಪತೋಯದಿಂಲೀಲೆಯಿಮಜ್ಜನಕ್ಕೆಱೆಯೆವಾಮದೇಶತಳವಾಗಿಬಪ್ಪವೆಂಸಾ ಲವೆಶಾನ್ತಿನಾಥನಮಹಾಮಹಿಮತ್ವಮನೊಲ್ದು

57 ಬಣ್ಣಿಸಲ್ ॥ ಕಂ ॥ ಎನಿಪಾಸ್ಥಾನಾಚಾರ್ಯ್ಯಂಮುನಿವಿನುತಂಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತಿಜಗಜ್ಜನವಂದ್ಯಂನಿಜಗುರುಕುಳವನಜವಿಕಾಶಮನೊ ಡಱ್ಚುವಂತಪದಿಂದಂ ॥ ಅಲರ್ದುದಡೆನ್ತೆನಲಾಗುರು

58 ಕುಳವಾಗೌತಮನೆನಿಪ್ಪಗಣಧರನಿಂದಿತ್ತ[ಲ]ನೇಕಮೂಲಸಂಘಾವಿಳಯತಿಪತಿಯಾದಕೊಣ್ಡಕುಂದಾನ್ವಯದೊಳ್ ॥ ಶ್ರೀರಾವಣಂದಿಸಿದ್ಧಾ ನ್ತಾರಾವಸರೋವರಕ್ಕೆತೊಡವೆನಿಸಂವಾಕ್

59 ಶ್ರೀರಮ್ಯಪದ್ಮಣಂದಿತಪೋರವೆಪಿಡಿದಿರ್ದ್ದಪದ್ಮಮೆನೆತಚ್ಛಿಷ್ಯಂ ॥ ತನ್ಮುನಿನಾಥನಶಿಷ್ಯಂಮನ್ಮಥಸಹವಲ್ಲದಂಗನಾರತಿಸುಖಮುಂಸನ್ಮುನಿಸ ದ್ಗುರುಕುವಳಯಭೃನ್ಮತಿಪೊಸತೆನಿಸಿನೆಗಳ್ದ

60 ನಾಮುನಿಚಂದ್ರಂ ॥ ವೃ ॥ ಲೋಕಮನಾವಗಂಪಳಗಿದಂಜಸದಿಂಮುನಿಚಂದ್ರದೇವನಪ್ರಾಕೃತಜೈನಯೋಗನಿಳಯಂಪ್ರಕಟೀಕೃತಾರ್ತ್ಥ ನಿರ್ಣ್ಣಯಂಸ್ವೀಕೃತಶಬ್ದಶಾಸ್ತ್ರನುರರೀಕೃ

61 ತತಕ್ಕರ್ಕಳಾಕಳಾಪನೂರೀಕೃತಕಾವ್ಯನಾಟಕನಧಃಕೃತಮೀನಪತಾಕವಿಕ್ರಮಂ ॥ ಕಂ ॥ ತಚ್ಛಿಷ್ಯಂಪ್ರಕಟೀಕೃತಕೀರ್ತ್ತಿಚ್ಛತ್ರಂ ಭಾನುಕೀರ್ತ್ತಿಕಾ್ರಣೋಗ್ಗಣಭೂಮಿಚ್ಛಂನತಿಂತ್ರಿಣೀಕ

62 ಸುಗಚ್ಛಂಶ್ರೀನುನ್ನವಂಶನೆಸೆದಂಜಗದೊಳ್ ॥ವೃ॥ ಶಾನ್ತರಸೋತ್ತಮೂರ್ತ್ತಿದಿಗಿಭಬ್ರಜಮಸ್ತಕವರ್ತ್ತಿಕೀರ್ತ್ತಿಸ್ಸೈದ್ಧಾನ್ತಿಕಚಕ್ರವರ್ತ್ತಿ ಜಿನಪಾದನಿಧಾನಸುದೀಪವರ್ತ್ತಿಚ್ಛೈರನ್ತನಜ್ಜೈನಯೋಗಿಸಮ

63 ವರ್ತ್ತಿಯೆನಲ್ಮುನಿಭಾನುಕೀರ್ತ್ತಿಪೆಂಪಂತಳೆದಂಸ್ವಮಂತ್ರಗತಿಧೂರ್ತ್ತಜನಕ್ಕತಿವರ್ತ್ತಿಯೆಂಬಿನಂ ॥ ನಿಯತಂತನ್ಮುನಿನಾಥಶಿಷ್ಯನೆಸೆದಂ ಸನ್ಮಾರ್ಗ್ಗಸಂಪತ್ತಿಯಿಂನಯಕೀರ್ತ್ತಿಬ್ರತಿನಾಯ

64 ಕಂವಿಬುಧವಾಂಛಾದಾಯಕಂಜೈನತತ್ವಯಥಾರ್ತ್ಥಗಮಕಾಯಕಂಕೃತಯಶಸ್ಸಂಸ್ನಾಯಕಂಧ್ವಂಸಿತಾಭಯನಿಸ್ಯಂದಿತಪ್ರಬ್ಬಸಾಯ ಕನುದಗ್ರೌದಾರ್ಯ್ಯಸಂದಾಯಕಂ ॥ ಕಂದ ॥

65 ಅನ್ತೆಸೆದಾಚಾರ್ಯ್ಯಾವಳಿಯಿಂತಿಳಿದಾಗಮಂಗಳಂಜಿನಸಮಯೋಚ್ಚಿನ್ತಾಮಣಿಶಂಕರಸಾಮನ್ತಂಶಾನ್ತಿಯನೆಮಾಡಿಶಂಕರನೆನಿಪಂ ॥ ವಿದಿತಪ ರಾಕ್ರಮನೆನಿಪಾಕದಂಬನೃಪತಿಳಕ

66 ಬೊಪ್ಪದೇವನರಾಜ್ಯಾಭ್ಯುದಯಕ್ಕೆತಾನೆಮೊದಲೆನಿಸಿದನಾಸಾಮನ್ತಶಂಕರಂನಯದಿಂದಂ ॥ ಸಾಮನ್ತಶಂಕನಿಂದುದ್ದಾಮತೆವಡೆರ್ದ್ದನಂ ಡುವಂಶದಸಿರಿಮುನ್ನೇಮಾಪ್ಪೆಯೆಂಬೊಡನ್ವಯರಾಮೆಗೆತೊ

67 ಡವಾದನವಳಸಂಗಂಸಿಂಗಂ ॥ ಸಿಂಗನಕಾನ್ತೆಯಲ್ತೆಸಿರಿಯಾತನಕೇಸರವಾಳೆಯಂಬಚಲ್ವಿಂಗೆಡೆಗೊಂಡುಮಾಳನವರ್ಗ್ಗದನವಂಗೆಣೆಯಾ ಗೆಮಾಳಿಯಕ್ಕಂಗುಣಯುಕ್ತಿಕಾನ್ತೆಯ

68 ವಗಿಂಬಿನೆಪುಟ್ಟಿದನೆಕ್ಕನೆಕ್ಕಗಾವುಡಂಗನುಜಾತನಾಕೆಱೆಯಮುಂಮೆಱೆದಂಸ್ತುತಿಜೀವನೋದಯಂ ‖ ಕಂ ‖ ಅನುದಿನಮುವರಿಚ್ಛಾಜನಿತ
ಫಳಂಬಳಯಿತನ್ನಕಾಲ್ಗಳನಾಶ್ರಯಿಸ್ಸಿನಿತಾಂತಂಕೆಱೆಯಮುನಾ

69 ದನವಂ . ಲೆಸವ್ವೆನಲ್ಲಳಾದಳುನಲವಿಂ ‖ ವೃ ‖ ಅವರೀರ್ವ್ವರ್ಗ್ಗವುದಾತ್ತನಪ್ಪನೆನಿಸಿದ್ದಾರ್ಬೊಪ್ಪಗಾವುಣ್ಡನುದ್ಭವಮುಂತಾನುವುದಾತ್ತ
ವೃತ್ತಿಯುಮನೂನಾವುದಾಯ್ರ್ಯಮುಂಪೆಮ್ಮೆಯೊಪ್ಪವು

70 ದಾಗಿರೆಪುಟ್ಟಿಕೀರ್ತ್ತಿಪಡೆದೆಂತನ್ನಿಚ್ಚೆವ್ರೊಲುಚಾಕಿಗಾವುಡಿವಿನೂತಾಂಗಜವಾರ್ದ್ಧಿಯೊಳ್ಪಡೆಯೆಸತ್ಪುಣ್ಯಾಂಕನಂಶಂಕನಂ ‖ ವರವನಿತಾವಶಂ
ಕರನರಾತಿನೃಪಾಳಭಯಂ

71 ಕರಂಜಿನೇಶ್ವರಯತಿಕಿಂಕರಂಸ್ವಪತಿಚಿತ್ತಮುದಂಕರನಿಷ್ಟವರ್ಗ್ಗಶಂಕರನಖಿಳಾರ್ತ್ಥಶಾಸ್ತ್ರಸುದೃಢಂಕರನಾತ್ಮಸುಖಂಕರಂಮನೋಹ
ರನೆನೆಶಂಕರಂಪಡೆದನೊಪ್ಪೆಚರಿತ್ರದೊಳಂ

72 . . . ತ್ತಿಯಂ ‖ ದಿನಮೆಲ್ಲಂದಾನಕೇಳೀಸಮಯಮೆತನಗೆಂದೆಂಬಿನಂನೀತಿಯೆಲ್ಲಂತನಗೆಂದಾಗಿದ್ರ್ದವೆಂದೆಂಬಿ ನವರಿಕುಳವೆಲ್ಲಂಸ್ವಖಡ್ಗ
ಹತಂಶಾಕಿನಿಯಗ್ಗೆಂದಾದುದೆಂದೆಂಬಿನವೊಡವೆ

73 ಯದೆಲ್ಲಂಜಗತ್ಪೋಷಣಕ್ಕೆಂಬಿನಮಾಸಾಮನ್ತಶಂಕಂನೆಗಳ್ದನೆಳೆಗವಾತಂಕಮಾಗಲ್ಕೆತನ್ನಿಂ ‖ ಪಥಿಕಂಗಿಷ್ಟಂಗೆಶಿಷ್ಟಂಗಧನನೆನಿಪವಂಗಾ
ತ್ತಿಯಾದಂಗೆನಿತ್ಯಾತಿಥಿಗಾಳ್ಗನ್ಯಂಗೆಮಾನ್ಯಂಗವನಿಬೆಳೆಯ . .

74 ಬುಗೆಟ್ಟಂಗೆಭಾರಗ್ರಥಿತಂಗೆಂತೆಂಬವಂಗೇನೆನುತೆನುದಿಸಿದಂಗಾರ್ಗ್ಗವ್ರೊಲ್ದಿತ್ತುದಾಸ್ಥ್ಯವ್ಯಥೆಯಂಮಾಣಿಪ್ಪನೆಂಮಾನ್ತನದಕಣಿಯೊಸಾಮ
ನ್ತರೊಳ್ಶಂಕರಾಂಕಂ ‖ ಪತಿಮಂತ್ರಪ್ರಾಥಿ .

75 ಸೇವಕತತಿನಿರಹಂಕಾರಮುಂಮಾನ್ಯರೊಳ್ಪಂಕ್ತಿತಿಸನ್ಮರ್ಯ್ಯಾದೆಯುಂಬನ್ಧುಗಳನುದಿನಸನ್ಮಾನವಂಧಾಮ್ಮಿಕಸ್ಸನ್ಮತಿಯುಂಕಾನ್ತಜ
ನಂಮೆಯ್ವಾಳಿಯನಖಿಳವಂದಿಬ್ರಜಂಧಾ .

76 . . . . . . ಬಣ್ಣಿಕುಂಪುಣ್ಯದತವರೊದಿಟಂನೋಡೆಸಾಮನ್ತಶಂಕಂ ‖ ಕಂ ‖ ಕಱೆಯೆನಿಪಸುರಭಿಗೆಲೆಗಳಮಱೆಯೆನಿಸಿದಕಳ್ಪ
ವೃಕ್ಷಫಳತತಿಗೆಣೆಯೇಕಱೆವ .

77 . . . . . ದಾರತೆಮೆಱೆವುದುಸಾಮನ್ತಶಂಕರನೊಳನವರತಂ ‖ ವೃ ‖ ವಿನೆಯರಸಂಗಳಿಂತಣಿಪಯಾಚಕರಂಮನೆಗೊಯ್ದುಸಂತತಂ
ಕನಕದಬಾಡನಿತ್ತುಮಿಗೆಸೊಕ್ಕಿಸಿಸೇವ್ಯರಗ . . .

78 . . . . ಪೊಳೆವಾಱುಗೊಣ್ಡವರನಾಲಗೆಯಂಪ್ರಭುಶಂಕರಂಯಶೋಧನನೆನಿಸಿರ್ದ್ದನಲ್ಲನೊಪೆಮಾಱುವರೇರಸನಾನಿಕಾಯಮುಂ ‖ ಕಂ ‖
ಎನಿಸಿದಶಂಕರಸಾಮನ್ತನಕಾನ್ತೆಯ . . .

79 . . . . ಯಂಗುಣಿಸಸ್ಯಾವನಿಜಕ್ಕಣಬ್ಬೆಯುಂಕಾಮನಸಿರಿಕಣ್ದೆಱೆದಳೆಂಪನೆಸೊಗೆಯಿಸಿದರ್ ‖ ವೃ ‖ ಶಾನ್ತೆಯಸೂನುಶಂಕರತನೂ
ಭವನುದ್ಧಕದಂಬರುದ್ರಸಾ

80 ಮನ್ತ . . . . . . ಸಮಯಸ್ರಣುತಂವಸುಧೈಕಬಾನ್ಧವಂಗನ್ತೆಸದಾಪ್ತಮಂತ್ರಿವಿಭುಬೊಪ್ಪನೊಡಚ್ಚಿದನೊಳ್ಮೆಗೊಪ್ಪಮಂಶಾನ್ತತೆದಾ
ನವಣ್ಮಚರಿತಂಸಿರಿಕೋಮಳರೂಪವೊಪ್ಪಿರ

81 ಲ್ ‖ . . . . ನದೇವತೆಯೆಂದೆನೆನೆಗಳ್ದಜಕ್ಕಣಬ್ಬೆತನುವಿಂಮನದಿಂಮನಸಿಜನುಂಜಿನನುಂತನ್ನಿನಿಯಂಗುಭಯಭವಸುಖವದೆನೆಕರವೆಸೆದ
ಳ್ ‖ ಜಿನಸಮಯಭಕ್ತಿಯಿಂಸ

82 . . . ಸುಪುತ್ರರಿರ್ವ್ವರಿಗೆಣೆಶಾಸನದೇವಿಗೆವಲ್ಲಭನತ್ಯನುವಶನೀಜಕ್ಕಣಬ್ಬೆಗಿದುವೆವಿಶೇಷಂ ‖ ಆಜಕ್ಕಣಬ್ಬೆಯಗ್ರತನೂಜಂಮೆಱೆದಂಜ
ಗಕ್ಕೆಸುಜನಮನೋಜಂಪೂಜಿ

83 . . . . . ಸಕಳಗುಣನಿಕರಧಾಮಂಸೋಮಂ ‖ ವೃತ್ತ ‖ ತನುಪುಣ್ಯೋದಯಶೋಭಿತಂನಿಮಿರ್ದತೋಳಾವುದಾರ್ಯ್ಯರವ್ಯಂಮು
ಖಂಜನಸಮ್ಮೋಹನಸತ್ಯವೃತ್ತವಲಗಣ್ದಾಕ್ಷಿಣ್ಯ

84 ದೀರ್ಗ್ಘಮ . . . . ತಿರೂಪಕೆಯಥಾರೂಪಂತಥಾಶೀಲವೆಂದೆನೆಸಾಮನ್ತಲಹಾಮಸೋಮನೆಸೆದಂಸೌಂದರ್ಯ್ಯಚಾತುರ್ಯ್ಯದಿಂ ‖ ಕರ
ದಿಂದಂತೆಗಿಯಲುಸಶಕ್ತಿ

85 ನೀ . . ವಂದಾ . . . . . ರಪುತ್ರಂನುತಜಕ್ಕಣಬ್ಬೆಯಮಗಂಕಂಠೀರವಾರೋಹಣಕ್ಕೆರೆವಂಸೋಮಸಹೋದರಂಶಿಶುತೆಯೊಳ್ಮುದ್ಧ
ಯ್ಯಮುದ್ಧಯ್ಯನಾದರದಿಂಕಳ್ಪಕುಜಾ

86 ತಮುಂಪಡೆವೆನೆಂದಾಚತೂಮುಂವರ್ದ್ಧಿಪಂ ‖ ಕಂ ‖ ಅನ್ತೆನಿಸಲ್ಶಂಕರಸಾಮನ್ತಂಸಕಳತ್ರಪುತ್ರಬಾನ್ಧವಮಿತ್ರಾನನ್ತಾನ್ವಯನೆಸೆದಂನಿಶ್ಚಿಂ
ತಂಧರ್ಮ್ಮಾರ್ತ್ಥಕಾಮವರ್ಗ್ಗಸುಮಾರ್ಗ್ಗಂ ‖ ಅನುಪಮಿತಾಶ್ಚರ್ಯ್ಯಂ

87 ಶಾನ್ತಿನಾಥನೆಂದಾಸ್ಥಳಾನುಬನ್ಧದಿನಿಂಬಿಂಜಿನಗೃಹಮಂಮಾಗುಡಿಯೊಳ್ವಿನುತಂಸಾಮನ್ತಶಂಕರಂಮಾಡಿಸಿದಂ ॥ ವೃ ॥ ಪ್ರತಿಬಿಂಬಂಪದಪೂತಮಂಕಳೆವುದಾರಂಗಕ್ಕೆ ಕಂಭಕ್ಕೆ ಹೃದ್ಗ

88 ತಮಂಮಾಳ್ಪುದುಶಾಳಭಂಜಿಕೆಗಳಂಚಿತ್ರಿಪ್ಪುದಾಭಿತ್ತಿಸಂತತಿಯಂಜಂಗಮಚಿತ್ರದಿಂದೆನೆಜನಂಸಾಮನ್ತಶಂಕಂಜಗನ್ನುತಮಂಮಾಡಿಸಿದಂಜಿನೇಂದ್ರಗೃಹಮಂಮಾಗುಣ್ಡಿಯೊಳ್ರಾಗದಿಂ ॥ ಆಭು

89 ವನ್ನೈಕಮಂಡನಜಿನಾಲಯಮುಂನಲೆವಿಂದೆನೋಡಿಸೂರ್ಯ್ಯಾಭರಣಾಹ್ವಯಂಬಲಿಪುರಿತ್ರಿಪುರಾನ್ತಕಸೂರಿಸಂಸ್ತುತಂಶೋಭಿಸುತಿರ್ದ್ಪುದೀಬಸದಿತೀರ್ತ್ಥಕರರ್ಗೆವಸತ್ಪದಸ್ಥರೆಂದಾಭವ

90 ಭಾವದಿಂಮುನಿವರಂಸ್ಥಳವೃತ್ತಿಯನಿತ್ತನುತ್ತಮಂ ॥ ಕಂ ॥ ಸ್ಥಿರಮಾಗಿರಿತ್ತನಡಕೆಯಮರನಮ್ಯೂಬುಳ್ಳತೋಂಟಮಾಪೂದೋಂಟಂಬೆರಸುಸುಭೂಮಿಯರೆತ್ತರ್ವ್ವರೆಗದ್ದೆ

91 ಯದೊಂದುಗಾಣಮೆಣ್ಣಿಂತಿನಿತಂ ॥ ವೃ ॥ ಅಂತಾಧರ್ಮ್ಮನಿಕಾಯಮಂನಲಿಸುತಂನ್ಯಾಯಾರ್ಜ್ಜಿತದ್ರವ್ಯದಿಂದಂನ್ತೀವೃತ್ತಖಿಳಾಶೆಯಂಸದುಪಭೋಗಾನೀಕಮಂಭೋಗಿಸುತ್ತಂನ್ತಾಶಂಕ

92 ಮದೇವಚಕ್ರಿನಡೆದಂಬಲ್ಲಾಳಭೂಪಾಳನಂಸನ್ತಂತನ್ನಪದಾಬ್ಜಸೇವೆಗೆದರಲ್ಶೌರ್ಯ್ಯಾರ್ಣ್ಣವಂಘೂರ್ಣ್ಣಿಸಲ್ ॥ ಕಂ ॥ ನಡೆದಾತನಲಕ್ಷ್ಮಿಯಕಯ್ವಿಡಿದೊಡಗೊಣ್ಡಖಿಳದಣ್ಡನಾಥಸಮೇ

93 ತಂನಡೆತಂದುತಾಣಗುಂದದನಡೆವೀಡಿನೊಳಿರ್ದ್ದನರ್ತ್ಥಿಯಿಂಪಲದೆವಸಂ ॥ ಇರೆರೇಚಣದಣ್ಡಾಧೀಶ್ವರಂಜಿನೇಶ್ವರಪದಾಭಿವನ್ದನೆಗೆಂದೊಪ್ಪಿರೆಬಂದಂಮಾಗುಡಿಗಾದರದಿಂಶ್ರೀಬೊಪ್ಪ

94 ಭೂಪಶಂಕರಸಹಿತಂ ॥ ಬನ್ದುಜಿನೇಶ್ವರಪದಮಂಬನ್ದಿಸಿಜಿನಮುನಿಪದಾಂಬುಜಕ್ಕೆ ಬಗಿಜಿನೋನ್ಮಂದಿರಮಂನೋಡಿದೃಢಾನನ್ದಂವಸುಧೈಕಬಾನ್ಧವಂಬಣ್ಣಿಸಿದಂ ॥ ಅನ್ತುಪೊಗಳ್ದತ್ತ

95 ಭೋಗಾಭ್ಯಂನ್ತರಮಾಗಿರ್ದ್ದತಳವೆಯಂಸರ್ವ್ವನಮಸ್ಯಂತೇಜೋಸಾಮ್ಯಸಮೇತಂತಜ್ಜಿನಪೂಜೆಗೆನ್ದುಪರಿಕಲ್ಪಿಸಿದಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾ

96 ಜಾಧಿರಾಜಕಾಳಂಜನಪುರವರಾಧೀಶ್ವರಂಪ್ರತಾಪಲಂಕೇಶ್ವರಂಶೌರ್ಯ್ಯಪಂಚಾನನಂಗೀತಚತುರಾನನಂಸುಭಟರಾದಿತ್ಯಂಬಿಜ್ಜಭೂಭುಜಾಪತ್ಯಂಗಜಸಾಮನ್ತಜ

97 ಯಕಾಮಿನೀಕಾನ್ತಂಸುವರ್ಣ್ಣವೃಷಭಧ್ವಜಂಕಳಚುರ್ಯ್ಯರಾಜ್ಯಲಕ್ಷ್ಮೀಪ್ರತಿಷ್ಠಿತಾಯತಭುಜಂರಾಯನಾರಾಯಣಂಭರತಾಗಮಾಂಭೋಧಿಪಾರಾಯಣಂಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಂಶ್ರೀ

98 ಮದಾಹವಮಲ್ಲಂಮೊದೆಗನೂರನೆಲೆವೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಬಾಹತ್ತರನಿ

99 ಯೋಗಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂರೇಚಿದೇವರಸನಾಮಾಗುಣ್ಡಿಯರತ್ನತ್ರಯದೇವರಬಸದಿಯಾಚಾರ್ಯ್ಯಬಾಳ್ಭನುಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತದೇವರಂಬರಿಸಿಮುನ್ನಂಸ

100 ಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಬನವಾಸಿಪುರವರಾಧೀಶ್ವರಂಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂಮೃಗಮದಾಮೋದಂಮಾಕ್ಕೋಲಭೈರವಂಕಾದಂಬಕಣ್ಠೀ

101 . . . . . . ಕಾಮಿನೀಲೋಲಂಹ . . ವರಶೂಲಂನಿಗಳಂಕಮಲ್ಲನಸುಹೃತ್ಸೆಲ್ಲಗಣ್ಡರದಾವಣಿಶುಭಟಶಿರೋಮಣಿಯಿತ್ಯಖಿಳನಾಮಾವಳೀಸಮಾಳಂಕೃತನಪ್ಪಬೊಪ್ಪದೇವ

102 . . . . . . ಪಳಿಯಬಾಡಂತಳವೆಯಂತ್ರಭೋಗಾಭ್ಯನ್ತರವಿಶುದ್ಧಿಯಿಂಸರ್ವ್ವಬಾಧಾಪರಿಹಾರಂಸರ್ವ್ವನಮಸ್ಯವಾಗಿಪರಿಕಲ್ಪಿಸಿದುದಂಸಕವರ್ಷನೂಱನಾಲ್ಕನೆ

103 . . . . . ಣಶುದ್ಧಪಂಚಮಿಬುಧವಾರದಂದಾರತ್ನತ್ರಯದೇವರಭಿಷೇಕಾದ್ಯಂಗಭೋಗರಂಗಭೋಗಕ್ಕಂಋಷಿಯಾಹಾರದಾನಕ್ಕಂವಿದ್ಯಾರ್ತ್ಥಿಗ

104 ಳ . . . . ಪೆಸ . . . . ಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಮೆಂದಾಶ್ರೀಮನ್ಮೂಲಸಂಘದಕ್ರಾನೂರ್ಗ್ಗಣದತಿಂತ್ರಿಕಗಚ್ಛದನುನ್ನವಂಶದಶ್ರೀಮದ್ಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತ

105 . . . . ಕೊಟ್ಟು . . . . ಮಹಾಪ್ರಧಾನಂಕೃತಜಯೋತ್ಕರ್ಷಣವಿಧಾನಂಧನುರ್ವ್ವಿದ್ಯಾಧನಂಜಯನಾಕರ್ಣ್ಣಿತರಣರಭಸಭೀತಭೂ

106 . . . . ಜ . . . . ದವಿದ್ಯಾಧರಂಕಾವ್ಯಕಳಾಧರನೆನಿಪಮುರಾರಿಕೇಶವದೇವಂಗೆಧರ್ಮ್ಮಪ್ರತಿಪಾಳನಮಂಸಮರ್ಪ್ಪಿಸಿದನಾತನಪ್ರ ಭಾವವೆಂತೆಂದೊಡೆ ॥ ವೃ ॥ ಗಿರಿಶನದೃಷ್ಟಿ

107 . , ... ಮನನಿಧ್ಯಾತ . . . . ಮನುಮತಶರಯಿಷ್ಟಿಪಾರ್ತ್ಥನನುದಸ್ವಿತಬನುಷ್ಕರವೇಗಶೃಷ್ಟಿಯೊಂದಿರೆಗಖಿವೆತ್ತತನ್ನಶರಲಿಂ ಗಖಿಮೂಡಿದಿವಕ್ಕೆಪಾಖಿದುಸ್ತರರಿಪುಕಾದಿಗ

108 . . . . ನ . . . . ಮುರಾರಿಕೇಶವ - . . . ಆಬಸದಿಯುಲೊಮ್ಮೆನಾನಾದೇಶದವ್ಯವಹಾರಿಗಳ್ತಂದಭಣ್ಡದಕ್ರಯಕ್ಕೆನಾಲ್ಕುಂ ಸ್ಥಳದಬಣಂಜುಮುಮ್ಮರಿದಣ್ಡಮುಂ

109 . . . . ತ್ತ . . . . . ಕಣಮ್ಮದುಹೃದಯರಾಗಿಯಾಸ್ಥಳವಂಪೊಕ್ಕುಮಾಖಿದಭಣ್ಡದಪೊಂಗವೀಸಮಳವೆಗೆಹಾಗಜವಳಕ್ಕೆ ಪೇಳೆಯಿಂತಿನಿತು

110 ವಂ . . . . . ಜಿ . . . ಧರ್ಮ್ಮವಂಪ್ರತಿ . . . ಸಿದರನೇಕಜನ್ಮಾರ್ಜ್ಜಿತಪಾಪಬಾಧೆಯುಂಪರಿಹರಿಸಿನಾನಾಸುಖಂಗಳನನುಭವಿಸುವ ರ್ಪ್ರತಿಪಾಳಿಸದೆಕಿಡಿಸಿದವರೇಳನೆಯನರಕವಂಪೊಕ್ಕು

111 . . . . . ವರ್ ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರ ಮಿ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾದತ್ತಂರಾಜಭಿಸ್ಸಗರಾ

112 . . . . ಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಳಂ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುಂನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ಸರ್ವಾನೇತಾನ್ಭಾಗಿನೇಯೋಭು

113 . . . .

198

ಅದೇ ಗ್ರಾಮದ ಬಸ್ತಿಯ ಸಮೀಪದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ 11″ × 1′ 11″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಭುಜಬಳಪ್ರ
2 ತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀಕಂದಾರದೇವನಂ೧೧ನೆಯನಳಸಂವತ್ಸರದ
3 . ತ್ರಬಹುಳಅಮಾವಾಸೆವಡ್ಡವಾರಗಂದುಮುಡಿಯುಸಾ . . .
4 ವಂತಸಂನ್ಯಸನಸಮಾಧಿಯುಂಮಾಡಿಸುಗತಿಪ್ರಾ
5 ಪ್ತನಾದಂಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ
6 ಗಜಶೈಲೇಂದುಶಕಾಂಕ . . . . . ಕಾರ್ತ್ತಿಕಕೃಷ್ಣ
7 ಪಕ್ಷಮೆನೆಹಿಮನಾಥವ . . . . ಶನಿವಾರ
8 ವುತ್ತರಯಣ . . . ಸ . . . . . ನಾಥನೆವೇಳ್ದರ್ಮ
9 ಗ್ಗದೊಳ . . ಸಮುನಗ್ರಣಿಮ . . . . . ಪ್ರನಷ್ಟ . .
10 ದೇವರಗುಡ್ಡನೆಸೆವಶಾನ್ತ . . . . ನವರನು
11 ಸಾಮಂತಮು . . . . . ಮನದೊಳುತಾ
12 ಪಂಚಪದವಚಿಂತಿಸುತ್ತ . . . . ಮರಮು . ಸ್ವ
13 ರ್ಗಜನಕ್ಕೆ
14 . . . ಆಪ್ತಜನಂಪರಿವಾರಂಬಂಧುಜನಮುಮಾಶ್ರಿತಜನಮುಂ ನಿಲೆ
15 ದೆಲ್ಲರುಮಾ . . . . ಶರಣಿಲ್ಲದೆಂದು . . ಳುತಿದ್ದರು ॥ಪುರು
16 ಷನಿಧಾನನಂಸಕಳಭೋಗಿಯುನಾಶ್ರಿತಕಲ್ಪವೃಕ್ಷನಂನರಸುರಧೇ ನುವಂ
17 ದಿಸುರಭೂಜನವೀನಮನೋಜರೂಪನಗುರುಪದಭಕ್ತಿ . ಳ್ಪ್ರ ಭಾವಸಾವಂತ
18 ಮುವ್ವನಗೇಕೆವೊಯ್ದನಿ . ಕರುಣಿವಿಧಾತ್ರಮೂಲ . . ಪದ ಲೋಭಿಗಳಿಂ
19 . . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ . . . .
2 ದೇವರವರ್ಷದ೨೧ನೆಯಶಾರ್ವ್ವರಿಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕ . . . .
3 ಚಿಕ್ಕಮಾಗಡಿಯಅಕ್ಕಸಾಲೆಬಂಮೋಜಸ . . . . ವದಿರಾ . . . .
4 . . . ಗತಿಪಾ . . . .

. . . .
[7]ನೆಯ್ದೆ ಪೊಣ್ಣು ಸತ್ಪುರುಷಸಿಂಘನುದಾತ್ತನಿಧಿಸಚ್ಚರಿತಂಪಡೆದಂಸ
ಮಾಧಿ
[8]ಯಂ ॥ ಪಡೆದುಸಮಾಧಿಯನಿಂನೊರ್ಮ್ಮೆಪಡಲಡರ್ದ್ದಮರಪುರ
[9]ಕ್ಕೆಱಗಿದೇವನಿಕಾಯಂಗೆಡೆಗೊಡರೆಸುರಸುಖಮಂಪಡೆದಂಬೊಂ
[10]ಮೋಜನಮಳಜಿನಭಾವನೆಯಿಂ ।

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಶ್ರೀಮಜ್ಜೈನಪದಾಂಬುಜಾತಜನಿತಶ್ರೀಕಾಂತೆಯಂಬಂದದಿಂ
[2]ಭೂಮಿಪ್ರಸ್ತುತೆದಾನಧರ್ಮ್ಮ . . . . . .
[3]ಕಾಮಾಸ್ತ್ರಪ್ರವಿಭಾಸಿರೂಪಿನಲಿವಸಾತಿಯ . . . .
[4]ಕ್ಕಂಜಗಕ್ಕೇಮಾತಂದಿನಸೀತೆಯಿಂ . ವಾಗ್ದೇವಿ . .
[5]ಯಿಂದಗ್ಗಳಂ ॥ ಜನಕಂಸಂಕಯನಾಯಕಂಜನನಿತಾಂ
[6]ಮುದ್ದವ್ವೆಶಾಂನ್ತೀಶ್ವರಂಜಿನನಾಥಂತನಗಿಷ್ಟ(ಭಾಗ್ಯ)ದೆಯ್ವ
[7]ಮೆಸೆವಾಸದ್ಭೈರೇಗೋತ್ರದಿಂಮುನಿನಾಥಂನಯಕೀರ್ತ್ತಿದೇವ
[8]ಮುನಿಯಾರಾಧ್ಯಂದಲೆಂದಂದಪೂರ್ವ್ವನಿತಾರತ್ನಮೆನಿಪ್ಪಸಾಂತಲೆ
[9]ಯಪೊಲುಧನ್ಯರ್ಕ್ಕಳೀಧಾತ್ರಿಯುಳು ॥ ದಾನದಗುಣದುಂನತಿ
[10]ಯಿಂತಾನೀಧರೆಗಧಿಕೆಯೆನಿಸಿಸಾಂತಮೆಸುಖದಿಂಧ್ಯಾನಿ
[11]ಸಿಜಿನಪತಿಪದಮಂತಾನೆಯ್ದಿದಳಮರಲೋಕಮಂಹಲ
[12]ರಱಿಯುಲು ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

[1]ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ . . .
[2]ಧಾವಿಸಂವತ್ಸರದಆಶ್ವಯುಜಬಹುಳ೫ಸೋಮವಾರ . . . .
[3]ಸನಸಮಾಧಿಯಿಂಪಡೆದುಸುಗತಿಪ್ರಾಪ್ತನಾದಮಗ . . . .
[4]ತುವಿರೋಧಿಸಂವತ್ಸರದಚೈತ್ರಶು೧ಶುಕ್ರವಾರದಂದುಬೀರೋಜ
[5]ಮುಡಿಪಿಸುಗತಿಪ್ರಾಪ್ತನಾದಮಂಗಳಮಹಾಶ್ರೀ ॥ ಶ್ರೀ . . .
[6]ಷ್ಟ್ಯಬೆಸ್ಪತಿವಾರದಂದುಬೊಂಮವೆಸನ್ನಸನಸಮಾಧಿಯಂಮ . .
[7]ನಾದಳುಮಂಗಳಮಹಾಶ್ರೀ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರತಾ
[2]ಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಳವೀರಬಲ್ಲಾಳದೇವವರುಷದ೧ನೆಯಪ್ರ
[3]ಜಾಪತಿಸಂವತ್ಸರದಮಾರ್ಗ್ಗಶಿರಸುದ್ಧ೭ಆದಿವಾರದಂದು ॥ ಶ್ರೀಜಿನ
[4]ರಾಜರಾಜಿತಪದದ್ವಯುಮಂನಲವಿಂದಮೊಱ್ಪಿಮುಂಪೂಜಿಸಿ
[5] . . ತಜಿನಸ್ಮರಣದಿಂಗತಜೀವಿತೆಮಲ್ಲೆಗವುಂಡಿತಾಂಪೂಜಿತದೇವ
ರಾಜಪ
[6]ದೆಯಾದಳಿದಚ್ಚರಿಯಲ್ತುಮುಕ್ತಿಯಂಪಾಜದಿನೀಯಲಾರ್ಪ್ಪಜಿ
[7]ನಭಕ್ತಿಯುದೇನುಮನೀಯಲಾಱದೇ ॥ ಗುರುಸಕಳಚಂದ್ರ
[8]ಮುನಿಪರ್ಪರಮಾಗಮಮಾಗಮಂಜಿನೇಂದ್ರಂದೆಯ್ವಂಪರಹಿತ
[9]ಮೆನೆಶುಭಚರಿತಂಮರಗುಣಿಮಲ್ಲವ್ವೆಗಾಡಿಗೆನೆಪ್ರೊಪ್ಪದರಾರ್ ॥

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ೧ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ × 1′ 10″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂ
[2]ಭುಜಬಳಪ್ರವುಡಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀ

[3]ರಾಮ . . . ರಾಯನರಾಜ್ಯೋದಯದ
[4]೧೪ ನೆಯಸ್ವಭಾನುಸಂವತ್ಸರಜೇ
[5]ಷ್ಟಸು ೧೧ ಬುಧದಂದುಚಿಕ್ಕಮಾ
[6]ಗಡಿಯ . . . .
[7] . ಜನಾಯಕನುಧಾರಿಯನಾಳುವ
[8]ದಲ್ಲಿತಳಿಶಿಱಿದುಮೆಱದುಸುರ
[9]ಲೋಕಕೆಪಾ್ರಪ್ರತನಾದಮಂಗಳಮ
[10] ಹಾ

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೧ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 6″

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಹದಿ
[2]ನಯ್ದನೆಯಪ್ರಮಾದೂತಿಸಂವತ್ಸರದಕಾತ್ತಿ೯ಕ
[3]ಸುದ್ಧಪಂಚಮಿಆದಿತ್ಯವಾರಬೊಪ್ಪದೇವನಾಗರಿಖಣ್ಡ
[4]೭೦ಕ್ಕೆನಾಗ್ಗ೯ವುಣ್ಡಗೆಯ್ಯುತ್ತಿರಲುತ್ರಿಪುರಾಂ
[5]ತಕದೇವರಿಗಾಳುವಕೆಱಿಮಾಗುಣ್ಡಿಯತು
[6]ಱಹರಿವಲ್ಲಿಸುರಿಗಿಱಿದುಮೆಱಿದುಸುರಲೋ
[7]ಕಪ್ರಾಪ್ತನಾದ ॥

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೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 5″

[1]ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದಪದಿನಾಱನೆಯಪ್ರಜೋ .
[2]ತ್ತಿಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ್ಧದಶಮಿಬ್ರಿಹಸ್ಪತಿ
[3]ವಾರಶ್ರೀಮತುಬೊಪ್ಪದೇವನಾಗರಖ ೭೦ ತ್ತಕ್ಕೆನಾಗ್ಗ೯ವು
[4]ಣ್ಡಗೆಯ್ಯೆಶ್ರೀಮತುತ್ರಿಪುರಾಂತಕದೇವರಿಗಾಳ್ವಕಿಱಿ
[5]ಯಮಾಗುಂಡಿಯಮಲಪರುಮುತ್ತಿತುಱುವಂಕೊಣ್ಡಪೆಣ್ಡಿರು
[6]ಡಿಯನುಚ್ಚಿಪೋಪಲ್ಲಿಕಾಚಿಸೆಟ್ಟಿಯಮಗಂತೈಲಮತುಱುವಂಮ
[7]ಗುಚ್ಚಿ೯ಸುರಿಗಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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೩ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′6″ × 1′6″

1 . . . ರ್ಯ್ಯ೯ಭುಜಬಳಚಕ್ರವತ್ತಿ೯ರಾಯಮು . .
2 . . . ದ˙೧೦ ನೆಯದುಮ್ಮು೯ಖಿಸಂವತ್ಸರದ
3 . . . ದಿವಾರದಂದುಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವ
4 . . . . . ರಖಂಡಎಪ್ಪತ್ತುಮನಾಳುತ್ತಿರೆಶ್ರೀ
5 . . . ಶ್ವರಂವಿಕ್ರಮಾದಿತ್ಯದೇವಬನವಸೆಪನ್ನಿಚ್ಛಾ೯
6 . . . . ಮಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆಶ್ರೀಮಂನಾಳ್ಪ್ರ
7 . . ಗಾವುಂಡಂಚಿಕ್ಕಮಾಗುಂಡಿಯಲುಸುಖದಿಂದಮಿರೆಪ್ರ
8 . . ತ್ರಂಬೊಪ್ಪಗಾವುಂಡಚಾಱಿಯೊಡೆಯಿಂಬರುತ್ತಿರಲುಮಲಪ
9 . . ಲುಕಾರಡಿಯಕಾಳೆಯನುಬೆಸಸಲುಪಲರಂತಾಗಿತ
10 . . ಮೆಱದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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೪ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 2

[1]ಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ
[2] . . . . ಯ್ದನೆಯಪ್ರಮಾದೂತಿಸಂವತ್ಸರದಕಾ
[3]ತ್ತಿ೯ಕಸುದ್ಧಪಂಚಮಿಆದಿತ್ಯವಾರಬೊಪ್ಪದೇವನಾಗರಿಖ
[4]ಣ್ಡ ೭೦ ಕ್ಕೆನಾಗ್ಗ೯ವುಣ್ಡಗೆಯುತ್ತಿರಲುತ್ರಿಪುರಾನ್ತಕದೇವರಿಗಾಳು
[5]ವಕಿಱಿಯಮಾಗುಂಡಿಯಎಕಗಾವುಣ್ಡತುಱುಪಱಿವಲ್ಲಿಸು
[6]ರಿ . . . . . ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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ಅದೇ ಹೋಬಳಿ ಕೋಡಿಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಉತ್ತರಕಡೆ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಶ್ರೀಮತು ೧೭ . . ನೇ ಪ್ರಜೋತ್ಪತ್ತಿಸಂವ
2 ತ್ಸರದಮಾರ್ಗಶಿರಬ ೭ ಸೋ ಉಕೋಡಿಹಳಿ
3 ಯಮುರವಬೊಂಮೆಗೌಡನಮಗಕ
4 ಪ್ಪಂಣಕಳ್ಳರುಹೊಇದಲ್ಲಿಸ್ವರ್ಗ್ಗ
5 ಲೋಕಸ್ಥನಾದನುಆತನಿಗೆಕಲ್ಲುಪ್ರತಿಷ್ಠೆ

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ಅದೇ ಗ್ರಾಮದ ಕರಿಯಪ್ಪನ ಬಸಪ್ಪನ ಹಿತ್ತಲಲ್ಲಿ 1ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 2′ 2″

1 ಶ್ರೀಮತುಸಿಧಪ್ಪನಾಯಕರು । ಭೈರಪ್ಪಗೆ । ಆಸೀರ್ವದಾಕೋಡಿಹಳ್ಳಿ
2 ಬಸವಪ್ಪನುಹುಜುರುಪಿಂದುಪುಂಡುತನಮಾಡುತಿಧ । ಮುಂಚೆಬರಮ
3 ನತಲೆಹೊಯಿದುಕಷ್ಟಬಟ್ಟುಬಗೆ । ಶಿವಪುರದಸೀಮೆಕೋಡಿಹಳ್ಳಿಗ್ರಾಮದಿಂದ
4 ತನಗೆಉತ್ತಾರವಾದಉಂಬಳಿನಷ್ಟಸಹಗ೧೪ ॥ ೧ ॥ ೦ ಕೆ । ಅಕ್ಕಾಲಚೆತ್ರವಾಗಿಹ
5 ಕಿದಪಗದಿಹಣಬರಪೇಕೆಂದುವರತಮಾಡುತ್ತಾರೆ । ಹೇರಳನಷ್ಟಸಹಕೂಉ
6 ತ್ತಾರವಕೊಟ್ಟ ॥ ಉಂಬಳಿಪಗದಿಕೊಡಲಾರೆ । ಪಾಲಿಸಿಕೊಂಬದಿರಿ । ಅಪ್ಪಾಣೆಯಾ
7 ಗಬೇಕೆಂದು । ಹೇಳಿಕೊಳುತನೆಂದು । ಅರಿಕೆಯಾದಲ್ಲಿ । ಯಿಾಬಸವಪ್ಪಗೆ । ಉತ್ತಾರ
8 ವಕೊಟ್ಟಉಂಬಳಿಗೆ । ಅಕಾಲಚೆತ್ರವಾಗಿ । ಹಾಕಿದಪಗದಿ ॥ ಬರಪೇಡವೆಂದು
9 ವಿಸುಸಂ । ರದಜೇಷ್ಟಸುದ ೨ ಲ್ಲು ॥ ಅಪ್ಪಣೆಆಗೆದೆ । ಆಪ್ರಮಾಣುಯಿಾಬ
10 ಸಪ್ಪಗೆಉತಾರವಾದಉಂಬಳಿಗೆ । ಅಕಾಲಾಚೆತ್ರವಾಗಿಹಾಕಿದಪಗದಿ
11 ಬರೆಯದರೀತಿಕಟ್ಟುಮಾಡಿಸಿದೆ । ಸೀಮೆಯಲ್ಲಿ । ಯಿಬಗೆಹಣಬರ
12 ಪೇಕೆಂದೂಕೇಳಲಾಗದು ! ಯಿವಾಲ್ಲೆ ಸೇನಬವರಕಡತಕ್ಕೆ ಬರಸಿತಿ
13 ರಿಗಿಕೊಡುವದಾಗಿ । ವಾಲೆ ೧

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 7″

1 ಯುವಸಂ । ದಶ್ರಾವಣಶು ೧೫ ಉತವನಿದಿಕೋಟೆಶಾಣ್ಯಕೆಪ್ರವೇಶಯಿಾಶ್ವರಸಂ ।
2 ದಜೇಷ್ಟಶು ೧ ಉಮುಂಚೆಬರಮನನಿಗ್ರಹಕೆನಿರೂಪುಬಂದಲ್ಲಿಯಿಾಶು೧೪ಲುನಿಗ್ರಹಮಾಡಿದನುಉದ್ರೆಸಂತೆಯಲು
3 ನಮಸ್ತುಂಗಾಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
4 ಬಾಯಶಾಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯನೃಪಶಾಲಿವಾಹನಶಕವರುಷ೧೬
5 ೮೦ ನೆಯಬಹುಧಾಂನ್ಯನಾಮಸಂವತ್ಸರದಜೇಷ್ಟಶು ೧೦ ಉಶ್ರೀಮತ್ಕೆಳ
6 ದಿಸೋಮಸೇಖರನಾಯಕರುಭೈರಗೆಬರಸಿಕಳುಹಿಸಿದಕಾರ್ಯ್ಯಕೋಡಿಹಳ್ಳಿ
7 ಬಸವನುಪುಂಡತನಮಾಡುತಿದ್ದಮುಂಚೆಬರಮನತಲೆಹೊಯಿದು
8 ಕಷ್ಟಬಟ್ಟಧೇನೆಉಂಬಳಿಪಾಲಿಸಿಕೊಳಪೇಕೆಂದುಹೇಳಿಕೊಳುಥಾನೆಆ

9 ರ್ರೀತಿಅಪ್ಪಣೆಯಾಗಬೇಕೆಂದುಶಿವಲಿಂಗಪ್ಪನವರುಹೇಳಿಕೊಂಡಸಂ
10 ಬಂದಉತ್ತ್ರಾರವಕೊಟದು । ಉಡುಗಣೆಸೀಮೆಸ್ಥಳದಸೇನಬವಬರ
11 ಕೊಟ್ಟಚಕಪುಪ್ರಮಾಣುಯಿಾಮಾಗಣಿಶಿವಪುರದಸೀಮೆಕೋಡಿಹಳಿ
12 ಗ್ರಾಮದಿಂದಹುಟ್ಟುವಳಿಯಿಂದಗ ೬ ನಿಲಿಸಿದನಷ್ಟದಿಂದಗ ೪॥೩॥ ೦
13 ಉಭಯಂ । ಗ೧೩ ॥ ೧ ॥ ೦ ಯಿಾಗಹೆಚಿದುಪಗುದಿಯಿಂದಹುಟ್ಟುವ
14 ಳಿಮೇಲೆಗ೧ಕ್ಕೆ ೯೧।೦ಲುಗ ॥ ـ೧ ॥ ೦ ನಷ್ಟದಬಗ್ಯೆಕೂಡಿದದಾಸೋಹ
15 ದಸಿಸ್ತು೧॥೦ ಉಭಯ೦ಗ ॥೩ ಉಭಯ೦ಗ೧೪ ॥ ೧ ॥ ೦ ಹದಿನಾಲ್ಕು ವ
16 ರಹನುಆರುಹಣಅಡವನುಯಿಾಬಸವಗೆಮುಂಚೆಬರಮನ
17 ತಲೆಹೊಯಿದುಕಷ್ಟಪಟ್ಟುಬಗ್ಯೆಉಂಬಳಿಯಾಗಿಉತ್ತ್ರಾರವಕೊ
18 ಟ್ಟೆಥೇವೆ । ರೇಖೆಪ್ರಮಾಣುಭೂಮಿವಿಂಗಡಿಸಿಕೊಟ್ಟುಯಿಾಕಾಗದ
19 ವಸೇನಬವರಕಡಿತಕ್ಕೆ ಬರಸಿತಿರಿಗಿಯಿವನವಶಕ್ಕೆ ಕೊಡುವ
20 ದಾಗಿಶ್ರೀಮತುಸಿವಪ್ಪನಾಯಕರುಭೈರಪ್ಪಗೆಆಶೀರ್ವಾದ । ಕೋಡಿಹಳ್ಳಿಬ
21 ಸವಪ್ಪನುಫುಂಡತನನಾಡುತಿದಮುಂಚೆಬರಮನತಲೆಹೊಯಿದುಕಷ್ಟಬಟ್ಟಸ
22 ಮಂದಸಿವಪುರದಸೀಮೆಕೋಡಿಹಳ್ಳಿಗ್ರಾಮದಿಂದಹುಟ್ಟುವಳಿಯಿಂದ ಗ ೬ ನಿಲಿಸಿದ
23 ನಷ್ಟದಿಂದ ಗ ೭ ॥ ೩ ॥ ೦ ಉಭಯಂ । ಗ ೧೩ ॥ ೩ ॥ ೦ ಯಿಾಗಹೆಚ್ಚಿದಪಗದಿಯಿಂದಹು
24 ಟ್ಟುವಳಿಮೇಲೆ ಗ ೧ಕ್ಕೆ ೯೧ । ೦ ಲು ಗ ॥ ـ೧ ॥ ೦ ನಷ್ಟದಬಗೆಕೂಡಿದದಾಸೋಹದಸಿಸ್ತು
25 ೯॥ ೦ ಉಭಯಂ । ಗ ॥ ಉಭಯ೦ ಗ ೧೪ ॥ ೧ ॥ ೦ ನುಉಂಬಳಿಉತ್ತ್ರಾರವಕೊ
26 ಟ್ಟುಪ್ರಾಕುನಿರುಪವಾಗಿಅದೇಗಡಿಕಲುಹಾಕಿಸಿಕೊಡುವರೀತಿಅಪ್ಪಣೆಯಾಗಪೇಕೆ
27 ಂದುಯಿಾಭಸವಪನುಹೇಳಿಕೊಳುಥಾನೆಂದುಅರಿಕೆಯಾದಲ್ಲಿಯಿಾಸೀಮೆಕೋಡಿಹಳ್ಳಿ
28 ಗ್ರಾಮದಿಂದಯಿಾಬಸವಪ್ಪಗೆಉತ್ತ್ರಾರವಾದಉಂಬುಳಿಗ ೧೪ ॥ ೧ ॥ ೦ ಹದಿನಾಲ್ಕು ವ
29 ರಹಾ೦ನುಆರಣಅಡ್ಡದಭೂಮಿಗೆಹುಜರಿಂದಊಳಿಗದ*ನಕ
30 ಳುಹಿಕೊಟುಗಡಿಕಲ್ಲುಹಾಕಿಸಿಕೊಡಹೇಳಿಬಹುಧಾನ್ಯಸಂವತ್ಸರದಮಾರ್ಗಿಶಿರ
31 ಬ ೧೧ ಅಪ್ಪಣೆಆಗಿಅದೆಅಪ್ರಮಾಣುಯಿಾಸೀಮೆಕೋಡಿಹಳ್ಳಿಗ್ರಾಮದಿಂದಯಿಾ
32 ಬಸವಪಗೆಉತ್ತ್ರಾರವಾದಉಂಬುಳಿಗ ೧೪ ॥ ೧ ॥ ೦ ಕೆಗಡಿಕಲ್ಲಹಾಕಿಸುವಬಗೆಹು
33 ಜುರಿಂದಊಳಗದ।*ನಕಳುಹಿಅದೆಕಉಗ್ರಾಮದವರಕರಕರಶಿಕೊಂಡುನಿ
34 ರೂಪುಪ್ರಮಾಣುಭೂಮಿಗೆಯಿವನಮುಂತಿಟುಗಡಿಕಲ್ಲಹಾಕಿಶಿಕೊಟುಅವಿ
35 ವರಿಕೆಹುಜುರುಬರಶಿಕಳಹೋದುಯಿಾವಾಲೆಸೇನಬೊವರಕಡಿತಕೆಬರಶಿತ್ತಿರಿಗಿ
36 ಕೊಡುವದಾಗಿ ॥ ವಾಲ್ಗೆ ೧

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ಅದೇ ಹೋಬಳಿ ಹರಿಗೆ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದ
2 ವನಾರಾಯಣಂಭುಜಬಳಪ್ರಉಢಪ್ರತಾಪಚಕ್ರವರ್ತಿಶ್ರೀವೀರರಾಮಚಂದ್ರರಾಯರಾಜ್ಯೋದಯದ ـ೨೫ ನೆಯಜಯಸಂವತ್ಸರ
3 . . ಸು ೭ ಆ ॥ ಹರಿಗೆಯಸೀಲಗಉಡನಮಗಮಲ್ಲಗಉಡಆತನಮಗಸೋಮಗಉಡನಾತನಮಗಪೊಮಗಉಡನೂತಂವಿಟ್ಟುರುಹಡವನಿ

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*ಮೂಲಪ್ರತಿಯಲ್ಲಿ ಹೆಸರಿಗೆ ಸ್ಥಳ ಬಿಟ್ಟಿಧೆ.

4 . . ವೆಯದೆಸೆಇಂದೂರಳುವಿನಲಿತುಱುಗೊಳಲುಮರಳ್ಚಿ ರಣಶೂರರಾಗಿಇಱಿದುಮೆಱದುಸುರಲೋಕಪ್ರಾಪ್ತರಾದರು । ಮಲಿಕಾ
5 ರ್ಜ್ಜುನಸಮಿಪದಲಿ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರಿತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸಿನೀಕಾಯಂಕಾಯಂಕಾಚಿಂತಾಮರಣೇರಣೇ ॥ ಸ್ವದತ್ತಾ
6 ಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಶಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾ [ಯ] ತೇಕ್ರಿಮಿ ॥ ಶ್ರೀನೀಲಕಂಠದೇವಾಯನಮಃ ॥
7 ಶ್ರೀರಾಯಹಡದನಾರಾಯಣಂಸಕಳಸಾಕ್ರಾಧಿಪತಿಶ್ರೀಚಾ . . . . . . ಚಂಗದೇವನಾಯ
8 . . ಆನಾಗವುಡನಮಗಬೊಮಗೌಡನುತುಱುವಮರಳ್ಚಿದಬೀರಸಿರಿಗೆಮೆಚ್ಚಿಸವ . . . . ಕೆಱೆಯಕೆಳಗೆಗದ್ದೆ
9 . . . ಱಂನುಕೊಟ್ಟರುನೆತ್ತರುಗೊಡಗಿಯಾಗಿ ॥ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಬೀರಗಲ್ಲ . . . . . . ಓಜನಮೊಂ
10 . . ಮಾಱಗವೋಜ

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ಅದೇ ಸ್ಥಳದ 2ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸಾರ್ವ್ವರಿಸಂವತ್ಸರದಫಾಲ್ಗುಣಸು ೧೨ ಮಂಸ್ವಸ್ತಿಶ್ರೀಮತುಪ್ರತಾ
2 ಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಣಭುಜಬಳಶ್ರೀವೀರಬಲ್ಲಾಳರಾಯನಶ್ರೀ
ಮ
3 ನುಮಹಾಪ್ರಧಾನತೊಯಸಿಂಗೆಯದಂಣಾಯಕಹಾನುಂಗಲಬ
4 ಸವೈಯನಾಯ್ಕನುವುದರೆಯಕೋಟೆಯಲ್ಲಿಠಾಣಾಂತರವಾಗಿಯಿ
5 ದಲ್ಲಿಶ್ರೀಮನುಮಹಾಮಂಡಳೇಸ್ವರಂಬಂಕನಾಯ್ಕನಳಿಯಗಂಗೆಯ
6 ಸಾಹಣಿಬೆಯಮಸಾಹಣಿಜವನೆಯನಾಯ್ಕಯಿಾಮೂವರಸಂವರ
7 ಣೆಸಹಿತಬಂದುಮುತ್ತಿಕಾದಿದಲಿತಳ್ತಿಱಿದುಮೆಱದುಸುರಲೋಕ
8 ಪ್ರಾಪಿತನಾದ ॥ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷುವಿಾಮ್ರುತೇನಾಪಿಸುರಾ
9 ಂಗನಾಕ್ಷಣವಿದಾಸಿನಿಕಾಯಂಕಾಚಿಂತಾಮರಣೇರಣೇ
10 ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರ
11 ಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಬಾಯಸ್ವಂಭವೇ
12 ಆತನತಂಮಪಾರಿಸಯನಿಲಿಸಿದಕಲ್ಲುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ನಿರ್ವಾಣಿ ಕರಿಯನ ವರ್ಗಜಮೀನಿನಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 6″

1 ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಗಿಚಂದ್ರಚಾಮರಚಾರುವೇತ್ರೆಯಿಲೋಕ್ಯ
2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಜೆ
3 ಯಾಭ್ಯುದಯಶಹಲಿವಾಹನಶಖವರುಶಸಾ ೧೪೫೪ ಸೆಯ
4 ಪರಿಧಾವಿಸಂವತ್ಸರದಆಶಾಡಶು ೧೦ ಲುಶ್ರೀಮತುಕೆಳದಿಶಿವಪ್ಪ
5 ನಾಯಕರಪುತ್ರರಾದಸೋಮಶೇಖರನಾಯಕರಪುಣ್ಯಸ್ತ್ರೀಯರಾದ
6 ಚೆಂನಮಾಜಿಯವರು । ಹರಿಗೆಯತಳವಾರನಾಗನಮಗ
7 ಕೊಟ್ಟಗೆಕೊಟ್ಟಭೂಸ್ವಾಸ್ತಿಬೀಜವರಿ ೮೧ । ಕೆಹಕ್ಕಲುಸಹ
8 ರೇಖೆಗ ೩ ಮೂರುವರಹಾನಹಳದಗದ್ದೆಯನ್ನೂಉಂಬಳಿಯಾ
9 ಗಿಬಿಟ್ಟೆವಾಗಿ । ನಿಂನಸಂತಾನಪರಂಪರಿಯಾಗಿಉಂಡುಬಹುದು

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ಅದೇ ಹೋಬಳಿ ಕಣಸೋಗೆ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಯಾದ
2 ವನಾರಾಯಣದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ
3 ಹೊಯ್ಸಣವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ ೨೦ ನೆಯಪ್ರಭವಸಂವತ್ಸರ
4 ದಭಾದ್ರಪದಬಹುಳದಸಮಿಆದಿವಾರದಂದುಶ್ರೀಮನುಮಹಾಪ್ರಧಾ
5 ನಂಪ್ರತಿಪನ್ನಸಾರಸೂರ್ಯ್ಯದೇವದಣ್ನಾಯಕತಲದಿಕಾಹದುಶ್ರೀ
ಮನ್ನಾ
6 ಳು . ಪ್ರಭುಕಂಣಸೋಗೆಯಯಜಕಾವಿಗೌಡನತಂಮು೨
7 ಚಗೌಡನು . . . ಪಂಚಾಳರಬೂತನಿಱಿದುತುಱುವಂ
8 ಕೊಂಡುಹೋಹಲ್ಲಿ . . . . ರೇಶ್ವರಿಯಬನದಲ್ಲಿತುಱುವಂಮಗುಚ್ಚಿ
9 ತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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ಅದೇ ಸ್ಥಳದ 2ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀ . . . .
2 . . . .
3 ಸಿಂಹದೇವನವರ್ಷ . . .
4 ಹುಧಾನ್ಯಸಂವತ್ಸರದಾಶ್ವಯುಜಬ ೧೦
5 ಬ್ರಿದಲ್ಲುಕಣಸೋಗೆಯಮಲ್ಲಿಸೆಟ್ಟಿ
6 ಯಾಮುಗದೇವಂಣನುಉಭೆಯಾಗಟ್ಟಿಸಾ
7 ಳಗೆಬಹಲ್ಲಿಕಳ್ಳರುತಾಗಿದಡೆಪಲಬ
8 ರಂಕೊಂದುಸುರಿಗಿಱಿದುಮೆಱಿದುಸುರ
9 ಲೋಕಪ್ರಾಪ್ತನಾದಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀ
10 ರ್ಮ್ರಿತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣ
11 ವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ ‖

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ಅದೇ ಹೋಬಳಿ ಕೌಲಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 . . . . ಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
2 . . . . ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದ
3 . . . . ಜಿಡುವಳಿಗೆಯೆಪ್ಪತುಮುಸುಖ
4 . . . . ಯುತ್ತಮಿರೆತಾಣಗೂಡೂರಹ
5 . . . . ಸೂಱೆಗೊಳಲೆಂದುಬ[ಂ]ದಳಿಕೆಯ
6 . . . . ಯಸಿಗಿಸೆಟ್ಟಿಯುಮುಗರಾಮಸೆಟ್ಟಿ
7 . . . . . ಸಿಯುಕಾಯ್ದುಪಲರಂತೆಳ್ತಿಱಿದುಕೊಂದ
8 . . . . . ತೆಂದೊಡೆಬಚಲಚಲದೆಮಲೆಗಂಚದೆಕಲಲೆಯಪ
9 . . . . . ರಣದೊಳದ್ಭುತವಾಗಲುಲಲನೆಯುರುಯ್ದುರುರಾಮನ
10 . . . . . ದಳವಿಯುಳಭಿವನನನೆಳೆ ‖ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀ ರ್ಮ್ರಿತೇನಾಪಿಸು
11 . . . ಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ ಲಿ

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2ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಯರಡನೆಯಕಂದಾರಿದೇವ
2 ವರ್ಷದಕೀಲಕಸಂವತ್ಸರದಕಾರ್ತ್ತಿ[ಕ]ಸು ಪುಣ್ನ್ಣಮಿಸುಕ್ರವಾರದಲುಅನಾದಿಸಂಸಿ
3 ದ್ಧಮಪ್ಪದಿಬ್ಯಲಿಂಗಪ್ರಣಮನಾಥದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರುಮ
4 ಪ್ಪತಾ[ಣ]ಗುಂದೂರಮೂವತ್ತಿಚ್ಛಾಸಿರಮಹಾಜನಂಗಳಬಳಿಯಬಾಡದಕವಿಲೆಯುಮ
5 ಳ್ಳಿಯಹೊಂಮಗಾಡನಮಗಪಣಮಗಾಡಕಲಸೆಮಹೆರಿಯಲುಪೂರಗಿ
6 ಡಿನಲ್ಲಿಕಾದಿಪಲರಂಕೊಂದುಮಿಗಿಲಿಱಿದುಮೆಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾ
7 ದನು । ಆತನವೀರಮಂಕಂಡುಮಹಾಜನಂಗಳುಮೆಚ್ಚಿಹುಲಿ
8 ಗಿಲುಕೊಂಡದಮುತ್ತಣದೇವರಕೆಯ್ಯುಬಡಗಣಮಕ್ಕೆ ಯಕೆಯ್ಯುಚಿಕ್ಕಗಳೆಯಲುನೆತ್ತರು
9 ಗೊಡೆಗೆಪ್ಯಾಗಿಬಿಟ್ಟಕಂಮ ೧೨ ಸರ್ಬ್ಬಬಾಧೆಪರಿಹಾರಾರ್ತ್ಥವಾಗಿಸಲಿ
10 ಸುವದುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ ॥। ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮ್ರಿತೇ
11 ನಾಪಿಸುರಾಂಗನಾ । ಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ
12 ಮಲ್ಲೋಜನಮಾಡಿದವೀರಗಲ್ಲು

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಅಡವಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″

1 . . . .
2 . . ದು • . ಮುಕೊಡಿ . . .
3 . . . . ಗೆ . .
4 . . . ಱ್ದ . . . . . ಪುಕ್ಕೆ . .
5 . . . ಓದ . . . . . . ದೊಳನ್ಯ . .
6 . . ಕ್ಷೇತ್ರಂಇದ . . . . . ನು . .
7 . . ಕೆಡಿಸಿದೋನುಪಞ್ಚಮ
8 ಹಾಪಾತಕಸಂಯು
9 ತ್ತ ನಕ್ಕುಂ
10 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ವಿಕ್ರಮಾದಿತ್ಯನಾಪೃಥುವೀರಾಜ್ಯಂಕೆಯೆ
11 ಇನ್ದರಸಂಜೋದೂರಾಳ್ಗೆ ಆಳ್ವೇಸಲ್ಕೊ
12 ನ್ಬಾನ್ಪಲೂಂಬರಾವರೆವೇಳಿಆಳ್
13 ದೇವರ್ಗ್ಗೆಕೊಟ್ಟದುಬಮ್ಮರ್ತ್ತಲ್ಕೆಯುಋಳಾ . .
14 ಆಟಿದೊ . . . ಸಿವದುಳಸಾಸಿ
15 ರ್ವ್ವಪಾರ್ವ್ವರಾನ್ಕೊನ್ದುಪಞ್ಚಮಾಹಾ
16 . . . ಕಸ . . . .

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ಅದೇ ಹೋಬಳಿ ಬಂದಲಿಕೆಗ್ರಾಮದ ಬಸ್ತಿಯ ಬಾಗಲಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ × 2′ 6″

1 ಸ್ವಸ್ತ್ಯಕಾಳವರಿಷಶ್ರೀಪೃಥುವೀವಲ್ಲಭಮಹಾರಾಜಾ
2 ಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಶ್ರೀಕನ್ನ
3 ರದೇವರರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಗೆಸಲು
4 ತ್ತಿರೆಸಕನೃಪಕಾಳಾತೀತಸಂವತ್ಸರಸತಙ್ಗಳೆ
5 ಣ್ಟುನೂಱಮೂವತ್ತನಾಲ್ಕನೆಯಪ್ರಜಾಪತಿಸಂವತ್ಸರಂಪ್ರವ
6 ರ್ತ್ತಿಸೆಸ್ವಸ್ತಿಸಮಧಿಗತಪಞ್ಚಮಹಾಶಬ್ದಮಹಾಸಾಮ
7 ನ್ತಂಕಾಱ್ಕದೇವಯ್ಯರನ್ವಯದೊಳ್ಕಲಿವಿಟ್ಟರಸಬ್ಬರ್ನವಾಸಿಪನ್ನಿ
8 ಚ್ಛಾಸಿರಮುನಾಳುತ್ತಿರೆನಾಗರಖಣ್ಡಮೆಪ್ಪತ್ತರ್ಕ್ಕಂಸತ್ತಱರ
9 ನಾಗಾರ್ಜ್ಜುನನಾಳ್ಗಾವುಣ್ಡುಗೆಯ್ಯುತ್ತುಶ್ರೀಕಲಿವಿಟ್ಟರಸ
10 ರಪೆಸದೊಳತೀತನಾದೊಡಾತನಗಾವುಣ್ಡಿಗರ
11 ಸನ್ನಾರ್ಳ್ಗಾವುಣ್ಡಪಂತಮನಿತ್ತೊಡೆಜಕ್ಕಿಯಬ್ಬೆನಾ
12 ಳ್ಗಾವುಣ್ಡುಗೆಯ್ಯುತ್ತಿರೆನಣ್ದುವರಕಲಿಗಂಪೆರ್ಗ್ಗಡೆ
13 ತನಂಗೆಯ್ಯೆಸನ್ದಿಗರಕುಡಿವುಳ್ದಂಕೊಡಂಗೆಯೂ
14 ರ್ಗ್ಗಪೆರ್ಗ್ಗಡೆತನಂಗೆಯ್ಯುತ್ತಿರೆಎಱ್ಪದಿಂಬರುಂಮೂ
15 ನೂರ್ಬ್ಬರುಂಜಕ್ಕಿಯಬ್ಬೆಯೊಳ್ನುಡಿದಮುತಮುರಂ
16 ಬಿಡಿಸಿದೋರ್ಜಕ್ಕಿಯಬ್ಬೆನಾಗರಖಣ್ಡಮೆಪ್ಪತ್ತರ್ಕ್ಕ
17 ಅಮುತಮೂರೊಳಾದನಾಳ್ಗಾವುಣ್ಡವಾಗಮುಂಬಿಸುಟೊಳ್
18 ದೇವಾರಕ್ಕೆಜಕ್ಕಿಲಿಯೊಳ್ನಾಲ್ಕುಮತ್ತಲ್ಕೆಯ್ಯಂಕೊಟ್ಟೊ
19 ಳ್ ॥ ವೃತ್ತಂ ॥ ಉತ್ತಮಪ್ರಭುಶಕ್ತಿಯುಕ್ತೆಜಿನೇನ್ದ್ರಶಾಸನಭಕ್ತೆ
20 ಕಾನ್ತ್ಯತ್ತವಿಭ್ರಮೆಜಕ್ಕಿಯಬ್ಬೆಸಮನ್ತುನಾಗರಖಣ್ಡಮೆಪ್ಪತ್ತು
21 ಮಂವಧುವಾಗಿಯುಂನಿಜವೀರವಿಕ್ರಮಗರ್ಬ್ಬದಿಂಪೆತ್ತಮಂಪ್ರತಿ
ಪಾಲಿ
22 ಸುತ್ತೊಸದೞ್ದೞ್ಳವಸಾನದೊಳ್ ॥ ತನುರುಜೆಯಂಪುದುಙ್ಗಳಿಸೆ
23 ಸಂಸೃತಿಭೋಗಮಸಾರಮೆನ್ದುನಿಚ್ಚನಿಸಿನಿಜಪ್ರಿಯಾತ್ಮಜೆಗೆಸ
24 ನ್ತತಿಯಂಕರೆದಿತ್ತುಮೋಹಬನ್ಧನದತೊಡರ್ಪಿನೊಳ್ಪೊಱದಱ್ದಮೋ
25 ಹಿಸಿನಿ . . . . ಱಬಲ್ಲೆಬನ್ದುಬನ್ದನಿಕೆಯತೀರ್ತ್ಥದೊಳ್ಪೊಱದು
ಮಚ್ಚ
26 ರಿಯಂ . . . ಜಕ್ಕಿಯಬ್ಬೆಯಾ ॥ ವಸುಜಲರಾಸಿವಾರಿದಪಥಂಶ
27 ಕಭು . . ತಾಬ್ದಸಂಖ್ಯೆವತ್ತಿರ್ಸೆಬಹುಧಾನ್ಯವೆಂಬವರಿಷಂತ್ರಿಕ
ಮಾ
28 ಸದಕಾಳಪಕ್ಷದೊಳ್ದಸಮಿಯೊಳಾರ್ಕ್ಯವಾರದುದಿತೋದಿತವೇ
29 ಳೆಯೊಳಣ್ಮಿಭಕ್ತಿಯಿಂಬಸದಿಗೆವನ್ದುನೋನ್ತಳಮುಪ್ಪೂರ್ಬ್ಬತರ
30 ಙ್ಗದಜಕ್ಕಿಯಬ್ಬೆಯಾ॥ ಬರೆದೊಂನಾಗವರ್ಮ್ಮದೇವಾರಕ್ಕೆಕೊಟ್ಟಕೆ
31 ಯ್ಗಅಮುತಮೂರ್ಗ್ಗಂಕಾಲಾನ್ತರದೊಳ್ಮೋಹನನ್ದೊಂಪಞ್ಚಮ
32 ಹಾಪಾತಕನಕ್ಕುಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಪಲಂ
ಪಾರ್ಶ್ವದಲ್ಲಿ
33 ಈಕಲ್ಲಸಂದಿಗರಕುಳಿ . . ಮುದ್ದನ್ನಿಱಿಸಿದೊಂ . . . ಜಲೆಯಮ್ಮ
ನಮಗಂ

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ಅದೇ ಬಸ್ತಿಗೆ ಉತ್ತರದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 6″

1 ಸ್ವಸ್ತಿ ಸಕನೃಪಕಾಳಾತೀತಸಂವತ್ಸ . . .
2 ತಂಗ ೯೩೮ ರಾಕ್ಷಸಸಂವತ್ಸರಂ . . .
3 ತ್ತಿಸೆಸ್ವಸ್ತಿ ಶ್ರೀಪೃಥುವೀವಲ್ಲಭ . . .
4 ಹಾರಾಜಾಧಿರಾಜಂಚಾಳುಕ್ಯವಂ . .
5 ವಂಜಯಸಿಂಹದೇವಂರಾಜ್ಯಂಗೆಯ್ಯೆ . .
6 ನ್ದಯ್ಯಂಬನವಾಸಿಪನ್ನಿಚ್ಛಾಸಿರದ . .
7 ನಾಳುತ್ತಿರೆನಾಗರಖಣ್ಡ ಮೆಪ್ಪತ್ತು . . .
8 ತ್ತ ಱರನಾಗಾರ್ಜ್ಜುನಯ್ಯಂನಾಳ್ಗಾವುಣ್ಡು
9 ಗೆಯ್ಯುತ್ತಿರೆಸಾನ್ತಳಿಗೆನಾಡರಸರಬ . .
10 ದ್ದ ಮ್ಮನಸಾನ್ತರನಮೇಲೆಮೂಕರಸಂಧಾಟಿ
11 ಟ್ಟಲ್ಲಿನಾಗಾರ್ಜ್ಜುನಯ್ಯನಮಗಂಮನ್ನೆಯ
12 ನಾಗವರ್ಮ್ಮತಾನುಂಧಾಟಿವರಿದಲ್ಲಿಸತ್ತುಸು
13 ರಲೋಕಕ್ಕೆಸನ್ದಂ ॥ ತನ್ದೆತನಗೀಯೆಭಾರಮ
14 ನೊನ್ದುತ್ತರಮಾಗೆಸಲಿಸಿನಿಜಸಾಹಸದಿಂಕುನ್ದ
15 ದೆಧರೆಪೊಗಳುತ್ತಿರೆಬನ್ದಣಿಕೆಯನಾಗವ
16 ರ್ಮ್ಮಸಮಳಚರಿತ್ರಂ ॥ ಸತ್ತಱರನಾಗವರ್ಮ್ಮನು
17 ದಾತ್ತಗುಣಂಪುಟ್ಟಿಕೀರ್ತ್ತಿಯುಂಧರ್ಮ್ಮಮುಮಿರ್ಪ್ಪತ್ತುತ
18 ಲೆವರೆಗಮೆಸೆದಿರೆಸತ್ತುಸುರಾಂಗನೆಯರೊಡನೆಸುಖ
19 ದಿಂದಿರ್ದ್ದಂ ॥ ಆತನೊಡಸತ್ತುಎಳೆಯಬಸವಂಗೆಬನ್ದುಮ
20 ತ್ತಲ್ಕೆಯ್ಯಂನಾಗಾರ್ಜುನಯ್ಯನುಂಸಿಜಬ್ಬೆಯುಂಪೆಱಗೆನ
21 ಡೆಯಿಸುವರ್ ॥

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ಅದೇ ಬಸ್ತಿಗೆ ಉತ್ತರದಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 6′ × 1′ 8″

1 ಭದ್ರಂಸಮನ್ತಭದ್ರಸ್ಯಪೂಜ್ಯಪಾದಸ್ಯಸನ್ಮತೇಃ
2 ಅಕಳಂಕಗುರೋರ್ಬ್ಭೂಯಾತ್ಸಾಸನಾಯಾಜಿನೇಶಿನಃ ॥
3 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ
4 ನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
5 ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಮದಾಪ್ರಮೋದಜನಕಂಯಸ್ಯೋರುವಕ್ಷ
6 ಸ್ಥಳಂಯದ್ದೋರ್ದ್ದಂಡಕ್ರಿತಾನ್ತವಕ್ತ್ರವಿವರೇಮಗ್ನಂದ್ವಿಷತ್ಪಾ
7 ರ್ತ್ಥಿವೈ[ಃ]ಯಸ್ಸೇಯಂವಸುಧಾಚತುರ್ಜ್ಜಳನಿಧಿವ್ಯಾವೇಷ್ಟಿತಾ
8 ಪ್ರೇಯಸೀಜೀಯಾತ್ಸತ್ರಿಭುವನೈಕಮಲ್ಲನೃಪತಿಸ್ಸೋಯಂ
9 ನತಾನಂದನ[ಃ] ॥ ತೇನೇದಂನರಪಾಳಮೌಳಿವಿಳಸನ್ಮಾಣಿಕ್ಯ
10 ಲೀಢಾಂಘ್ರಿಣಾಶ್ರೀಮದ್ಮಲ್ಲಸುತೇನಶಾಸನಮಹೋದತ್ತಂ
11 ದ್ವಿಷಣ್ಮಾಥಿನಾಆಹಾರಾದಿಚತುರ್ವ್ವಿಧಂಮುನಿಗಣೇದಾ
12 ನಂಚಯಸ್ಯಪ್ರಯಂತೇನಾಪ್ತಂಕುಳಚಂದ್ರದೇವಮುನಿನಾಶು
13 ಭ್ರಾಭ್ರಸತ್ಕೀರ್ತ್ತಿನಾ(ಂ) ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ
14 ಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕ
15 ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದ್ಭು
16 ವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃ
17 ದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತುಮಿರೆಬಂ
18 ಕಾಪುರದನೆಲೆವೀಡಿನೊಳ್ಸುಖಸಂಗತಾವಿನೋದದಿಂರಾಜ್ಯಂ
19 ಗೆಯ್ಯುತ್ತುಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ್ವಸ್ತಿ ಸಮಸ್ತ
20 ಭುವನಪ್ರಸ್ತುತಬ್ರಹ್ಮಕ್ಷತ್ರವೀರಾನ್ವಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲ
21 ಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕೋಳಾಳಪುರವ . . .
22 ನನ್ದಗಿರಿನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಛನಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರ . . .
23 ಕುಸುಮಾಯುಧಂವಿಕ್ರಮಗಂಗಂಜಯದುತ್ತರಂಗಂ . . . . .
24 ಮಣಿಮಂಡಳಿಕಮಕುಟಚೂಡಾಮಣಿಶ್ರೀಮಚ್ಛ . . . .
25 ಪೆರ್ಮ್ಮಾಡಿಭುವನೈಕವೀರನುದೆಯಾದಿತ್ಯನುಂಚಾಳು . . . . .
26 ಲಸ್ತಂಭಂನರವೈದ್ಯಂಕುಮಾರಮಂಡಳಿಕಂಬುದ್ಧರ . . . .
27 ಗೆಯ್ಯಲುಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರುಭರ . . . . . .
28 ಕ್ರವರ್ತ್ತಿನವೀಕೃತಮಪ್ಪಬಂದಣಿಕೆಯತೀರ್ತ್ಥ . . . . . .
29 ಶಾನ್ತಿನಾಥದೇವ . . . . . . ತನವಿಕರ . . .
30 ಳಾಪ್ರವರ್ತ್ತನ . . . . . ಕಾಲಾನ್ತರಿತಪು . . . . .
31 ನವ . . . . ದಕಂಪಣಂನಾಗರಖಣ್ಡ . . . . .
32 ಬಾಡ . . . . ಸಕವರ್ಷ ೯೯೬ ಱನೆಯಆ . . . .
33 ದಪುಷ್ಯಮಾಸದುತ್ತರಾಯಣಸಂಕ್ರಮಣ . . . . . .
34 ಳಶ್ರೀಮೂಲಸಂಘಾನ್ವಯಕ್ರಾಣೂರ್ಗ್ಗಣ . . . .

35 ಕ್ಷದತ್ರೀಮದುಭಯಸಿದ್ಧಾನ್ತವಾರ್ಧಿಚೂ . . . . .
36 ಪ್ಪರಾಮನಂದಿಸಿದ್ಧಾನ್ತದೇವರಶಿಷ್ಯರುಕುಳ . . . . .
37 ದೇವರಕಾಲಂಕರ್ಚ್ಚಿಸಬ್ಬ್ರನಮಶ್ಯಂಧಾರಾಪೂರ್ವ್ವ . . . .
38 ಬ್ರಶಾಸನಮುಂಸಿಳಾಶಾಸನಮುಂಮಾಡಿ . . . . . .
39 ಪ್ರತಿಪಾಳಿಸಿದರ್ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇ . . . . . .
40 ರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನ . . . .
41 ನಿರ್ಚ್ಚಾರ್ಯಸಿರ್ವ್ವರುವೇದಪಾರಗರಪ್ಪ . . . . . .
42 ಳೊಳ್ಕೊಟ್ಟಮಹಾಫಳ . . . .
43 ಕವಿಲೆಯುಮನನಿಬ . . . .
44 ನಳಿದಪಂಚಮಹಾಪಾ . . . .
45 ಹೀಪತಿವಂಶಜಾವಾ. . . . .
46 ವಿಭೂಪಾಃಪಿಪಾಳಯ . . . .
47 ತೇಭ್ಯೋಮಯಾವಿರಚಿ . . . .
48 ಪರದತ್ತಾಂವಾಯೋಹ . . . .
49 ಸಹಶ್ರಾಣಿವಿಷ್ಠಾಯಾ . . . .
50 ತಂರಿತೋಕ್ತಿಸಹಿತಂ . . . .
51 ಖಂಮುಖಾಬ್ಜಲಸಿತ . . . .
52 ಮತೋದಯಂಸದ. . . . .
53 ಮದನೆಂಬಿನಂನೆಗಳ್ದ . . . .
54 . . ನ್ಯೋಯಂಧರ್ಮ್ಮ . . . .
55 . . ಗಿನಃಪಾರ್ತ್ಥಿ . . . .

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ಅದೇ ಬಸ್ತಿಯೊಳಗೆ ದಕ್ಷಿಣಭಾಗದ ದಾಲವಂದರದ ಕಂಭದಲ್ಲಿ.

1 ಕಾಮದಾರ್ಹಂನುತೀರೇಕಾಕಾರೇತಿಷ್ಟಾತ್ರಕಾಧಿಕಾ
2 ಕಾಧಿಕಾಸ್ತಿತತೋರಾಕಾಕಾರಾತೋಬಂಧದಾಮ
3 ಕಾ ॥ ಯಿಾಶ್ಲೋಕವನುಯಿಾಚಕ್ರಬಂಧದಲಿನ್ರೋದೂದು
(ಈಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವುದು.)

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ಅದೇ ಬಸ್ತಿಯು ಉತ್ತರ ಭಾಗದ ದಾಲವಂದರದ ಕಂಭದಲ್ಲಿ.

1 ಕಾಮದಾರ್ಹನ್ನುತೀರೇಕಾಕಾರ್ರೇತಿಷ್ಠಾತ್ರಕಾಧಿ
2 ಕಾಕಾಧಿಕಾಸ್ತಿತತೋರಾಕಾಕಾರಾತೋಬಂಧ
3 ದಾಮಕಾ ॥ ಚಕ್ರಬಂಧದಲಿಶ್ಲೋಕವನೋದೂದು
(ಈಬಂಧವನ್ನು ಜೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವುದು.)

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ಅದೇ ಬಸ್ತಿಯು ಬಾಗಿಲಕಂಭದಲ್ಲಿರುವದು.

ಶಾಂತಂತೇಜಿನಭೂನುತಮತಮಮತ್ವಂತೇನಚ್ಛೈನಶ್ಚ್ಯುತ । ತೇಜೋಮನ್ದಿರರಾಜನನ್ದಿತತತೇಕಂಜನ್ಮವಾಬಾಃಬೂ ।
ಭೂಸಾರಾತುಳಜನ್ಮತೇತತಪನಸ್ಫಾರಾಭಿರಾಮದ್ಯುತೇ । ತತ್ವೇನಸ್ವವತೇನಮಸ್ವತತತತಾಭೂಷಿತಾತೇದಿಶಾಂ ॥

(ಈಶ್ಲೋಕವು ಮೂಲಪ್ರತಿಯಲ್ಲಿರುವ ಚಕ್ರಬಂಧದಿಂದ ಎತ್ತಿ ಬರಿಯಲ್ಪಟ್ಟಿಧೆ. ಬಂಧವನ್ನು ಜೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

ಶಾಂತೇಭೂತತಭೂತೇಶಾಂತೇಮರಾನನರಾಮತೇ । ಭೂರಾಜತೇತೇಜರಾಭೂತನತೇಮಮತೇನತ ॥

(ಈಶ್ಲೋಕವು ಮೇಲಿನ ಚಕ್ರಬಂಧದಿಂದುದ್ಧೃತವಾದ ಸರ್ವತೋಭದ್ರಬಂಧದಿಂದ ಎತ್ತಿ ಬರಿಯಲ್ಪಟ್ಟಿಧೇ. ಬಂಧವನ್ನು ಜೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಗ್ರಾಮದ ಶಾಂತೀಶ್ವರಬಸ್ತಿಯ ಮುಂದೆ ಉತ್ತರದ ಕಡೆ.

ಪ್ರಮಾಣ 6′ × 2′ 6″

1 ಕವಿನಿವಹಸ್ತುತಂನೆಗ
2 ೞ್ದರೇಚಚಮೂಪತಿಯಿಂಬ
3 ೞಿಕ್ಕ ವೂಭುವನದೊಳಿಂತನಂತ
4 ಜಿನಧರ್ಮ್ಮವನುದ್ಧರಿಪರ್ದ್ದರೇಚ
5 ನಂಸುವಿದಿತವಾಗೆಬಾಂ
6 ಧವಪುರಾದಿಪಶಾನ್ತಿ ಜಿನೇ
7 ಶತೀರ್ತ್ಥಮಂಕವಡೆಯಜೊಪ್ಪ
8 ನುದ್ಧರಿಸಿದಂಯಃದುವ
9 ಲ್ಲಭರಾಜ್ಯಭೂಷಣಂ ॥
10 ಮಡಗಿಡಲೆಂದೇಂಧನಮಂಪ
11 ಡೆವನೆನಾಳ್ದೆಐದದಾನಮಂವಾ
12 ಡಲುಕೆಂದೊಡಮೆಯುನಜ್ಜ
13 ಪನಾರಿಂಕಡುಜಾಣಂಭಭ್ಯರೊ
14 ಳಗೆಕವಡೆಯಬೊಪ್ಪಂ ॥

15 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ವಸುಧಾಕಾನ್ತೆಯಕುನ್ತಳೋಪಮ
16 ಮೆನಿಪ್ಪೀಕುನ್ತಳಕ್ಷೋಣಿಯಂಪೆಸರ್ವೆತ್ತಾನವನಂದಗುಪ್ತಕುಲಮಾರ್ಯ್ಯಕ್ಷ್ಮಾಪರಾಳ್ದರ್ಲ್ಲಸಜ್ಜಸದಾರ್ಣ್ಮಕ್ಕಲಿರಟ್ಟರಾಳ್ದರ
17 ವರಿಂಚಾಳುಕ್ಯರಾಳ್ದರ್ವ್ವಳಿಕ್ಕೆಸೆದಿರ್ದ್ದಕಳಚುರ್ಯ್ಯವಂಶಜರೊಳಾಳ್ದಂಬಿಜ್ಜಲಕ್ಷೋಣಿಪಂ ॥ ಅಲ್ಲಿಂ
18 ಬಳಿಕ್ಕೆಧರೆಯೊಳ್ಬಲ್ಲಿದರಂತಱಿದುನಿಜಭುಜಾಸಿಯಿನದಟಂಬಲ್ಲಾಳನ್ರಿಪಂಧರೆಯಂಸಲ್ಲೀಲೆ
19 ಯಿನಾಳ್ದನಖಿಳದೇಶಂಪೊಗಳಲ್ ॥ ಆತನವಂಶಾವತಾರವೆನ್ತೆನೆ ॥ ವೃತ್ತಂ ॥ ಕ್ರಿಷ್ಣನನಾಭಿಪಂಕಜಜನಪ್ಪಜನಿಂ
20 ಪ್ಪೊಗೆದತ್ರಿಯತ್ರಿಜಂವಿಷ್ಣುಪದಾವಭಾಸಿಸಸಿಪುಟ್ಟಿದನಾತನವಂಶಸಂಭವಂಜಿಷ್ಣುಪರಾಕ್ರಮಂಪುರು
21 ಪುರೂರವನಾನಹುಶಂಯಯಾತಿರಾಜಿಷ್ಣುಯದೂತ್ತಮಂಕ್ರಮದೆತತ್ತದಪತ್ಯರೆನಲ್ಕೆ
22 ಪುಟ್ಟಿದರು ॥ ಸಳನಾದಂಯದುವಂಶದೊಳ್ಮದದವಂವಾಸನ್ತಿಕಾದೇವಿಯಾಚಕಳನಾರಾಧನೆಯಂ
23 ಪೊಣಚ್ಚಿಶಶಕೋದ್ಯದ್ಗ್ರಾಮದೊಳ್ಪಾಯ್ದೊಡಾಗಳೆತಾಂಪೆಬ್ಬುಲಿಪೊಯ್ಸಳೆಂದುಸೆಳೆಯಂಜೈನ
24 ಬ್ರತೀಂದ್ರಂಜಗತ್ತಿಳಕಂಕೊಟ್ಟೊಡೆಪೊಯ್ಯೆಪೊಯ್ಸಳವೆಸತ್ತಾನಾದುದೀಧಾತ್ರಿಯೊಳ್ ॥
25 ಸೆಳೆಸಿಂದದಕಾವಾಗಿರೆಮುಳಿಸಿಂದಂಪಾಯ್ದಪುಲಿಯೆಪುಲಿಯಾಗಿರೆತಾಂತೊಳತೊಳತೊಳ್ದ
26 ಪ್ರದುಯದುನ್ರಿಪಬಲದೊಳ್ಪುಲಿಯೆಸೆವಸಿಂದವಂದಂದಿತ್ತಲ್ ॥ ಸಳನಿಂದಂಬಳಿಕಂನ್ರಿಪಾಳ
27 ಕರನೇಕರ್ಯ್ಯದವೇಶವ್ಮಹೀತಳಮಂಪಾಳಿಸಿದಬ್ಬಳಿಕ್ಕೆವಿನೆಯಾದಿತ್ಯಂಗೆಪುತ್ರಂಜಗ
28 ತ್ತಿಳಕಂಮುಂನೆಱೆಯಂಗನಾದನೆಱೆಯಂಗಂಗೊಪ್ಪಬಲ್ಲಾಳನುಂವಿಳಸದ್ವಿಷ್ಣುವುಮುರ್ಕ್ಕತೇಜನುದಯಾ
29 ದಿತ್ಯಾಂಕನುಂಪುಟ್ಟಿದರು ॥ ಅವರೊಳುರಂಜಿಪವಿಷ್ಣುವರ್ದ್ಧನನ್ರಿಪಂಗಾದಂಸುತಂಮೇದಿನೀಧವನಪ್ಪನರಸಿಂ
30 ಹಭೂಪನದಟಂತನ್ನಾರಸಿಂಹಂಗಮುತ್ಸವದಿಂದೇಚಲದೇವಿಗಂಯದುಕುಲಪ್ರೋತ್ತಂ
31 ಸನಾದಂಸುತಂಭುವನಾನಂದಸಮೂರ್ತ್ತಿಕೀರ್ತ್ತಿನಿಳೆಯಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ನಿರಿದಿದಿರಾಂತವರಂ
32 ನಿಜಚರಣಕ್ಕೆಱಗಿದರನೊಸೆದುರಕ್ಷಿಸಿಧರೆಯಂಪರಿಪಾಳಿಸುತಂಸುಖದಿಂದಿರೆವಿಜಯಸಮುದ್ರದಲ್ಲಿಯಾ
33 ಬಲ್ಲಾಳಂ ॥ ಧರಣೀಕಾನ್ತೆಯಮುಖದನ್ತಿರೆಬನವಸೆನಾಡುರಂಜಿಸುವುದದಱೊಳ್ನಾಗರಖಣ್ಡಂತಿಳಕದವ್ರೊ
34 ಲ್ಪರಿಸೋಭಿಪ್ಪುದಾವಕಾಲಮುಂಸಿರಿಯೊದವಿಂ ॥ ಊರೂರ್ನ್ನಂದನದಿಂಲತಾಭವನದಿಂದೂರೂರ್ತ್ತಟಾಕಂಗ
35 ಳಿಂದೂರೂರ್ತ್ತಳ್ತಿಲೆವಳ್ಳಿಯಿಂಕೊಳಗಳಿಂದೂರೂರ್ಪ್ಪಳೋಬ್ಬೀಜದಿಂದೂರೂರ್ಕ್ಕಬ್ಬಿನತೋಂಟದಿಂಕೆ
36 ಳವೆಯಿಂದೂರೂರ್ಪ್ರಜಾವ್ರಾತದಿಂದೂರೂರ್ದ್ದೇವಗ್ರಿಹಂಗಳಿಂವಿಬುಧರಿಂದೂರೂರ್ಕ್ಕರಂರಂ
37 ಜಿಕುಂ ॥ ಪರಲೊಳ್ಪರುಸಂಥೇನೂತ್ತರದೊಳ್ಸರಥೇಸುನಂದನದೊಳಮರಕುಜಂಕರಮೆಸೆ

[38]ವಂತಿರೆಸಲೆನಾಗರಖಂಡದೊಳೆಸೆವುದೆಸೆವಬಾಂಧವನಗರಂ ॥ ವೃ ॥ ಅದುಬಳಸಿರ್ದ್ದನಂದನದಿನಂ
[39]ಬುಜಷಂಡದಿನೊಳ್ಗವೃಂಗಿನಿಂಪುದಿದೆಲೆವಳ್ಳಿಯಿಂಪೆಳದಶಾಳಿಯಿನೊಪ್ಪುವಕೋಂಟೆಯಿಂಸಮಂತೊದವಿದಲ
[40]ಕ್ಷ್ಮಿಯಿಂವಿಭವದಿಂವಿಳಸಜ್ಜನದಿಂಸುದೇವಗೇಹದಕಡುಚೆಲ್ವಿನಿಂದಮಳಕಾಪುರಮಂನಗುತಿರ್ಪ್ಪುದೊ
[41]ರ್ವ್ವಿಯುಂ ॥ ಅದನಾಳ್ವಂಪ್ರಜೆಮೆಚ್ಚೆಗಂಡನದಟಂಕಾದಂಬವಂಶೋದ್ಭವಂಮುದದಿಂಸೋಮನೃ
[42]ಪಾತ್ಮಜಾತನೆನಿಸಿರ್ದ್ದಾಬೊಪ್ಪದೇವಂಗೆಪುಟ್ಟಿದಸತ್ಪುತ್ರನನೂನಶೌರ್ಯ್ಯನಿಳೆಯಂಕಂದರ್ಪ್ಪ
[43]ಸನ್ಮೂರ್ತ್ತಿಯಭ್ಯುದಯಾಳಂಕೃತನಾತ್ತಕೀರ್ತ್ತಿರಮಣಂಶ್ರೀಬ್ರಹ್ಮಭೂಪಾಳಕಂ ॥
[44]ಆಬನ್ದಣಿಕೆಯಶಾಂತಿನಾಥದೇವರಮಂಟಪಮಂಮಾಡಿಸಿಕವಡೆಯಬೊಪ್ಪಿಸೆಟ್ಟಿಯರುಸ
[45]ರ್ವ್ವನಮಸ್ಯಮುಂಮಾಡಿದಂ ॥ ನಾಗರಖಣ್ಡದೊಳ್ಹರನವಕ್ತ್ರದವೊಲ್ಮೆಗಳ್ದಗ್ರಹಾರಮಯ್ದಾಗ
[46]ಳುಮೊಪ್ಪುಗುಂನಿಖಿಳವೇದಪುರಾಣಸುನೀತಿಶಾಸ್ತ್ರತರ್ಕ್ಕಾಗಮಕಾವ್ಯನಾಟಕಕಥಾ
[47]ಸ್ಮೃತಿಯಜ್ಞ್ಯವಿಧಾನಮುಂಮನೋರಾಗದಿನೋದುವೋದಿಸುವಶೇಷಮಹಾಜನದೊಂದುಘೋಷ
[48]ದಿಂ ॥ ಪ್ರತ್ಯೇಕಬೃಹಸ್ಪತಿಗಳ್ನಿತ್ಯಾನುಷ್ಠಾನಚಾರುಚಾರಿತ್ರಪರರ್ಸ್ಸತ್ಯಯುತರ್ತ್ತೇಜದೊಳಾದಿ
[49]ತ್ಯಶದ್ರಿಶರಲ್ಲಿಯಿರ್ಪ್ಪಮಹಾಜನವೆಲ್ಲಂ ॥ ಕೆಱೆಯೂರಶಂಭುದೇವ
[50]ನೆಯೆಱಿತಕ್ಕಂಸಕಳವಿಧಿಗಳಂಸಲೆಕಣ್ದೆಱಿವಿಯೆನಿಸಿರ್ಪ್ಪನವನಂನೆಱೆಪೋಲಲುನೆಱೆಯನ
[51]ಜನುಮಾಭಾರತಿಯುಂ ॥ ಉಱದೆಬಣಂಜುಧರ್ಮ್ಮದೊಳಗಂನಯದಿಂನಡೆಯುತ್ತಮಿ
[52]ರ್ಪ್ಪರಂತೆಱಿದುಸುಧರ್ಮ್ಮದಿಂನಡೆವರಂಪ್ರತಿಪಾಳಿಸಸೆಟ್ಟಿಕವ್ವೆಯಕ್ಕಱಿನಸುತಂಗೆಪುಣ್ಯ
[53]ನಿಧಿಸಂಕರಸೆಟ್ಟಿಗೆಸೆಟ್ಟಿಗುತ್ತರಾರ್ಪ್ಪೆಱಿರೆಣೆಸತ್ಯದಿಂವಿಭವದಿಂನುತಶೌರ್ಯ್ಯದಿನುದ್ಧಧೈ
[54]ರ್ಯ್ಯದಿಂ ॥ ತನಗಯ್ಯಂಶಂಕರಂತಜ್ಜನನಿನೆಗಳ್ದಜಕ್ಕವ್ವೆಯಾಪ್ತಂಜಿನೆಂಸನ್ಮುನಿವಂದ್ಯಂ
[55]ಭಾನುಕೀರ್ತ್ತಿಬ್ರತಿಪತಿಗುರುಬಲ್ಲಾಳನಾಳ್ದಂವಿನೇಯರ್ತ್ತನಗಿಷ್ಟರ್ಕ್ಕಾನ್ತೆಲಖ್ಮಾಂಬಿಕೆಸ
[56]ತಿಸತಿನುತೆಜಕ್ಕವ್ವೆಮಲ್ಲವ್ವೆಗಳ್ನಂದನೆಯರ್ಬ್ಬಲ್ಲಾಳದೇವಂಸುತನೆನೆಯೆಸೆದಂವೀರ
[57]ಸಾಮಂತಮುದ್ದಂ ॥ ಕವಿಗಳಮುದ್ದನಾಶ್ರಿತರಮುದ್ದನನಾಥರಮುದ್ದನಿಷ್ಟನಪ್ಪವರ್ಗ್ಗಳಮು
[58]ದ್ದನರ್ತ್ಥಿಗನಮುದ್ದನೆಡರ್ನ್ನೆಲೆಗೊಂಡಶಿಷ್ಟಬಾಂಧವರೆಸೆವೊಂದುಮುದ್ದನೆನಸುಂಪರಿವಾ
[59]ರದಮುದ್ದನಂಗನಾನಿವಹದಮುದ್ದನೆಯ್ದೆಸಲಿಪಂಪ್ರಭುಮುದ್ದನಿಳಾತ
[60]ಳಾಗ್ರದೊಳ್ ॥ ಸ್ವಛ್ಛತರಕೀರ್ತ್ತಿಯಿಂದಂಕಛ್ಛವಿಯೂರಡೆಯಬಿಟ್ಟಿಯರಸಂಜಗಮಂಪ್ರಶ್ಲಾ
[61]ಘಿಸಿದನವಂಗತಿತುಚ್ಛರೆನಿಪ್ಪೂರಡೆಯರದೇಂಪೇಳ್ಕೆಣೆಯೇ ॥ ಸಾಗರವಳಯಿತಧರ
[62]ಣೀಭಾಗದೊಳತ್ಯಂನತಿಕ್ಷ್ಮೆಯಿಂಬಲ್ಪಿಂಸತ್ಯಾಗದಿನಱಿವಿಂದೆಣೆಯೇಬೇಗೂರಪ್ರಭುಗೆಮಾಳಗೌ
[63]ಡಂಗಂನ್ಯರ್ ॥ ಸೊಗಯಿಪ್ಪಕಣ್ಣಸೋಗೆಯನೆಗಳ್ದಿರ್ದ್ದೆಱೆಕಾಟಿಗಾಡನಱಿತವನಾರ್ಪ್ಪಂಮಿ
[64]ಗರಿಪುವಿಕ್ರಮಮುಂನೆಱೆಪೊಗಳಲ್ಕಾಜಲಜಭವನುಮೇನಾತ್ತರ್ಪ್ಪನೇ ॥ ಮಳವಳ್ಳಿಯೊಱಹಗಾಡಂ
[65]ಗೆಳೆಯೊಳ್ಸಮನಪ್ಪರುಂಟೆಸತ್ಯದಿನಱಿವಿಂವಿಳಸತ್ಯಾಗದಿನತ್ಯುಜ್ವಳಕೀರ್ತ್ತಿಯಿನಧಿಕಶೌರ್ಯ್ಯ
[66]ದಿಂಸದ್ಗುಣದಿಂ ॥ ಚಲದನೆಲೆಚಾಗದಾಗರಮಲಘುಗುಣಂಗಳನಿಧಾನಮಾಱಿತದತವ
[67]ರುಜ್ವಳಕೀರ್ತ್ತಿಯಾಕರುವೆನಿಪಂಸಲೆಹಲರಿಂದಬ್ಬಲೂರಸೋಮಗಾವುಂಡಂ ॥ ಮುದದೆಮುನಿ
[68]ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಳ್ಕಱಿನಶಿಷ್ಯರನುಪಮವಿದ್ಯರ್ಮ್ಮದರಹಿತರ್ಸ್ಸಲೆನೆಗಳ್ದರ್ವ್ವಿದಿತಗುಣ
[69]ರ್ಲ್ಲಲಿತಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತೇಶರ್ ॥ ಅವರಾನಂದನನಂದನನವನೀಸಂಸ್ತುತ್ಯಮೆ
[70]ನಿಪಕಾನೂರ್ಗ್ಗಣಕ್ಕೆರವೇಚಂದ್ರನೆನಿಸಿನೆಗಳ್ದಂವಿವೇಕಿಶುಭಚಂದ್ರವಿನುತಪಂಡಿತದೇವಂ ॥
[71]ಮಳಿನತೆಇಲ್ಲದಕುಂದಂತಳೆಯದಸಲೆರಾಹುಪಿಡೆಯ್ದದನೋಷಾವಳಿಯೊ
[72]ಳ್ಪರಿಯಿಸದಸ್ತಚಳಕೆಳಸದಚಂದ್ರನೆನಿಸುವಂಶುಭಚಂದ್ರಂ ॥ ಬಂದಣಿಕೆಯತೀರ್ತ್ಥ
[73]ವನಾನಂದಾಚಾರ್ಯ್ಯರವೊಲುದ್ಧರಿಸಿದಂಜಗದಾನಂದಕರಲಲಿತಕೀರ್ತ್ತಿಯನಂದನಶುಭಚಂ

74 ದ್ರವಿನುತಪಣ್ಡಿತದೇವಂ ॥ ಕುಸುಮಬ್ರಾತದೊಳಂಬುಜಂಜಳಧಿಯೊಳ್ದುಗ್ಧಾಬ್ಧಿ ತಾರಾಳಿಯೊಳ್ಸ
75 ಸಿಚಿಂತಾಮಣಿಕಲ್ಲಗಳೊಳ್ತರುಗಳೊಳ್ಕಳ್ಪೋರ್ಬ್ಬಿಪಂರತ್ನದೊಳ್ಮಿಸುಪಾಕೌಸ್ತುಭವೊಪ್ಪುವನ್ತೆ ಜಿನ
76 ಯೋಗಿಬ್ರಾತದೊಳ್ರಂಜಿಪಂಜಸದಾಣ್ಮಂಶುಭಚಂದ್ರದೇವಮುನಿಪಂಕಾನೂರ್ಗ್ಗ
77 ಣೋದ್ಧಾರಕಂ ॥ ಇಂತಿದುಚಿತ್ರಮೆಂಬಿನೆಗಮೆಯ್ದೆ ಮೊಸರ್ಪ್ಪೊಱಸೂಸೆಪಾಲ್ಗಳೋರಂತಿರೆಪುತ್ತಿ
78 ನೊಳ್ಪುಗೆಜಲಾತಿಶಯಂನವಪುಷ್ಪಮಾಳಿಕಾಸನ್ತತಿಯಿಂದಮಾದತಿಶಯಂಪೆರಸೊಪ್ಪು
79 ವಶಾನ್ತಿನಾಥತೀರ್ತ್ಥಾಂತರಪಾರಿಪತ್ಯದೆಸೆವಂಶುಭಚಂದ್ರಮುನೀಂದ್ರಸೊವರ್ಮ್ಮಯುಂ ॥ ಶ್ರೀಮದ್ಬ
80 ಲ್ಲಾಳಭೂಪಾಳಕನವಿನುತಸನ್ಮಂತ್ರಿವಿಪ್ರಾನ್ವಯಾಬ್ಜಸ್ತೋಮೋದ್ಯದ್ಭಾನುನಾರಾಯಣಪದ
81 ಕಮಳದ್ವಂದ್ವಭೃಗಂಯಶಶ್ರೀಧಾಮಂಸಾಹಿತ್ಯವಿದ್ಯಾಧರನಖಿಳಗುಣಾಳಂಕೃತಂ
82 ಮಾನ್ತನಪ್ಪೋದ್ದಾಮಂಶ್ರೀಮಲ್ಲನೀಬಂದಣಿಕೆಯನೊಲವಿಂಪಾಲಿಸುತ್ತಿರ್ಪ್ಪನೊಳ್ಪಿಂ ॥
83 ಕಡಿವಂಮಾಱಾನ್ತರಂಬೇಗದೆಕರಗಿಸುವಂಶತ್ರುಸೈನ್ಯಂಗಳಂಸಂಗಡಕೆಲ್ಲಂಧೈರ್ಯ್ಯವರ್ಣ್ಣಕ್ರಮ .
84 ಣಸೆಯೆತಾಂತೋಱುವಂಕೀರ್ತ್ತಿಯುಚ್ಚಂಕಡುಚೆಲ್ವಪ್ಪನ್ತಿರಚ್ಚೊತ್ತುನಖಿಳದಿಶಾದನ್ತಿದಂ
85 ತಂಗಳೊಳ್ನೋಳ್ಪಡೆಸನ್ತಂಕಮ್ಮಟಕ್ಕಂತೊಡೆಯನೆನಿಸುವಂಮಲ್ಲದಂಡಾಧಿನಾಥಂ ॥ ಆಕಮ್ಮಟದಶ್ರೀ
86 ಮಲ್ಲನಪ್ರಧಾನನೆನಿಪ ॥ ವೃ ॥ ಅಲಱೆವಿರೋಧಿಸಂನ್ತಮಸಮಳ್ಕಿರೆಯಾಟವಿಕೋದ್ಘಕೈರ
87 ವಂಸಲೆಪೊಗಳ್ದೆಯ್ದೆ ಸಜ್ಜನಬಿಸಂಪ್ರವಿಕಾಸಮನೆಯ್ದೆ ರಾಗಮುಗ್ಗಳಿಸಿರೆಮಿತ್ರಚಕ್ರಚ
88 ಯಂದೊಳ್ಬೆಳೆಪಂನುತವಿಶ್ವಧಾತ್ರಿಯಂಸಲ್ಲಲಿತಮೂರ್ತ್ತಿಕೀರ್ತ್ತಿನಿಧಿಸೂರ್ಯ್ಯಚ
89 ಮೂಪತಿಸೂರ್ಯ್ಯನಂದದಿಂ ॥ ಅನ್ತುಪೊಗಳ್ತೆವಡೆದಧಿಕಾರಿಮಲ್ಲಿಸೆಟ್ಟಿಯರುಂದ್ವಿಜವಂ
90 ಶಕವಮಳಸೂರ್ಯ್ಯನಪ್ಪಸೂರ್ಯ್ಯದೇವನುಂಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ
91 ಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಶೀಲಸಂಪಂನರಪ್ಪನಾಗರಖಂಡದಯ್ದುಗ್ರ
92 ಹಾರದಶೇಷಮಹಾಜನಂಗಳುಂಸಕಳಸಾಹಿತ್ಯವಿದ್ಯಾವಿಳಾಸಿನೀವಿಳಾಸ
93 ಮೂರ್ತ್ತಿಯೆನಿಪಕಿಱೆಯೂರಊರಡೆಯಂಶಂಭುದೇವನುಂಸ್ವಚ್ಛಾಭ್ರಗಾಂಗಾಂಭಸದೃಕ್ಷಕೀರ್ತ್ತಿವಲ್ಲ
94 ಭನೆನಿಪಕಳ್ಪವಿಯೂರಡೆಯಬಿಟ್ಟಿಮರಸನುಂಬಣಂಜುಧರ್ಮ್ಮವಾರ್ದ್ಧಿವರ್ದ್ಧನಚಂದ್ರಲೇಖೆಯೆನಿ
95 ಪತ್ರಿಭುವನಮಲ್ಲಸೆಟ್ಟಿಕವ್ವೆಯುಂತದಪತ್ಯಂಶೌರ್ಯ್ಯನಿಧಾನನಪ್ಪಶಂಕರಸೆಟ್ಟಿ
96 ಯುಂಸಕಳಯಾಚಕಜನಮನೋಭಿಲಷಿತಫಳಪ್ರದಾಮರಕುಜಸದೃಕ್ಷ
97 ನಪ್ಪಶಂಕರಸಾಮಂತಾನಂದನನಂದನಂಭವ್ಯಜನಬಾಂಧವನಪ್ಪನಾಳ್ಪ್ರಭುಸಾಮಂತಮುದ್ದ
98 ಯ್ಯನುಂರತ್ನತ್ರಯಾಭರಣಭೂಷಿತನಪ್ಪಬೇಗೂರಮಾಳಗೌಡನುಂದೇವದ್ವಿ
99 ಜಗುರುಭಕ್ತನಪ್ಪಕಣ್ಣಸೋಗೆಯಎಱಕಾಟಗೌಡನುಂನಿಖಿಳಗುಣಾಳಂಕೃತನಪ್ಪಮ
100 ಳವಳ್ಳಿಯೆಱಹಗೌಡನುಂವಿನೇಯಗುಣನಿಧಾನನಪ್ಪಬ್ಬಲೂರಸೋಮಗೌಡನುಂಇಂತಿ
101 ನಿಬರುಂಮುಖ್ಯವಾಗಿನಾಗರಖಂಡವೆಪ್ಪತ್ತಱಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳೇಕಸ್ಥ
102 ರಾಗಿದ್ದುಸಕವರ್ಷ೧೧೬೫ ಸಲೆರುಧಿರೋದ್ಗಾರಿಸಂವತ್ಸರದುತ್ತರಾಯಣಸಂ
103 ಕ್ರಮಣನಿಮಿತ್ತವಾಗಿಬಂದಣಿಕೆಯಶ್ರೀಶಾನ್ತಿನಾಥದೇವರಭಿಷೇಕಾಷ್ಟವಿಧಾರ್ಚ್ಚ
104 ನೆಪೂಜಾವಿಧಾನೋಚಿತಬ್ರಯಕ್ಕಮಲ್ಲಿಯಪಾತ್ರಪಾವುಳಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾ
105 ರಕ್ಕಂಚಾತುರ್ವ್ವರ್ಣ್ಣದಾಹಾರದಾನಕ್ಕಮೆಂದಲ್ಲಿಯತೀರ್ತ್ಥಚಾರ್ಯ್ಯಶುಭಚಂ
106 ದ್ರಪಂಡಿತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಸರ್ಬ್ಬಬಾಧಪರಿಹಾರವಾಗಿತಮ್ಮನಿತ
107 ರುಂಧಾರಾಪೂರ್ಬ್ಬಕಂಮಾಡಿಬಿಟ್ಟದತಿಯೆಂತೆಂದಡೆದಂಡಿಯಹಳ್ಳಿಯುಂ
108 ಜಾವಳಿಯುಂಗಂಗವಳ್ಳಿಯುಂಸ್ಥಳವೃತ್ತಿಯುಂಊರೂರಲುನಂದಾದೀ
109 ವಿಗೆಗೆನಾಲ್ಕುಪಣಮಂಮುದ್ದೆಯಸಾವಂತಚಿಕ್ಕವನಾಗುಂಡಿಯಬಡಗಣೋಣಿಯಿಂಪಡುವ

110 ಲು ೫೦೦ ಮರದಅಡಕೆದೋಟಮುಂಇಂತಿನಿತುಮಂಬಿಟ್ಟರುಧರ್ಮ್ಮದಿಂಪ್ರತಿಪಾಳಿಸುವಂತಪ್ಪ
111 ವರುಗಂಗೆಯತಡಿಯಲುಸಹಸ್ರಕವಿಲೆಯುಂನವರತ್ನಭೂಷಣಂಮಾಡಿ
112 ಸಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗೆದಾನಂಮಾಡಿದಫಲವೀಧರ್ಮ್ಮಕ್ಕೆಳವನಂನಯುಮಂಮನ
113 ದೊಳ್ಚಿಂತಿಸಿದನಾವ್ರೋನಾತನನಿತುಕವಿಲೆಯುಮನನಿತುಬ್ರಾಹ್ಮಣರುಮಂ
114 ಗಂಗೆಯತಡಿಯೊಳಳಿದಪಾಪ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂಷಷ್ಟಿ
115 ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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ಅದೇ ಬಸ್ತಿಯ ಪ್ರತ್ತರಕ್ಕೆ 2ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′ 6″

1 ಶ್ರೀಮೂಲಸಂಘಜಳಧಾಸಮುದೇತ್ಯನಿತ್ಯಂಶ್ರಾಣಾಗ್ಗಣೋಜ್ವ
2 ಳಸುಧಾಂಭಸಿತಿಂತ್ರಿಣೀಕಗಚ್ಛಾಚ್ಛಕೇಲಲಿತಕೀರ್ತ್ತಿ
3 ಮುನೇರ್ವ್ವಿನೇಯಃಆಶಾಂಬರಂಶ್ರಿಯಮಭಾಚ್ಛುಭಚಂದ್ರದೇವಃ॥
4 ವರ್ಷತ್ರೀಮುಖಮಾಸಚೈತ್ರಸಿತಪಕ್ಷೋಚ್ಚೈಃಚತುರ್ತ್ಥೀದಿನೇವಾ
ರೇಚಾಂದ್ರ
5 ಮಹತಿನಕ್ಷತ್ರೇಪ್ವಿನೀಸಂಜ್ಞಕೇದೈನೇಜ್ಯೋತಿಷಿಕ್ರಿತ್ತಿಕಾಂ
6 ಕೇಪರಿಣತೇಸಾಭಾಗ್ಯಯೋಗೇವಣಿಗ್ನಾಮಾದ್ಯೋತ್ಕರ
7 ಕೇಸ್ವರ್ಗ್ಗಾಯಶುಭಚಂದ್ರಾಖ್ಯಃಬ್ರತೀಯೋಗತಃ ॥
8 ಸನ್ಯಸ್ಯಸರ್ವ್ವಸಂಗಾನಿಪಠನ್ಪಂಚಪದಾನಿಚಸ
9 ಮಾಹಿತೋನಿರ್ವ್ವಾವ್ರತೇಶುಭಚಂದ್ರವ್ರತೀಶ್ವರಃ
10 ಭರತಾಧೀಶ್ವರನಿಂದಮಂದಶುಭಚಂದ್ರಾಖ್ಯ
11 ನಿಂದೇಂದುಭಾಸುರಜೈನಬ್ರತಿನಾಥನಪ್ಪವಿದಿತಾ
12 ನಂದಾಭಿದಾಚಾರ್ಯ್ಯ . . . . ಶುಭಚಂದ್ರ
13 ದೇವಮುನಿಯಿಂದಾದುದತ್ಯೂರ್ಜ್ಜಿತಂಸುರರಾ
14 ಜ್ಯೋರ್ಜ್ಜಿತವಪ್ಪವಸ್ತಿ . . . . ಜಗತ್ಪಾವನಂ
15 ಬಂದಣಿಕೆಮಠಾಧಿಪತಿಶಾನ್ತಿಜಿನಾವಸಥಾಗ್ರದೊ
16 ಳುಜಗಂಬಂ . . . . ಟಪಮನೊಪ್ಪಿರೆಮಾಡಿ
17 ಸಿತಂನಕೀರ್ತ್ತಿಯಾನಂದದಲಿನಾಡೆಭೂಭುವನಮಂಟಪದೊ
18 ಳುತೋಱೆ . ಯರನ್ಯದೊಳುಸಂದಪಸಮಾಧಿಯಿಂದಲೆಸ . .
19 ನಳಿದನಾಶುಭಚಂದ್ರಸಂಯುತಂಶ್ರೀ

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ಅದೇ ಬಸ್ತಿಯ ರಂಗಮಂಟಪದ ನೈರುತ್ಯದ ಕಂಭದಲ್ಲಿ.

ಪಶ್ಚಿಮಕಡೆ—ಮೇಲ್ಭಾಗ

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಅಭಯಚಂದ್ರಸಿದ್ಧಾಂತಿದೇವರುಗಳಶಿಷ್ಯರುಚಿ
2 ಕ್ಕನಅದಟಮುರಾರಿದೇವದಾನಪ್ರತಿಪಾಲಕವಂಶೋದ್ಭವರು
3 ಚಾರುಕೀರ್ತ್ತಿಪಂಡಿತದೇವರುಹಿರಿಯಮಹಳಿಗೆಯಪಂಚ
4 ಬಸ್ತಿಯಜೀರ್ನ್ನೋದ್ಧಾರವಮಾಡಿದರುಆಸ್ಥಾನಕ್ಕೆ ಅರ
5 ಸಿಂದಲುನಾಡಿಂದಲುಬಿಡಿಸಿಕೊಂಡವ್ರಿತ್ತಿಆತಾಳುಗುಪ್ಪೆಯಬಸ್ತಿಗೆ
6 ಪೂರ್ವ್ವತೊಡಗಿಸಂದುಬಹುದು । ಬಲೆಯಗಾರು । ಬಾಳೆಯ
7 ಹಳ್ಳಿ । ತಗುಡವತ್ತಿಗ । ಯಿಮೂಱುಊರುಸರ್ವ್ವಮಾ
8 ನ್ಯಅರಸಿಯಕೆಱೆಯಕೆಳಗೆತಾಳುಗುಪ್ಪೆಯಗಉಡುಗಳು
9 ಬಿಟ್ಟದು ೪ ಹಾದ । ಮುರುವತ್ತುರಗಉಡುಗಳುಬೀರ
10 ಗಾಂಡನಕೆಱೆಯಕೆಳಗೆಬಿಟ್ಟದು ೪ ಹಾದ । ವಿದಳ_ಂಸಾ
11 ಸವಹೇಱುವಣೆ ೧೦ ಯೆತ್ತುಹದಿನೆಂಟುಕಂಪಣದಲುಸ
12 ಲುಉದು । ಬತ್ತಿಯಕೇರಿಸರ್ವ್ವಮಾನ್ಯ । ಬಲೆಯಗಾರ
13 ಲಿಗುರುಗಳುಬಿಟ್ಟಭೂಮಿಅಲ್ಲಿಯಮುಲಸ್ಥನಕೆ
14 ೪ ಹಾದ । ಹಚ್ಚಡ ೨೦ ಮಾನ್ಯಯೆತ್ತುಹಚ್ಚಡಸರ್ವ್ವಮಾನ್ಯ
ಕೆಳಭಾಗ
15 ಸಮೆಯಸಮುಚ್ಚಯದಭೋಗವಟ್ಟಿಗೆಯಪಂ
16 ಚಬಸ್ತಿಯಿಧರ್ಮ್ಮಕ್ಕೆ . ಱುದರುಖನಹದಿ
17 ನೆಂಟುಸಮೆಯಂಊಕರ್ತ್ತರು ॥
18 ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಂಭದ ಪೂರ್ವಕಡೆಯಲ್ಲಿ.

[1]ಯದ್ಭೂವಿಸ್ಮಯವಾಸ್ತು ಶಾಂತಿಜಿನನೇಯಂಶ್ರೀಯಸಾತಾನಿತಂ
[2]ಯನ್ನಿರಭ್ರಮಿಜಾತಿಭೂತಿಜಿದನಾಜಿಸ್ವಾಸ್ವದೇಸೂದಯಂ
[3]ಚಕ್ರಂಚಿತ್ರಮಿಹಾರಿವೈರಿಜಿದಳಂನವ್ಯೇಂದ್ರಭೂರಿಸ್ತುತೇ
[4]ತೇನೇಜೇಯವಿಧೇಯಲೋಕಚಕಿತಾತಂಕಚ್ಛ್ಯಯಂತಚ್ಛತೇ ॥
[5]ಭಾಸತೇನುತಕಾಮೇಶಶಾನ್ತೇವಾತಾನಿತಾತವ । ಯಾಹಿತಾಹಿತ
[6]ಭಿಂಧಾನಾಸೂರೀನಾರಕ್ಷತಾದಿನ ॥ ಅನುಲೋಮಪ್ರತಿಲೋಮಶ್ಲೋಕದ್ವಯ
[7]ಭಾಸತೇನುತಕಾಮೇಶಶಾನ್ತೇವಾತಾನಿತಾತವ । ವತತಾನಿತಾವಾನ್ತೇಶಾ
[8]ಶಮೇಕಾತನುತೇಸಭಾ ॥ ಅನುಲೋಮಪ್ರತಿಲೋಮೈಕರೂಪಶ್ಲೋಕ ॥
[9]ಸಂಗರಾನಿಯವಾದೇವನವಂದೇನ್ಯವಾತಂಹಿತಂಸಂಗತಾಗ
[10]ಮನಾಥತ್ವಾನ್ನವಾವೋವನವಾತನು ॥ ಮುಗಿಚಕಡೆಯಿಂದವು ತೊಂದು
[11]ಸಂಗರಾನಿಯವಾದೇವನವಂದೇನ್ಯವಾತಂಹಿತಂತಂಹಿತಂವು
[12]ನ್ಯದೇವಂನವದೇವಾಯನಿರಾಗಸಂ ॥ ಅನುಲೋಮಪ್ರತಿಲೋಮೈಕಶ್ಲೋಕ ॥

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಮಂಟಪದ ವಾಯುವ್ಯ ದಿಕ್ಕಿನ ಕಂಭದಲ್ಲಿ.

ಪೂರ್ವಕಡೆ

[1]ಯತ್ಸಂಸೂಚಕನಪೂಜಿತಾಂಗವಹಿತಾತಿಧ್ವಂಸುರೈರಕ್ಷಿತಂ
[2]ಯದ್ಭೂರಿಭ್ರಮಣೇನರವ್ಯಮತುಳಾರಿಧ್ವಂಸನೇಚಿನ್ನಯಂ
[3]ಚಕ್ರಂವಿಶ್ರುತವಸ್ತುವೃತ್ತಮನಜೇಯಂದೇವಜಾತಾನತೇ
[4]ತೇನೇಜೇಯವಿಧೇಯಲೋಕಚಕಿತಾತಂಕವ್ಯಯಂತಚ್ಛತೇ ।
[5]ಯೀಶ್ಲೋಕವನುಚಕ್ರಬಂಧದಲ್ಲಿಬದಿಕೊಂಬುದು ।
[6]ಕನ್ನಿಕಾಮಧ್ಯಅಕ್ಷರದವಳಿಯುವವೊದಲುಗೊಂ
[7]ಡುನಾಲ್ಕನೆಯವಳಿಯದಲ್ಲಿಜಿನಸ್ತುತಿರಿಯಂಯಂ
[8]ಬಪ್ರಬಂಧದನಾಮವನೋದಿಕೊಂಬುದುಯೆಂಟ
[9]ನೆಯವಳಿಯದಲ್ಲಿ । ಸೂರಿವಿರಚಿತಾಯೆಂದುಕವಿನಾಮವನೋದಿ
[10]ಕೊಂಬುದು । ಯಿಾಪ್ರಕಾರದಲೆನಾಲ್ಕುಚಕ್ರವನೂಬದಿಕೊಬುದು
[11]ಮಮಮಾನಸವಾವಾಶಜಿನಾನಾಮನವಾತತಾನ್ತಾತವಾನ
[12]ಮನಾನಾಜಿಶವಾವಾಸನವಾಮಮ ॥ಗತಪ್ರತ್ಯಾಗತೈಕಶ್ಲೋಕ ॥

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಮಂಟಪದ ಈಶಾನ್ಯದ ಕಂಭದಲ್ಲಿ.

[1]ಯತ್ಸಂಸೂಚಿತಕಂವದಾನ್ಯಮಹಿತಂಕಾಮಂವರಾರಿಸ್ತುತಂ ।
[2]ಯದ್ವಾರಿಭ್ರಮಣ್ಯೈಃಸಮಾನಮತುಳಂಶಾಂತಾತ್ಮತೇತೇಸ್ವಯಂ।
[3]ವೃತ್ತಂಕಾರಿತನೀತಿಚಕ್ರಮಹಿತಾತಿಕ್ರಾಂತಿಗೇಯಂಪತೇ ।
[4]ತೇನೇಜೇಯವಿನೇಯಲೋಕವೃಜಿನಾತಂಕವ್ಯಯಂತಚ್ಛತೇ ॥

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಮಂಟಪದ ಆಗ್ನೇಯಕಂಭದಲ್ಲಿ.

[1]ಯತ್ಸಂಸೂಚಿತವಸ್ತುವೃತ್ತಿಮಹಿವಾಯಂಮಷ್ಟತೈರಕ್ಷಿತಂ ।
[2]ಯದ್ವಾರಿಭ್ರಮಣಾತಿರವ್ಯಮತುಳಂಶಾಂತಾಕೃತೇಚಿನ್ಮಯಂ ।
[3]ವೃತ್ತಂವಿಸ್ಮಯಕಾರಿಚಕ್ರಮರಿಘಾತಿಧ್ವಂಸಜಾತಾನತೇ ।
[4]ತೇನೇಜೇಯವಿಧೇಯಲೋಕವೃಜಿನಾತಂಕವ್ಯಯಂತಚ್ಛತೇ ॥

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಬಸ್ತಿಯ ಪ್ರಾಕಾರದಲ್ಲಿ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ಸಮಾಧಿಕಲ್ಲು.

1 . . . ಸಾಸನಕ್ಕೆ ಎಸಮೀಸಾಸನದೇವಿಜಿನೇಂದ್ರಪೂಜೆ
2 . . . . ಜಿತದೇವಕಾಂತೆಜಿನಯೋಗಿನಿಕಾಯಸಮಗ್ರ
3 . . . . ಬ್ರತೆಯತಿಮಃಬೆವಿಬ್ಧಾಳಿಗೆತಾಂಸುರಧೇನುಯೆಂ
4 . . . ಕ್ಕಗಳುನೆಗಳ್ದಸೋಮಲದೇ . . . . ಬೆಕಿಯಿ
5 . . ನಪೂಜೆಗಂಮುನಿಜ . . . ಜ್ಯಬ್ರಜಕಾ . ತರ್ಗಡ
6 . . ಪ್ರವ್ರಿತ್ತಿಜಿನಪಾದಾಂಭೋಜಸದ್ಭಕ್ತಿಯೊಳ
7 . . . ಬ್ರತಾದಿಗುಣಸಂದೋಹ . . . . . ತಂದೆಗೆ
8 . . . ಮಗಾದ್ಯೊರ್ಗರೆಎಣೆಭೂಚಕ್ರದಲಿಕಾಂತೆಯರು ॥ ಶ್ರೀಮದ್ಭ
9 . . . ರೋತ್ತಮಲಸತುಶ್ರೀತೀರ್ಥ್ಥಸಾಂತೀಶ್ವರೋದಾಮಸ್ತಾನ
10 . . . ಗೆಮಾಳ್ಪೊಂದುಸದಾನದಿಂದೆಮತಾಸುಭಚಂದ್ರ
11 . . ಯುಂನೋಳ್ಪರಾಮಾರನ್ನೆಯೆನಿಪ್ಪಸೋಮವ್ವೆಲೋಕತ್ರಯ
12 . . . ಲದೇವಿಜಿನಪದಪೂಜಾದಾನಸೀಲಾದಿಯಿ
13 . . . ರೋತ್ತರಸಂದಿದ್ದರ್ಗಸಂವ್ಯಕ್ತದಿಂಸಂತಬ್ಬರ್ಣ್ನಿಸೆ
14 ನೆದಂಕಾಲಾಂತದಲ್ಲುನಿರ್ಮ್ಮಳಂಸಾತಂಬಿತಯನಲುಕೆಬಿಟು
15 . . . ಂತ . . ದೇವತ್ವಮಂತಾಳಿದಳು ॥

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ಅದೇ ಗ್ರಾಮದ ಕೆರೆಯ ಒಳಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 6″

1 ಶಕವರುಸ ೧೩೧೦ ಧಾತ್ರಸಂವತ್ಸರ
2 ಆಷಾಢಸುದ್ಧ ೧ ಆ ಶ್ರೀಮತುಬನದೇವಿಗೆಅಮ್ಮ
3 ತಪಡಿಗೆಗಡಿಭೂಮಿಸರ್ವಮಾನ್ಯದಂಡಿಯುಬ
4 ಯುಲುಚತುಸೀಮೆಕೆಮಲಾಪುರಕೆಧಾರಪೂರ್ವ
5 ಕಚಂಚಲಿಬಡೆಯರುಬಿಟ್ಟದುಮಾರಣಾಸಿ
6 ಕುರುಕ್ಷೇತ್ರನೂಱಯೆಂಟುಬ್ರಾಹ್ಮರಕಪಿಲೆಯ
7 ಕೊಂದದೋಸಖ ೩೦ ಗದೆಬಿಸು
8 ಖ ೧೦ ನಾಗಱೆಯರೆಬಳಿಗಟ್ಟಮೇರೆ
9 . . . . ಲಚಾಯ್ಯದೇವಿಗೆಧಾರಪೂ
10 ರ್ವ್ವಕವಾಗಿಕೊಟ್ಟಭೂಮಿದೇವಿಯಪುರಕೆ
11 ಬಯಲುಪೂರ್ವಾದ . . . . . .

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ಅದೇ ಕೆರೆ ದಕ್ಷಿಣ ಕೋಡಿಯಲ್ಲಿ ದಿಣ್ಣೆಮೇಲೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 2′ 10″

1 ಶುಭಮಸ್ತು . . . .
2 ಸ್ತಂಭಾಯಸಂಭವೇಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ - . ವರುಷ . . . .
3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರ . . . .
4 . . . . ಕ್ರುಷ್ಣರಾಯಮಹಾರಾಯುರುವಿದ್ಯಾನಗರ . . . . ಸಮಸ್ತರಾಜ್ಯಸಂಸ್ತುತ್ಯ
5 . . . . . ಸಮಯ . . . . ಬನವಸೆ . . . . .
6 ಲುಚಂದ್ರಗುತ್ತಿಯ . ಮಾಗಣಿಯೊಳ . . . .
7 . . . . . ಯರಿಗೆಚಂದ್ರಗುತ್ತಿಗೆಗ್ರಾಮನೂಅಮರಕ್ಕೆ ಪಾಲಿಸಿ

8 ದಸಂಮಂಥಲನಂಜ್ಯಪೊಡೇರುತಂಮ್ಮ . . . ಮನುಷ್ಯರು . . . ನಿರೂಪದಿಂದಲೂಱ

9 . ಧ್ಯನಾಯಕರಿಗೆಧರ್ಮ್ಮವಾಗಲೆಂದು . . . . ಕೆಱೆಗೆಪ್ರತಿ

10 ವರುಷಉಕೆಱೆಯತೆಗೆಸುವಹಾ . . . . ಮೂವರುಗೆ

11 ಯಿವಸಾವಿರದತೋಟಸ್ತಳವನೂಕೊಟ್ಟೆಉ . . . . ಕಾಲಕಾಲಕೆತೆಗೆಸುವಹಾಗೆಗ

12 ಉಡುಪ್ರಜೆಗಳುಸೇನಬೋವರಿಗೆಕಟ್ಟು . ಮಾಡಿ . . . ಅಳುಪಿದಂತಂಮಮೊತಾಪಿ

13 ತ್ರುಗಳಗೋಬ್ರಾಂಹ್ಮಣರವಾರಣಾಸಿಯಲು . . . ಪಾತಕ . . ಯಿಶಾಸನವಬರದಾತಬಂದ?ಕೆಯಪೂ

14 ರ್ವ್ವದಅಕ್ಕಸಾಲೆಗೌರೋಜನಮಗ . . . .

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮಹನ್ತ್ಸ್ವಾಮಿ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ 6″ × 3′

1 ನಮಸ್ತಸ್ಮೈವರಾಹಾಯಲೀಲಯಾಚರತೇಮಹೀಂಖುರಾಂತರಗತೋಯಸ್ಯಮೇರುಃಖಣಖಣಾಯತೇ ॥ ಮಧ್ಯೇ . . . . . .

2 ಮಂಡಳಂಯಸ್ಯಾಶೇಷಜಗನ್ನುತಸ್ಯವಿಳಸದ್ದಂಷ್ಟ್ರಾಗ್ರಕೋಟ್ಯುದ್ಧೃತಂಧತ್ತೇನೂತನಕೇತಕೀದಳಕ . . .

3 ಕೋಳತನುಸ್ತನೋತುಸಹರಿಶ್ರೇಯಾಂಸಿಭೂಯಾಂಸಿವಃ ॥ ಗೋವಿಂದಃಸುರವೃಂದವಂದಿತ . . . .

4 ದ್ವೈಂದಪ್ರೋತ್ಥಿತಲಸತ್ಕ್ರೀಂದೀವರಶ್ಯಾಮಳಃಸಿಂಧೂರಾರುಣಕೋಮಳೋವರರುಚಾಂಗೋಪೀಜನಾನಾಂಪ್ರಿಯಃಶ್ರೀಮ . . .

5 ವಃಕೇಶವಃ ॥ ಅಮೃತಾಂಭೋಧಿನಿವಾಸಂಕಮಳಾಸನಜನ್ಮಭೂಮಿಕಮಳಾಕ್ಷಂಶ್ರೀರಮಣಂಪ್ರಸಂನಃಕೇಶವ . . . .

6 ದ್ಯತನಾದಂ ॥ ಆಗಲಾಪ್ರಸ್ತಾವದೊಳೂ ॥ ಶ್ರೀಶನನಾಭಿಯಿಂದೊಗೆದನಬ್ಜಜನಾತನಪುತ್ರನತ್ರಿತಾರೇಶನವಂಗೆಪು . . . .

7 ಣ್ಯವಂಶದೊಳುಯದುವೆನಿಪ್ಪನಿನಾದುದುಯಾದವಾಖ್ಯಮುರ್ವ್ವೀಶಕುಲಂತ . . ಯದೊಳಾದನ . . . .

8 ಪುರದಿಂಸಳಭೂರಮಣಂತುಂಗಭದ್ರೆಪುಟ್ಟಿದಪುಣ್ಯೋರ್ವ್ವೀರಮಣಿಗೆತನ್ನಮನಃಪ್ರೇರಿತಫಳಸಿದ್ಧಿವಡೆಯಲ್ಯ . . . .

9 ಗೆನಿರಂತರಮಾಸೊಸೆಯೂರದಿವ್ಯವಾಸನ್ತಿಕೆಯಂಸಳಾವನಿಪನರ್ಚ್ಚಿಸುತಿದ್ದೆಡೆಗೊಂದುಪುಂಡರೀಕಂತಳದೆ . . . .

10 ಯುಲ್ಮುನಿನಾಥನೋರ್ವ್ವನತ್ಯಂತತಪಃಪ್ರಭಾವಯುತನನ್ತದನೀಕ್ಷಿಸುತಂದಯಾನ್ವಿತಂ ॥ ಬಳಯ . ತಕೇಳಿ . . . .

11 ಕಾಡುತಿರ್ಪ್ಪದಿದನಂಜದೆಪೊಯ್ಸಳೆಯಿಂದೆನೆಮುನಿಪಾಜ್ಞಾಬಳದಿಂಸಳನೃಪತಿಪೊಯ್ದುಪೊಯ್ಸಳನಾದಂ ॥ ಅ . . . .

12 ಹೊಯ್ಸಳಾಖ್ಯಂಮತ್ತಂತವರ್ಗ್ಗಪುಲಿಯುಂಡಿಗೆಯುಮಾದಿವಿಜಾರ್ಚ್ಚಿತೆಯೆನಿಪಶಶಪುರಾಂಬಿಕೆಯೊಲ . . . . .

13 ಯಂಪದುಳವೆನಲ್ತಂನಭೂರಿಭುಜಬಳದೊಳ್ತಳೆದಂಮದವದ್ರಿಪುಮದಮರ್ದ್ದನನುದಿತೋದಿತವಿದಿತಕೀರ್ತ್ತಿವಿನಯಾದಿತ್ಯಂ . . . .

14 ಯೆಲ್ಲೆಗಳ್ದಕೆಳೆಯುಬರಸಿಗವಾದಂಭೂವಿನುತಕೀರ್ತ್ತಿವಿಜಯಶ್ರೀವನಿತಾಪ್ರಿಯಭುಜಂಗನೆಱೆಯಂಗನೃಪ . . . .

15 . ನದಾಳಿಗಿದಿರ್ಚ್ಚಿಕಾದಿಸಪ್ತಾಂಗವನೀಯೆಕಂಡುಳಿದಭೂಪತಿಗಳ್ತುರಗಂಗಳಂಮದೇಭಂಗಳನುಳ್ಳಪೊಂಗಳುವನೆ . . . . .

16 ಗಳನೀನೆಬಲ್ಲೆಶರಣೆಂಬರಿದಿರ್ಚ್ಚರದೆಂದುವಾಜಿಯೊಳ್ ॥ ಆಜನನಾಥನಚಿತ್ತಸರೋಜಾಕರರಾಜಹಂಸಿವಿಕಸಿತಸಿತಪಂಕೇ . . . .

17 ನಿಪಗ್ರಮಹಿಷಿಯೇಚಲನೆಗಳ್ದಳ್ ॥ ಆದಂಪತಿಗೆತನೂಭವರಾದರ್ಬ್ಬಲ್ಲಾಳವಿಷ್ಣುವುದಯಾದಿತ್ಯರ್ಶ್ರೀದೈತರವರಿ . . . . .

18 ನೊಳೊಲವಸವೆನಸುಂ ॥ ಪ್ರಥಮೋಕ್ತಂನಾವಿಷ್ಣುಃಪ್ರಿಥಿವೀಪತಿಯೆಂಬುದುಳ್ಳಕಾರಣದಿಂದಂಮಥಿತರಿಪು . . . .

19 . ನಖಿಳವಿಬುಧಾಹ್ಲಾದಂ ॥ ಕುಳನಗದುಂನತಿಕ್ಕೆಯನಧಃಕರಿಪಾದಿವಿಜಾಲಯಮಪ್ರಜಂಜಳಧಿಯಗುಣ್ಪನೇಳಿ . . . .

20 . ನಾವಳಭಿಯಪೆರ್ಮ್ಮೆಗಿಮ್ಮಡಿಯಪೆರ್ಮ್ಮೆಯನಾಳ್ದಮಹಾಗ್ರಹಾರಸಂಕುಳವವೇಳವೆಧರೆಗೆವಿಷ್ಣುಮಹೀ . . . .

21 ಗ್ರಣಿವಿಷ್ಣುವಿಂಗರಸಿಲಕ್ಷ್ಮಾದೇವಿಗಂಪುಟ್ಟಿದಂನರಸಿಂಹಂರಿಪುಕುಂಭಿಕುಂಭದಳನಪ್ರೋದ್ಧೀರ್ಣ್ನ . . . . . .

22 ಕಾವತರಣಂನೈರ್ಮ್ಮಲ್ಯಸತ್ಕೀರ್ತ್ಯಳಂಕರಣಂವೈರಿನೃಪಾಳದರ್ಪ್ಪಹರಣಂಸಾಹಿತ್ಯಸಂಧಾ . . . .

23 ಸಿಸಂಗರರಂಗದೊಳಾಂತರಾತಿಮಾತಂಗಕುಳಾಳಿಯಪ್ರಬಳಮಸ್ತಕವಿರ್ಬ್ಬಗಿಮಾಗಿಪೋಗಲುತ್ತು . . . .

24 ರಸಿಂಹವಿಕ್ರಮಂಸಿಂಗದವಿಕ್ರಮಕ್ಕೆ ಮಿಗಿಲೆಂದುಪೊಗೞ್ವುದುಭೂರಿಭೂತಳಂ ॥ ಆಪೃಥ್ವೀಪತಿನಾರಸಿಂಹವಿಭುಗ . . . .
25 ಭಾಸ್ಯೆಯೇಚಲೆಯೆನಿಪ್ಪಾಪಟ್ಟಮಹಾದೇವಿಗಂಭೂಪೋಷ್ಣೀಷಮಣಿಪ್ರಭಾರುಣಪದಂಸಂಗ್ರಾಮಪಂಚಾನನಾ . . . . .
26 ದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಆತನಸಾಹಸಮಂಪೇೞ್ವಡೆ ॥ ಯೆಸಕದಗಂಡಲಕ್ಷ್ಮಣದನಚ್ಚಿನಪಾಂಡ್ಯನುದ . . . .
27 ಡನದಂಕಡುಪಿಂದುಱದೆಯ್ದಿವೀರರಬ್ಬಿಱಸಿಮನಮಿಕ್ಕಿತಕ್ಕರಿಯಲಕ್ರಮದಿಂಕ್ಷಣಮಾತ್ರದಿಂದೆಸಾದಿಸಿ . . . .
28 ಸುಧಾತಳದೊಳುನಿಮಿರ್ಚಿದಂ ॥ ಮಲಪೋರ್ವೀಶರೊಳಂದಿನಿಂದಿನೆಡೆಯೊಳ್ವೀರಕ್ಕದಾರಕ್ಕೆನಿರ್ಮ್ಮಳಸಾಹಿತ್ಯ . . . .
29 ದೋರ್ಬ್ಬಳಕಾರ್ಪ್ಪಿಂಗದಟಿಂಗೆತಂನೋರೆಗೆವರ್ಪ್ಪರ್ವ್ವೀಶರಿಲ್ಲೆಂತಱಿಂಕಲಿಬಲ್ಲಾಳನೃಪಾಳಕಂಮಲಪರೊಳ್ಗಂಡ . . . .
30 ಚೋಳಪ್ರೋನ್ಮದಗಂಧಸಿಂಧುರಘಟಾಪಂಚಾನನಂಲಾಳಭೂಪಾಳಾಂಭೋನಿಧಿಬಾಡವಾಗ್ನಿಮಗಧಾಂಭೋಜಾತಚಂದ್ರಾತಪಂ . . . .
31 ಕಳಿಂಗಪ್ರಜಾಪಾಳನಂಗಮಹೇಶ್ವರಂಯದುವರಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಕಯ್ವಾರಿಯಜಯಶ್ರೀಯುಂಮೆ . . . . . .
32 ಬಲ್ಲಾಳಂಸಯ್ವಾರಿಯೆನಡೆದಲೋಗರಬಾಯ್ವಾಯೊಳುಬರ್ಪ್ಪಕೀರ್ತ್ತಿವನಿತೆಗೆಕೂರ್ಪ್ಪಂ ॥ ಚೋೞವರಾಳಲಾಳಖ . . . .
33 ತುರುಷ್ಕಚೇರಮರುಮಾಳವಮಾಗಧಗೂರ್ಜ್ಜರಾಂಧ್ರನೇಪಾಳರತೇಜವಂಮಸುಳಿಸುತ್ತೆದಿಶಾಳಿಯನಾಳ್ದುನಿಳ್ದುಬ . . . .
34 ರ್ಪ್ಪವಿಂತಿಳಾತಳಾಗ್ರದೊಳ್ ॥ ಅನ್ತೆನಿಸಿದಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜರಾ . . . .
35 ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸವ್ಯಕ್ತಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಪರೊಳ್ಗಂಡಗಂಡಭೇರುಂಡ . . . .
36 ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಶ್ಶಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಳಶ್ರೀವೀರಬಲ್ಲಾಳದೇವದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟ . . . .
37 ಮನೇಕಚಚ್ಛತ್ರದಿಂದಾಳುತ್ತುಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪ . . . . .
38 . . . ನ್ನಾದಾರಶ್ರೀವಿಳಾಸಂಮಚಶ್ರೀಕಾಂತಂಚತುರಬ್ಧಿಮುದ್ರಿತಧರಿತ್ರೀಪೂರಿತೋದ್ಯದ್ಯಶಶ್ರೀಕಾಂತ . . . .
39 ಷ್ಟಕಲ್ಪದ್ರುಮಂಲೋಕಯ್ಕಸ್ತುತನಾಗಿಪೆರ್ಮ್ಮೆವಡೆದಂಶ್ರೀಮಲ್ಲನೀಧಾತ್ರಿಯೊಳ್ ॥ ಆತನವಂಶ . . . . .
40 ಕುವಳಭೂವಧೂವದನಮಂಪೋಲ್ತಿರ್ಪ್ಪಜಿಲ್ನಾಡಿನೊಳ್ತಿಳಕಂತಾನೆನಲಗ್ರಹಾರವೆಸಗುಂನಾಗಾವಿತದ್ಗ್ರಾಮ . . . .
41 ಧಿತಾರೇಶಂಹೃಷಿಕೇಶನುಜ್ವಳತೇಜಂನೆಗಳ್ದಂಬುಧಪ್ರಕರಸೇವ್ಯಂಸತ್ಕಳಾಸಂಪದಂ ॥ ಆಸಕಳಕಳಾಧರನಮಹಾ . . . .
42 ಣ್ಯೋದಯಮುದ್ಭಾಸಿಸುವಂತಿರೆತನುಜಂಭಾಸುರಮತಿಮಲ್ಲಿದೇವನುದಯಂಗೆಯ್ದಂ ॥ ಆಮಲ್ಲಿದೇವವಿಭು . . . .
43 ಯಕಂಗವತಿಪ್ರೇಮವೊದವಲ್ಕೆ ಪುಟ್ಟಿದನೀಮಹಿಯೊಳ್ಭಾಸ್ಕರಾರ್ಯ್ಯನಚಳಿತಧೈರ್ಯ್ಯಂ ॥ ಆತನಕಾಂತೆಭಾ . . . . .
44 ನಿನುರ್ವ್ವೀತನುಜಾತೆಗಂನೆಗಳ್ದರುಂಧತಿಗಂದೊರೆವೆತ್ತುವಂಶಸಂಜಾತಮನೆಯ್ದೆಯುದ್ಧರಿಸಿಪೆಂಪಿನ . . .
45 ಮಾತುಗಳ್ಗೆನೆಲೆಯಾಗಿನೆಗಳ್ತೆಯನಾಳ್ದಳುರ್ವ್ವಿಯೊಳ್ ॥ ಅಂತವರೀರ್ವ್ವರಾರ್ಜ್ಜಿಸಿದಪೂರ್ವ್ವಭವೋದಿತಪುಣ್ಯ . . . .
46 ಕುಲಮನೆಲ್ಲಮನುದ್ಧರಿಸಲ್ಕೆ ಪುಟ್ಟಿತೆಂಬಂತಿರೆಮಲ್ಲಿದೇವವಿಭುಪುಟ್ಟಿದನುತ್ತಮಸತ್ವನಿಂದಿರಾಕಾಂತಪದಾಂ . . . . . .
47 ಗುಣಭುಜಂ ॥ ಪರಹಿತದಿಕ್ಕೆ ಧರ್ಮ್ಮದನಿಮಿರ್ಕ್ಕೆಕಳಂಕದಸಾರ್ಕ್ಕೆಸತ್ಯವಾಕ್ಯರತೆಯಬಾಳ್ಕೆಮಾಂತನದಮಾಳ್ಕೆ . . . .
48 ತೊಡರ್ಪ್ಪದಾರದಪೊಡರ್ಪ್ಪವಿವೇಕದಡರ್ಪ್ಪನಿಕ್ಕುವಂಧರಣಿಯೊಳೆಂದುಕಂಮಟದಮಲ್ಲನನೆಲ್ಲರುಪ್ರೊಲ್ದುಬಂಣಿ . . .
49 ದುತಕ್ಕುದೆಕಾಶ್ಯಪಗೋತ್ರಸಂಭವಂಸಿರಿಗಧಿನಾಥನೆಂಬೊಡದುಸಾಜಮೆಭಾಗ್ಯವತಿಪ್ರಿಯಾಗ್ರಜಂಧ . . . .
50 ಸ್ಕರಸೂನುವೆಂದೊಡಿಂನುರುತರತೇಜನಂಪೊಗೞ್ವರೆಪ್ರೊಗೞ್ವರ್ವ್ವಿಭುಮಲ್ಲಿದೇವನಂ ॥ ಗುರುಬುಧಕವಿಪರಿವೃತದಿಂಪಿ . . .
51 ದೋಷಾಕರನೆನಿಸದಮೃತಕರನೆನೆಧರೆಯೊಳ್ಕಮ್ಮಟದಮಲ್ಲಿದೇವಂನೆಗಳ್ದಂ ॥ ಪತಿಹಿತದಿನರುಂಧತಿಯಂ . . . .
52 ಮಳಭಾಗ್ಯೋದಯದಿಂನುತಲಕ್ಷ್ಮಿಯನನುಕರಿಪಳ್ಸತಿಜಕ್ಕಲೆಯೆನೆನೆಗಳ್ತೆವಡೆದಂಮಲ್ಲಂ ॥ ಆತನಸಕಳಜಗದಿ . . .
53 ನಯಾನ್ವಿತನತನಯಂನೆಗಳ್ದಂನೂತನಮನುವೆನಿಸಿಭಾಸ್ಕರಂಗುಣನಿಳಯಂ ॥ ಕಮಳಾನಂದನಶೇಷದೋಷರಹಿ . . .
54 ಮನಸ್ಸೇವ್ಯನುದಗ್ರತೇಜನಖಿಳಧ್ವಾಂತಪ್ರದೀಪಂಯಶೋರಮಣಂಕಾಶ್ಯಪಗೋತ್ರಜಾತನೆನೆಸಂದಾಭಾಸ್ಕರಂಗಾಮಗಂ . . . .
55 ಸ್ಕರನನುರ್ವ್ವೀಮಂಡಳಂಬಂಣಿಕುಂ ॥ ತದನುಜನೂರ್ಜ್ಜಿತತೇಜಂವಿದಿತಕಳಾಕೋವಿದಂಮನೋಭವರೂಪಂಸದಮಳ . . .
56 ಸುದೇವನೆರದಗ್ಗಿಗೀವಂ ॥ ತನಗಬ್ಜೋದರನಿಷ್ಟದೆಯ್ವಮಧಿಪಂಬಲ್ಲಾಳಭೂಪಾಳಕಂಜನಕಂಭಾಸ್ಕರವರ್ಯ್ಯನಂಬಿಕೆಗುಣಪ್ರಖ್ಯಾ . .
57 ರ್ಯ್ಯಜಕ್ಕಲೆಕಳಾಢ್ಯವರ್ವ್ವಂಶವರ್ದ್ಧಿಷ್ಣುಗಳುತನಯರ್ಭ್ಬಾಸ್ಕರವಾಸುದೇವರೆನಲೀಶ್ರೀಮಲ್ಲನೇಂಧನ್ಯನೋ ॥ ತದವೊ . . .
58 ಕರಪ್ರಭಾವಮೆಂತೆನೆ ॥ ಜನತಾಸಂಸ್ತುತಮಾರ್ಗ್ಗನಂಪ್ರವಿಳಸತ್ಪದ್ಮಾನನೋತ್ಸಾಹವರ್ದ್ಧನನಂವಿಷ್ಣುಪದ್ಯೆ . . . .

59 ಕಮಂಡನನಂಸತ್ಕವಿಮಾಗ್ಗರಂಜಕನನಾದಂಸೂರ್ಯ್ಯದಂಡಾಧಿನಾಥನನುದ್ಭ್ರಾಜಿತತೇಜನಂಪದಪಿನಿ . . .

60 ಮೊದಲೊಳುಮಾನುಷವ್ರಿತ್ತಿಮತ್ತೆಪುರುಷತ್ವಂಮತ್ತೆವಿಪ್ರತ್ವಮಂತದಱೊಳ್ವಿಶ್ರುತವಿದ್ವೆಮತ್ತವಿಮಳಾಚಾರಂಬಳಿಕ್ಕಾದ್ದ . . . .

61 ಳ್ದದಾನಗುಣದಿಂಕೀರ್ತ್ಯಂಗನಾಕಾಂತನಪ್ಪುದುದಂಡಾಧಿಪಸೂರ್ಯ್ಯದೇವವಿಭುಗಕ್ಕುಂವಿಕ್ಕವಗ್ಗಕ್ಕುವೇ ‖ ವಿದಿತಾ . . .

62 ಚಮೂಪನುದ್ಧೃತೇಜಕ್ಕೆಮನೋಮುದದಲರ್ವ್ವದುಸಿರಿಮಲ್ಲನಸದುಕ್ತಿಸಂದಬ್ಭಗಬ್ಭವದನಸರೋಜಂ ‖ ಅಂತೆನಿಸಿದಸುಂ . . .

63 ಕರುಂಆತ್ಮನಂದನನಪ್ಪಬಾಚಯ್ಯನುಮನುಕೂಲವೃತ್ತಿಯಂತಳೆದಿರೆಶ್ರೀಮಲ್ಲಿದೇವಂಧರ್ಮ್ಮೋದ್ಯುಕ್ತನಾಗಿ ‖ ಧರೆಯೊಳಗೊಪ್ಪ . . . . .

64 ಳಂತದುರ್ವ್ವರೆಯೊಳ್ಕುಂತಳಾವನಿಕರಂರುಚಿರಂವನವಾಸೆದೇಶಮಾಧರೆಯೊಳತೀವರಮ್ಯಮದಱೊಳುನೆಱೆನಾಗರಖಂಡಮೆ . . . . .

65 ಪುರವೊಪ್ಪುವುದಾವಿಷಯಾಂತರಾಳದೊಳ್ ‖ ತಿಳಕತಮಾಳತಾಳಸಹಕಾರಕರಂಜಕಡಂಬನಿಂಬಪಾಟಳತರುಸಂಘದಿಂಶುಕಪಿಕಭ್ರಮರಾ. . .

66 ಶಾಳಿವನರಾಜಿಗಳಿಂಜಳಜಾತಷಂಡದಿಂವಿಳಸಿತಮಾಗಿಬಂದಳಿಕೆಮಾಳ್ಪುದುನೋಳ್ಪರಕಣ್ಗೆಹರ್ಷಮಂ ‖ ಆರಾಜಧಾನಿಯೊಳ್ತದ್ಭೂರಾಜ್ಯಕ್ಕಧಿಪನೆನಿಸಿಸೋ . . . .

67 ದಳನನುದಾರಗುಣಧರಣಿಪೊಗಳೆನೆಗಳ್ದಂಮುಂನಂ ‖ ತ್ರಿದಶ(?)ಮೂರ್ತ್ತಿಮತ್ತಮೂವತ್ತಿರ್ದಿವದೊಳೆಸೆಯುತ್ತಿರ್ಪ್ಪವೋಲೀಮಹೀ. . . .

68 ಮೂಱುಂಪರಿಗಣಿತದೆಭೂದೇವರಾಗಲ್ಕುವೇಳೆಂಗುದಧಾರಾಪೂರ್ವ್ವಕಂವೃತ್ತಿಗಳನೊಲಿವಿನಿಂದಿತ್ತನುದ್ಯದ್ಯಶಸ್ಸಂಪ . . . .

69 ಧವಪುರವರದೊಳ್ಸ್ವೀವಿದೇವಕ್ಷಿತೀಶಂ ‖ ಸದಮಳಮಪ್ಪಧರ್ಮ್ಮಮನನಂತದಪತ್ಯನೆನಿಪ್ಪಬೊಪ್ಪನೊಲ್ದದವಿಪರೀತಧಾತ್ರಿ . . . . . .

70 ಬಳಿಕ್ಕಮಂತದುಯದುರಾಜ್ಯದೊಳ್ಸ್ಥಿರತೆವೆತ್ತಿರೆಮಲ್ಯಣದಂಡನಾಯಕಂಪದುಳವೆನಲ್ಕೆಪಾಳಿಸಿದನಂತದುಮಂಬಳಿಕಂಸರಾಗದಿಂ ‖ . . . . . .

71 ವರಂಶ್ರೀಮಲ್ಲಿದೇವಂಗುಣೋದ್ಭಾಸುಮದ್ವಿಷಯಾಧಿಕಾರಪದಮಂಪೆತ್ತಲ್ಲಿಸಲ್ಲೀಲೆಯಿಂದಾಸೋಮಕ್ಷಿತಿಪಾಳದತ್ತಿಯನದಂತದ್ಭೂ . . . . .

72 ಸರ್ವ್ವಾವನಿಕೂತ್ತುರ್ಕೀರ್ತ್ತಿಸುತಿರಲ್ಕೊಟ್ಟಂಪುನದ್ಧಾರೆಯಿಂ ‖ ತದಿಳಾದೇವರಧರ್ಮ್ಮಮುಂಪುರವರಶ್ರೀಶೋಭೆಯುಂತನ್ನಚಿತ್ತದೊಳತ್ಯುತ್ತಮಸತ್ವಮ . .

73 ಲ್ಲಿದೇವಂಮನೋಮುದದಿಂಪುಣ್ಯನಿವಾಸಮುಂದುರಿತಸಂಘತ್ರಾಸಮುಂಸಾಖ್ಯಸಂಪದದಾವಾಸಮುನೊಲ್ದುಮಾಡಿಸಿದನೀಗ್ರ . . . . .

74 ದೇವತಾಪ್ರತಿಷ್ಟೆಯನುಂಬ್ರಾಹ್ಮಣಪ್ರತಿಷ್ಟೆಯನುಂಮಾಡಿದೇವರದೇವಾಲಯದಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕಂದೇವರನೈವೇದ್ಯಕಂನಂದಾದೀವಿಗೆಗಂ . .

75 ಜೀವಿತಕ್ಕಂಚೈತ್ರಪವಿತ್ರಗ್ರಹಣಸಂಕ್ರಮಣಾದಿನೈಮಿತ್ತಿಕಕಂವೃತ್ತಿಮಳಿತಂಬೇಳ್ಕೆಂದುನಾಡಧಿಕಾರಿಮಗಸೂರ್ಯ್ಯದೇವದಣ್ನಾಯ . .

76 ಶ್ರೀಮಲ್ಲಿದೇವಂತದಸ್ತುವೆಂದುಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಸ್ರಫಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯಲಕ್ಷ್ಮೀಸಮಾನೆಕಳಹಂಸೆಯಾ . .

77 ವರ್ದ್ಧಮಾನಾನೂನನವಯೌವನೋದೀರ್ಣ್ನೆ । ಸಕಲಲಕ್ಷಣಸಂಪೂರ್ಣ್ನೆ । ರೂಪಲಾವಣ್ಯಮಾಗ್ವಿಭವೋದಿತೆ । ಚಂದ್ರಿಕಾಲಕ್ಷ್ಮೀಕಾಮಸಾಮ್ರಾ . .

78 ಹೀಶಮಾನಃಕುವಳಯಸರಚ್ಚಂದ್ರರೇಖೆ । ರಾಜಪಾತ್ರಕಪೋಳಮೃಗಮದಪತ್ರರೇಖೆ । ಹಾವಭಾವವಿಳಾಸಿನೀವಿನಯವಿಭಾಸಿನೀ . . .

79 ತಿಪತಿಬ್ರತಾರುಂಧತಿಸಹಜಸಿದ್ಧಸಾರಸ್ವತಿಸವತಿಮೃಗಶಾರ್ದ್ದೂಳೆ । ಶರಣಾಗತವಜ್ರಪಂಜರೆಯರಪ್ಪಶ್ರೀಮತ್ಪಿರಿಯರಸಿಯಭಿನವಕೇತಲಮಹಾದೇವಿ . .

80 ಬಿನ್ನಪಂಗೆಯ್ದಾದೇವಿಯರುಂತಾವುಂಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವಗ್ಗೆಬಿನ್ನಪಂಗೆಯ್ದುಶ್ರೀಮತ್ ಶಕವರ್ಷದ ೧೧೬೯ನೆಯಪ್ರಭವ

81 ಸಂವತ್ಸರದಶ್ರಾವಣದಪೌರ್ಣ್ನಮಿಸೋಮಗ್ರಹಣಬೃಹಸ್ಪತಿವಾರದಂದುತ್ರಿಭೋಗಾಭ್ಯಂತರಸಿದ್ಧಿಯಿಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಸಿ . . .

82 . ದತ್ತಿ । ತೆವೆಟ್ಟವೆಂಬಗ್ರಾಮವದಕ್ಕೆಸೀಮೆಶೆಂಕಲುಮಾಗುಡಿಯಂಮಲ್ಲೆಯನಾಯಕನಹಳ್ಳಿಗೆಹೋದಹೆದ್ದಾರಿಮತ್ತೆಪಡುವಲುಂಬಡಗಲುಂಸಾ

83 . . ಗಟ್ಟದಕೋಡಿಯಹಳ್ಳಮೇರೆ । ಮೂಡಲುನಾಗಗೆಱೆಯಹಳ್ಳಮೇರೆ । ಮತ್ತಂನಾಗಗೆಱೆಯಿಂಕೆಳಗೆಕಲುಂಗಿನತೋಟವು । ತೆಂಕಲುಂಪಡವಲುಂನಾಗಗೆಱೆಯ

84 . . ರೆ । ಬಡಗಲೂರುಗೋಟೆಮುಗಳುಮೇರೆ । ಮೂಡಲುಹಿರಿಯಬಾಯಿಕಾಲುಮೇರೆ ‖ ಮತ್ತಂಚಂದಿಗೆಱೆಯಕೆಳಗೆಕಚ್ಚವಿಯಗಳೆಯಲುಗದ್ದೆಮತ್ತರೊಂದು

85 ಮತ್ತಂಸತ್ತಳಿಗೆನಾಡಬಳಿಯಬಾಡಬೆಟ್ಟದಕೆಲೆಯೂರಲುಮುಳುಗುಂದದಗಳೆಯಲುಮತ್ತರೊಂದು । ಯಿನ್ತಿನಿತುಮಂಧಾರಾಪೂರ್ವ್ವಕಂ
ಮಾಡಿ

86 ಕೊಟ್ಟರು । ಆಮಹಾಜನಂಗಳವೃತ್ತಿಯಕುಳ । ನಂದಿಪೆದ್ದಿಗಳವೃತ್ತಿ ೧ ನಾಚಿಣಪಟ್ಟವರ್ದ್ಧನರವೃತ್ತಿ ೧ ಹೃಷಿಕೇಶವಭಟ್ಟರವೃತ್ತಿ ೧
ಸರ್ವ್ವಜ್ಞಸೋಯಿದೇ

87 ವಭಟ್ಟರವೃತ್ತಿವೊಂದು । ವೈಯ್ಯಾಕರಣಸೋಯಿದೇವಭಟ್ಟರವೃತ್ತಿ ೧ । ನಾಗದೇವಪಟ್ಟವರ್ಧನರವೃತ್ತಿ ೧ । ಹರಿಹರಪಟ್ಟವರ್ಧನರ
ವೃತ್ತಿ ೧ ।

88 ಪುರಾಣದನಂತಭಟ್ಟರವೃತ್ತಿ ೧ ಹಿರಿಯನಾಗದೇವಭಟ್ಟರವೃತ್ತಿ ೧ ಸರಸ್ವತಿನಾಗದೇವಭಟ್ಟರವೃತ್ತಿ ೧ ಚಾಂಡರಾಯಭಟ್ಟರವೃ

89 ತ್ತಿ ೧ । ಹರಿಹರಪಟ್ಟವರ್ಧನರವೃತ್ತಿ ೧ । ಸುಸ್ವರಿತ್ರವಿಕ್ರಮಪಟ್ಟವರ್ಧನರವೃತ್ತಿ ೧ । ಕಾಣ್ವಹರಿಹರಭಟ್ಟರವೃತ್ತಿ ೧ । ಕಾಣ್ವಮಾಧವ

90 ಭಟ್ಟರವೃತ್ತಿ ೧ ಕಾಣ್ವನಾರಾಯಣಭಟ್ಟರವೃತ್ತಿ ೧ ವಿಷ್ಣುಘಳಿಸಾಸರವೃತ್ತಿ ೧ ಗಂಗಾಧರಭಟ್ಟರವೃತ್ತಿ ೧ । ವಾಮನಾ

91 ಚಾರ್ಯ್ಯರವೃತ್ತಿ ೧ ಶಿವಚಿತ್ತದೊಬ್ಬಣಭಟ್ಟರವ್ರಿತ್ತಿ ೧ ಸೂರ್ಯ್ಯಭಟ್ಟರವೃತ್ತಿ ೧ ಅನಂತಪ್ಪಣಂಗಳವೃತ್ತಿ ೧ ಆಮಗಭಾ

92 ಸ್ಕರಪೆದ್ದಿಯವೃತ್ತಿ ೧ ಬಸವಣಭಟ್ಟರವೃತ್ತಿ ೧ ವೈಯಾಕರಣದನಾರಾಯಣಭಟ್ಟರವೃತ್ತಿ ೧ ವೇದಾಂತದಮಂಚಿಭಟ್ಟರವೃತ್ತಿ ೧

93 ಆಮಾಧವಭಟ್ಟರವೃತ್ತಿ ೧ ಉತ್ತರಿಗೆಯಮುಂದಣಭಟ್ಟರವೃತ್ತಿ ೧ ಚಿಕ್ಕವಾಗೀಶ್ವರಭಟ್ಟರಕಲಿಘಳಿಸಾಸರವೃತ್ತಿ ೧ ಗೋಪೆಯ

94 ಜೋಯಿಸಕೇಶವಭಟ್ಟರವೃತ್ತಿ ೧ ಕಾವಣಘಳಿಸಾಸರಿಗದೆ ॥ ಶ್ರೀರಾಮಘಳಿಸಾಸರಿಗದ್ದೆ ॥ ಪ್ರಭಾಕರದಪ್ಪಂಣ್ಣಂಗಳವೃತ್ತಿ ೧ ಏಕಾ

95 ನ್ತದರಾಮಯ್ಯಂಗಳಮಂಮರಾಮಃದೇವಭಟ್ಟರವೃತ್ತಿ ೧ ಅನ್ತುಮೂವತ್ತಮೂಱುವ್ರಿತ್ತಿಗಂಗದ್ದೆಬಂದಣಿಕೆಯಹೊ

96 ಲದೊಳಗೆನಾನಾಸ್ಥಳಂಗಳಲುಪ್ರತ್ಯೇಕವೃತ್ತಿಗೆಕಳ್ವವಿಯಘಳೆಯಲುಂಕಂ ॥ ವೈವತ್ತಱಲೆಕ್ಕದಿಂವೃತ್ತಿ ೩೩ ಕಂಮತ್ತರು ೧೬

97 ಕಂಬ ೫೦ ಸ್ವಸ್ತಿಶ್ರೀಮತುಹೊಯ್ಸಳಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವನಆಚಕ್ರವರ್ತ್ತಿಯಪಟ್ಟದರಸಿಯಭಿನವಕೇತಲಮಹಾ

98 ದೇವಿಯನಾಗರಖಂಡನಾಡಪ್ರಭುಗಾವುಂಡುಗಳನಗರಮುಂಮುರಿದಂಡದಯಿಂತಿವರನುಮತದಿಂಆದೇವಿಯತಂಮಮಾಧವದಣ್ಣಾಯಕನು ।
ಅನಂ

99 ತರದವಿಭವಸಂವತ್ಸರದಮಾಘದಪೌರ್ಣ್ನಮಿಬೃಹಸ್ಪತಿವಾರಸೋಮಗ್ರಹಣದಂದುಬಂದಳಿಕೆಯಸ್ಥಳದಲ್ಲಿಭೂಮಿಯಂಬ್ರಾಹ್ಮಣರಿಗೆಸ
ರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಧಾರಾಪೂ

100 ರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟವೃತ್ತಿಗಳಕ್ರಮವೆಂತೆಂದಡೆ । ಕಳ್ಚವಿಯಗಳೆಯಲುಪ್ರತಿವೃತ್ತಿಗೆಕಂಬ ೫೦ ಇಲೆಕ್ಕದೆಶ್ರೀವಿಠ್ಠಲದೇವರಪಾ
ರಾಯಣದಸ್ವಾಮಿಗಳಿಗೆವೃತ್ತಿ ೧

101 ವೇದಾರ್ತ್ಥದಯೋಗೇಶ್ವರಭಟ್ಟರವೃತ್ತಿ ೨ ತಾರ್ಕ್ಕಿಕರಾಘವಭಟ್ಟರವೃತ್ತಿ ೨ ಸಾಮವೇದಿಪದ್ಮನಾಭಭಟ್ಟೋಪಾಧ್ಯಾಯರವೃತ್ತಿ ೧ ಬ
ಸವಣಭಟ್ಟರವೃತ್ತಿ ೧ ತಂಮಮಾಧವ

102 ಘಳಿಸರವೃತ್ತಿ ೧ ಜಕ್ಕಣಭಟ್ಟರವೃತ್ತಿ ೧ ಕೊಮ್ಮಣಾಚಾರ್ಯ್ಯರವೃತ್ತಿ ೧ ಲಕ್ಷ್ಮೀಕಾಂತಭಟ್ಟರವೃತ್ತಿ ೧ ಪುರಾಣದರಾಮೇಶ್ವರಭಟ್ಟ
ರವೃತ್ತಿ ೧ ಕೋಟ್ಟೂರ

103 ಹರಿಹರಘಳಿಸಾಸರವೃತ್ತಿ ೧ ಆಲೂರಗಂಗಾಧರಭಟ್ಟರವೃತ್ತಿ ೧ ಹೇರೂರಸಂಗಮೇಶ್ವರಭಟ್ಟರವೃತ್ತಿ ೧ ಸಿಂದನೂರಯಜ್ಞೇಶ್ವರಭಟ್ಟರ
ವೃತ್ತಿ ೧ ಸ್ವ

104 ಯಂಪಾಕಿಶಿಷ್ಟಶ್ರೀಧರಭಟ್ಟರವೃತ್ತಿ ೧ ವೇಳುಗ್ರಾಮೆಯಪೆದ್ದಿಗಳವೃತ್ತಿ ೧ ಮುತ್ತಿಗೆಯನಾರಾಯಣಭಟ್ಟರವೃತ್ತಿ ೧ ಯವ್ವಂತನೂ
ರನಾರಾಯಣಘಳಿಸಾಸರವೃ

105 ತ್ತಿ ೧ ಬಳ್ಳಿಗ್ರಾಮೆಯಗಾರ್ಗ್ಯಗೋವಿಂದಭಟ್ಟರವ್ರಿತ್ತಿ ೧ ಕೃಷ್ಣಭಟ್ಟೋಪಾಧ್ಯಾಯರವ್ರಿತ್ತಿ ೧ ಆಪಸ್ತಂಭಗೋಪತಿಭಟ್ಟೋಪಾಧ್ಯಾ
ಯರವೃತ್ತಿ ೧

106 ಶ್ರೀಕರಣದಬಂಮ್ಮಯರಿಗೆವ್ರಿತ್ತಿ ೧ ಆಮಲ್ಲಯವ್ರಿತ್ತಿ ೧ ಆಮುದ್ದಯ್ಯವ್ರಿತ್ತಿ ೧ ಆಸಂಕಯ್ಯಗೆವ್ರಿತ್ತಿ ೧ ಘಟಿಕವಾದಿವಿ

107 ಷ್ಣುದೇವನವ್ರಿತ್ತಿ ೨ ಗೋಪಯ್ಯನವ್ರಿತ್ತಿ ೨ ಸೋಮೆಯನವ್ರಿತ್ತಿ ೧ ಸಾಮವೇದಿದೇವಣಭಟರವ್ರಿತ್ತಿ ೧

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ಅದೇ ಗ್ರಾಮದ ಅನೆಕಲ್‌ಸೋಮೇಶ್ವರನ ದೇವಾಲಯದ ಬಲಪಾರ್ಶ್ವದಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 6″ × 3′6″

1 ಶ್ರೀನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀಕಾನ್ತಂತಂನಪಾದೋದ
2 ಯನಖನಿಕರಾಧಾರದೊಳುಬಿಂಬಿಸುತ್ತಂಸ್ವೀಕಾರಂಬೆತ್ತುಪತ್ತುಂತನುಗಳಪೊಳೆಪಿಂಮತ್ಸ್ಯಕೂರ್ಮ್ಮಾವತಾರಾನೀಕಂರಾಜಿಪ್ಪವೊಲ್‌ದೆಸೆಗ
ವತ
3 ರಣಂದೋರ್ಪ್ಪನಂರಂಜಿಪಾಗೌರೀಕಾನ್ತಂಸೋಮನಾಥಂಕುಡುಗಭಿಮತಮಂಮಾಚಗಾಚಂದ್ರತಾರಂ ॥ ಭುವನಂಗಳುಪದಿನಾಲ್ಕುಮಂ
4 ಪಡೆದುತಂನೊಂದಷ್ಟಮೂರ್ತ್ತಿತ್ವದಿಂಭವನೆಂಬೀಹೆಸರಂನಿಮಿರ್ಚ್ಚಿಗಿರಿಜಾಪ್ರೇಮೋರ್ಧ್ವಗಂಗಾಧರಂಪವಮಾನಪ್ರಿಯಚಂದ್ರಸೂರ್ಯ್ಯನ
ಯ
5 ನಾಬ್ಜಂಬ್ಯೋಮಕೇಶಂಸದಾಶಿವರೂಪಂಮೆಱೆದಿರ್ದ್ದನಾದಿಪುರುಶಂಮುಂನೀಶ್ವರಂಸಾಶ್ವತಂ ॥ ಆಪರಮೇಶ್ವರಂಗೆಶಿ
6 ವಶಕ್ತಿಯಸತ್ವರಜಸ್ತಮೋಗುಣಬ್ಯಾಪಕವ್ರಿತ್ತಿಯಿಂಜನಿಯಿಸಿದ್ದುದುಮಾಜಗವಲ್ಲಿಪುಣ್ಯಪುಂಜೋಪಮಮೆಂ
7 ನ್ತಿಮಧ್ಯಮಮೆನಿಪ್ಪುದುಮಧ್ಯಮಲೋಕಮೆಂಬಿನಂರೂಪವಿಳಾಸದಿಂದೆಸೆದುದುರ್ವ್ವರೆವುರ್ವ್ವರೆಯೆಲ್ಲದೆಂಬಿನಂ ॥
8 . ಸೆವೇಳುಂದ್ವೀಪವೇಳುಂಕಡಲಬಳಗವೇಳುಂಕುಳಾದ್ರೀಂದ್ರವೇಳುಂಮಿಸುಪಿಂದೊಪ್ಪಿರ್ದ್ದವಾರಗ್ರಹದಹೆಸರವೇಳುಂ
9 ಮಹಾಶ್ವರ್ಗ್ಗವೇಳುಂರಸೆಯಾದೀಮಾಜಗಂತಂನನೆಬಳಸಿರೆಲೋಕಕ್ಕೆ ಮಧ್ಯಸ್ತವ್ರಿತ್ತಿಪ್ರಸರಂಬಿಣ್ಪಂನತತ್ವಂಮೆಱೆದಿರೆಮೆಱೆಗುಂಮೇ
ರುಮಾಚಂ
10 ಬೊಲಿಂಬಿಂ ॥ ಮೇರುನಮೇರುವಂಪಡೆದುಕಿಂಪುರುಶಂಪರಿವೇಷ್ಟಿಸಿತ್ತದಂನೇರಿತಿದೇಮಹರ್ಷಭರದಿಂಹರಿವರ್ಷಮೆನುತ್ತೆವರ್ಷಸನ್ನಾಧ
11 ರವಿದೆಂದದಂಮುದದೆಪೊರ್ದ್ದಿಹಿಮಾಚಳವಾನಗಕ್ಕೆ ಗಂಗಾರಮಣೀಯಮೆಂದುಭರತಕ್ಷಿತಿಸಾರ್ದ್ದುದುದಕ್ಷಿಣಾಸೆಯಂ ॥ ಬಾಜಿಸೆಡಕ್ಕೆಯುಂಪ್ರ
12 ಯರಮೆಲ್ಲೆದೆಸೆತುಂಬಿಗಳಿಂಬುಮೆತ್ತಿರಲುರಾಜಿಸಿಪಾಡೆಕೆಂದಳಿರೆಕೈದಳವಾಗಿರೆಮಂದಮಾರುತಂಯೋಜಿಸೆತಾಳಮಂರತಿಯನಾಡಿಸೆಮನುಮಥ
13 ನಂತರಂಗದೊಳುಸಾಜವೆನಿಪ್ಪುದಲ್ತೆಭರತಾಹ್ವಯಮಂಭರತೋರ್ವ್ವಿಗುರ್ವ್ವಿನಿಂ ॥ ಕನ್ದ ॥ ಶ್ರೀಮಜ್ಜನಶೋಭೆಯೊಳಾಭೂಮೀವಧುಗೆಸ
ದುತಾನೆಮೇಲೆನಿ
14 ಪದಱಿಂದೇಮಾತೊಕುಂತಳಗುಣನಾಮಂಮೆಱೆಯಲುಕೆಕುಂತಳೋರ್ವ್ವರೆಯೆಸೆಗುಂ ॥ ಹೂಹೊಱೆಯವೊಲಿರೆತೇ
15 ಜೋಬ್ಯೂಹವದಾಕುಂತಳಕ್ಕೆ ರಾಜಾ[ವ]ಳಿಯುತ್ಸಾಹದಿನಾಳ್ದುದುಮುನ್ನಂಬಾಹಾಬಳದಿಂದೆಸೋಮವಂಶಪ್ರಭವಂ ॥ ಸೋಮಾನ್ವಯ
16 ನ್ರಿಪನಶ್ವತ್ಥಾಮನೊಳೊಲಪಿಂದೆಶಸ್ತ್ರಪರಿಣತಿಯಂಕಲುತಾಮಹಿಪಂಸೋಮಂವಿದ್ಯಾಮಹಿಮೆಯಿನಾಳ್ದನಖಿಳಭೂಮೀತಳ
17 ಮಂ ॥ ಗುರುವಶ್ವತ್ಥಾಮನಾಸೋಮನಿನತಿಮುದದಿಂಸ್ಮಶ್ರುಕೂರ್ಚ್ಚಂಕಳಾಪೋತ್ಕರರೇಖಾವ್ಯಾಪ್ತಿಯಂಮಾಡಿಸುತೆಪರಶುರಾಮುಪ್ರ
18 ಕೋಪಾಗ್ನಿಭೂಪಾಳರನಿಂಬಿಂತುಳ್ತುವಂದಾತನನತಿಮುದದಿಂಕಾದುತನ್ನೊಂದುಚಿನ್ಹಂಬೆರಸಿತ್ತಂರಾಗಿಸುತ್ತಂಕಳಚುರಿ
19 ವೆಸರಂತತುಕುಳಕ್ಕೀಶ್ವರಾಂಶಂ ॥ ಅಂತಿಂತೊಂದುದಿನಂಮನೋಮುದದಿನಶ್ವತ್ಥಾಮನುಂಸೋಮಭೂಕಾನ್ತಾಧೀಶನುವರ್ತ್ಥಿಯಿಂದೆಸೆವ
20 ಕೈಳಾಸಾದ್ರಿಗಾಪಾರ್ವ್ವತೀಕಾನ್ತಾರಾಧನೆಗೆಂದೆಪೋಗೆನುತನಾನಂದಕ್ಷಿತೀಶಂಸುಖಸ್ವಾಂತಂಪೂಜಿಸುತಿರ್ದ್ದನೀಶಪ
21 ದಮಂನಾನಾಪ್ರಸೂನಂಗಳಿಂ ॥ ಶಿವನಂಪುತ್ರಾರ್ತ್ಥದಿಂಮುಂಪಲವುದೆವಸವಾರಾಧಿಸುತ್ತಿರ್ದ್ದನಾತ್ಮೋದ್ಭವನಂಕಾರುಣ್ಯ
22 ದಿಂಶಂಕರನೆನಗಿನಸುಂಕೊಟ್ಟನಿಲ್ಲೆಂದುಚಿಂತಾಧರನಾಗಲ್ಪಚಿಂತೆವೇಡೆಂಬವೊಲೆಸೆವಕದಂಬಪ್ರಸೂನಾಳಿಗಳುಕಿತ್ತುವುದಂ
23 ಕಂಡಾನೃಪಂಪೂಜಿಸಿದನೆಭವನಂತತ್ಪ್ರಸೂನಂಗಳಿಂದಂ ॥ ಪೂಜಿಪ್ಪುದುಂಭವಂಬರವನಿತ್ತುಕದಂಬಕುಳಾಭಿಧಾನದಿಂರಾಜಿಪ
24 ಪುತ್ರರಿರ್ವ್ವರವನೀಪತಿಗಾದಪರಂತವಗ್ಗನೀಂಯೋಜಿಸಿಶಸ್ತ್ರಶಾಸ್ತ್ರಕಳೆಯುಂಪರಿಪಾಳಿಸೆನುತ್ತೆಶಂಭುವಾರಾಜನನೀಶ್ವರಾಂಶನೊ
25 ಡನಪ್ಪಯ್ಸಲುಮೆಱೆದತ್ತುತತುಕುಳಂ ॥ ಆಕಾದಂಬಕುಳೋದ್ಭವಮ್ಮೆಱೆದರಂತಾಕೀರ್ತ್ತಿವಂಮರ್ಮಾಂಕನುಂಲೋಕಪ್ರಸ್ತುತಮ
26 ಯ್ತವರ್ಮನುಮವಗ್ಗದ್ರೋಣಿವಿದ್ಯಾಗಮಾನೀಕಶ್ರೀವಿಭವಂಗಳಂಪಡೆಯಲುಕಾದಂಬವಂಶಂಯಶಸ್ವೀಕಾರಂಬೆರಸೊಪ್ಪಿದತ್ತಖಿ
27 ಳರಾಜೈಶ್ವರ್ಯ್ಯಸಂಪತ್ತಿಯಿಂ ॥ ಕಳಚುರ್ಯ್ಯಾಮ್ನಾಯರಾಜ್ಯಂಬೆಳಗಿಭುವನಮಂಸೋಮನಿಂಪಿಂಮನಿಂನಿಂರ್ಮಳಭಾವಂಪೆತ್ತುಯಾ

28 ಗೊರ್ವ್ವಪನಿನೆಸೆದುಭೋಗಂಗಳಿಂವಜ್ರನಿಂದೋರ್ವ್ವಳವಂಕೈಕೊಂಡುಯೋಗಕ್ಷಿತಿಪತಿಯನತಿಸ್ಥೈರ್ಯ್ಯದಿಂತಾಳ್ದಿಸಾಖ್ಯಾ
29 ವಿಳವಾಗಿದ್ದೋರ್ಪ್ಪಿಪೆರ್ಮ್ಮಾಡಿಯಿನೊದವಿದುದಾಬಿಜ್ಜಣೋರ್ವ್ವೀಶನಿಂದಂ ॥ ಕಾದಂಬಂಮೈಯ್ತ್ತವರ್ಮ್ಮಂಗೆಸೆದುದಿಯಿಸಿದಂತಯ್ತ್ತನಾತ
30 ಯ್ತ್ತಭೂಪಂಗಾದಂಶ್ರೀಶಾಂತನಾಶಾಂತನ್ರಿಪತಿಗೆಮುದದಿಂಪುಟ್ಟಿದಂಮೈಲನಾಭೂಪಾದಿಪ್ರಖ್ಯಾತಭೂಪಪರ್ವ್ವಲರ
31 ವನಿಯನಾಳ್ದರ್ವ್ವಳಿಕ್ಕೊಪ್ಪೆಬೊಪ್ಪಂಶ್ರೀದೇವೀವಲ್ಲಭಂರಾಜಿಸಿದನವನಿಯಂಲೀಳೆಯಿಂಪಾಳಿಸುತ್ತಂ ॥ ನಿಸದಶ್ರೀಬಿಜ್ಜಣೋರ್ವ್ವೀಪತಿ
32 ಯೆಸಕದಿನಾಗೂರ್ಜ್ಜರಂಪೆರ್ಜ್ಜರಂಬೊತ್ತೆಸಕಂಗೆಟ್ಟಂಕಳಿಂಗಂಕಳಿದನೆಳಸಿದಂಮಾಳವಂಮಾಳವಂಮೂರ್ಚ್ಛಿಸಿದಂ
33 ಭೀತಾಂಗನಂಗಂಭಯಹುತವಹಶುಷ್ಕ(ಜ)ಂತುರುಷ್ಕಂಸುರುಳ್ದಂಬಿಸುಟಂ . ಚೋಳನಾಳೋಳಿಯೊಳೆನಡದನಾರಂಧ್ರನಾಗಿರ್ದ್ದನಂ
34 ಧ್ರಂ ॥ ನಿಜಶೌರ್ಯ್ಯೋದ್ರೇಕದಿಂನೂರ್ಮ್ಮಡಿಪಿಮಗನನಾಬಿಜ್ಜಣಕ್ಷೋಣಿಪಾಳಂತ್ರಿಜಗಂನಾಥಂನಿಜಾಜ್ಞಾರಚಿತಭುವನಯೂಥಂವೃಷೋ
ದ್ಯ
35 ದ್ವರಊಥಂವಿಜಿತಾಂಗೋದ್ಭೂತಯೂಥಂಪುರಿಕರನಿಳಯಂಸೋಮನಾಥಂಕುಡಲುಪೆತ್ತುಜಯಶ್ರೀಧಾಮನಂಸೋ
36 ಮನನಮಳಗುಣಸ್ತೋಮನಂರಾಜಿಸಿರ್ದ್ದಂ ॥ ಕಾಯಲುವೀಯಲುಂಮೆಱೆಯದುರ್ಬ್ಬಿಪರಿಂದಡಿಗರ್ದ್ದಭೂಮಿಯುಂಜೀಯೆನೆಧಾ
37 ತ್ರಿಕಾಯನೆವಿರೋಧಿಗಳರ್ತ್ಥದೆತೃಪ್ತಿವೆತ್ತುಹೋಹಾಯೆನೆವಂದಿಗಳುಧರೆಯನೊಪ್ಪುವಕೋಡಿನೊಳೆತ್ತಿತಾಳ್ದಿದಂರಾಯಮುರಾರಿಯೆಂ
38 ಬಹೆಸರೊಪ್ಪಿರೆಸೋಮಮಹೀಶ್ವರೇಶ್ವರಂ ॥ ಖಸನಂಸೀಳ್ದುಕಳಿಂಗನಂನಲಪಿನಿಂದಂಹೊಳ್ದುಕಿಂಮಿರಾರನಂನಿಸದಂನುಂಗಿತುರುಷ್ಕ[ನಂ]
39 ನೊಣೆದುಚೇರೊಬ್ಬಿರ್ಗೀಶನಂತಿಂದುತೇಗಿಸುರಾಷ್ಟ್ರಪ್ರಭುವಂತಳಕ್ಕೆದೆಗೆದಿಂಬಿಂತೇದುಕಯಿಘಟ್ಟಿಗೊಂಡೆಸಗುಂರ
40 ಕ್ಕಸಿಯಂತೆಮಿಕ್ಕಸಿಕರಂ[.]ಸೋಮರಾಜೇಂದ್ರನಾ ॥ ಕಾದಂಬಂತೈಲನಿಂದಿತ್ತಖಿಳಜಗತಿಯಂರಕ್ಷಿಸಲುದಕ್ಷರಿಲ್ಲೆಂದಾದಂ
41 ಚಿಂತಾಭರಂತಾನನಿವಿಲಸದೆಚಿಂತಾಮಣಿಪ್ರಾಯವಾಗಲುಶ್ರೀದೇವೀವಲ್ಲಭಂಬೊಪ್ಪರಸನತುಳಸದುಭಕ್ತಿಯಿಂಪುತ್ರಕಾ
42 ಮಾಹ್ಲಾದಂಶ್ರೀಸೋಮನಾಥಕ್ರಮಕಮಳಮನಾರಾಧಿಪಂಪ್ರೇಮದಿಂದಂ ॥ ಭರದಿಂದಕ್ಷಿಣಸೋಮನಾಥಪದಮಂಪುತ್ರಾ
43 ರ್ತ್ಥದಿಂಭಕ್ತಿಯಿಂಸಿರಿಯಾದೇವಿಯುಮಾತ್ಮನಿಷ್ಠೆಯೊದವಿಂದಾರಾಧಿಸಲುಕೊಟ್ಟನೀಶ್ವರನಿಂಬಿಂಕಳಚುರ್ಯ್ಯವಂಸದೆಸಕಂ
44 ಕಾದಂಬವಂಶಕ್ಕೆಮೆಯ್ದುರಲಾರಾಯಮುರಾರಿಸೋಮಸಮನಂಸದುಗಾತ್ರನಂಪುತ್ರನಂ ॥ ಕೊಟ್ಟು
45 ಕದಂಬರುದ್ರನಿವನೆಂದೊಲವಿಂದೆವಿಭೂತಿಯಿಂದೆಬೊಟ್ಟಿಟ್ಟುಲಲಾಟದೊಳುಕನಸಿನಿಂದವೆದಕ್ಷಿಣಸೋಮನಾಥನೊಲ್ದು
46 ಟ್ಟುಸುಧಾಂಬರಪ್ರತತಿಯಂಮಿಗೆನಂದಿಯನೇಱಿಬಂದುಕಣ್ಗೆಟ್ಟಳವೊಪ್ಪಿಸೋಮವೆಸರಿಪ್ಪೊಡನಾಸತಿಕಂಡಳರ್ತ್ಥಿಯಿಂ ॥ ಕಂಡಾಪಾಂಗಿ
47 ನಪುತ್ರನಂಪಡೆದುಸೋಮಂನಾಮದಿಂದೆಂದುಕಯ್ಕೊಂಡಿಂಬಿಂನಲಿದಾಡೆರಾಜಿಸಿದನನ್ತಾಸೋಮನುದ್ಯತ್ಸುಧಾಪಿಂಡಂನಿರ್ಮ್ಮಳನೇಳ್ಗೆವಾಡಿವದ
ಸೋಮಂ
48 ತಾನೆನಲುಧಾತ್ರಿಷಟ್ಖಂಡೋರ್ವ್ವೀತಳವರ್ತ್ತಿಕೀರ್ತ್ತಿಮದನಶ್ರೀಮೂರ್ತ್ತಿಸಂಪತ್ತಿಯಿಂ ॥ ನ್ರಿಪನಿಂತಾವನೊಧನ್ಯನೆಯ್ದೆನುಡಿಯಲುಕಲ್ಪಂ
49 ದೆಚೆಲ್ವಾಯ್ತುಸತ್ಯಪತಾಕಾಹ್ವಯವರ್ತ್ಥಿಯಿಂದೆನಡೆಯಲುಕಲುವಂದೆಚೆಲ್ವಾಯ್ತುಭೂಮಿಪರೀತಂನಿಗಳಂಕ[. .]
50 ವೆಸರೆಂದಾನಂದದೀಧಾತ್ರಿಬಂಣಿಪುದೀಸೋಮನಸತ್ಯವಾಕ್ಯವಿಳಸಚ್ಛಾತುರ್ಯ್ಯಮಂಸಾರ್ಯ್ಯಮಂ ॥
51 ಹುಸಿವರಸೂಲನೆಂಬತಿಸುಳಂನುತಸತ್ಯಪತಾಕನೆಂಬುದೊಂದೆಸಕದಜಾಂಪ್ನವೀರಮಣಿಗಂಡರದಾ
52 ವಣಿಯಂಬನಾಮದಿಂದೆಸೆವಕರೋಟಿಮಾಲೆಯುತಸೋಮಸಮಾಖ್ಯೆಯೆಸೋಮನೆಂದುಬಂಣಿಸುವುದುಧಾತ್ರಿಮಂಡಳಿಕಭೈರವನಂನಿ
53 ಗಳಂಕಮಲ್ಲನಂ ॥ ಜನನುತವಾದುದಿಂತೆಸೆವಸತ್ಯಪತಾಕನಸತ್ಯದೇಳ್ಗೆಸೋಮನನಯನೋತ್ಸವಪ್ರಕೃತಿಗಂಡರದಾವಣಿಯೊಳುಗುಣಂ
54 ಕದಂಬನನ್ಯಪರಾಜಿಸಿರ್ದ್ದಸುಮನಃಪ್ರಭವಂನಿಗಳಂಕಮಲ್ಲಭೂಪನಜಯಕೀರ್ತ್ತಿಮಂಡಳಿಕಭೈರವನುದ್ಧತಶತ್ರುಮರ್ದ್ದನಂ ॥ ಮ
55 ನಿಸಿಂದಂಭ್ರೂವಿಳಾಸಂನೊಸಲಡರ್ದ್ದಭಾಳಾಕ್ಷಿಯನ್ತೋರ್ಪ್ಪಕಂಗಾಳ್ವನರೂಪನ್ಧಾಸುರಂಕೂರದೆಪದನಿಗಳಾಕೀಳಿತಂತೋಱೆಮಾಹಾಂಪ
56 ನನೀಕಾದಂಬರುದ್ರಂಭುಗುಭುಗುಭುಗಿತೋದ್ರೇಕಕೋಪಾಗ್ನಿಯಿಂನುಂಣನೆನುಂಗಲುಕಾವನಾವೊಂಬಳಿಕೆನುತರಿಭೂ
57 ಪಾಳರುನುಮಳುಕುತಿರ್ಪ್ಪರು ॥ ಲೀಲೆಯಿನಾಗುಮಾಡೆಬನವಾಸೆಗೆವೀರರಸಂಪೊದಳ್ದಬಾಳ್ವೇಲಿಯಿದೆಂಬಿನಂಬಳಸಿರಕ್ಷಿಸೆತನ್ನಯ
58 ತೋಳಬಾಳುಜನಂಸಾಲೆಬೆಡಂಗುವೆತ್ತಪೊಸನುಗ್ಗಿಯನಾರ್ಜ್ಜಿಸೆನಾಡುನಾಡೆಸಾಖ್ಯಾಲಯಮಾಗೆಮಾಡಿದುದುಸತ್ಯಪತಾಕನರಾ
59 ಜವೈಭವಂ ॥ ವಿಜಿಗೀಷುಸೋಮಪಾದೋಪಜೀವಿಸೋಮನೃಪಖಳ್ಗದಲ್ಲಿವಿಳಸಂನಿಜವೀರರಸಂಸೋಮಪ್ರಜಾರ್ಣ್ನವೋದ್ವೀಚಿಮಾಚಿಸೊ
ಗಯಿಸಿತೋರ್ಪ್ಪಂ ॥

60 ಶರಣೆಂದರೆದೆಯಕ್ಕೈಮಚ್ಚರಿಪಧಟರವೊಗದಕ್ಕೈಜನಸ್ತುತಮಾಹೇಶ್ವರತತಿಯಮುಗಿದಕ್ಕೈಬೇಳ್ಪರಪಿಡಿಕ್ಕೈಮಾಚಿಗಂಚತು

61 ರ್ಭ್ಭುಜನಾದ ॥ ಗಂಡುಳಿದುಸಿತಗರೆಲ್ಲಂಪೆಂಡಿರವೊಲುಕುರುಳಬೆರಳಪುರುಳಂಕೊಟ್ಟುಂಕಂಡುಂನಡೆವರುಸಿತಗರಗಂಡಂಶ್ರೀ

62 ಮಾಚಿಜಡಿವನಸಿಯನೆನುತ್ತಂ ॥ ಸಿತಗರಗಂಡನೆಯ್ದಿದನೆನಲುಕಹಳಃರವವನ್ಯಭೂಭುಜಸ್ಸ್ವತಿಯರರೂಪಿನಿಂಪಿಡಿದುಪೆಂಡಿರ

63 ಕೈಗಳನೋಡೆಮಂದಿಯೊಳುಮತಿಮರೆದಲ್ಲಿದಂಪತಿಯೆನಲುಸತಿಯಾಂಪತಿಯೆಂದುಸೂರುಳಲುಪತಿಸತಿನಂಬದನ್ತುಟವಗರ್

64 ದುದುಮಾಚನಖಳ್ಗರೋಚಿಯಿಂ ॥ ಯಿದುನಿಗಳಂಕಮಲ್ಲನಭುಜಾಸಿಯಕೂರ್ಪ್ಪದುಸೋಮಭೂಪನಭ್ಯುದಯವಿದೊಳ್ಪವೆತ್ತೆಸೆವಸತ್ಯ

65 ಪತಾಕನನನ್ನಿಯಳೆಯಿಂನ್ತಿದುಮೆಱೆದಿರ್ದಮಂಡಳಿಕಭೈರವನುದ್ಧರಭಾಳನೇತ್ರವೆಂಬುದುಧರೆವೀರವೈಭವಕಳಾ

66 ಬಳಮುಂರುತವಾಚಿಮಾಚಿಯ ॥ ತಳಹೆಡೆಯಾಗಲಿಕ್ಕಿದಸುವರ್ಣ್ಣದಮುದ್ರಿಕೆರತುನಮಾಗೆಸಂಚಳಿಪುಗುರೆಲ್ಲಸಂ

67 ದೆಸೆವದಂತದಪಂತಿಗಳಾಗೆರೌದ್ರದಿಂಪೆಳದಸುಕೋಪವೆಂಬುದೆವಿಶಂತನಗಃಗಲರಾತಿಜೀವವಂಘಳಿಲೆನೆನುಂಗುತಂನಲಿಯುತಿ

68 ದ್ರ್ದುಮಾಚನಬಾಹುಪನ್ನಗಂ ॥ ಆತಂಗಾಚಾರ್ಯ್ಯರ್ವ್ವಿಖ್ಯಾತರ್ಶ್ರೀದೇವಶಕ್ತಿಯತಿಪತಿವಿದ್ಯಾತಿಶಯಶಕ್ತಿಯಿಂಭೂಮಿತಳದೊಳು ದೇವಸ

69 ಕ್ತಿಯೆನೆಮೆಱೆದಿರ್ದ್ದ ॥ ಆದೇವಶಕ್ತಿಮುನಿಪನಪಾದಾಂಬುಜಲಕ್ಷ್ಮಿತಂನವಕ್ಷಸ್ಥಿತಲಕ್ಷ್ಮಿದೇವಿಯನೊದವಿಸೆನುತನಾದಂಮಾಚಂಗು

70 ರುಪ್ರಸಾದದಫಳದಿಂ ॥ ಆಮುನಿಪನನುಗ್ರಹದಿಂಕಾಮಿತಮಂಪಡೆದುಸೋಮನಾಥನಪಾದಾಬ್ಜಾಮೋದದಸವಿಯಱು

71 ದುದ್ದಾಮಂಶ್ರೀಮಾಚಿಯಮಿತ್ರರೋಚಿಯೊಲೆಸೆವಂ ॥ ಸರಸೀವ್ರೋಲಿರೆಬನವಸೆಸರೋಜಪರಿಶೋಭೆಯತಿರೆನಾಗರಿಖ(ಜ)ಂಡಂಸುಸ್ಥಿರತೇಜಂ ಸೋ

72 ಮ(ನಿ)ನವ್ರೋಲಲರಿಸುವ ॥ ತರದಿಂಪೊಂಬಾಳೆಗಳ್ಪಣ್ಗೊಲೆಗಳುಗುವಪೆರ್ವ್ವಾಡಿನಿಂತೆಂಗುಗಳ್ಕಾಯ್ವಿರಿಪಿಂಬರ್ಪ್ಪಂಬುವಿಂಮಾವುಗಳೆಸೆವರಸಾ ಸಾರದಿಂಕರ್ವ್ವ

73 ಗಳ್ಸರ್ವ್ವರಸೋಂಕಿಂದೊಕ್ಕಸಾಱಿಂಬಳೆದುಬಳಿವನ್ತೆಲ್ಲವೊಂದಾಗಿಯಾನಾಗರಿಖಂಡಪ್ರಾಂತದೊಳುಕಾಲ್ವರಿಯಿಸೆಬೆಳಗುಂಕೂ

74 ಡೆಕೇದಾರವರ್ಗ್ಗಂ ॥ ನಾಯಕರತುನನಲ್ತೆಗುಣಭೂಷಣಸಂತತಿಗಿಂಬಿನಂಜನಂನಾಯಕಮಾಚಿಬನ್ದಣಿಕೆಯೊಳುನೆಱೆಮಾಡಿಸಿ

75 ದಂಜಯಶ್ರೀಯವಿಳಾಸಗೇಹವೆನೆತಾಂಶಿವಗೇಹಮನಾಶಿವಾಲಯಶ್ರೀಯಪದಕ್ಕೆರಾಜಿಸುವುದಾಪುರವಾವೃತನೂಪುರೋಪಮಂ ॥

76 ಅನ್ತನನ್ತಭೋಗಮಣಿಮಯರಾಗರಂಜಿತವೇಣೀಯೂಥಸೋಮನಾಥವರಪ್ರಸಾದಾಸಾದಿತಸಕಳಮನೋರಥಫಳನುಂ । ದೇವ

77 ಶಕ್ತಿಬ್ರತಿನಾಥಪ್ರಸಾದಾಸಾದಿತಮಾಹೇಶ್ವರಾಚಾರಾಮೃತಪ್ರಕ್ಷಾಳಿತಮನೋಮಳನುಂ । ಸೋಮಭೂವಿಾಶ್ವರಮಂಡಳೋಗ್ರಚಂಡರೋ

78 ಚಿಯುಂ । ಸೋಮರಾಜೋದಯಪ್ರಾಚಿಯುಂ । ಸಿತಗರಗಂಡನುಂ । ಧರ್ಮ್ಮಾಮೃತಪಿಂಡನುಂ । ಕಲಿಗಳವೊಗದಕಯ್ಯುಂ । ಗು

79 ಣಿಗಳಮುಗಿದಕ್ಕೈಯ್ಯುಮೆನಿಸಿದನಾಯಕಮಾಚಿನಾಗರಿಖಂಡದಬಂದಣಿಕೆಯೊಳುಬೊಪ್ಪಭೂಪೋದ್ದೇಶದಿಂಬೊಪ್ಪೇಶ್ವರಾಲಯಮಂ

80 ಮಾಡಿಸಿನಿಜಸ್ವಾಮಿಯಪ್ಪಸೋಮಭೂಮಿಪತಿಗಾಧರ್ಮ್ಮನಿರ್ಮ್ಮಾಪಣದಪೆರ್ಮ್ಮೆಯಂತೋಱಿಯಾದೇವರಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗಂಚೈತ್ರ

81 ಪವಿತ್ರಾದಿಪರ್ವ್ವಕಂಆಯೂರಚಿಂಚಿಯಬೆಯಹರವರಿಯಹೊಲದಲ್ಲುಬಿಡಿಸಿದಗದ್ದೆಮತ್ತರೆರಡುವರೆಮತ್ತಆ

82 ದಂಮರ್ಮ್ಮಕ್ಕೆಲಚ್ಚಲದೇವಿಯರುಕೇದಗೆಯಸರಿವಿನಲುಬಿಟ್ಟಗದ್ದೆಯರೆಮತ್ತರು । ಸೊಬಕೆಯನಕೋಣಿನಲುಸಾಯಿರಮರದತೋಂಟ

83 ಮತ್ತಂಆಯ್ನೂರ್ವ್ವರುಬಿಟ್ಟಸುಂಕಹಸುಂಬೆಗೆವೀಸವೊಂದು । ಹೇರಿಂಗೆವೀಸಂಕಾಣಿ । ನಂದಾದೀವಿಗೆಗೆಬಿಟ್ಟಗಾಣವೊಂದು । ತೆಲ್ಲಿಗ

84 ರಅಯ್ವತ್ತೊಕ್ಕಲುಬಿಟ್ಟಸೊರಿಗವೊಂದು ೧ ಮತ್ತಂಶ್ರೀಮತುಕಳಚುರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿರಾಯಮುರಾರಿಸೋವಿದೇವವರ್ಷದ ೭ ನೆ

85 ಯವಿಜಯಸಂವತ್ಸರದಪುಶ್ಯಸುಧ ೧೪ ಸೋಮವಾರದಂದುಮಹಾಮಂಡಳೇಶ್ವರಂಸೋವಿದೇವರಸನಪ್ರಧಾನಂಹಟ್ಟಬೋವನಾಚರಸಂನಾ

86 ಗರಿಖಂಡವೆಡೆನಾಡುಜಿಡ್ಡುಳಿಗೆಯಹೆಜ್ಜುಂಕವಡ್ಡರಾವುಳಕ್ಕೆನಡೆವುತ್ತಂಬಂದಣಿಕೆಯಚಿಕ್ಕಮಾಚೆಯನಾಯಕನಶ್ರೀಬೊಪ್ಪೇ

87 ಶ್ವರದೇವರನಂದಾದೀವಿಗೆಯಂನಡೆಸುವಂತಾಗಿಮುಚ್ಚುಂಡಿಯೂರಲುಕೇತಗಾವುಂಡನಬೋಚಸಂಕಂಣ್ನನಪ್ರಜೆಗ

88 ಳಸಂನಿಧಾನದಲುಪೂರಹಱವೆತ್ತಿನಲ್ಲಿಯಿಪ್ಪತ್ತೆತ್ತಿನೊಕ್ಕಲುದೆಱೆಯಪಱಮೂಲೆಸುಂಕವೇನಹೇಱಿದಡಂಸರ್ವ್ವಕಾಲಂಪ

89 ರಿಹಾರವೊಂದುಗಾಣದೊಕ್ಕಲುದೆಱೆಯಿನಿತುಮಂಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಇನ್ತಿನಿತುಮಂಶಕವರ್ಷದ ೧೧೯೪

90 ನೆಯನಂದನಸಂವತ್ಸರದಮಾಘಬಹುಳಅಮಾವಾಸ್ಯೆಸೋಮವಾರಸಂಕ್ರಮಣಂಕೂಡಿದಪುಂಣ್ಯತಿಥಿಯೊಳುಚಿಕ್ಕಮಾಚೆಯಂನಾ

91 ಯಕಂಮೂಲಸ್ಥಾನದಾಚಾರ್ಯ್ಯರುಕಾಳಾಮುಖರುಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಲಗುಣಸಂಪಂನರಪ್ಪಕಲ್ಯಾಣಶಕ್ತಿಪಂಡಿತರಕಾಲಂಕ

92 ರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟ . . .

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ಅದೇ ದೇವಸ್ಥಾನದ ಒಳಗಿನ ಕಂಬದ ಬುಡದಲ್ಲಿ.

ಪ್ರಮಾಣ 1′5″ × 1′5″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮಂತ್ತು ಕಳಚುರ್ಯ್ಯಚಕ್ರವ
[2]ರ್ತಿನಿಸ್ಸಂಕಮಲ್ಲಸಂಕಮದೇ[ವ]ವರುಷದ
ನಾಲ್ಕನೆ
[3]ಯುವಿಕಾರಿಸಂವತ್ಸರದಉತರಾಯಣಸಂಕ್ರ
[4]ಮಣವಿತೀಪತಸೋಮವರಶ್ರೀಮನ್ಮಹಾ
ಮಂ
[5]ಡಳೇಸ್ವರಂಬೊಪ್ಪದೇವರಸರುಸರ್ವನಮಾ
ಸ್ಯ
[6]ದಗ್ರಹರಬಿಂಣೆಗೇರಿಯಸಂಕರನಾರಾಯ
[7]ಣದೇವರನವೇದ್ಯಾಕೆಬಂದಣಿಕೆಯಸ್ತಳದ
[8]ಸೀರೆಯಹಳಿಯಲುಬಿಎಮತ್ತ ರೊಂದುಗ
[9]ದೇಆಳುಹಿದವರುವಾರಾಣಸಿಯಲಿಕಪಿಲೆ
[10]ಬ್ರಹ್ಮಣರಕೊಂದವರು

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ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′2″

[1]ಜಿತೇನಪ್ರಾಪ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮ್ಮೃತೇನಚಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸಿಕಾಯೇಸ್ಮಿನ್ಕಾಚಿಂತಾಮರಣೇರಣೇ
[2]ನಮಃಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲ
[3]ಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೩ ನೆಯಕೀಲ
[4]ಕಸಾಂವಶ್ಚರದವೈಶಾಖಸುದ್ಧಪಂಚಮಿಆದಿವಾರದಂದುಶ್ರೀಮತುಬನ್ದಣಿ
[5]ಕೆಯಸಾಮಂತಬೊಪ್ಪರಸರುನಾಡೊಳಗಿಂಗೆಬಿಜೆಯಂಗೆಯುತ್ತ
[6]ಮಿರಲುಕರಿನೆಲೆಯತುಱುವಕಟ್ಟಿಮನ್ನೆಯರುಕೊಣ್ಡುಪೋಗು
[7]ತ್ತಿರೆಆಳ್ದಂಬೆಸಸಲುಬೀರೆಯನಾಯಕನಮಗಹೆಗ್ಗಡೆಬಮ್ಮಬೆ
[8]ಯನಮ್ಮೈದುನಬಮ್ಮಣತುಱುವಪಿಂತ್ತಿಕ್ಕಿಸುರಿಗಿಱಿದುನೊಜಿ
[9]ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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ಅದೇ ಗ್ರಾಮದ ಬನಸಂಕರಿದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ಮಾಸ್ತಿಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುರಾಜಾ
[2]ಧಿರಾಜಪರಮೇಶ್ವರ
[3]ಶ್ರೀವೀರಪ್ರತಾಪಮಲ್ಲಿಕಾ
[4]ರ್ಜ್ಜುನಮಹಾರಾಯ
[5]ರಾಜ್ಯೋದ್ಭುದಯಶಕ
[6]ವರುಷ ೧೩೭೬ ನೇ ಪ್ರ
[7]ಭವಸಂವತ್ಸರದಭಾ
[8]ದ್ರಪಶು ೫ ಗುರುವಾರದ
[9]ಲುಕತಾರಿರ್ಯ್ಯನಾರಿ
[10]ಯಪ್ಪನಾಯಕ್ಕರಮ
[11]ಗಮದುವರಸನಾಯ್ಕ
[12]ರುಸಗ್ಗಸ್ಥನಾದಲ್ಲಿಅ
[13]ತನಸತಿಬುಳ್ಳರಸಿಕಂ
[14]ನಾಯಿಗಳುಗಂಡನ
[15]ವಿಜಯಶ್ರೀಯನೆಯಿ
[16]ದಿಸುರಲೋಕಪ್ರಾಪ್ತರಾ
[17]ದರುಮಂಗಳಮಹಾ
[18]ಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′3″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಯಿಂಮಡಿದೇವ
2 ರಾಯಮಹಾರಾಯರಾಜ್ಯೋದ್ಭುದಯದಶಕವರುಷ ೧೩೬೪ ನೆಯದುಂದುಭಿಸಂ
3 ವತ್ಸರದಕಾರ್ತ್ತಿಕಶುದ್ಧ ೧೧ ಸೋಮವಾರದಲುಶ್ರೀಮತುನಾಗರಖಂಡೆಯಎಸ್ವ
4 ಕ್ಕೆನೆಗಳ್ತೆವಡದರಾಜಧಾನಿಬಂದಳಿಕೆಯಕದಂಬರಸೋಯಿದೇವರಸರಮಗಮದುಕಂಣ
5 ನಾಯಕ್ಕರುಅವರಮಗಬಯಿಚರಸರುಅವರಅಳಿಯಸೂರಪ್ಪನಾಯಕರುಬನವಸೆ
6 ಯಕಾಲುವಳ್ಳಿಕಪ್ಪೆಗೆಱೆಯೆಂಬಗ್ರಾಮವನುಕಟ್ಟಿಕೊಂಡುಯಿದ್ದಲ್ಲಿತೀರ್ಥದವರುಧಾಳಿ
7 ಯಿಟ್ಟುಬಂದುಮತ್ತಿದಲ್ಲಿರಣರಂಗಧೀರರಾಗಿಸಲರನಿಱಿದುಕಡಿಖಂಡಮಯ
8 ವಾಗಿಅವರುಅಲ್ಲಿಬಿದ್ದರುಸುರಲೋಕಪ್ರಾಪ್ತರಾದರುಮಂಗಳಮಹಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ
9 ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸಿನಿಕಾಯಾಕಾಚಿಂತ್ಯಾಮರಣೇರಣೇ

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿತಚಂದ್ರಚಮರಚರವೇ । ತ್ರಯಿಲೋಕ್ಯನೆಗುರರಂಭಮೂಲ
2 ಸ್ತಂಭಯಸಂಭವೇಸ್ತು ॥ ಧಾತಸಂವತ್ಸರದಅಶಡಸ್ದು ೧ ಆ ಶ್ರೀಮತ್ತುಶ್ರೀರಾಜಾಧಿರಾಜರಾಜ
3 ಪರಮೇಸ್ವರಶ್ರೀವೀರಹರಿಹರರಾಯಸ್ಕುಶಂಖತವಿನೋದದಿಂರಾಜ್ಯಾಉತ್ತರೋತ್ತರಸ
4 ಲುಸ್ತಂಮಿರೆ ॥ ವನಧಿವೃತೋರ್ವ್ವರಾಂಗನೆಯಕುಂತಳದಂತೆಸದಿರ್ದ್ದಕುಂತಳಾವನಿ
5 ವಿಶಯಕ್ಕಿದಲ್ತೆಮುಖಮೆಂಬವೊಲಾವಗವೊಪ್ಪಿತೋಱುಗುಂಬನವಸೆನಾಡದಕ್ಕೆತೊಡವಿರ್ಪ್ಪಬಲಿ
6 ದಿರ್ದ್ದದುವಿಸ್ವಧಾರುಣಿಜನನುತಮಪ್ಪಬಂದಣಿಕೆಸಂದಮರಾವತಿಯೆಂತಿರೊಪ್ಪುಗುಂ ॥ ಶಖವರು
7 ಶ ೧೩೧೦ ಧಾತಶಂವತ್ಸರದಅಶಡಸ್ದು ೧ ಆ ಶ್ರೀಮತುಬಾಚಪ್ಪವಡೆಯರುಸೋವೆಯಸಿಂಹ್ವಸನ
8 . ತ್ತಿಯರಾಜ್ಯಂ . ತ್ತರೋತ್ತಂಸಲುಸ್ತಂಮಿರೆನಾಗರಖಂಡೆಯದನಾಡವೊಳಗಣಬನ್ದ
9 ಣಿಕೆಯಬನ್ನದೆಯವಿಯಮುಂದಣಖೇಮಲಪುರದಚತುಸ್ಸೀಮೆಯೊಳಗೆಪೂರ್ವ್ವದದೇವಿಯಅ
10 ಚರ್ಯ್ಯರುಮುಂತಾದಪ್ರಜೆಗಳಿಂಸ್ಕುಂಪಂಚಗಾರುಖತಳುಅರಅಯನಿಧ್ಧಿನಿಧಾನ . ಶದೊ . ವಜ್ರೈ
11 ತ . . . ದೇವಿಯಜೀರ್ನ್ನಉದ್ಧರಕೆ ॥ ದೇವಿಯಅಮೃತಪಡಿಯಪುರದಭೂಮಿತೆಂಕಲುನಾಕ್ಕೆಱೆ
12 ಯಕೋಡಿಯಿಂಕಂಡಿಯಖಲನುಮಂನೆಯಮುಂತುನಾಯವಡೆಯನಾಯ್ಕದೆಯಿರಿಸಿದ್ಧಾಯಪಯಿಂದ
13 ಗ ೧೨ ಹೊಂನನುಕುಳವಕಡಿದುಸರ್ವ್ವಮಾನ್ಯವಗಿಬಿಶೆಉಪೂರ್ವ್ವದಲಿಚತುಸೀಮೆಗೆಕಲ್ಲುನಟ್ಟಭೂಮಿ
14 ಯನುಬಿಶೆಉಮುಂತುನಾಯ್ಕಧಾರೆಯನೆಱದುಕೊಟ್ಟ . . . . . ತೋಶಅಡಕೆಯಮರ ೫೦೦ ಕೊಶಲು .
15 ಗಳತೋಶಚ್ಕಿಮಗುಡಿಯಲ್ಲಿಅಡಕೆಯಮರಬಡಗಣತೊರಗೆಱೆಯವೊದಲವಡವಯಲಿ ೨ ಆಸ್ತಳ
16 ಕೋಡಿಆಸ್ಕುಂಖಕ್ಕೆಮುಖ್ಯರಪ್ಪಬೊಲ್ಲರ್ಸರಅನಂತಪ್ಪಗಳುಉದೆಯಪ್ಪಗಳುದೇವಿಯಪುರದೊ
17 ಳಗೆಪಂಚಗಾರುಕೆಸ್ಕುಂಅಡಯದಿಂಗೆಯನಮಿದೇವಿಯಮದಂನದಅವಸರಕ್ಕೆಬಿಶೆಉಭುಸವಿಧ
18 ವಳವಹಱುವಯೆತ್ತುಮ ೧೦ ನುಧಾರಪೂರ್ವ್ವಕವಾಗಿಸರ್ವ್ವಮಾನ್ಯಾ । ತಾಳವಟಿಕೈಗೆಮುಕ್ಯರಪ್ಪನಾ

19 ರಸೆಯನಾಯ್ಕನುತುಪ್ಪದಚಕಲುಡಪ್ಪಗಳುದೇವಿಯಪುರವನುಸರ್ವ್ವಮಾನ್ಯವಾಗಿಬಿಠಉಧಾರಪೂರ್ವ್ವಕಖ

20 ಶ್ರೀಮತ್ತುವರಣಾಸಿಗು[ರು]ಕ್ಷೇತ್ರದಲ್ಲಿನುರಯೆಂಟುಬ್ರಾಹ್ಮರುನುರುಯೆಂಟುಕವಿಲೆಯಕೊಂದದೋಶ । ಯಿದ್ದಾ
ವೊರ್ೞವಅ

21 ೞುಪಿದವರು । ವಾದ್ಗತ್ತಂವಾಗೊದತ್ತಂಧಾರದತ್ತಂನವ್ದೀಯತೇಸೆಸ್ವಿರ್ಗರುಶಶಹಾಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇ

22 ಕ್ರಿಮಿ । ಸ್ವಸ್ತಿಶ್ರೀಯಿಂಶ್ರೀಮತ್ತುಬಾನ್ದದೇವಿಯದ್ದಿಬ್ಯಾಶ್ರೀಪದಪಾದ್ಮರಾಧಕರುಮುಪ್ಪಮೂಲಿಗರುಂಮೋನಅನು

23 ಷ್ಟಾನಜಪತಪಸಮಾಧಿಶೀಲಗುಣಸಂಪಂನರಪ್ಪಕಂಸಾ (೦) ಲಪ್ರಜಿತಕೊಂಡಲಾಭಾರಣದೇವಿಯಅಚಾ

24 ರ್ಯರುಮಲ್ಲಿದೇವರಮಗಬಾಯಿಚಿದೇವಕೆಱೆಯಕೆಳಗೆಮುರುಕೆಯ್ಯದೇವೀಪುರವನುಮಾಡಿಸಿ . .

25 ಜೀರ್ನ್ನಉದ್ಧಾರವಮಾಡಿಸಿದೆಉ . . . . ನೆಯಸಂತಾನ . . . .

26 . . . . . ಶ್ರೀಬನದೇವಿಗೆದೇವಪ್ಪಗಳುಬಂದಳಿಕೆಯಲುಆದೇವಿಯಅಮೃತಪ

27 ಡಿನಂದಾದೀವಿಗೆಪರ್ವ್ವೋತ್ಸಹಕ್ಕೆಸರ್ವ್ವಮಾನ್ಯವಾಗಿಕುಳವಕಡಿದುಬಿಟ್ಟದುಗ ೩೦ ಹೊನುಅ

28 . . . ॥ ಪಾಂಡ್ಯಮಂಡಲದಲುಬನಸಹಿತೆತೊಳಚಿಕೋಡಿಂದಲುಬ್ರಹ್ಮಾಣಿಗೆಹೊಂ

29 . ಸಾಕ್ಷಿಗೆಬನದಲಿಬಂದಳಾಗಿಬಂದಳಿಕೆದೇವಿಯಜಾತ್ರಿಗೆಬಾಹ . . . .

30 . . ಪೂರ್ವ್ವದಲುಬಹ . ಪರಸೆಗೆ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

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ಅದೇ ಗ್ರಾಮದ ಸಹಸ್ರಲಿಂಗೇಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ಉತ್ತರಕಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7′6″ × 3′6″

1 ಓಂನಮಃಶಿವಾಯಃ । ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ ! ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಅವಿಘ್ನ
ಮಸ್ತು ॥

2 ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವಕಾರಣಾಯಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯತುಭ್ಯಂನ
ಮಃತ್ರಿ

3 ಭುವನಪ್ರಭವೇಶಿವಾಯ ॥ ಏಕೋದೇವಃಸಜಯತಿಶಿವಂಕೇವಲಜ್ಞಾನಮೂರ್ತ್ತಿಃದೇವೀಸಾಚತ್ರಿಭುವನಮಿದಂಯದ್ವಿಭೂತಃಪ್ರಪಂಚಃಯ
ತ್ಕೂಟಸ್ಥಂ

4 ಮಿಥುನಮವಿನಾ (೦) ಭಾವಸಂಬನ್ಧಯೋಗಾತ್ಮಿಶ್ರೀಭೂತಂತದಖಿಳಜಗಜನ್ಮಬೀಜಂನಮಾಮಿ ॥ ಶ್ಲಾಘ್ಯಂಜನ್ಮಶ್ರುತಿಪರಿಣತಿಸ್ಸತ್ಕ್ರಿಯಾ
ಯಾಂ

5 ಪ್ರವೃತ್ತಿಃಪ್ರಾಢಿಃಶಾಸ್ತ್ರೇಲಲಿತಮಧುರಾ (೦) ಸಂಸ್ತುತಾಭಾರತೀಚಸ್ಫೀತಾಲಕ್ಷ್ಮೀರ್ವ್ವಪುರಪಿದೃಢಂಚಂದ್ರಲೇಖಾಂಕಮೌಳೇರ್ಯಸ್ಮಿ
ತ್ಸ್ನೇವಾಫಳವಿರ

6 ಹಿತಂಸರ್ವ್ವಮೇತತ್ಪ್ರಲಾಲಂ ॥ ವನಧಿವೃತೋರ್ವ್ವರಾಂಗನೆಯಕುಂತಳದಂತೆಸೆದಿರ್ದ್ದಕುಂತಳಾವನಿವಿಷಯಕ್ಕೆದಲ್ತೆಮುಖಮೆಂಬವೊಲಾ
ವಗವೊಪ್ಪಿತೋ

7 ಱುಗುಂಬನವಸೆನಾಡದಕ್ಕೆತೊಡವಿಪ್ಪವೊಲಿದ್ದು(೦) ದುವಿಶ್ವಧಾರಿಣಿಜನನುತಮಪ್ಪಬಂದಣಿಕೆಸಂದಮರಾವತಿಯಂತಿರೊಪ್ಪುಗುಂ ॥ ಶ್ರೀಕೈ
ಲಾಸ

8 ನಗೇಂದ್ರದಿಂದಮವತಾರಂಗೆಯ್ದುಸಶ್ವದ್ದಯಾಲೋಕಂಭೂಹಿತಮಾಗೆಬಂದಣಿಕೆಯೊಳ್ಪ್ರತ್ಯಕ್ಷಮಾಗಿರ್ದ್ದಗೌರೀಕಾಂತಂಭುವನತ್ರಯಾ

9 ರ್ಚ್ಚಿತಪದಾಬ್ಜಂಮಾಂಚಿಗಾಂಕಂಗೆಮಾಳ್ಕಾಕಲ್ಪಂಮುನದರ್ಕ್ಕಱಿಂದನುದಿನಶ್ರೀಯುಂಜಯಶ್ರೀಯುಮಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂ
ಶ್ರೀಪ್ರಿ

10 ಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವರಂಸುವರ್ಣ್ನವೃಷಭಧ್ವಜಂಡಮರುಗತೂರ್ಯ್ಯ
11 ನಿರ್ಗ್ಘೋಷಣಂಶ್ರೀಮತ್ಕಳಚುರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲದೇವರುಸುಖಸಂಕಥಾವಿನೋದದಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥
12 ವೃತ್ತ ॥ ಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಕಳಚುರ್ಯ್ಯಕುಳಾಂಬರಭಾನುವೈರಿಭೂಭುಜರನತಿಪ್ರತಾಪದಿನಡಂಗಿಸಿಪಿಂಗಿಸಿಧಾರಿಣೀಜನಬ್ರಜದ
13 ದರಿದ್ರತಾಗುಣಮನಂಬುಧಿಸೀಮೆವರಂನಿಮಿರ್ಚ್ಚಿದಂವಿಜಯವಿನೋದಿಬಿಜ್ಜಲಮಹೀಪತಿಭೂತಳಮಂನಿರಂತರಂ ॥ ಆತನರಾಜ್ಯಾಭ್ಯುದಯ
14 ದೊಳಾತತಯಶನಳಿಯಂಬರ್ಮ್ಮದಣ್ಡಾಧೀಶಂಪ್ರಾತಿಯಿನಾಳ್ವಂಭುವನಖ್ಯಾತಿಯಬನವಾಸಿದೇಶಮಂವಿಕ್ರಮದಿಂ ॥ ಧರ್ಮ್ಮಾಂಭೋನಿಧಿ
ಮೀಱುವದುರ್ಮ್ಮ
15 ದವೀರಾರಿದರ್ಪ್ಪದಳನಂಜನತಾಶರ್ಮ್ಮಗುಣಂಬಂದಣಿಕೆಯಬರ್ಮ್ಮರಸಂಪೆಂಪುವೆತ್ತನವನೀತಳದೊಳ್ ॥ ವಿನಯಾಂಭೋನಿಧಿವಿಕ್ರಮ
ಯ್ಕರಸಿಕಂ
16 ಶಿಷ್ಟೇಷ್ಟಪಂಕೇಜಿನೀದಿನನಾಥಂಪ್ರಭುಮಂತ್ರಶಕ್ತಿನಿರತಂದರ್ಪ್ಪಿಷ್ಟವಿದ್ವಿಷ್ಟಕಾನನದಾವಾನಳನೆಂದುಬಂಣ್ಣಿಸೆಜನಂತಂನಂದನಂತ್ಯಾಗ
ಭೋಗನುತಂಜೊಪ್ಪ
17 ರಸಂನೆಗಳ್ತೆವಡೆದಂವಿಶ್ವಂಭರಾಭಾಗದೊಳ್ ॥ ಆವಿಭುಗಂಕಾದಂಬಮಹೀವಲ್ಲಭಶಾಂತನೃಪತನೂಭವೆಸಿರಿಯಾದೇವಿಗಮಾತ್ಮ
18 ಜನಾದಂಭೂವಲ್ಲಭನೆನಿಸಿನೆಗಳ್ದಸೋಮನೃಪಾಳಂ ॥ ವೃ ॥ ಆದಿವರಾಹನಾಗಿಧರೆಯಂಪ್ರತಿಪಾಳಿಸಿಪೆಂಪುವೆತ್ತದಾಮೋದರನೆಂಬುದೀಜಗದ
19 ದುಸ್ಥಿತಿಯಂಕಿಡಿಸಲ್ಕೆ ಭೂಪರೂಪಾದವಿಶಿಷ್ಟಕಲ್ಪಕುಜಮೆಂಬುದುವೈರಿಜನಕ್ಕೆ ಸಿಂಹರೂಪಾದನೃಸಿಂಹನೆಂಬುದುಧರಿತ್ರಿನೆಗಳ್ತೆಯಸೋಯಿ
ದೇ
20 ವನ ॥ ಶರಣಾರ್ತ್ಥಿವ್ರಾತರಕ್ಷಾಕರಣಪರಿಣತಂತಂನ್ನತೀಬ್ರಾಶಿವಿದ್ಯುಟುತರುಣೀವೈಧಬ್ಯದೀಕ್ಷಾಕರಣಪರಿಣತಂತಂನ್ನದೋರ್ಮ್ಮಂಡಳಂಬಂ
ದೆರ
21 ದಂಗಿಷ್ಟಾರ್ತ್ಥತುಷ್ಟೀಕರಣಪರಿಣತಂತಂನುದಾರತ್ವಮಾಯ್ತೆಂಬರಮಾತಂನನ್ನಿಮಾರ್ಪ್ಪಂನಿರುಪಮಮಹಿಮಂಸೋಯಿದೇವಕ್ಷಿತೀಶಂ ॥ ದೆ
ಸೆದೆಸೆಯೊ
22 ಳ್ತರಂಪಿಡಿದುಪಾಱುವವೀರರಸೆಕ್ಕೆಗಣ್ಡದಿಂವಿಸಸನಭೂಮಿಕೊಳ್ಕುದುಳನೆತ್ತರಕಾರ್ಗ್ಗಸಱಿಂತಗುಳ್ದನರ್ತ್ತಿಸುವಕಬಂಧದಿಂದೊಱೆವ
ಲೋ
23 ಹಿತಧಾರೆಗಳಿಂನಭಂಮಿಗುರ್ವ್ವಿಸುವುದಿದೇಂವಿಚಿತ್ರಮೊಕದಂಬರಸೋಮನಿದಿರ್ಚ್ಚಿದಾಜಿಯೊಳ್ ॥ ತನುತನುವಂತಱಂಬೆಮಿಗೆಕೂರಸಿಕೂ
ರಸಿಯುಂ
24 ಪಳಂಚೆಥೊಪ್ಪೆಸೆಕರುಳಿಂಡೆಗೊಂಡಡಗುಥಿಪ್ಪೆನೆಭೋರೆನೆರಕ್ತವಾರಿಬಾಪ್ಪೆನೆಮರುಳಾರ್ದ್ದುವೈರಿನೃಪರಂಚಲದಿಂದಮೆಕಾದಿಗೆಲ್ವವೀರನೊಳಿದಿ
ರಾಂತು
25 ಗೆಲ್ವದಟನಾವನೊಸೋವ.ನೊಳಾಜಿರಂಗದೊಳ್ ॥ ಶ್ರೀಮತುಮಾಳಲದೇವಿಮಹಿಮಾನುತಚರಿತೆಸತ್ಯನಿಧಿಪರಿಜನಚಿಂತಾಮಣಿಕಾದಂಬಾ
26 ನ್ವಯಸೋಮನೃಪಾದ್ಧಾಂಗಲಕ್ಷ್ಮಿಯೆನಿಸಿದಳಲ್ತೆ ॥ ವೃತ್ತ ॥ ಜಗಮಂರಕ್ಷಿಸಿದತ್ತುಕೀರ್ತ್ತಿಮುಗಿಲಂಮುಟ್ಟಿತ್ತುಪೆಂಪಾತ್ಮದಾನಗುಣಂಜೇ
ಯೆನಿಸಿ
27 ತ್ತುವಿಶ್ವಜನತಾಸಂಸ್ತುತ್ಯಮಾದತ್ತುಸತ್ಯಗುಣಂತಾನೆನೆಸೋವಿದೇವನೃಪರಾಜ್ಯಶ್ರೀಜಯ ಶ್ರೀಯೆನಲುನೆಗಳ್ದೀಮಾಳಲದೇವಿಯುನ್ನತಿ
28 ಯನಿನ್ನೇವಣ್ಣಿಪೊಂಬಣ್ಣಿಪೊಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮಾಚಿಯನಾಯಕನವಂಶಾವತಾರವೆಂತೆನೆ ॥ ವಿನಯದನನ್ನಿಯದಯದಾರ್ಪ್ಪಿನ
29 ಕೂರ್ಪ್ಪಿನಕುಲದಚಲದಚಾರಿತ್ರದಪೆಂಪನುಪಮಮೆನೆಮಾಚಯ್ಯನಜನಕಂಮಸಣಯ್ಯನಧಿಕಮಹಿಮೆಯನಾಂತಂ ॥ ತತ್ಸತಿ ॥
30 ಕಂದ ॥ ಕ್ಷಿತಿಬಣ್ಣಿಸೆನೆಗಳ್ದಪತಿಬ್ರತೆಗುಣವತಿಭಾಗ್ಯವತಿಯಶೋವತಿಯೆಂಬುಂನತಿಯಂಪ್ರಭುಮಸಣಯ್ಯನಸತಿತಳೆದಳುಮ
31 ಲ್ಲಿಯಕ್ಕನೆನೆಪೊಗಳದರಾರ್ ॥ ತತ್ಸುತ ॥ ಶಿವತತ್ವಂಶಿವಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಗುಣಾಳಂಬಂಶಿವಾರಾಧನಂಶಿವಪೂಜಾವಿಧಿಸಲ್ಗುಮೀವಿಭು
32 ವಿನಿಂಧಾತ್ರೀಜನಕ್ಕೆಂದುತಾಂಶಿವನೀಯಲ್ಪಡೆದಳ್ಮಹೇಶವರದಿಂಮಲ್ಲವ್ವೆವಿಖ್ಯಾತನಂಶಿವಪಾದಾಂಬುಜಭೃಂಗನಂತನೆಯನಂಸದುಮಾಚಿ
33 ಯಂಮಾಚಿಯಂ ॥ ಕಂದ ॥ ವಿನಯನಿಧಿಮಾಳೆಯಕ್ಕಂಜನನಿಯೆನಲುತಂತ್ರಪಾಳಮಲ್ಲಯ್ಯಂತಜ್ಜನಕನೆನೆಸುಗ್ಗಿಯಕ್ಕಂಜನನು
34 ತೆಭಾಗ್ಯವತಿಯಪ್ಪುದೇನಚ್ಚರಿಯೇ ॥ ಗುಣವತಿಸತ್ಯದಶೌಚದಕಣಿಶಿವಧರ್ಮ್ಮಾನುಚರಿತೆಸುಬ್ರತೆಪತಿಭೂಷಣೆಮಾಚಯ್ಯನಸ
35 ತಿಯಗ್ರಣಿಪಡೆದಳುಸುಗ್ಗಿಯಕ್ಕನತ್ಯುನ್ನತಿಯಂ ॥ ಶ್ರೀಮಹಿತಂಸಕಳಕಳಾಧಾಮಂಶಿವಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಂವೀರಶ್ರೀರಾಮಂದಾನಿಯಶೋನಿ
36 ಧಿಸೋಮಂಮಾಚಯ್ಯನಾತ್ಮಜಂಕೇವಳಮೇ ॥ ಮತ್ತಮಾಮಾಚಿಯನಾಯಕನಮಹಿಮೆಯೇದೊರೆತೆಂದೊಡೆ ॥ ಕಂದ ॥ ಶ್ರೀರಮಣಂಮಾಚ

37 ಯ್ಯಂಧೀರಂತಳಱಿಕೆಯುಸುಂಕದಧಿಕಾರಂವಿಸ್ತಾರಿಸೆಸೋವನೃಪಾಳಕುಮಾರಂಸರ್ವಾಧಿಕಾರಿಯೆನೆಪೆಸರ್ವಡೆದಂ ॥ ವೃ ॥ ವಿನಯಂಸಜ್ಜನ
38 ಹರಿಸದಂಪ್ರಭುತೆಲೋಕಸ್ತುತ್ಯಮಾಪ್ಪಿಷ್ಟಶಿಷ್ಟನಿಕಾಯೋತ್ಸವಕಾರಿಧರ್ಮ್ಮಚರಿತಂಸತ್ಪೂಜಿತಂವಿಶ್ವದಿಗ್ವನಿತಾಚಂದನಲಿಪ್ತಕೀರ್ತ್ತಿಪ
ರನಾ
39 ರೀದೂರವಾಚಾರವಾಯ್ತೆನಲೇವೇೞುನ್ನುದೊಮಾಚಿಗಾಂಕನೆವೊಲಂಧನ್ಯಂಮಹೀಚಕ್ರದೊಳ್ ॥ ಪತಿಗತ್ಥಾರ್ಜ್ಜನೆಯಿಂಪ್ರಜಾಪ್ರತತಿ
40 ಗಂಮರ್ಯ್ಯಾದೆಯುಂದಾಂಟದುಂನತಿಯಿಂಸ್ವಪ್ನದೊಳಪ್ಪಡಂನುಸಿಯುದೆಂತುಂಪೊರ್ದ್ದದಾತ್ಮೀಯಸಂನುತಸತ್ಯಬ್ರತದಿಂವಿರೋಧಿಬಳಮಂಪೆಂ
ಕೊಳ್ವ
41 ವಿಕ್ರಾಂತದಾಯತಿಯಿಂನಾಯಕಮಾಚಿಗಾಂಕನೆವೊಲಂವಿಖ್ಯಾತಿಯಂತಾಳ್ದಿದಂ ॥ ಕಂದ ॥ ನಯುದಾನಮುಂನದಾನಂಪ್ರಿಯದಾನಂ
42 ವಸ್ತ್ರಹೇಮದಾನಂಧರ್ಮ್ಮೋದಯದಾನಂಸನ್ಮಾನೋದಯದಾನಂಮಾಚಿಗಾಂಕನೂರ್ಜ್ಜಿತದಾನಂ ॥ ವೃತ್ತ ॥ ಪರವಧುಗಾಸೆಗೆಯ್ಯದಮನಂ
ಜಗಮಂಪೊ
43 ರೆವಾಪ್ಪಸತ್ಯದೊಳ್ಪೊರೆಯದವಾಣಿವೈರಿಜಯಮಂಪಡೆವಾಚರಣಂಕಳಂಕದೊಳ್ನೆರೆಯದಕೀರ್ತ್ತಿಪೂಜಿತಮಹೇಶಪದಾಂಬುಜಭಕ್ತಿತಾ
44 ನದಚ್ಚರಿಯೆನೆಬಣ್ಣಿಸಲುಕಳವೆಮಾಚಿಯನಾಹವ . . ಯಂ ॥ ಅನ್ತುಮಾಚೆಯನಾಯಕಂನಿಜಗೋತ್ರಮಿತ್ರಕಳತ್ರಪುತ್ರ
45 ಪವಿತ್ರತನೆನಿಸಿಸುಖದಿನಿರೆತದುಗುರುವುಂಜಗದ್ಗುರುವುವೆನಿಸಿ ॥ ವೃ ॥ ಯಮಮುಖ್ಯಾಷ್ಟಾಂಗಯೋಗಾನುಭವರಖಿಳವೇದಾಂತಸಿದ್ಧಾಂತಸೈ
46 ವಾಗಮದುಗ್ಧಾಂಭೋಧಿಪಾರಾಯಣರಮಳಕಳಾಜ್ಞಾನಸಾರರ್ಪ್ರಸಿದ್ಧೋತ್ತಮಯೋಗೀಂದ್ರಾಗ್ರಗಣ್ಯರುನಿರುಪಮಮಹಿಮಾಳಂಕೃತರ್ಪ್ಪಂ
47 ಪ್ರವೆತ್ತಕ್ರಮಯುಕ್ತರ್ಖ್ಯಾತಕಾಳಾಮುಖಮುಖತಿಳಕರ್ದ್ದೇವಶಕ್ತಿಬ್ರತೀಂದ್ರರ್ ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರ
48 ಣಮೌನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಶೀಲಸಂಪನ್ನರ . . ರಲಬ್ಧವರಪ್ರಸಾದಪ್ರಸಿದ್ಧರುಮಪ್ಪಬಮ್ಮಕೂರಹಿರಿಯಮಠದಾಚಾ
49 ರ್ಯ್ಯರ್ದ್ದೇವಶಕ್ತಿದೇವರುಮಾಚಯ್ಯನಾಯಕಂಗೆಕಾರುಣ್ಯದಿಂದನುಗ್ರಹಂಮಾಡಲಾತನುಂಧರ್ಮ್ಮತತ್ಪರನಾಗಿ ॥ ವೃ ॥ ಎಸೆಯಲುಚಿ
50 ತ್ರವಿಚಿತ್ರಸತ್ರನುತಮಂಪ್ರಾಸಾದಮಂಸಾಡೆಕಲ್ವೆಸದಿಂಮಾಡಿಸಿಮಾಡಿಪೊಂಗಳಸಮಂದೇವಾಲಯಾಗ್ರಕ್ಕೆರಾಜಿಸೆತದ್ಜ ಬ್ಬಗೆಗೊಂಡುಬ
51 ಣ್ಣಿಸುವಿನಂತತ್ಪುಣ್ಯಮಂಕೂಡೆಪೆರ್ಚ್ಚಿಸಿದಂಸುಪ್ರಭುಮಾಚಿಗಾಂಕನಸತ್ಕೃತ್ಸತ್ಕೀರ್ತ್ತಿಯಂಧಾತ್ರಿಯೊಳ್ ॥ ಕಂದ ॥ ಪರಿವಾರದೇವತಾವಿ
52 ಸ್ತರಮಂಲಿಂಗಪ್ರತಿಷ್ಠೆಯುಂಮಾಡಿಸಿದಂನಿರವದ್ಯಂಬಂದಣಿಕೆಯಪುರದೊಳ್ಮಾಚಯ್ಯನಧಿಕಪುಣ್ಯೋದಯದಿಂ ॥ ಅನ್ತುಮಾಡಿಸಿ
53 ತದನಂತರವಾಮಾಚೆಯನಾಯಕಂತಮ್ಮಾಳ್ದಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಸೋವಿದೇವರಸರಹೆಸರಿಂಶ್ರೀಸೋಮೇಶ್ವರದೇವರೆಂದುಹೆಸರನಿ
ಡಲರಸ
54 ರಾದೇವರಂಗಭೋಗಕ್ಕವಾದೇವಾಲಯದಮಾಟಕೂಟಪ್ರಾಸಾದಕ್ಕವಲ್ಲಿಯತಪೋಧನರಾಹಾರದಾನಕ್ಕವೆಂದತ್ತಿಕೊಳನಕೆಳಗೆ
55 ಬಿಟ್ಟಗದ್ದೆಮತ್ತರುಮೂಱುಹಿರಿಕೆಱೆಯಕೆಳಗೆಸಾಸಿರಮರದಸ್ಥಳದಡಕೆದೋಂಟನಾಗರಖಂಡವೆಪ್ಪತ್ತಱಲೂರಲೊಂದುಹೊಂನುಕಾ
56 ಣಿಕೆಅಯ್ವತ್ತೆತ್ತಿನಕೊಡವೀಸಬೀರವಣವಂತೆರಡುವೀಸದದವಸಾಯದಸುಂಕಶ್ರೀಮತ್ಪಿರಿಯರಸಿಮಾಳಲದೇವಿಯರಾದೇವರನಂದಾ
57 ದೀವಿಗೆಗೆಂದುಬಿಟ್ಟಗಾಣವೊಂದುಯಿಂತೀವೃತ್ತಿಯಂಸರ್ವ್ವನಮಸ್ಯವಾಗಿಬಿಟ್ಟರುಮತ್ತವವರಪ್ರಧಾನನಾಕರಸನಾಸೋಮೇಶ್ವರದೇವರನಿ
ವೇದ್ಯಕ್ಕೆಂದುಕಂ
58 ಣ್ಣಸೋಗೆಯಕೂಟಕೆಱೆಯಕೆಳಗಲ್ಲಿಯಮೂಲಿಗಬೂಹಗಡಸಹಿತಬಿಟ್ಟಗದ್ದೆಮತ್ತರೊಂದುಮತ್ತಕೋಣನೆತ್ತಿಯನಾಲ್ಪ್ರ
59 ಭುಪ್ರಿಥ್ವಿಸೆಟ್ಟಿಯರುಮುಖ್ಯವಯ್ನೂರ್ವ್ವರುವಿದ್ದುಸೀರೆಯಮಳವೆಗೆಹೊಂಗರವೀಸಹಸುಂಬೆಗರವೀಸವವಸದಹೇಱಿಂಗರವೀಸ
60 ವಬಿಟ್ಟರುಮತ್ತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರದಹೆಜ್ಜುಂಕವಡ್ಡರಾವುಳದದಂಡನಾಯಕಂಬೀಚರಸರುದೇವರನಂದಾದೀ
61 ವಿಗೆಗೆಂದುತಃಣೊಗವಹೇಱಿಂಗೆಬೆಳೆಯಂಬಿಟ್ಟರುಮತ್ತಂಮಿರಿಂಜೆಯವಡ್ಡವ್ಯವಹಾರಿಬಲ್ಲಯಸಾಹಣಿಹೆಮ್ಮಿಸೆಟ್ಟಿಸೋಮಯ
62 ಕೊಂಗೆಯಸಾಹಣಿಕನೆಯನಿಂಶಿವರುಮುಖ್ಯಸಮಸ್ತಫೇಳಾವಿಗರಿದ್ದುಕುದುರೆಗೆರಡುಹಾಗವಂಬಿಟ್ಟರುಗೋವರೆರಡುಹಾಗವಂಬಿಟ್ಟರಿಂತಿನಿ
63 ತುವೃತ್ತಿಯ್ಮಂಸಕವರ್ಷ ೧೦೮೪ ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರದಮಾಘಶುದ್ಧದಶಮಿಬುಧವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮಣವ್ಯತೀಪಾ
64 ತಂಕೂಡಿದಪುಣ್ಯದಿನದೊಳುಮಾಚೆಯನಾಯಕಂಸೋಮೇಶ್ವರದೇವರ್ಗ್ಗೆಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಕೊಟ್ಟರೀಸ್ಥಾನವಪ್ಪುದುಬ್ರಹ್ಮಚಾ
ರಿಮ
65 ಠವಿಂತೀಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗನಂತಪುಣ್ಯಮಕ್ಕುವಿದನಳಿದಂಗಂಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಸಾಸಿರ್ವ್ವರ್ವ್ವೇದಪಾರಗರುಮನ
ನಿತೆಕ

66ವಿಲೆಯನಟಿದಪಾತಕನಕ್ಕುಂ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಃಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥
67ದಾನಂವಾಪಾಲನಂವೇತ್ತಿದಾನಾತ್ಛ್ರೇಯೋನುಪಾಲನಂದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಸೋಮೇಶ್ವರಪಂಡಿತರು ॥ ಬೀರೆಯಜೀಯ
68ರುವಿಲ್ಲಿಯಸ್ಥಾನಿಕರು ॥ ಕಲುಕುಟಿಗಕೇತೋಜಂಗೆಸ್ಥಾನಿಕರಿಪ್ಪತ್ತುಕಂಮಗದ್ದೆಯನುಂಬಳಿಯಂಸಲಿಸುವರು ॥

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ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 3″

1ನಮಃತುಂಗಸಿರಶ್ಚುಂಬಿಚಾತ್ರುಚಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
2ಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ಸೇವಣಾನ್ವಯಾಂಬ
3ರದ್ಯುಮಣಿಯಾದವಚಕ್ರವರ್ತ್ತಿಸಿಂಹಣದೇವವರ್ಷದಭಾವಸಂವತ್ಸರದವೈಸಾಖ
4ಸುದ್ಧಪಂಚಮಿಆದಿವಾರದಂದುಅನೇಕಕರಿತುರಗರಥಶುಭಟಚತುರಂಗಬಲಪೆರ
5ಸಿದ್ರೋಣಪಾಳನೊಡಗೂಡಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂಬಂದಣಿಕೆಯಬಮ್ಮಿದೇವರಸರುವೃದ್ಧ
6ರೆಯಮುತ್ತಿದಲ್ಲಿಪಿಡಿತಂದನೆಬಾಳುತಪ್ಪೆತಲೆಯಂಮಾದಲ್ಸಿಮುತ್ತಿಕೊಂಡುತನೊಡೆಯಂ
7ನೋಡಿಭಟಕ್ಕರ್ಳಂಖಡ್ಗದಿಂ(ರ್ದ್ದ)ದರ್ಬಿಜೊಬಿಱಿಯುತುಂಕಡಿಖಂಡಂಗಳೊಳಿಂಡೆಯಾಡಿದ
8ದಟಂಮತ್ತೋರ್ವ್ವನಿಲ್ಲೆಂಬವೊಲ್ನಡೆವಂಪೆರ್ಗ್ಗಡೆಮಾಚನಿಂದದಟರಾರುಸಂಗ್ರಾಮರಂಗೋದ್ಧತ
9ರು ॥ ಸ್ತುತಿಗೆಯ್ಯಲಂನ್ಯಸೈನ್ಯಂಪೊಗಳೆನಿಜಬಲಂಪಾಡೆಗಂಧರ್ವ್ವವೃತ್ತಂಕ್ಷಿತಿಯೊಳು
10ಕೀರ್ತ್ತಿಪ್ರತಾನಂಪಸರಿಸೆಸಮರೋತ್ಸಾಹಕಾದಿಜಿತಂಧ್ರುತಿಯಿಂದಂಪ್ರಾಪ್ತನಾದಂಸು
11ರಯುವತಿಕುಚಾಭೋಗಸಾಖ್ಯಕ್ಕೆನಿಚ್ಚಂಮತಿಯಿಂದಂಸ್ವಾಮಿಭಕ್ತಿಬ್ರತದೊಳುನಿರತಂಮಾಚನ
12ವೊಂನತ್ಯಸೂಚನು ॥ ತಳಱಂಪೆರ್ಗ್ಗಡೆತಾನೆನಿಪ್ಪಬಗೆಯೆಂಕಾಯುವನಿಜಸ್ವಾಮಿಯಂತು
13ಳಿಲಾಳುಪೆರ್ಮ್ಮೆಯನಾಗಳಂತೆಮೆಱೆವಂಕಟ್ಟಾಳುತಾಂಸೊಪ್ಪಿನಂಪಳಿಯಂಪಾಪವು
14ನಗ್ನಿಯಂತಿತುಳಿವಂವಿಶ್ವಾಸಿತಂನಾಳ್ದನೊಳುತಳೆದಂಹೆರ್ಗ್ಗಡೆಸೋಮನಾತ್ಮತನೆಯಂಮಾಚಂಮಹಾ
15ಸ್ವರ್ಗ್ಗಮಂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′ 6″

1ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವವರ್ಶದ ೧೩ ನೆಯ
2ದುಂದುಭಿಸಂವತ್ಸರದಮಾಘಬಹುಳ ೧೪ ಸೋಮವಾರದಿವ
3ರಾತ್ರಿಯಂದುಉದರೆಯಕೋಟೆಯನುಬಲ್ಲಾಳದೇವನು . .
4ಲಗ್ಗೆಮಾಡುವಲ್ಲಿಸಂಪಗೆಯ . . ದಿಳೆ . ಯಲ್ಲಿಶ್ರೀಮನ್ಮಹಾ
5ಪ್ರಧಾನಂಮಲ್ಲೆಯಣದಂಣ್ನಾಯಕಂಪೇಳಲು . .
6ತನಚ್ಚಿನಾಳುಬಂದಣಿಕೆಯಪರಿವಾರಯಾನೆಂಮಮಡೆಯ
7ಣನಮಗಹರಿಯಣನುಅಡಣಮಂಕೊಂಡುಉದರೆಯಕೋ
8ಟೆಯಸರಿಗೆಹತಿಮುಂನ್ನಯೊಳಬಿದುಹಲರಂತಳುತ್ರಿಱಿ
9ದುಯದುಭುತವಾಗಿಯಾಳುತನಂಮಾಡಿದಾತ . ನುಂ
10ಪರಿವಾರಂಮೆಚೆಕುಲವಂಪಳಗಿಸುರಲೋಕಪ್ರತನಾದ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5″ × 2′

1 . ಸ್ತಿಶ್ರೀಮತುಕಳಚುರ್ಯ್ಯಚಕ್ರವರ್ತಿರಾಯನಾರಾಯ
2ಣನಾಹವಮಲ್ಲದೇವ[ವ]ರ್ಷದ ೪ ಯಶುಭಕ್ರಿ
3ತುಸಂವತ್ಸರದಮಾರ್ಗಸಿರಬ ೧೦ ಸೋ । ಸ್ವಸ್ತಿಶ್ರೀ
4ಮನ್ಮಹಾಮಂಡಲೇಸ್ವರಂಜೊಪ್ಪದೇವರಸರೆಸಣ್ಣ ಮಹದೇವದಣ್ನಾ
5ಯಕಕಾಣಿಕೆಗೆಸೆಲೆಯಹಳ್ಳಿಗೆಬಿಜಯಂಗೈದಲ್ಲಿಮಲುಗೆ
6ದೇವನದಳಬಾರಂಬಳಿಗಾವೆಗೆಹೋಗುತ್ತಂಮತುಮತಿಂ
7ಬವರವಾಗಲುಮುರಾರಿಸೋಮಯನಮಗದಡೆಯುಕಟಿಗ
8ನಾಗನಕಳೆದುಪಸಸಲಡ್ಡಣಕೊನ್ತವಂಕೊಣ್ಡುಪಲರಂತಳ್ತಿ
9ಱಿದುಮೆಱದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಅರಸಾಳು
10ತನಕೆಮೆಚಿಮುರಾರಿಸೋಮೆಯಕಲನಿಱಿಸಿದ ॥

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ಅದೇ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′ 2″

1 . . . . ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಸ್ವರಂ
2 . . . ಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವ
3 . . . . ಮರವಿಜೆಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾ
4 . . . . ರಂಬರಂಸಲುತ್ತಮಿರೆಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದ
5 . . . . ಸೆತ್ತಿಮನೆವೆಗ್ಗಪೆದಣ್ಡನಾಯಕಸಾಲಿಪಯ್ಯಂಗಳಬೆಸದಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಕನಿ .
6 . . . . . . ರಾಮಯ್ಯಂಗಳುಬನವಾಸಿಪನ್ನಿಚ್ಛಾಸಿರಮುಮನಾಳುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋ
7 . . ಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಸಾಮನ್ತಬೊಪ್ಪರಸರುಅರ್ದ್ಧಾಂಗಲಕ್ಷ್ಮೀಸ .
8 . . ಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಸ್ರಫಳಭೋಗಭಾಗಿನೀದ್ವಿತೀಯಲಕ್ಷ್ಮೀ
9 . . ಯರಪ್ಪಶ್ರೀಮತುಶ್ರೀಯಾದೇವಿಯರುಸಮಸ್ತಪ್ರಜಾಪರಿಗ್ರಹಗ .
10ಣ್ಡಿಯಸ್ಥಾನದಲ್ಲಿಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೪೮ ನೆಯಸೋ
11ಭಕ್ರಿತುಸಂವತ್ಸರದವೈಸಾಖಬಹುಳ ೧೦ ಆದಿವಾ
12ರದಂದುಗೋವರಮಾರಣನಮಗಂದೇಕೆಯನಾಯಕಂಅ
13ರಸಂಕುಮಾರನಹಡದಡೆಕೊಣ್ಡಸಬಾವಿಯಬ್ರಹ್ಮ
14ದೇವಂಗೆತನ್ನಸಿಡಿತಲೆಯಂಕೊಟ್ಟೆಹೆನೆಂದುಹರಸಲು . .
15ಅರಸಕುಮಾರನ್ನಹಡದಡೆತನ್ನಸಿಡಿದಲೆಯಂಕೊ . . . . .
*16 . . . . . ಗತನದೊ . . . . ಳಲು . . . . . .
17 . ಟ್ಟಗಟ್ಟೆ ೮೧೦ ದೀಪಾವಳಿಗೆಯಲುಕು . . ಂಗಬೀರಮಾಬಸದಿಯಪಣ್ಣ
18ಸಲಿಸುವರುಸಲಿಸ . . . .
19ದಲ್ವಿದವಾರಣಾಸಿಯಲುಕವಿಲೆಯುಬ್ರಾಂಹಣರುಮನಳಿ[ದ]ಪಂಚಮಹಾ .
20ಪಾತಕನಕೂ ॥

* ಈ ಪಙ್ತಿಗಳು ಮೇಲ್ಭಾಗದಲ್ಲಿ ಇವೆ.

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ಅದೇ ಗ್ರಾಮದ ತ್ರಿಮೂರ್ತಿ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 2′ 4″

1 ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ ೨ ನೆ
2 ಯಭಾವಸೋತ್ಸರದಪಾಲ್ಗುಣಸುದ್ಧದ ೫ ಸೋಮವಾರದಂದು ಸ್ವಸ್ತಿಶ್ರೀಮತುಶಕಳ
3 ಲಕ್ಷ್ಮೀಪತಿಬಾಹತ್ತರನಿಯೋಗಾಧಿಪತಿಮಹಾವಡ್ಡಬೆಹರಿಶ್ರೀಕಮಟಮಲೆಶೆಟ್ಟಿರುಸೂರ್ಯ್ಯದಂ
4 ಣ್ಣಾಯಕರುಸಹಿತಗವಮಲೆಯನಾಯಕನಕರೆದುಬಳಶಲುಬಾಳೆಯಹಳ್ಳಿಯಂನಿಱಿ
5 ದುತುಱುವಂಕೊಂಡುಬಹಲಿಕವಡವನದಳವಾರಯತಿ . . ದುಸೆಟ್ಟಿಯಸಾಣಿಯಬೆಯಸಾಹಣಿಬೆಸ
6 ನಕಾದಿದಲ್ಲಿಹಲರಂಕೊಂದುತಳುತಿಱಿದುಮೆಱದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥
7 ಆತನವೀರವದೆಂತೆಂದಡೆ । ಪಱಿದು . . . . ದಭುಜಮುಂಗರುಡಂಗಗನಾಗ್ರದಿಂದಂ
8 ಆರ್ದ್ದಱಗೆಬಡಿವೆನಪ್ಪಳಿಸೆತಾಹುಯಿದೆಂದುನೋ . . . ಶ್ರಯದಿಂಯರಿದಿಱಿದಾಡುತಂಮೆ
9 ಱಹಲಿದ್ರ್ವಮಂನೆಯವೀರಮಂಸಮನ್ತರಮಲ್ಲನಾಯಕಂಸುಭಟಬೀರಮಮಱೆಯನಾಜಿರಂಗ
10 ದೊಳು ॥ ಬೀರ . . . ದಿನದ್ಧಣದಕಾ . . ಮಿಗೆಯುವೈರಿವರ್ಗ್ಗಮಂಕರುಣದ . . ದೋಯದೀಶುಭಟಾಗ್ರ
11 ಣಿಪಾರ್ಯ್ಯಧರಾತಳಾಗ್ರದೊಳು । ಪರಿಪಱಿದಾರ್ದ್ದಬಳನೂರನೆನೆತ್ತರುಬಿಂಮ್ಮನೆಬಕ್ಕೆಯುದ್ಧದೊಳುನ
12 ನರಿಗೆಳಂಮಾಡಿದಂಶುಭಟಾ . . . ರವವೆಲೆಯ . . ನಾಜಿರಂಗದೊಳು ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ × 2′ 3″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುತ್ರಿಭುವನವಿಖ್ಯಾತಂರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಯಾ
2 ದವನಾರಾಯಣಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಭುಜಬಳವೀರಂಸಿಂಗಣದೇವ
3 ನನಿಜವಿಜಯರಾಜ್ಯದಹದಿನಾಲ್ಕನೆಯಸ್ವಭಾನುಸಂವತ್ಸರದಫಾಲ್ಗು
4 ಣಸುದ್ಧಅಷ್ಟಮಿಸೋಮವಾರದಲುಮುಳುಗುಂದಧಾರಣದಲ್ಲಿಜಾಯ್ಯರಾಹು
5 ತನಬವರದಲಿಸೋಕೆಯನಜೊಪ್ಪೆಯನಾಯಕಂಕಯಿದಿಱಿದುಮೆ
6 ಱದುಸುರಲೋಕಪ್ರಾಪಿತನಾದಂ ॥ ಅವನಪ್ರತಾಪವೆಂತೆಂ[ದ]ಡೆ ॥ ಪಿಡಿದೀ
7 ತಂದೆನೆಬಾಳುದಲೆಯನೆನುತಂಮೂದಲಿಸಿಮುಂಕೊಂಡುತ[ಂ]ನೊಡೆಯಂ
8 ನೋಡಲುವೈರಿವೀರಬಲಮಂಪೊಕ್ಕೊಕ್ಕಲಿಕ್ಕುತ್ತನಾಕದಡುತ್ತಟ್ಟಿದಮುಟ್ಟಿ
9 ದಂಸಮರದೊಳುಕೊಂದಿಕ್ಕಿಮಾಕ್ರಾಂತರಂಪಡದಂಜಾಯಮರಾಹುತಂಗೆಬೆ
10 ಮರಂಬೊಪ್ಪಂರಣಕ್ಕೊಪ್ಪಮಂ ॥ ಅಂದಿವನಾರೆಂದುಜಾಯುವಂಬೆಸಗೊಳಲು
11 ಹುಸಿವರಸೂಲಗಂಡರದಾವಣಿನಿಗಳಂಕಬಮ್ಮಿದೇವನಮಲಗಂಬೋಕನಬೊ
12 ಪ್ಪನೆನಲ್ಕನಲ್ದೂ ॥ ಗಡಣಿಸಿಕುದುರೆಯದಳವಂಜಡಿದರೆಜಾಯರಾಹುತನಾದಂಬ
13 ಡೆದೊತ್ತಿಕುದುರೆಯುಮಾನೆಯುಕೆಡಕುತ್ತಿಕೊಂದಪೋಕನಬೊಪ್ಪಂ ॥ ಗಜಮಾಖಿಸಿ . . . ನಿಜ

14 ಗಲಿಯುತ್ತಲಾಗಜಬಜಿಸಿತ್ತು ರಣರಂಗಧೀರನಿಂಭುಜಬಳಬೊಪ್ಪನಿಱಿವಲ್ಲಿ ॥ ತಾಟಿಸಿಪಟ್ಟೆ
15 ಯಡ್ಡಣದಬಿಂನಣಮಂಮೊಱದೆಲ್ಲವೀರರುಂನಾಟಿಸಿಬೊಬ್ಬಿಡಲ್ಸವಡಿಗಕ್ಕಡಯೆಂದಿಱಿದೆಚ್ಚಿತಾ
16 ಱುವರೆತೋಟಿಗೆಕೋಟಿಯೆಂದದಿ(ಕ)ಕಲಾಚಮದಕವೆನುತ್ತಮೆಯ್ದುಲುಲ್ಲಾಟದಪಟ್ಟೈಪ್ರುಲ್ತಿಚಮರಂಗ
17 ಳತೊಕ್ಕೆಯುಬಪ್ಪನೊಪ್ಪಿದಂ ॥ ಅನ್ತುವೀರರನೊಳಕೊಂಡನಂಸುರಕಂನೆಯರುವಿಮಾನಂಗಳಿಂಸುರಲೋ
18 ಕಪ್ಪೊಯ್ದಿದರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′ 5″

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
2 ಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಶ್ರೀಮತ್ತ್ರಿಭು
3 ವನಮಲ್ಲವೀರಸೋಮೇಶ್ವರದೇವವರ್ಷದ ೫೭ ನೆಯವಿಶ್ವಾವಸುಸಂವತ್ಸರದಚೈತ್ರಬ ೧೪ ಸೋ
4 ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಸೋವಿದೇವರಸನವಿಶಾಲವಕ್ಷಸ್ಥಳನಿವಾಸಿನಿಯರಪ್ಪಶ್ರೀ . .
5 ತ್ರಿರಿಯರಸಿಲಚ್ಚಲದೇವಿಯರುಸ್ವರ್ಗ್ಗಸ್ಥೆಯರಾಗಲಾದೇವಿಯರೊಡತಾವೆನೆನ್ದುಮುಂನು
6 ಡಿದಭಾಷೆಯನೆಱಪಿಸತ್ತವರಲೋಕನಪ್ಪಬೋಕನವಿಂಕದಬೀರದುಂನತಿಯುಗ್ರಭಾವವೆಂತೆನೆ ॥
7 ಕಂದ ॥ ಚಲದೆತಲೆಗೂಱನಾಡುವಕಲಿಯಂನೇನೆಂದುಕರದೊಡೆಯುಂಬಿಂತಪ್ಪಲಘುಪರಾಕ್ರಮ
8 ಬೋಕಂತಲೆಗೊಟ್ಟಂವೇಳೆವಾಳಿಗುಸ್ಪೆರೆಪೊಗಳಲ್ ॥ ಕಟ್ಟಾಯದಭಾಷೆಯನುಡಿಕೆಟ್ಟದುಗ . . ಭವಾಯ್ತು
9 ಸತ್ಸರಭೂಜಂಪೊಟ್ಟಾದುದುಜಗದೊಳೆನಲ್ತೊಟ್ಟನೆಬಾಕದಿ . . . . . .
10 ಸುರದುಂದುಭಿನಾದವೆಸೆಯೆಗಗನಂತರ . . . .
11 ರತ್ಥಿಯಂಬೋಕಣನಂ ॥ ಮತ್ತಮಾತನಬೀರಮಂನಾಯ . . . . .
12 ವರಸಂಧಾತನಹೆಣ್ಡಿಮುಕ್ಕಳಿಗಬಿಳಗೆಱೆಯ . . . . . .
13 ದಪ್ಪತ್ತಱಲೂರಆದುಹನನುದಯವಿಂತಿ . . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 3″ × 2″

1 . . . .
2 ಪಿರಿದೆಂದಂಜಟೂಗ . . ಮುಂಬಿದೊ . . . ಗರ್ವ್ವದಿಂದಸೋಮಂಮಲೆದಿದಿರಾನ್ತ
3 ಯ್ದಿಪಲಬರಂತಲ್ತಿಱಿದು . . ವ ॥ ಅನ್ತಿದಿರಾನ್ತಬಾಳೆವೆಗ್ಗಡೆಯ . . . ಳಮುಕೊಂ
4 ದುಕಟರಮುತ್ತುಕದುಱೆಯಂತಳುತಿಱಿದು . . . . ಸುರಲೋಕ
5 ಪ್ರಾಪ್ತನಾದ । ಇದಂಬರೆದಸಾ . . . . ದಿಬ್ಬಶ್ರೀ
6 ಪಾದಾರಾಧಕ . . . . ಸದಾ
7 . . . .

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ಅದೇ ಹೋಬಳಿ ಸೀರೆಹಳ್ಳೀ ಹನುವಂತ ದೇವಸ್ಥಾನದ ಬಾಗಲ ಮುಂದೆ ನೆಟ್ಟ ವೀರಗಲ್ಲು.

1 . ಸ್ತಿಶ್ರೀಮತುಕಳಚುರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಬಿಜ್ಜಣದೇವನೃಪ . . . .
2 . . ಕರಸಂವತ್ಸರದಜೇಷ್ಟಬಹುಳ ೮ ಮಿಶುಕ್ರವಾರದಂದುಸೋ . . . .
3 . . . . ರಪ್ರಮುಖರಾಗಿರೆಶಾಮಾಯವಡ್ಡನ . . . .
4 . . . . ಹೆಗ್ಗಡೆದಂಡನಾಯಕನದ್ಧಿಗೆದಂಡನಾಯಕ . . . . . .
5 ಸಂ . . . . . . ಕೂಡಿಕಾದಿಸೋಲ್ತೋಡಿಹೋಹಲ್ಲಿಸೋವಿದೇವರಸನನಾಯಕ
6 . ಪ್ಪಿದಾತಕೇಶಬೊಪ್ಪನಳಿಯಮಾಚರಸನಾಯಕನ . . . . ನಾಯ . . . . .
7 ದಣ್ತಿಕೆಯಲಿಟ್ಟುಅಡ್ಡಗಡಿಯಲೊಂದೆಬಿಲ್ಲಿನಲುಮೂಱುಸಾಯಿರಕುದು . . . .
8 ತುಕುರ್ದಿಲೆಯಕಡದಲುಕೆಡಹಿಹನ್ನೊಂದುಕುದುರಿಯಹಿಡಿದುಬಹಲ್ಲಿಅಡ್ಡಗ . . . .
9 ಹರಿಸಿದಲ್ಲಿಕಾಳಗಮುಕಾದಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ । ಎಪ್ಪತ್ತೊಕಲುಂಕೆ . . . .
10 ಸೆಟ್ಟಿಯುಂಮೆಚ್ಚಿಹಾಳಕೆಯ್ಯಂಕೊಟ್ಟರುಮಂಗಳಮಹಾಶ್ರೀಬರದಂಸೇನಬೋ . . .

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ಅದೇ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟ ಮಾಸ್ತಿಕಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 10″

1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಭ್ಯುದ
2 ಯಶ್ರೀವೀರಪ್ರತಾಪ ।
3 ದೇವರಾಯರುಸು
4 ಖಸಂಕಥಾವಿನೋದ
5 ದಿಂರಾಜ್ಯಂಗೆಯಿಉತ್ತ
6 ಮಿರ್ದ್ದಷಕವ ೧೩೩೮ ನೆ
7 ಯದುಮ್ಮುಖಿಸಂವ
8 ತ್ಸರದಆಷಾಢಸು ೧೫ ಗು
9 ರುವಾರದಲುಸಿರಹ
10 ಳಿಯುಗಲುಡಬೊಂ
11 ಮಗಲುಡರುಆತ
12 ನಸತಿಹರಿಮಾಇ
13 ಸುರಲೋಕಪ್ರಾಪ್ತವಾ
14 ದರೂ ॥ ಮಂಗಳಮ
15 ಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ತೊಗರಸೆ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ದ್ಯಾವಾಸಯೆಂಬ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ಇನಾಮತಿ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 4″ × 2′

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುವಿರೋತಸಂವತ್ಸರದ । ಬಾದ್ರಪದಬ
2 ಹುಳಬಲೆಶ ೬ಲು ರವಿವಾ[ರ]ದಲೂಶ್ರೀಮತ್
3 ತೊಗರಸೆಯಬಯಿರಮಗಲುಡರಮಗಮ
4 ಲ್ಲಂಣಗಲುಡರುನಂಮತೊಗರಸಿಯಜ್ಞೇಸಾಯದಹೊಲ
5 ಯಬಳಗೆನಾನುಮಲ್ಲಿಕಾರ್ಜುನದೇವರನಂದಾದೀವ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ವರ್ಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 4″ × 1′ 9″

1 . . ಕ್ಷಸಂವತ್ಸರದಕರ್ತಿಕ
2 ಬ . ದಲುತೊಗರಸೆಮಲ್ಲಿ
3 ಕಾರ್ಜುನದೇವರಜೋಗದದ
4 . ಮಲ್ಲಂಣಗೌಡರುಅ
5 . . . ಸಹೊಲ . . .

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 6′ × 9″

1 ರಉದ್ರಿಸಂ
. . . .
5 ಕೆಕರ್ತರಾದಕೆಳ
6 ದಿಸದಾಶಿವ
7 ರಾಯನಾಯ
8 ಕರುತೊಗರ
9 ಷೆಯಮಲ್ಲಿ
10 ಕರ್ಜುನಗೆದೀಪ
11 ರಾಧನೆಗೆಮಾ
12 ಡಿದಧಂರ್ಮ
13 ಯಿಸ್ತನಕೆಸ
14 ಲುವಗಣಾಚಾರಿ
15 ಯಗ ೪ ವರಹ . . ೧೯
16 ದೀಪಾರಾಧನೆಗೆಬಿ
17 ಟ್ಟಸರ್ವಮಾನ್ಯವ
18 ಮಾಡಿದಂತದಂರ್ಮ
19 ಆವವನಾದರುತಪ್ಪಿದ
20 ರೆವಾರಣಾಸಿಯಲಿಗೋ
21 ವಕೋಂದಪಾಪಕೆಹೋಗು
22 ವನುಯಿೂರಪದಕೆ
23 ಸಲ್ಲನುಯಿೂಧರ್ಮ
24 ಅರಸಿಗೆಬಿಂನವಮಾಡಿಯಿೂ
25 ದರ್ಮಕೆಸಕರವಾಗಿಬಿಂ
26 ನವಮಾಡಿಸಿದವರು . .
27 ನಹಳ್ಳಿಯಗಣಚ . .
28 ಪರ್ವತವಡೆಯರು

256

ಅದೇ ಗ್ರಾಮದ ತೇರಬೀದಿಗೆ ಎಡಪಾರ್ಶ್ವ ಮಾವಿನ ಗಿಡದ ಕೆಳಗೆ ನೆಟ್ಟ ಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ—ಪ್ರಮಾಣ 3′ × 2′

1 ಶ್ರೀಮನ್ನಂಮಹೋಶಾಹಾಮೃಗಾಮಾಗಡೀ
2 ಮಟದಾಚಂನಬಸವಪಾಸ್ವಾಮಿಾಗಷ್ಟಾಮಟಶ್ರೀ ॥

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ಅದೇ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

3 ಶ್ರೀಕಾಳಾಕ್ಷಿನಾಮಸಂ
4 ವತ್ಸರವೈಶಾಕಬ
5 ಹುಳಪಂಚಮಿಶುಕ್ರುವಾರದಲ್ಲು
6 ಸ್ತ್ರಾಪ್ಯವಾದುದು ॥

258

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ರಾಜಾಂಗಣದ ಹಕ್ಕಲಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 6″ × 1′

1 ಶ್ರೀಮಂನಾಳಾವಮುಗಟ್ಟೆ
2 ಯಶಾಂಪ್ಯೆಯಹಲಿಯಗ
3 ಉಡರಮುಗಬನದಿಗಲುಡನು
4 ಬೆಟ್ಟದಮಲ್ಲಿಕಾರ್ಜು
5 ನದೇವರಗೆಬಿಟ್ಟನಾಖಂ
6 ಡುಗದಬೂಮಿ
7 ಯನುಭೂಮಿಃಕಂ
8 ದ್ರರುಳ್ಳಂನಬರಪಾ
9 ಲಿಸೂದು ಶ ೧೩೬೦

259

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕರಡಿಮಾನ್ಯದ ಗದ್ದೆಯ ಬದಿವಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 3″ × 6″

1 ಶ್ರೀಮತುತೊಗರಸೆಯಮಲ್ಲ
2 ಣಗಲುಡರುಕರಡೆಯ
3 ಬಸವೈಯ್ಯಗೆಕರಡೀಮೋ
4 ಳಕೆಕೊಟ್ಟಹೊಲ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಪಂಚವಣ್ಣಿಗಿ ಮಠದ ಗದ್ದೆಯ ಬಳಿ.

ಪ್ರಮಾಣ 2′ × 1′

1 ಶ್ರೀಮತುಬಹು	5 ತೊಗರಸಿಯಅರಲಿಸಿಧವೀರ	9 . . ಗದೆಭೂಮಿ
2 . ನೃಸಂಶರದಚೈತ್ರ	6 ವೊಡೆಯರುದೇವರಮಟದ	10 ಯಿದರ್ವಾತಪಿದ
3 . ಹುಳ ೧ ದಲೂವಿ	7 . . ಕೇಅಯವರುಹಿರಿಯ	11 ವಗೆವಾರಣಾಸಿಲಿಗೋವ
4 . ಪಂಣನಾಯಕರು	8 . . ಶಾಸ್ತ್ರಮಣುನಾಲ್ಕುಖ	12 ಕೊಂದಪಾಪಕ್ಕೆ ಹೋಗಲಿ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಮ್ಮಾರನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 6″ × 9″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು	2 ಹೊಂಕಳರಟಿ	3 ಕೊಡೇರುಕಬುರಮಲಣ	4 ಗಉಡರುಕೊಟ್ಟಭೂಮಿ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಪಾತ್ರದ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ × 1′

1 ಆನಂದಸಂವತ್ಸರದ	2 ಚಯಿತ್ರಸು ೧೦ ಲಿಶ್ರೀ	3 ಮತುತೊಗರಸಿಯಮ	4 ಲಿಕಾರ್ಜುನದೇ . . . .

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ಅದೇ ಹೋಬಳಿ ಮಳವಳ್ಳಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಕಂಭದ ಮೇಲೆ.

ಪ್ರಾಕೃತಭಾಷೆ.

1 ಸಿದ್ಧಮ್ ॥ ಜಯತಿಭಗವಾನ್‌ಮಟ್ಟಪಟ್ಟಿದೇವೋವೈಜಯನ್ತೀಪುರರಾಜಾಮಾನವ್ಯಸಗೋತ್ತೋಹಾರಿತೀಪುತ್ತೋವಿಣ್ಹುಕಡ್ಡಚುಟುಕುಲಾನನ್ದಸಾತಕಣ್ಣಿಆಣಪಯತಿಮಹಾವಲಭಟ್ಟರಜ್ಜುಕಮ್

2 ಆಯುಧನವದ್ಧತೀಚ್ಚಂಭಗವತೋಷಪಟೀಯಸೀಮ್ಮುಖಾನ್ವಯಂಗಾಮಾಹಾರಸಹಲಾಟವೀಂ ॥ ಮಟ್ಟಪಟ್ಟಿದೇವಭೋಗಂಮಹಾಸುರಾಣಂತಾಣಮ್ಮಾತ್ಮರಚ್ಚಾಯಸವ್ವಪರಿಹಾರೇಣವೀತಾರಾಮಂಅಭಟಪ್ಪವೇಸಂಸಂಸಿದ್ಧಿಕಮ್

3 ಏವ್ವಂಉಚಿತಂಸವ್ವಪರಿಹಾರೇಣತಕಿಇಚ್ಚೀಪುತ್ತಾಯಬಹ್ಮದೇಜ್ಜಂದಿಣ್ಣಮ್ಕೊಣ್ಡಿನ್ಯಸಗೋತ್ತಾಯಹಾರಿತೀಪುತ್ತಾಯಕೊಣ್ಡಮಾಣಾಯ ಇವ್ವದತ್ತಿಬಿತೀಯಗಿಹ್ಮಪಕ್ಖಂಪಡಮದಿವಸಂಪಡಮಸಂವಚ್ಛರಮ್ . . ನ್ದಿಣ್ಣಂ . . . . ॥

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ಅದೇ ಕಂಭದ ಮೇಲೆ.

[1]ಸಿದ್ಧಮ್ ॥ ಜಯತಿಭಗವಾನ್ಮಟ್ಟಪಟ್ಟಿದೇವೋವೈಜಯನ್ತೀಧಮ್ಮಮಹಾರಾಜಾಧಿರಾಜೇಪತಿಕತಸಂಜ್ಞ್ಯಿಯಿಚಕ್ಕಪರೋಕದವ್ಮ್ಬಾಣಂ
ರಾಜಾಃವ . . ವಮ್ಮಣಾವಮಾನವ್ಯಸಗೋತ್ತ್ರೇನಹಾರಿತೀಪುತ್ತ್ರೇನವೈಜಯನ್ತೀಪತಿನಾ

[2]ಪುವ್ವದತ್ತೀತ್ತಿಸೊತ್ವೇನಪರಿತ್ಯಕ್ತೇಣಮನಸಾಸಿಸಮಾತುಲಾಯುಬಿತೀಯಂದತ್ತಂಕೊಣ್ಣಿನ್ಯಸಗೋತ್ತಾಯಕೋಸಿಕೀಪುತ್ತಾಯಕೊಣ್ಡ
ಮಾಣಕುಲತಿಲಕಾಯಸಿರಿನಾಗದತ್ತಾಯಪುವ್ವೋಚಿತಾಗ್ಗಾಮಾ

[3]ಸೋಮಪಟ್ಟಿಕೊಜ್ಜಿನಗರಂಮರಿಯಸಾಕರಿಪೆನ್ನೂಲಾಪರಮುಚ್ಚ್ಣಿಡೀಕುನ್ದಮುಚ್ಚ್ಣಿಡೀಕಪ್ಪೆನ್ನಲಾಕುನ್ದತಪುಕಂವೆಟ್ಟಿಕ್ಕಿವೇಗೂರಂ
ಕೋಣತಪುಕಂಎಕ್ಕದ್ಧಾಹಾರಂಸಹಲಾಪಿತೇಗಾಮಾಲಭಟಪ್ಪವೇಸಂ

[4]ಸಂಸಿದ್ಧಿಕಂಸವ್ವಪರಿಹಾರೇಣದಿಣ್ಣಂಆಯುಬಲಂವದ್ಧತಿ ೪ ಸವ್ವಚ್ಛರಂಪಡಮಸರದಪಕ್ಖಂಬಿತೀಯದಿವಸಂಪಡಮನಕ್ಖತ್ತಂರೋಹಿಣಿಯಂ
ಸಂಪ್ಪದತ್ತಂಚತದೇವಭೋಗಂಮಹಾಸರಣ್ಣಮಟ್ಟಪಟ್ಟಿದೇವಾಯಚಉಕ್ತಂಖಣ್ಡೋವಿಶ್ವಕಮ್ಮಾ

[5]ಬಹ್ಮಂದೆಜ್ಜಂಸೇಕದವ್ಬೋಸಃಖುಧಮಾತೇವಿಸಸತ್ತುಚಾತುವೆಜ್ಜಂಸಿದ್ಧಿತಂನಿಗಮವಿದಿತಂಚಪಿವೆಂರಾಜಾಆಣಪಯತಿನಾಗದತ್ತೇನಅಪ್ಪಕ್ತೇ
ಉಚಿತಸ್ಯೈಲೇತಮ್ಛೇಲಿಖಾಪಿತಂಜಯತಿಲೋಕನಾಥೋನನ್ದನ್ತುಗೋಬ್ಬಮ್ಹಾಣಸಿದ್ಧಿರಸ್ತುಶ್ರೀರಸ್ತು ॥

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ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂದಗಡೆ ನೆಟ್ಟ ಮಾಸ್ತಿಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿಸಮಸ್ತವಿ . ನಪ್ರಕ್ಷ | [2]ತರುಮಪ್ಪಶ್ರೀಮಂನ್ನುಮ | [3]ಹಾಮಂಡ (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಗ್ರಾಮದ ರಾಮಂತದೇವರ ದೇವಾಲ್ಯದ ಮುಂಭಾಗದಲ್ಲಿ ಮುರದ ಗರುಡ ಕಂಭದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಮತುಭೂಲ್ಲೋಕಮಲ್ಲದೇ . . .
[2] . . ೩ ನೆಯಕಾಳಯುತ್ತಾಕ್ಷಿಸಂವಚ್ಛರ
[3] . ಮಾಘಸುಧ ೭ ಆದಿವಾರದಂದುನಾ
[4] . ರಖಂಡಎಪ್ಪತಱಬಳಿಯಬಾಡಂಮಾ
[5]ವಳ್ಳಿಯಪ್ರಭುಗಾಡಗಾಂಡನತಮ್ಮಮಾ
[6]ಣಿಯಮ್ಮಂಸೂರ್ಯಕಿರಣಮಂಮಾಡಿಶಿ
[7]ಪ್ರತಿಷ್ಟೆಯಂಮಾಡಿದ ॥ ಮಂಗಳಮಹಾಶ್ರೀ ॥

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ಅದೇ ದೇವಸ್ಥಾನದ ಕೊಪ್ಪಲಿನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 4″ × 1′ 10″

[1]ನಮಃಸ್ತುಂಗಂಸಿರಚುಂಬಿಚಂದ್ರಚಾಮರತಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾ
[2] . ಭಂಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥
[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಸ್ವ
[4]ರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತುಪ್ರತಾ
[5]ಪಚಕ್ರವರ್ತ್ತಿಜಗದೇಕಮಲ್ಲದೇವರವಿಜೆಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ಧ

6 ಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರಲುಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊಳು
7 ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥
8 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನನನ್ತಃಪುರಾಧ್ಯಕ್ಷಂಕರಿ
9 . ತುತೆಯಸಾಹಣವೆರ್ಗ್ಗಡೆಶ್ರೀಕರಣಹಿರಿಕಂನ್ನಡಸಂಧಿವಿಗ್ರಹಿಪಸಾಯಿತಂಮನೆ
10 ವೆರ್ಗ್ಗಡೆಸೇನಾಧಿಪತಿಹಡಪವ . ದಂಡನಾಯಕಂಬಮ್ಮದೇವರಸರುಬನವಸೆನಾಡನಾಳುತ್ತಿರೆ ॥
11 ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳಿಕಂವಿಜೆಯಂಲಕ್ಷ್ಮೀಕಾಂನ್ತಚಂಡರಿಪುನ್ರಿ
12 ಪತಿಮಾರ್ತ್ತಂಡಕದನಕ್ಕೋಳ್ಗಂಡಂಮಾರ್ತ್ತಟ್ಟೆಯೆಱಿವಮಱೆಗೆವರೆಕಾಯ್ವಂಚತುರ್ಭ್ಭುಜದೇವೀ
13 ಲಬ್ಧವರಪ್ರಸಾದಂಭಗವತಿಯುಂಕಕಾಱಿಂಶ್ರೀಪ್ರಣಮೇಸ್ವರದೇವಲಬ್ಧವರಪ್ರಸಾದಬಂದಣಿ
14 ಕೆಯಪುರವರಾಧೀಸ್ವರಂನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳಿಕಂಸೋವಿದೇವರಸರು ॥
15 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿಜಗನೇಕಮಲ್ಲವರ್ಷದ ೧೦ ನೆಯಪ್ರಭವಸಂವತ್ಸರ
16 ದಆಸ್ವೈಯ್ಜಸುದ್ಧತದಿಗೆಸೋಮವಾರದಂದಃಸ್ವಸ್ತಿಶ್ರೀಮತ್ನಾಗರಖಂಡಯೆಪ್ಪತ್ತ
17 ಱಬಳಿಯಬಾಡಮಳವಳ್ಳಿಯಪ್ರಭುಗಾಡಗಾವುಂಡಂಶ್ರೀಕಲಿದೇವರದೇವಾಲ್ಯಮಂಮಾಡಿಸಿ
18 ಕಳಸಾರೋಹಣಂಮಾಡಿದಂ ॥ ಮಾತ್ತಮಾಯನಿಂಪಿರಿಯಣ್ಣಂಎಱಹಗಾವುಡಂಭಗ
19 ವತೀದೇವಿಯಮಾಡಿಸಿದ ॥ ಸ್ವಸ್ತಿಶ್ರೀಕಲಿದೇವಪಾ[ದಾ]ರಾಧಕಮಾಹೇಸ್ವರಜನಕಲ್ಪವ್ರಿಕ್ಷನ
20 ತ್ಯರಾಧೇಯಸಾಚಗಾಂಗೇಯಂಬಿಲುವಿದ್ದೆರಾಮಂಬಂಟರಭಾವಂನುಡಿದಂಗೆಗಂಡಅಯ್ಯನಸಿಂಗ
21 ಅಣ್ಣನಂಕಕಾಱಮುದ್ದಗಾವುಡಂಸಪ್ತಮಾತ್ರಕಿಯರಂಮಾಡಿಸಿದಂ ॥ ಆತನಿಂ
22 ಕಿಱಿಯಂಶ್ರೀರಾಮೇಸ್ವರದೇವಲಬ್ಧವರಪ್ರಸಾದಸಿವಪಾದಷಟ್ಚರಣಕಮಳಭ್ರಿಂಗಪರ
23 . ತಜೀಮೂತವಾಹನಂಪರವಧುಕಂದಗಾಡಗಾವುಡನಗನ್ಧವಾರಣಕೇತಗಾವುಂಡಂ
24 ಶ್ರೀವ್ರಿಶಭೇಸ್ವರದೇವರಂಮಾಡಿಸಿದ ॥ ಆತನಿಂಪಿರಿಯಂಮಾಣಿಯಮ್ಮಸುರ್ಯ್ಯ
25 ಕಿರಣಮಂಮಾಡಿಸಿದಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಕಲಿದೇವಪಾದಪಂಕಜಭ್ರಮರಸಿವಪಾದಸೇಖರಂಸ
26 ತ್ತ್ಯಸಾಚಗುಣಸಂಪನ್ನಂಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಶಕ್ತಿಸಂಪನ್ನನುಡಿದುಮತ್ತೆನ್ನನಾಶ್ರಿತಜನಕಲ್ಪಭೂಜಂಕಂಚಗೌಂಡ
27 ನಪುತ್ರಕುಳಕುಮುದವನಮಾರ್ತ್ತಂಡಕಲಿಯುಗಬಾಣಪ್ರಮಥಗಣಚಿನ್ತಾಮಣಿಯೆನಿಸಿದಮಳವಳ್ಳಿಯಪ್ರ
28 ಭುಗಾಡಗಾವುಡಂಮೊದಲಾಗಿತಮ್ಮುತ್ತಯ್ವರುಂಮಾಡಿಸಿಮತ್ತಂಮಾದೇವರನಿವೇದ್ಯಕ್ಕೆಜೈತ್ರಪವಿತ್ರಕ್ಕಉ
29 ತ್ತರಾಯಣಸಂಕ್ರಾಂತಿವ್ಯತೀಪಾತದಂನ್ದುಬಿಟ್ಟಮತರೊನ್ದು ೧ ಆದೇವರಾಚಾರ್ಯ್ಯಗಂಗರಾಸಿಪಂ
30 ಡಿತಗೆಗ್ರಾಸಕೆಬಿಟಕಮ್ಮ ೧೦ ಮತ್ತಮಾದೇವರ್ಗ್ಗೆಬಯ್ಗಿನನಿವೇದ್ಯಕೆಭತ್ತಾಯಹೋಗೆಬ
31 ಳ್ಳ ೭ ೨ ಅರಿಸಿನಹೋಗೆಮಾಱಡಲಿವೀಸ ೧ ಗಪ್ಪೆಕೇಸಿಯಕಿಱೆಯಹರಿಹು ॥ ನೂಲಂ
32 ಗೇರಿಯಿಂಟ್ಟಾಣಾಂತರದಸುಂಕದಪೊಮ್ಮಣಯ್ಯನಾಯಕರುಆಚಿಮಯ್ಯನುಂದೇವರನಂ
33 ದಾದೀವಿಗೆಗೆಕಲಿದೇವರ್ಗ್ಗೆವರ್ಷಂಪ್ರತಿಗೆಬಿಟ್ಟಫಣ ೬ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸ್ಥಾನದರಾಮೇಸ್ವರದೇವರ
34 ನಿವೇದ್ಯಕ್ಕಂಜೈತ್ರಪವಿತ್ರಕ್ಕಂಬಿಟ್ಟಗಪ್ಪೆಮತ್ತಂ ಪೂಜಾರಿಜೀಯಂಗೆಬಿಟ್ಟಕಮ್ಮ ೧೦ ದೇವರಬಡಗಣ
35 ಕೊಳವರಿಯಕೆಳಗಣಕೆಯಿ ॥ ಯಿನ್ತೀಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದವರುಬಾಣರಾಸಿಗುರುಕ್ಷೇ
36 ತ್ರಪ್ರಯಾಗೆಯಲುಸಾಸಿರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನದಲುಖಚಿಯಿಸಿಚತು
37 ರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಸದಕ್ಷಿಣೆವೆರಸಿಕೊಟ್ಟಪಳಮಕ್ಕುಯಿದನಳಿದಂಗಾತೀರ್ತ್ಥದ
38 ಲಾಬ್ರಾಹ್ಮಣರುಮನಾಕವಿಲೆಯುಕೊಂದಮಹಾಪಾತಕನಕ್ಕು ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಂ
39 ಪರದತ್ತಂವ್ವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಠಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯ
40 ತೇಕ್ರಿಮಿ ॥

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ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಸಿಂ
2 ಹಣದೇವ[ವ]ರಿಸದ ೧೧ ಸುಭಾನುಸಂವತ್ಸರದಭಾದ್ರಪದಬ
3 . . ಬ್ರಿವಾರದಂದುಕರಿನೆಲೆಯಲೆಂಕಣನಾಯ್ಕರುಯಿ
4 ತುಱುವಂಕೊಂಡುಹೋಹಲ್ಲಿಮಳವಳ್ಳಿಯಮವಬೋವಅಡಬಂದುಪ
5 ಲರಂಕೊಂದುತುಱುವಂಕಳ್ದಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಸ್ವಸ್ತಿ
6 ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಸ್ವರಂನಿಗಳೂರ
7 ಬೊಮ್ಮಿದೇವರಸರುಮಳವಳ್ಳಿಯಗವುಡುಗಳುಪ್ರಜೆಗ
8 ಳುಂಚಿಕ್ಕಬೋವನಲಣ್ಣಮವಬೋವನಲಳುತನಕೆಮ
9 ಚಿನೆತರುಗೊಡಗೆಯಕೆಯಿಗವುಡಗೆಱೆಯಕೆಳಗೆಕ ೩
10 ಜಿತೇನಲಭ್ಯತೇನಲಕ್ಷ್ಮಿಮ್ರಿತೇನಾಪಿಸುರಂಗನಾಕ್ಷಣವಿಧ್ವ
11 ಂಸಿಕಾಯೇ . . . . . . ರಣೇ ॥ ಯಿದನಳಿದಂಗೆ . ಪಾಪ

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೨ನೇ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕಳಚುರಿಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿರಾಯಮುರಾರಿಸೋ
2 ವಿದೇವ[ವ]ರಿಸದ ೯ ನೆಯಕರಸಂವತ್ಸರದಪಾಲುಗುಣಸುಧ ೧೦ ದಸವಿಆದಿವಾರದಂದು
3 ಮಳವಳ್ಳಿಯಕಚಗಲುಡನಬೆಸವಗಗೋವರಜಕಬೋವನಮಗಹಿಕರಾಯಹೆ . .
4 . . . . ಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು . . . .

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೩ನೇ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಪಚಕ್ರ
2 ವರ್ತ್ತಿಸಿಂಹಣದೇವವರುಷದ ೧೦ ಚಿತ್ರಭಾನುಸಂವ
3 ತ್ಸರದಕಾರ್ತ್ತಿಕಸುಧಪಂಚವಿಸೋಮವಾರದಂದು
4 . . . ತೊರದುಮಳವಳ್ಳಿಯಮಿದಕರಕಾದಿಸುರಲೋಕಪ್ರಾಪ್ತ
ನಾದ
5 ಜಿತೇನಪ್ರಾಪ್ಯತೇಲಕ್ಷ್ಮೀರ್ಮ್ರಿತೇನಾಪಿಸುರಾಂಗನಾ ।
6 ಕ್ಷಣ[. . . .]ನಿಕಾಯೇಕಾಚಿನ್ತಾಮರಣೇರಣೇ ॥

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೪ನೇ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಪ್ರತಾ
2 ಪಚಕ್ರವರ್ತ್ತಿಕಂಧಾರದೇವರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
3 ವಿರೆರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘಸುಧ ೧೫ ಆ
4 ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಬೊಮ್ಮಿದೇವರಸ
5 ರುಬನವೂರವಾಣಂತರದಲಿದಲ್ಲಿಸಂತಣಾಗಬೆ
6 . ಹಾಇದಲಿವಿಡಿಸಗೇತಯಪಱವನಿಱದುಸುರಲೋ
7 ಕಪ್ರಾಪ್ತನಾದ ॥ ಆತನಹೆಗ್ಗಡೆಯಬಾಳಿಕೆಯ
8 . ಜೊಂಮ್ಮಿದೇವಆತನಮಕ್ಕಳಿಗೆಕೊಟನು ॥

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ಅದೇ ಹೋಬಳಿ ಮಾಯಿತಮ್ಮನ ಮುಚ್ಚಡಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಬಾಗಿಲ ಬಲಗಡೆ.

1ಸ್ವಸ್ತಿ ಶ್ರೀಮತುರಾಯಮುರಾರಿಸೋವಿದೇವ . . . . . .
2ಯುವಸಂವತ್ಸರಪಾಲ್ಗುಣಬ ೧೨ ಆದಿವಾರಶ್ರೀ . . . . .
3ಗ್ರಹಾರಂತುಂಬಗನಹೊಸವೂರಸುರಗಿಯ . . . .
4ಳ . ತುಱುಗೊಳಲಿಮುಚುಣ್ಡಿಯಗಾವ . . . .
5ನಮುಗನಾಗೆಯನಾಯಕ . . . .
6ದಳಿತನವೀರಕ್ಕೆ ಮೆಚ್ಚಿಬಿಟ ॥ . . . .

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ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ.

1ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾ[ಯ]ಣಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀ ಸಿಂಗಣದೇವ
2[ವ]ರ್ಷ ೨೦ ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರದಚೈಯಿತ್ರಸು ೧೨ ಆದಿವಾರದಂದು
3ಶ್ರೀಮತುತ್ರಿಭುವನಮಲ್ಲಪ್ರಿಥ್ವೀಸೆಟ್ಟಿಕಮ್ಮೈಯಸ್ತಳಕರೆನೆಲೆಯಂ ಮ
4ಲೆಹರುಇಱಿದುತುಱುವಂಕೊಂಡುಹೋಹಲ್ಲಿ
5ಹಿರಿಯಮುಚಕುಂಡಿಯಕನಕಪೋಕನಮುಗಂಬೀವಬೋಕ
6ನುಹಲವೋಜನುತಳುತಿಱಿದುತುಱುವಂಮರಳಿಚ್ಚಿ ಸುರಲೋ
7ಕಪ್ರಾಪ್ತನಾದ ॥ ನಾತಂಗೀಪ್ರಿಥ್ವೀಸೆಟ್ಟಿಬೊಮ್ಮಯ್ಯನುಕ
8ಡವೆ . ಗೆಱೆಯಸರಿವಿನಲ್ಲುಬಿಟ್ಟಗದ್ದೆಗಾಣಗ . . . . .
9. . . . . ಮಹಾ . . . . . .

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ಅದೇ ಕಲ್ಲಿನ ಸಮೀಪದಲ್ಲಿರುವ ಕಲ್ಲು.

1ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಯಾ
2ದವನಾರಾಯಣಶ್ರೀಸಿಂಹಣದೇವವರುಸ ೨೯
3ನೆಯವಿಕ್ರಿತಿಸಂವತ್ಸರಪಾಲ್ಗುಣಶುದ್ಧ ೧೨ ಶ್ರೀ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ ಕಂಭದಲ್ಲಿ.

1ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನ
2ಮಲ್ಲದೇವವರ್ಷದ ೧೧ ನೆಯವ್ಯಯಸಂ[ವ]ತ್ಸರ
3ದವೈಸಾಖಸುದ ೧೪ ಸೋಮವಾರವ್ಯತೀಪಾತದಂ
4ದುಬನವಾಸೆನಾಡಹೆಜ್ಜುಂಕವಡ್ಡರಾವುಳದಹೆಗ್ಗ
5ಡೆನಾರಣದೇವಪ್ರಮುಖಕರಣಂಗಳುಮುಚ್ಚುಂಡಿಯ
6ಶ್ರೀರಾಮೇಶ್ವರದೇವರನನ್ದಾದೀವಿಗಿಗೆನ್ದುಸದ್ಯೋಜಾತ
7ದೇವರಶ್ರೀಪಾದಾರಾಧಕರುದ್ರಶಕ್ತಿದೇವರ
8 ಕೈಯ್ಯಲುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಂದುಗಾ
9ಣದತೆಱೆಯಂಬಿಟ್ಟರುಈಧರ್ಮ್ಮವನಾವನೊರ್ಬ್ಬ
10ನುಪ್ರತಿಪಾಳಿಸುವ (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ) . .

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ಅದೇ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ.

ಪ್ರಮಾಣ 2′10″ × 1″2″

1ನಮಸ್ತುಂಗಶಿರಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ
2ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
3ಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಜಗದೇಕಮಲ್ಲ
4ದೇವವರ್ಷದ ೫ ನೆಯದುಂದುಭಿಸಂವತ್ಸರದಫಾಲ್ಗು

5ಣಸುದ್ಧ ೫ ಸೋಮವಾರದಂದುನಾಗರಿಖಣ್ಡಯ
6ಪ್ಪತ್ತಱಬಳಿಯಬಾಡಮುಚ್ಚುಂಡಿಯರಾಮೇಶ್ವರ
7ದೇವರ್ಗ್ಗೆಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರ್ಗ್ಗಂನೈವೇದ್ಯಕ್ಕಂನಂದಾದೀ
8ವಿಗೆಗಂಮನ್ನೆಯಸೋವಿದೇವನುತ್ರಿಭುವನಗಾವುಂ
9ಡನುಂಎಪ್ಪತ್ತೊಕ್ಕಲುಂಅರಸಿಯಕೆಱೆಯಸೋಮೇಶ್ವ
10ರಪಣ್ಡಿತರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಗ
11ದ್ದೆಅತ್ತಿಕೆಱೆಯತೆಂಕಗೋಡಿಯಕಮ್ಮ ೬೦ ಪೂಜಾರಿಗೆಕಮ್ಮ ೧೦
12ಇನ್ತೀಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿ[ಸಿ]ದಾತಂಗೆವಾರಣಾಸಿಯಲುಪನ್ನಿ
13ರ್ವ್ವರುದೇವಬ್ರಾಹ್ಮಣರಿಗೆಹನ್ನೆರಡುಕವಿಲೆಯದಕ್ಷಿ
14ಣಾಸಹಿತಕೊಟ್ಟಫಲವಕ್ಕು ಇಧರ್ಮ್ಮವನಳಿದಾತಂಗೆಆತೀ
15ರ್ತ್ಥದತಡಿಯಲುದೇವಬ್ರಾಹ್ಮಣರುಮಕಪಿಲೆಯುಮಂಕೊಂ
16ದಪಂಚಮಹಾಪಾತಕನಕ್ಕು ॥ ಮಠವಿದುನೈಷ್ಟಿಕಮಠಮೀ
17ಮಠದೊಡೆಯಂಬ್ರಹ್ಮಚರ್ಯ್ಯಮಿಲ್ಲದೊಡಂದೀಮಠದಿಂಪೊಱಮಡಿ
18ಸು[ವು]ದೀಮಠಸಾರಥಿಯಮಠದಸನ್ತತಿಯಮಠಂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 3′

1ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
2ಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮ
3ಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಕಳಚುರ್ಯ್ಯಕುಳಕ
4ಮಳಮಾರ್ತ್ತಣ್ಡಭುಜಬಳಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮು
5ತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಸಲುತ್ತಮಿರೆ
6ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಕಸಪಯ್ಯನಾಯಕಂಬನವಾಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂದುಷ್ಟನಿ
7ಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳ[ನ]ದಿಂಬಳ್ಳಿಗ್ರಾಮೆಯೊಳುರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ಶ್ರೀ
8ಮನ್ಮಮಹಾಮಣ್ಡಳೇಶ್ವರಂಬಾನ್ಧವಪುರಾಧೀಶ್ವರಂಚತುರ್ಭುಜಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂಶ್ರೀಮ
9ತುಪ್ರಣಮೇಶ್ವರದೇವರಪಾದಾರಾಧಕಂಪರಬಳಸಾಧಕಮಾರ್ಕ್ಕೊಳ್ವರಗಣ್ಡಸೋವಿ
10ದೇವರಸನಪ್ರತಾಪಮೆಂತೆಂದಡೆ ॥ ಚಣ್ಡರಿಪುನ್ರಿಪತಿತಮಮಾರ್ತ್ತಣ್ಡಂಕದನಪ್ರ
11ಚಣ್ಡನಹಿತರಗಣ್ಡಂಮಣ್ಡಳಿಕವನಜವನವೇದಣ್ಡಂಬಾನ್ಧವಪುರಾಧಿನಾಥಂ
12ಸೋಮ ॥ ಹ್ರಿದೆಯಂಲಕ್ಷ್ಮೀವಧೂಮಣ್ಡನಮಣಿಭವನಂಬಾಹುದಣ್ಡಂಜಯಶ್ರೀಸು
13ದತೀನ್ರಿತ್ಯಶ್ರಮೋದ್ಯದುವಿಪುಳಕನಕದಣ್ಡಂಸುಧಾಸ್ಮೇರಪೂರಂವದನಂವಾಕ್ಕಾಮಿ
14ನೀನರ್ತ್ತನಕನಕಗ್ರಿಹಂತಾನೆನಲುಕೀರ್ತ್ತಿಕಾನ್ತಾಸ್ಪದನಾದಂಸೋವಿದೇ[ವಂ]ವಿಬುಧಜನಸು
15ರೇಂದ್ರಾವನೀಜಪ್ರಭಾವ ॥ ಅನ್ತುನಾಗರಿಖಣ್ಡಯೆಪ್ಪತ್ತುಮಂಸ್ವಧರ್ಮ್ಮದಿಂಪ್ರತಿಪಾಳಿಸಿ
16ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ಶ್ರೀಮತುಕಣ್ಣಸಾವಿಯಪ್ರಭುದೇವರಸನಚಾಗಲದೇವಿಯಪುತ್ರವಿ
17ಶ್ವಾಮಿತ್ರಗೋತ್ರಪವಿತ್ರಪರಾಂಗನಾಪುತ್ರಶ್ರೀಮತುಸೋವಿದೇವರಸರಮನೆವೆರ್ಗ್ಗಡೆಸರ್ವ್ವಾಧಿಕಾರಿಮ
18ಹಾಪ್ರಧಾನಂದಣ್ಡನಾಯಕನಾಕರಸಮುಚ್ಚುಣ್ಡಿಯನಾಳುತ್ತತಮ್ಮಭಾವಚಕ್ರಪಾಣಿದೇವರು
19ಕೇತಗಾವುಂಡನುಂಎಪ್ಪತ್ತೊಕ್ಕಲುಅಯಿಮಣ್ಣಿಗರುಮಿರ್ದ್ದುಸಕವರ್ಷದ ೧೦೮೮ ನೆಯಪಾರ್ತ್ಥಿವಸಂವತ್ಸರ
20ದಸ್ರಾವಣಸುದ್ಧ ೧೨ ಸೋಮವಾರಬ್ಯತೀಪಾತಸಂಕ್ರಮಾಣದಂದುಶ್ರೀಮತುಜಗದೇಕಮಲ್ಲೇಶ್ವರದೇ
21ವರನಂದಾದೀವಿಗೆಗಂನೈವೇದ್ಯಕ್ಕಂಜೈತ್ರಪೈತ್ರಕ್ಕಂಬಿಟ್ಟಗದ್ದೆಆಲಕೆಱೆಯಕೆಳಗೆಕಮ್ಮ ೨೫ ಮಠದಾ
22ಚಾರ್ಯ್ಯರಗ್ರಾಸಕ್ಕೆಅತ್ತಿಕೆಱೆಯಕೆಳಗೆಕಮ್ಮ ೨೫ ದೇವರಬಡಗಣದೆಸೆಯಮನೆ ೧೪ ಗಾಣ ೧ ದೇವ

23ರಾಯಹೊಂಗೆವೀಸ ೧ ಸ್ತ ಳದಬಣಜಿಗಹಸುಬೆಗೆಹಾಗ ೧ ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನ
24ಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಸೀಲಗುಣಸಂಪ್ಪನ್ನರಪ್ಪಶ್ರೀಮತುಸಾರಥಿಯಸಿವ್ವಾ
25ಣದೇವರಮಮ್ಮಂದಿರಪ್ಪಕ್ರಿಯಾಶಕ್ತಿದೇವರಪುತ್ರಶಿವಶಕ್ತಿದೇವಗುರುಚರಣಾರಾಧಕಸದ್ಯೋಜಾತದೇವರ
26ಶಿಸ್ಯರುದ್ರಶಕ್ತಿದೇವರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಹೋತುಮಣ್ಣಿನಗದ್ದೆಯಬಿಟ್ಟಧರ್ಮ್ಮ ॥ ಇಧರ್ಮ್ಮ
27ಪ್ರತಿಪಾಳಿಸಿದಾತವಾರಣಾಸಿಯೊಳುಸಾಸಿರ್ವ್ವರುದೇವಬ್ರಾಹ್ಮಣರಿಗೆಸಾಯಿರಕವಿಲೆಯಹಿರಣ್ಯಸಹಿತಕೊಟ್ಟ
28ಪಲ ॥ ಮಠಮಿದುನೈಷ್ಟಿಕಮಠವಿಾಮಠದೊಡೆಯಂಬ್ರಹ್ಮಚರ್ಯ್ಯಮಿಲ್ಲದೊಡಂದೀಮಠದಿಂಪೋಟಿಮ
29ಡಿಸುವುದೀಮಠಅರಸಿಕೆಱಿಯನೊಣಂಬೇಶ್ವರದಮಠದಸನ್ತತಿಯಮಠ ॥ ಬರೆದಸೇನಬೋವರಾ
30ಯರಸ ॥
*31ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ॥ಇದಗೆಯ್ದಮಳವಳ್ಳಿಯಚಿ
ಕ್ಕೋಜ॥

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ಅದೇ ಹೋಬಳಿ ಮಾಯಿತಮ್ಮನ ಮುಚ್ಚಡಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 10″

1ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾದಿತ್ಯಸತ್ಯಾಶ್ರಯ
2ಪೃಥುವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮ
3ಭಟ್ಟಾರರಾಜ್ಯಪ್ರವರ್ತ್ತನಂಸ್ಗೆಯೆಪೃಥುವೀವ
4ಲ್ಲಭಸೇಣವಾರಂಟೂವರಕ್ಕೆ ಅಕ್ಕೆ ಸರಿ . .
5 . ಮರಿಯಾದೆಮೂಗುನ್ದನಾಡೊಳೆಸು . .
. ನಾರಾಯಣಯ್ಯಜ್ಗಳಕಯ್ಯೊಳಾದೆಱೆ . .
7 . . ಮಾಯಿಗಟ್ಟಕ್ಕೊಱೆತಿಗಳುನಾಗ . ಜೆ
8 . . ಮಾಡಿಸಿದಳುದೇಗುಲಮುಚ್ಚಣ್ಡಿಶ್ರೀ .
9 . ರತ್ನಂಅದಕ್ಕೆಕೊಟ್ಟದುಪತ್ತೆಱ . . ದೇಗುಲ .
10 . ನಾರಾಯಣಯ್ಯಜ್ಗಳುಆಕ್ಕೊಱೆತೆಯುಂಇರ್ವ್ವರ
11 . ಅದಕ್ಕೆ ಸಕ್ಕೆ ವೀರಸೇನಗಮುಣ್ಡಕೆಯೆಮಾ . ಸಿರ್ವ್ವ
12ರುಕೊಣ್ಡಸ್ವರುಂಅಮಸಿಣಧೋಂಟವಿಟ್ಟುಸಿತಪು .
13 . ದಣಮಾಕೆಱೆಯುವ್ವೆಚ್ಚಿಮಾಡಿದಾನ್ದಪ್ಪುವತಮಗ .
14 . ಎಱೆತೋಟಮಾಣಿಕ . . ಅಬಾಧನಮರ್ತ್ಥಕ್ರಮ . . .
15ಕೆಡಿಸುವ . . ಯ್ದಾತ . . ಕೆಡಿಸಿದೋವಕ . . . .
16 . . . .
17 . . . . . . ಬಹುಭಿರ್ವ್ವಸುಧಾ . . . .
18ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಫಲಂ

* ಈಪಜ್ತಿ ಕಲ್ಲಿನನ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಧನುರಾಕಾರವಾಗಿ ಬರೆದಿಧೆ.

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ದೀಪಸ್ತಂಭದ ಮೇಲೆ.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮದನಾದಿಮುಚಕು
2 ಕುಂದಪುರದಪ್ರಭುಕೇತಗೌಂಡನಸೇನಬೋವಂಕ್ರಿಯಾಶಕ್ತಿ
3 ದೇವರಶಿಷ್ಯಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂತಾಣಕುಂದೂರನಾಣಮೆ
4 . . . ರುವನಮಸ್ಯಕೇಶವದೇವಮಾಡಿಸಿದಸೂರ್ಯ್ಯಕಿರಣ
5 . . ನ್ಮಾಹಾಮಂಡಳೇಶ್ವರ . . . ಮುಚ್ಚುಂಡಿಯ . .
6 ಹಗಾಉಂಡನುಂಸಮಸ್ತಮ . . . ವಿದ್ಧರ್ಶ್ರೀರಾಮೇ
7 ಶ್ವರದೇವರತೀರ್ತ್ಥಕ್ಕೆ . . . . . ಗೊಟ್ಟರುನಮಸಿವಯ ॥

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 8″ × 2′

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿಸೋಮೇಶ್ವರದೇವ[ವ]ರ್ಶದ ೧ ನೆಯಪ್ಲವಂಗಸಂವತ್ಸರದ
2 ಕಾರ್ತ್ತಿಕಬಹುಳಪಂಚಮಿಸುಕ್ರವಾರದಂದುಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಮಾಹೇ
3 ಶ್ವರವೀರಸಾಂತರಸಿಂಗದೇವರಸರುಹಿರಿಯಜಂಬೂರನಿಱಿದುತುಱುವಂಕೊಂ
4 ಡುಹೋಹಲ್ಲಿಮುಚುಂಡಿಯಹುಲಿಯಜಂಗುಳಿಯಕೊತ್ತಳಿಯದ . .
5 ಕಬ್ಬಜನಳಿಯಮಾರೋಜನತಮ್ಮಸಾದೆಯನಾಯಕತಳ್ತಿಱಿದುಮೆಱೆದುತು
6 ಱುವಂಮುಗುಚಿಪಲರಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥

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ಅದೇ ಹೋಬಳಿ ಹಾರೋಮುಚ್ಚಡಿ ಅಗ್ರಹಾರದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 11′ × 3′ 3″

1 ಸ್ವಸ್ತಿ ನಮಃಪೋತ್ರೀಂದ್ರಪೀಠಾಯಹಂಸೋತ್ತಂಸಾಯಭಾಸ್ವತೇ। ಸಮಸ್ತತತ್ವಾಧಾರಾಯಜ್ಯೋತಿಃಸ್ತಂಭಾಯಶಂಭವೇ ॥ ತದ್ವಿಶ್ವೋಪ ಕ್ರುತಿವಿ

2 ನೋದಿನೋಸ್ತುಶಾರ್ಙ್ಗಃಸಾಕರ್ಯ್ಯಂಕಿಮಪಿಸಮಾಹಿತಾಪ್ತಯೇವಃ। ಯಸ್ಯೋರ್ವ್ವ್ಯಾಸಮಮುದಧಿಪ್ಲುತಾಪ್ರತಿಷ್ಠಾಂದಂಷ್ಟ್ರಾಗ್ರೇಲಭ ತಜಗತ್ತ್ರಯಸ್ಯವೃತ್ತಿಃ ॥ ೧ ॥ ಸ್ವಾಂ

3 ಗಸುಖಸ್ಥಾನಂತಃಸೋನಂತೋನಂತಸಾಖ್ಯದೋವಃಸ್ತಾತ್ । ಯತ್ಫಣಮೇಕಮನಂತಾಸ್ಫುರದೇಕತಿಲಾಂಕವತ್ಪರಿಷ್ಕುರುತೇ ॥ ೨ ॥ ನ್ಯ ಸ್ತೇವಸರ್ವೇಪ್ಸಿತಭೋಗಮಾ

4 ತ್ರಂಸ್ಯೈಷಾನಿಶಂಪ್ರೋವತುಭೂತಧಾತ್ರೀ ಭೂತಾನಿಸರ್ವಾಣ್ಯಪಿಧಾರಯಂತೀಯಾಪುಷ್ಪತೀಚಾನ್ವಿತಮೇತಿನಾಮ ॥ ೩ ॥ ವ್ಯಸ್ತಾಂಭೋಧಿರ್ವಿ ಜಿತವಸುಧೋ

5 ವಿಕ್ರಮೌದಾರ್ಯ್ಯಸೀಮೋಶ್ರೀಮಾನೇಕಃಸವಹತಿನಿಧಿಸ್ತೇಜಸಾಂಜಾಮದಗ್ನ್ಯಃ । ಯಃಕ್ಷ್ಮಾಭುಕ್ತಾಮದತರಳಿತಂಕ್ಷತ್ರಮುತ್ಕೃತ್ಯ ಸರ್ವ್ವಂತಾಮೋ

6 ತಾಂದ್ರಾಗುದಧಿಕಳಿತಾಂಬ್ರಹ್ಮಭೋಗ್ಯಾಂಚಕಾರ॥ ೪ ॥ಅಸ್ತಿಸ್ವಸ್ತಿಮತಾಮುದಾರಯಶಸಾಮೇಕಾಶ್ರಯಃಶ್ರೀಯಸಾಂಭೂಶಕ್ರಾಯಿತಶಂ

7ಸಿಭೋಗವಿಭವಶ್ರೀಬುಕ್ಕನಾಮಾನೃಪಃ । ಯಸ್ಯೋಜಾಂಸಿಜಯಾದ್ಭುತಾದಿವಯಶೋಧಕ್ಕಾಯಿತಾಃಸರ್ವ್ವತೋದಿಕ್ಕೂಲೇಷ್ವಭಿಘೋಷ
ಯಂತ್ಯಲಮುಷಾಕ್ಪ್ರ

8ಕ್ಪ್ರತ್ಯಗಂಭೋಧಯಃ ॥೬॥ ತಸ್ಯಾಸ್ತಿಶಸ್ತಯಶಸೋನಯಶೌರ್ಯ್ಯಮುಖ್ಯೈಃಖ್ಯಾತೋಗುಣೈರ್ಜ್ಜಗತಿಮಾಧವಯಿತ್ಯಮಾತ್ಯಃ । ಯೋಬ್ರ
ಹ್ಮಜಿಹ್ಮದಮನಾಧಿಕೃತಃಪವಿ

9ತ್ರಂಕ್ಷತ್ರಂಚಜೈತ್ರಮುಭಯಾಯಭುವೋಬಿಭರ್ತ್ತಿ ॥ ೭ ॥ ಗೋತ್ರೇಯೋಂಗಿರಸಾಂಪ್ರಚಂಡತಪಸಶ್ಚಾಉಂಡಪೃಥ್ವೀಸುರಪ್ರಷ್ಠಾ ದುದ್ಭ
ವಮೇತ್ಯನೀತಿಸರಣೋದತ್ತಾಂ

10ಧಿಯಂಧೈಷಣೀಂ । ಸೂರಿಃಸನ್ನಪಿಸರ್ವ್ವದಾನವಮನಃಪ್ರಲ್ಹಾದದಾನೋಚಿತಾಂಯದ್ಭೂಯಃಕವಿತಾಂವ್ಯನಕ್ತಿತನುತೇನೋಕಸ್ಯತೇನಾ
ದ್ಭುತಂ ॥ ೮ ॥ ಯಃಸಾಕ್ಷಾದ್ಗಿರಿಶಾವತಾರವ

11ವೃಷಃಕಾಶೀವಿಳಾಸೇಶಿತಃಸೋದ್ಭಾಸಾದ್ಭುತಯಾಕಟಾಕ್ಷಕಳಯಾಸೀತಃಪ್ರಥಾಂಶಾಂಭವೀಂ । ಜೇತಾಶಕ್ತಿಭಿರೀಶತಾತ್ಮಭಿರಿಮಾಂಚಾಮುಂಚ
ಲೋಕಂಜವಾದಾ

12ಜೈಷೀತ್ತ್ರಿಯತೋಽಪರಾಂತವಿಷಯಾನ್ಯತ್ನಾಸ್ತುಕಾಸ್ಯಸ್ತುತಿಃ ॥ ೯ ॥ ಯಃಕೃತ್ವಾಖಿಳಭೂತಮೌಪನಿಷದಂದುರ್ವ್ವಾದದೂಕೋನ್ಮದವ್ಯಾ
ಳಾತಂಕದದುರ್ನ್ನ

13ಯೋಗ್ರಗಹನೋತ್ಸಾದೇನವತ್ಮೋಜ್ವಲಂ । ಬ್ರಾಹ್ಮಂಧಾಮಸುದೂರಮಪ್ಯವಿರತಂಪ್ರಸ್ಥಾಪಯನ್ನಪ್ಲವಾದಾರ್ಯ್ಯಾಂಸ್ತೇನನುತೋ
ಬುಧೈರುಪನಿಷನ್ಮಾರ್ಗ್ಗಪ್ರತಿಷ್ಠಾಗುರುಃ ॥ ೧೦ ॥

14ಸ್ವಸ್ತಿಸಮಸ್ತವಸುಮತೀಚಕ್ರಾಕ್ರಾಂತವಿಖ್ಯಾತವಿಕ್ರಮಸ್ಯಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಸ್ಯಪೂರ್ವ್ವದಕ್ಷಿಣಪಶ್ಚಿಮಸಮುದ್ರಾ
ಧಿಪತೇರ್ವ್ವಸುಂಧರಾ

15ವಧೂಕಂಠಾಯಿತಹೇಮಕೂಟಾದ್ರಿಪರಿಸರಪರಿಷ್ಕಾರಿತುಂಗಭದ್ರೋದಾರಮುಕ್ತಾಹಾರಮಧ್ಯನಾಯಕರತ್ನಾಯಮಾನಾಭಿನವವಿಜಯನಗ
ರಮಹಾ

16ಸಿಂಹಾಸನಶಿಖರಾಧಿರೋಹಕೌತೂಹಳಪ್ರಹ್ವೀಕೃತಾಖಿಳಸಾಮಂತರಾಜಸಂಸದಃಶ್ರೀವೀರಬುಕ್ಕರಾಜಸ್ಯವಿಕ್ರಮಾಣವಜಗದ್ರಕ್ಷಾಯೈಸಾ
ಕ್ಷಾತ್ಪರಿಗ್ರಹೀ

17ತಪವಿತ್ರಪುರುಷಾಕಾರಃಸೋಯಂಶ್ರೀಮನ್ಮಾಧವಾಮಾತ್ಯಸ್ಸೈವಶ್ರೀವೀರಬುಕ್ಕಭೂಪತೇರಾದೇಶಾತ್ಪಶ್ಚಿಮಸರಿನ್ನಾಥಪರ್ಯ್ಯಂತರಾಜ್ಯಾ
ಧಿಪತ್ಯಮಂಗೀ

18ಕೃತ್ಯತದ್ರಾಜ್ಯಯೋಗಕ್ಷೇಮಾನ್ವೀಕ್ಷಣಾನುಪರೋಧೇನಶ್ರೀಮತ್ಕಾಶೀವಿಳಾಸಕ್ರಿಯಾಶಕ್ತಿಶಿವದೈಶಿಕಾದಿಷ್ಟೇನಶುದ್ಧಶೈವಾಮ್ನಾಯವ
ರ್ತ್ಮನಾನಿಜೇಷ್ಟಲಿಂಗ

19ಕೃತಾಧಿಷ್ಠಾನಂದೇವದೇವಂಶ್ರೀಮತ್ತ್ರ್ಯಂಬಕನಾಥಂನಿತ್ಯನೈಮಿತ್ತಿಕಾತ್ಮಭಿಃಕ್ರಿಯಾನಿಯಮಕಳಾಪೈರ್ಯ್ಯಥಾಕಾಲಂಯಜನ್ನಥಕದಾ
ಚಿತ್ಪುರಂಧ್ರಕ

20ರಕುಮುದಬಾಂಧವಾಂಕಿತಶಾತವಾಹನಶಕವರ್ಷವರ್ತ್ತಿನಃಕೀಲಕಶರತ್ಕಾರ್ತ್ತಿಕಸ್ಯತಚ್ಛಬ್ದಾರತ್ನಸೋಮಾಧಿಪತ್ಯಸಂಬಂಧಮಹಿಮಾವಿಶೇ
ಷವಲ್ಲಭ

21ತಾಂಶಿವಸ್ಯಪುಷ್ಣತ್ಯಾಂಕೃಷ್ಣಾಷ್ಟಮ್ಯಾಂತದ್ರೂಪಶಿವಸಂಧ್ಯಾನುಶಿಷ್ಟಂಪೂರ್ವ್ವಮೇಕವರ್ಷಾನುಷ್ಠಿತಂನೈಮಿತ್ತಿಕಂಮಹಚ್ಛೈವವ್ರ
ತಮುದ್ಯಾಪಯ

22ನ್ಮಹತೋಸ್ಯವ್ರತಸ್ಯಮತಾಂಗದಾನೇನಸಾದ್ಗುಣ್ಯಪ್ರಕರ್ಷಮಿಚ್ಛತಾಸ್ವಾಮಿನಾಬುಕ್ಕರಾಜೇನಗ್ರಾಮಪ್ರದಾನಾಯಾದಿಷ್ಟಃಸ್ವಬುತ್ತಿಕಲ್ಪ
ಪ್ತಾರ್ಥ್ಯವ್ಯಯೋಸ್ಯೈವ

23ತವಾದೇಶಂಚಿಕೀರ್ಷಾವ್ಯನುಜಾನೀಹೀತಿತಮೇನಮರ್ಥ್ಥಮನುಗ್ರಾಪ್ಯಚಂದ್ರಕೋಟಪುರಪ್ರಧಾನಕೇಮಂಡಲಾಷ್ಟಾದಶಕನಾಮನಿಸ್ವರಾ
ಷ್ಟ್ರಮಂಡಲೇನಾಗರಖಂ

24ಡಾಖ್ಯಮಂಡಲಸ್ಯಮಧ್ಯವರ್ತ್ತಿನಂಪಲಾಶಪಲ್ಲೀಸಹಿತಂತೆವಟ್ಟಯುಕ್ತಂಚಮುಚ್ಚುಂಡಿನಾಮಕಂಬ್ರಹ್ಮದಾಯಾರ್ಹಂಗ್ರಾಮಂತನ್ಮಂಡಲ
ಮೂಲಪತಿಭ್ಯೋಽವ

25ಧಾರ್ಯ್ಯತೆಚತೇಭ್ಯಪಿವತತ್ಕಾಲಕಾಲಾರ್ಹಧನವ್ಯಯೇನಕ್ರೀತ್ವಾತಾನೇವಚಾಸ್ಯಮಹತೋಧರ್ಮ್ಮಸ್ಯಯಾವದಕ್ಕೇಂದುತಾರಕಂಸ್ವಸಂ

26 ತಾನಪರಂಪರಯಾಪಾಲನಾಯಾಂಗೀಕಾರ್ಯ್ಯಗ್ರಾಮಸ್ಯಾಚಸ್ವವ್ರತೋದ್ಯಾಪನಕರ್ಮ್ಮಾಭಿಮುಷ್ಟವ್ಯಾಪ್ಟವಿದ್ಯೇಶ್ವರಾಪದೇಶೇನವಿದ್ಯೇಶ್ವರಪುರ

27 ಮಿತಿನಾಮಕೃತ್ವಾತತ್ಕಾಲಸಮಗ್ರಿತಾಯಾಂವಿದ್ವದ್ಬ್ರಾಹ್ಮಣಪರಿಷದಿಪ್ರಕೃಷ್ಟವಿದ್ಯಾಪರಮೈಶ್ವರ್ಯೇಣಸಾಕ್ಷಾದ್ವಿದ್ಯೇಶ್ವರಾವತಾರವೃ

28 ಷಭೂತಾನ್ಸಮಗ್ರಯಾಚಕಪಾತ್ರಗುಣಸಂಪದಾಸ್ವಜನ್ಮದೇಶದಿಶಾಚಸರ್ವ್ವೋತ್ತರಾಂಶ್ಛಾರಾಯಣೀಯಾತಿಚರಣಾಮ್ನಾಯಪಾರಗಾನ್ವಿ

29 ಶೇಷತಶ್ಶುದ್ಧಶಿವಾಮ್ನಾಯಾನುಶಿಷ್ಟವರ್ತ್ಮನಾನಿತ್ಯಾದಿಭಿಃಕ್ರಿಯಾವಿಶೇಷೈರ್ನ್ನಿರಂತರಮಷ್ಟಮೂರ್ತ್ತೀಜ್ಯಾಪರಾಯಣಾನ್ತ್ರಿಂಶತ್ತ್ರೀನ್ಬ್ರಾ

30 ಹ್ಮಣೋತ್ತಮಾನಾಹೂಯಾಶೀತಿವೃತ್ತಿವಿಭಕ್ತಂಸುವ್ಯಕ್ತಸ್ಥಾಪಿತಚತುರ್ದ್ದಿಗಂತಸೀಮಾಂಕಂಗ್ರಾಮಂತೇಭ್ಯಸ್ಸಸೀಮಾಂತರ್ಗ್ಗತನಿಧಿನಿಕ್ಷೇ

31 ಪಾದಿಸರ್ವ್ವಸಂಪತ್ಸ್ವನ್ವೇನಾಪತ್ಯಸಂತಾನಪರಂಪರಯಾಯಾವದರ್ಕ್ಕೇಂದುಭೋಗಾಯುದತ್ತ್ವಸ್ವಹಸ್ತಶಾಸನಸ್ಸಮ್ಯಕ್ಪ್ರದಾನವಿಧಿನಾಸು

32 ವರ್ಣ್ಣಸಲಿಲಧಾರಾಪರ್ಣ್ಣಪೂರ್ವ್ವಕಂಪ್ರಾದಾತ್ । ತೇಷಾಮಯಂಸ್ವರೂಪತೋವೃತ್ತಿವಿಭಾಗಃ । ತತ್ರ । ವಿಶ್ವಂಸ್ವಾಂತರನಾತ್ರತಾದಿಸಕಳಂ

33 ವಿಶ್ವಂಭರಾಂತಂಜಗದ್ವೀಕ್ಷಂತೇಸ್ವಮರೀಚಿಮಂಡಲಮಯಂಯದ್ವೀಕ್ಷಣಾನುಗ್ರಹಾತ್ । ಕಾರುಣ್ಯಾಮೃತನಿರ್ಭ್ಭರಂಭಗವತಃಕಾಶ್ಮೀರ

34 ಚೂಡಾಮಣೇರ್ವ್ಯಾಖ್ಯಾನಾವಸರೋದಿತಂವಿಜಯತೇತನ್ನೈಕಟಿಲಂಲೋಚನಂ ॥ ಏವಂವಿಧಾನೇಕದಿವ್ಯಾನುಭಾವಮಹನೀಯಶ್ರೀಮದ

35 ನ್ನಿಮಿಷಸೋಮಾನಂದಶಿವಾಚಾರ್ಯ್ಯವಂಶಸಂಭವಾನಾಂಹರ್ಷಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಕಮಳಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂವೃತ್ತಿದ್ವಯಂ । ಕಮ

36 ಳಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಹರ್ಷಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂವೃತ್ತಿತ್ರಯಂ । ಸೋಮಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಕಮಳಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂವೃ

37 ತ್ತಿತ್ರಯಂ । ಮಹಾದೇವಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಮಹೇಶ್ವರಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂವೃತ್ತಿತ್ರಯಂ । ಕಮಳಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಸಂ

38 ಗಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂವೃತ್ತಿತ್ರಯಂ । ಮಹಾದೇವಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಕಮಳಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂವೃತ್ತಿತ್ರಯಂ । ಕಮಳಾ

39 ನಂದಾಚಾರ್ಯ್ಯಪುತ್ರಸೋಮಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂವೃತ್ತಿತ್ರಯಂ । ಸಪ್ತೈತೇಕೌಶಿಕಾಃಕಠಶಾಖಾಧ್ಯಾಯಿನಶ್ಚ ॥ ಮಹಾದೇವಭಟ್ಟಾನಾಂಪಂ

40 ಚವೃತ್ತಯಃ । ಧರ್ಮ್ಮದೇವಭಟ್ಟಾನಾಂಪಂಚವೃತ್ತಯಃ । ಸೋಮನಾಥಭಟ್ಟಾನಾಂಪಂಚವೃತ್ತಯಃ । ಪದ್ಮನಾಭಭಟ್ಟಾನಾಂಪಂಚವೃ

41 ತ್ತಯಃ । ಏತೇಚತ್ವಾರೋಭಾಸ್ಕರಭಟ್ಟಾನಾಂಪುತ್ರಾಆತ್ರೇಯಾಃ । ಕಠಶಾಖಾಧ್ಯಾಯಿನಶ್ಚ ॥ ಕೌಶಿಕಾನಾಂಕಠನಾಂಸೋಮಾನಂದಾಚಾರ್ಯ್ಯಪುತ್ರ

42 ನಾಗಾನಂದಾಚಾರ್ಯ್ಯಾಣಾಂಸಾರ್ಧವೃತ್ತಿದ್ವಯಂ । ಕೌಂಡಿನ್ಯಾನಾಂಬಹ್ವೃಚಾನಾಂವಿಶ್ವನಾಥಪುತ್ರಚಾಉಂಡಭಟಾನಾಂವೃತ್ತಿರೇಕಾ

43 ತದನುಜನ್ಮನಾಂಸೋಮನಾಥಭಟ್ಟಾನಾಂಸಾರ್ದ್ಧವೃತ್ತಿದ್ವಯಂ । ಆತ್ರೇಯಾಣಾಂಕಠಾನಾಂಧರ್ಮ್ಮದೈವಸೂನೂನಾಂಲಕ್ಷ್ಮೀಧರಭಟ್ಟಾ

44 ನಾಂಪಂಚವೃತ್ತಯಃ । ವಾರ್ಷ್ಣೇಯಾಣಾಂನರಹರಿದೇವಸುರಗೋವಿಂದಭಟ್ಟಾನಾಂವೃತ್ತಿರೇಕಾ । ಭಾರದ್ವಾಜಾನಾಂಕಠಾನಾಂಚಾಉಂಡಪುತ್ರ

45 ಮಲಗರಸಾನಾಂವೃತ್ತಿರೇಕಾ । ವೃಷಗಣಾನಾಂಕಠಾನಾಂಸೋವಣ್ಣಸುತಾನಾಂಭಾಯಿದೇವಭಟ್ಟಾನಾಂವೃತ್ತಿದ್ವಯಂ । ತತ್ಸಾಪತ್ನಾ

46 ನುಜನೃಸಿಂಹಭಟ್ಟಾನಾಂಸಾರ್ದ್ಧವೃತ್ತಿದ್ವಯಂ । ಕುಶಿಕಾನಾಂಕಠಾನಾಂಲಖ್ಖರಸಸುತನಾಗದೇವಭಟ್ಟಾನಾಂವೃತ್ತಿರೇಕಾ । ತತ್ಸು

47 ತಕಾಮದೇವಭಟ್ಟಾನಾಂವೃತ್ತಿರೇಕಾ । ಸೋಮನಾಥಭಟ್ಟಾನಾಂವೃತ್ತಿರೇಕಾ । ಮಯಿಳಗಿಭಟ್ಟಾನಾಂಸಾರ್ದ್ಧವೃತ್ತಿದ್ವಯಂ । ಕಲ್ಲಪ್ಪಭಟ್ಟಾನಾಂ

48 ಅರ್ದ್ಧವೃತ್ತಿರಿತಿತ್ರಯೋಮಹಾದೇವಪುತ್ರಾಃಕಾಣ್ವಾಯನಾಃಸಾಮಗಾಃ । ಕೌಂಡಿನ್ಯಾನಾಂಬಹ್ವೃಚಾನಾಂವಾಸ್ತೇವಭಟ್ಟಪುತ್ರನೃಸಿಂ

49 ಹಭಟ್ಟಾನಾಂವೃತ್ತಿರೇಕಾ । ಆತ್ರೇಯಾಣಾಂಬಹ್ವೃಚಾನಾಂವಿಷ್ಣುಭಟ್ಟಪುತ್ರವಿಶ್ವೇಶ್ವರಭಟ್ಟಾನಾಂವೃತ್ತಿರೇಕಾ । ಆತ್ರೇಯಾಣಾಂಬ

50 ಹ್ವೃಚಾನಾಂಹರಿದೇವಪುತ್ರಸಂಗಮದೇವಾನಾಂವೃತ್ತಿರೇಕಾ । ಕುಶಿಕಾನಾಂತ್ರಿಪುರಾರಿಭಟ್ಟಪುತ್ರಲಖ್ಖರಸಭಟ್ಟಾನಾಂವೃತ್ತಿರೇಕಾ । ಗಾ

51 ರ್ಗ್ಯಾಣಾಂಕಠಾನಾಂದೆಲ್ಲಿಭಟ್ಟಸುತದೇವರಸಭಟಾನಾಂವೃತ್ತಿರೇಕಾ । ವತ್ಸಾನಾಂಮಾಧ್ಯಂದಿನಾನಾಂಮಾಯಿದೇವಪಾಠಕಪುತ್ರವಿಷ್ಣುಪಾಠಕಾನಾಂ

52 ಉತ್ತಿ ರೇಕಾ । ಕೌಂಡಿನ್ಯಾನಾಂಮಾಧ್ಯಂದಿನಾನಾಂವಿಷ್ಣು ಭಟ್ಟಪುತ್ರಭೈರವಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ । ಲೋಗಾಕ್ಷಾಣಾಂಸಾಮಗಾನಾಂ

53 ಜನಾರ್ದ್ದನಭಟ್ಟಪುತ್ರಸಂಗದೇವಭಟ್ಟಾನಾಂಅರ್ದ್ಧ ಉತ್ತಿಃ । ಲೋಗಾಕ್ಷಾಣಾಂಸಾಮಗಾನಾಂಮಧುವಂಣಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ ।
ಕುಶಿಕಾ[ನಾಂ]

54 ಕಠಾನಾಂಲಖುಮೀದೇವಭಟ್ಟಪುತ್ರಸಿದ್ಧರಸಾನಾಂಅರ್ದ್ಧ ಉತ್ತಿ । ವಸಿಷ್ಠಾನಾಂಬಹ್ವೃಚಗೋವಿಂದಭಟ್ಟಾನಾಂಅರ್ದ್ಧ ಉತ್ತಿ । ಕಾಶ್ಯಪಾ
ನಾಂಬ(ಂ)

55 ಹ್ವೃಚಾನಾಂನೆಲ್ಲ ರಾಯರನಾಗಪಾನಾಂಉ[ತ್ತಿ]ರೇಕಾ । ಗೌತಮಾನಾಂಸಾಮಗಾನಾಂಪೊಂಮರಾಯಾಣಾಂಅರ್ಧ ಉತ್ತಿ । ಜಾಮದಗ್ನ್ಯವ

56 ತ್ಸಾನಾಂಬಹ್ವೃಚಾನಾಂರುದ್ರಭಟ್ಟಾನಾಂಅರ್ದ್ಧ ಉತ್ತಿ । ಗೌತಮಗೋತ್ರಾಣಾಂಮಾಧ್ಯಂದಿನಾನಾಂರಾಘವಪಾಠಕಾನಾಂಉತ್ತಿರೇಕಾ ।

57 ಕಾಣ್ವಾಯನಾನಾಂಸಾಮಗಾನಾಂಮಹಾದೇವಪುತ್ರಸೋಮನಾಥಭಟ್ಟಾನಾಂಉತ್ತಿರೇಕಾ । ಸಾಮಗಾನಾಂಕೇಶವಭಟ್ಟಸುಪುತ್ರವಾಸು

58 ದೇವಭಟ್ಟಾನಾಂಅರ್ಧ ಉತ್ತಿ । ಕಾಶ್ಯಪಾನಾಂದಾಯಿದೇವಭಟಾನಾಂಉತ್ತಿರೇಕಾ । ಕಾಶ್ಯಪಾನಾಂಚೌಡಪ್ಪಾನಾಂಅರ್ದ್ಧ ಉತ್ತಿ । ಕಾ
ಶ್ಯಪಾನಾಂ

59 ಶಿವದೇವಾನಾಂಅರ್ದ್ಧ ಉತ್ತಿ । ಕಾಶ್ಯಪಾನಾಂತಿಪ್ಪರಸಾನಾಂಅರ್ದ್ಧ ಉತ್ತಿ । ವಿದುಷೋವಿಶ್ವನಾಥಾರ್ಯ್ಯಸೂನೋರ್ನೋರೇಪಾಥಣೀಶಿತುಃ ।
ಶಾಸನೋಕ್ತಿ ಮ

60 ಯಿಾವಾಣೀಪ್ರೀಣಾತುಬುಧಸಂಸದಿ । ಶ್ರೀ । ಶಾಙ್ಗ ರವಾನಾಂಕಠಾನಾಂರಾಮದೇವಸೂನೋರ್ಮಲ್ಲಪಾನಜಲಾಹಿದೇವಭಟ್ಟಾನಾಂಸ್ವಹಸ್ತ
ಲಿಖಿತಂ

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61 ಓಂಸ್ವಸ್ತಿ ಶ್ರೀಮಜಯಾಭ್ಯುದಯಶಕವರ್ಷ ೧೨೯೧ನೇ ಕೀಲಕಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಶುದ್ಧ ೧ ಭಾನುವಾರದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾ

62 ಧಿರಾಜ ಶ್ರೀವೀರಬುಕ್ಕರಾಯರ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಮಾದರಸಒಡೆಯರಿಗೆಬನವಸೆಯನಾಡಪನ್ನಿಚ್ಛಾಸಿರದಬಳ

63 ಗಣಗುತ್ತಿಯರಾಜ್ಯದಹದಿನೆಂಟುಕಂಪಣಕೆಮುಖ್ಯರಪ್ಪರುಂಸಕಳಗುಣಾಲಂಕೃತರುಂನುಡಿದುತಪ್ಪರುಂಧರ್ಮ್ಮಪ್ರ

64 ತಿಪಾಲಕರುಮಪ್ಪಎಡೆನಾಡಶ್ರೀಮದನಾದಿಯಪಿರಿಯಗ್ರಹಾರದಮಲಸಿಯರಾಮಂಣ್ಣ । ಪಯಿನಾಸರದವಿಠ್ಠಪ್ಪ ।

65 ಕುಪ್ಪಗಡ್ಡಿಯಬೀಡುಕಣಿಯನಾಗಂಣ । ಹಾರಿಯಗೋಪಂಣ । ಸೊರಬದತಂಮಗೌಡ । ತವನಿಧಿಯಬೊಂಮಗೌಡ । ಕಾಂಡಿರ

66 ಡೆನಾಡಹೆಬ್ಬಿತ್ತದಬೊಂಮಂಣ । ಹಾನುಗಲ್ಲನಾಡಆಯಿಗಳಸಂಬಪ್ಪ । ನಾಗರಖಂಡೆಯಡನಾಡಕುಪ್ಪಟೂರಗೋಪಗೌ

67 ಡ । ಅಸಗನಹಳ್ಳಿಯನಾಗಗೌಡ । ಹೊ . . ಯತಂಮಗೌಡ । ಹೊಐಹಡೆಯನಾಡಗೋಪಂಣ । ಯಿಾಸೂರನಾಡಬೋಳಪ್ಪ । ಜಿ

68 ಡ್ಡುಳಿಗೆಯನಾಡಬಳಗಣಉದ್ಧರೆಯಬಯಿಚಪ್ಪ । ಕೆಸನೂರಮೇಚಗೌಡ । ಚಿಕ್ಕಜಿಡ್ಡುಳಿಗೆಯನಾಡಬೆಟ್ಟೂರಮೊಲೆಯತಂಮ

69 ಗೌಡ । ಹಿರಿಯಮಹಳಿಗೆಯನಾಡಪುಣಿಜೆಯಬೊಂಮಗೌಡ । ಚಿಕ್ಕಮಹಳಿಗೆಯನಾಡಹಿನವಳ್ಳಿಯತಂಮಗೌಡ । ಕ

70 ಬ್ಬುನಾಳಿಗೆಯನಾಡಕರಿಊರಹೊಂನಪ್ಪ । ಗುತ್ತಿಯಹಳ್ಳಿಯಮಂಗಲೂರನಾಗಪ್ಪ । ನಾನೂಱುಬಾಡದಸೊದೆಯಗಂಗಂ

71 ಣ । ಮೊಗಲೆಯನಾಡಮಾದಿಗೌಡ । ಕೊಡನಾಡತಂಮಗೌಡ । ಕುಂದನಾಡರಾಮಗೌಡ । ಜಂಬೆಯಳಿಯನಾಡಮೋಟಗೌಡ । ಹಂನಿಹ

72 ಳಿಯನಾಡಚಗಟೂರಚಿಕ್ಕಗೌಡ । ನೊಳಗಾದಸಮಸ್ತಗೌಡುಪ್ರಜೆಗಳುತಮ್ಮೊಳುಸರ್ವ್ವಸಮ್ಮತರಾಗಿಮಾದರಸಒಡೆಯರುಮಾಡು

73 ವಧರ್ಮ್ಮನಿಮಿತ್ತವಾಗಿಕೊಟ್ಟಕ್ರಯಪತ್ರದಕ್ರಮವೆಂತೆಂದರೆನಮ್ಮಹದಿನೆಂಟುಕಂಪಣದಬಳಗಣನಾಗರಖಂಡೆಯ

74 ದಎಪ್ಪತ್ತಱಬಳಗಣಮುಚ್ಚುಂಡಿಯಕುಳತೆವಟ್ಟಸಹಿತವಾಗಿವರಹಗ ೫೦ಆಕಾಲುವಳಿಮುತ್ತಹಳ್ಳಿಯಕುಳವರಹಗ ೧೦ ಉಭಯಂ

75 ವರಹಗ ೪೦ ಅಕ್ಷರದಲುವರಹನಾಲ್ವತ್ತು ಹೊಂನಿಗೆಯುಥೋಕ್ತವಹಕ್ರಯಐದುಮಡಿಯಾಗಿವರಹಗ೨೦೦ಅಕ್ಷರದಲುವ

76 ರಹಗಯಿನ್ನೂಱುಹೊಂನನೂಕೊಂಡುನಮ್ಮಹದಿನೆಂಟುಕಂಪಣಕ್ಕೆ ಹದಿನೆಂಟುಉಡುಗೊಱೆಯನೂಕೊಂಡುಆಹೊಂ . .

77 ಉಡುಗೊಱೆಯನೂನಾವೆಲ್ಲರೂಸರಥೆಮರಿಯಾದೆಯಲೂಹಬ್ಬಕೊಂಡುಮೊದಲಕುಳವರಹಗ ೪೦ ಹೊಂನನೂ . . .

78 ಹದಿನೆಂಟುಕಂಪಣದಮೇಲೆಹಾಸರಿಸಿಬರಸಿಕೊಂಡುಮಾದರಸಒಡೆಯರುಮಾಡುವಧರ್ಮ್ಮಕ್ಕೆನಾಉಕೊಟ್ಟೆಉಮಾದರ . .

79 ರುಮಾಡಿದಯಿಾಅಗ್ರಹಾರವನೂಆಚಂದ್ರಾರ್ಕ್ಕವಾಗಿನಂಮ್ಮಮಕ್ಕಳುಮಕ್ಕಳುದಪ್ಪದೆಪಾಲಿಸಿಬಹೆವೆಂದು . . . . . .

80 ವೆಲ್ಲರೂಸರ್ವ್ವಸಮ್ಮತವಾಗಿಸಹಿರಂಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಮಾದರಸಒಡೆಯರಿಗೆಕೊ . . . . .

81 ಟ್ಟಿಂತಪ್ಪುದಕ್ಕೆನಂಮ್ಮಹದಿನೆಂಟುಕಂಪಣದಗೌಡುಗಳಸುಹಸ್ತದಒಪ್ಪಶ್ರೀಮದು . . . .

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ಮುಗಳಗೆರೆ ಹೋಬಳಿ ಸಾಲೂರ ಗ್ರಾಮದ ಕೆರೇಯೇರೀ ಮೇಲೆ.

ಪ್ರಮಾಣ 2′ 4″ × 2′

1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಞ್ಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿಸಕಳಪೃಥಿ
2 ವೀವಲ್ಲಭನೃಪತುಂಙ್ಗದೇವಶ್ರೀಮದಮೋಘವರ್ಷದೇವರ್ಪೃಥಿವೀರಾಜ್ಯಙ್ಗೆಯೆಸ್ವಸ್ತ್ಯಮು
3 ಳಿನದರ್ಶನಸಕಳಭುವನಾಮಣ್ಡಳಾಕ್ರಾನ್ತ ಕೀರ್ತ್ತಿವುರೊಡೆದವಳ ಶ್ರೀಜಗೇಸಿಚಾನ್ತ
4 ರಾಜಕುಲತಿಲಕಸಾನ್ತಳ್ಗೆ ಯುಸಮಸ್ತ ಮುಮುನಾಳತೆಂಕಣವಳ್ಳಿಯಗುಡ್ಡರಪುಬ್ಬಾ
5 ಮಿಗಂಗೆಮಾಳಜ್ಗೆ ಗಾಮಿಗಿತ್ತಿಯಾಂಗೆಪುಟ್ಟಿದಶ್ರೀಮಾರಂಕಣಸಪ್ರೋರ್ಗೆಕೊಟ್ಟುಸೆಶಸ .
6 ಮಿಱ್ದಂಭೂಱದಾರುಂಬೆಳೆಮತ್ತರುಂಕೊಟ್ಟೊಂಶ್ರೀಮಾರಗೋಸಶ ॥
7 ಸ್ವಸ್ತಿಶ್ರೀಶಿಜ್ಞಪೋಜ । ವೆಸಗೆಯ್ದೊ . . ಅರನ್ಮಮ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ವೀರಸಂಗಪ್ಪನ ಮನೆಯ ಮುಂದೆ.

ಪ್ರಮಾಣ 7′ 6″ × 4′

1 ಸ್ವಸ್ತಿಶ್ರೀಕನ್ನರವಲ್ಲಹಪ್ರಿಥುವೀರಾಜ್ಯಙ್ಗೆಯ್ಯಲ್ಸ್ವಸ್ತ್ಯನವದ್ಯದರ್ಶನಮಹೋಗ್ರಕುಲತಿಲಕನಯುಪ್ರತಾಪಸಂ
2 ಪನ್ನಪ್ಪರಚಕ್ರಗಣ್ಡಂಗೊಣ್ಡಪ್ಪಲ್ಲಾತಂಶ್ರೀಮತ್‌ವಿಕ್ರಮಾದಿತ್ಯಸಾನ್ತರನರಸುಗೆಯ್ಯುತ್ತುವಿರೆಎಱೆಯಪೆರ್ಮ್ಮಾಡಿಯುಸಾನ್ತ
3 ಕಾಮುಪನಮಗಪ್ಪಿನವಿತಪ್ಪಿನವಿತನಮಗಂಸ್ವಸ್ತಿಸಮಸ್ತಭರನಿರೋಧಿತಧುರದೊಳೊಳ್ಗಣ್ಡಂ . ಕ್ಕಿಗಲ್ಲದಾತನಾಚಾರಪರನನ್ಯಾಯವ
ರ್ಜ್ಜಿತನಱಿಪಿಲ್ಲ
4 ದಾತಪರವೆಣ್ಣಬಗೆಗಂಮಾರದೊಸಮಿಾಹಿತಂಸಾನ್ತರನಶ್ರಿಯಾಚಳಮಿಶ್ರೀಮತ್‌ಚನ್ದಿಗಮ್ಸ್ವಸ್ತಿಶಕನೃಪಕಾಲಾತೀತಶಪ್ಪತ್ಸರಙ್ಗಳೊ
5 ಳೆಣ್ಟುನೂಱಿಱಪ್ಪತಯ್ದನೆಯವರ್ಷವೊಪ್ಪಿಗಿದುನ್ದುಮಿಯಿಪ್ಪುವರ್ಷಪ್ಪ್ರವರ್ತ್ತಿಸೆಕಟ್ಟಮುರಕ್ಕೆಱೆಯುಮುಂಕಟ್ಟಿಸಿದೇಗುಲಂಮಾಡಿಸಿ
ಈಕಟ್ಟಪ್ಪಡಿ
6 ಸಲಿಸಲೆನ್ದುಕೊಟ್ಟುದುಯಿಪಱಿಸೀರ್ವ್ವರಿಯೊಳ್ಬಳೆವಮಣ್ಣುಳ್ಳನಿತಱೊಳಮತ್ತಲ್ಒನ್ದುಕ್ಕಣ್ಡುಗಂಗೆಯುದ್ದುಕೊಟ್ಟುದುಯಿದಂಕಾದೊ
ಜ್ಗೆ ಅಸ್ವಮೇದದಪಲಂ
7 ಇದನಱಿದೊಂಬಾರಣಾಸಿಯುಮನೀಕವಿಲೆಯುಮನಱಿದಪತಕಮ್ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 1′ 6″

1 ಸ್ವಸ್ತಿಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿ . . .
2 ರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರ .
3 ಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ . .
4 . ದೇವಚತುಸ್ಸಾಗರಪರ್ಯ್ಯನ್ತಮುತ್ತ . .
5 ರರಾಜ್ಯಾಭಿವೃದ್ಧಿಗೆಸಲುತ್ತವಿರೆ ॥ ಸ್ವಸ್ತಿ .
6 ಮಧಿಗತಪಞ್ಚಮಹಾಸಬ್ದಮಹಾ . .
7 . ಳೇಸ್ವರಬನವಾಸಿಪುರವರಾಧಿಪಂಚಾ .
8 . ಲಬ್ಧವರಪ್ರಸಾದಂವೈರಿಘಟಕೇಸರಿ . .
9 ಜನಕಯ್ಯಾರಸಾರೋಹಕತ್ರಿಣೇತ್ರಂಮದ . .
10 ಧವಳಂವ್ಯಾಳಗಜಮಲ್ಲಂಮತ್ತಮಾತಂಗಭೀಮ . . .

11ರಣಾಗತವಜ್ರಪಂಜರಂರಿಪುಕುಜಕಾಳ . .
12ರಿಬಳತಿವೀರಮಾರ್ತ್ತಣ್ಡನುಡಿದನ್ತೆಗಣ್ಡಸ .
13ರಾಮನಭಿಮಾನಮೇರುಜಗದೇಕವೀರಪರ . .
14 . ಧರತಿಪ್ರುಳರಮಾರಿಮುಂಯುದ್ಧತಳಪ್ರಹಾರೀಕದ .
15ಳಗೋವನಚಳಿತಧೈರ್ಯ್ಯಸುಭಟರಿಳಪ್ರ್ವದ . .
16ನುಮಣ್ಡಳಿಕಲಲಾಟಪಟ್ಟಸತ್ತಿಗನಹಟ್ಟನ
17 . ತಘರಟ್ಟಶ್ರೀಮದಿಱಿವಬೆಡಂಗದೇವರ
18 . ಗಂಶ್ರೀಮತ್ಕುನ್ದಮರಸರಧರ್ಮ್ಮಕಾರ್ಯ್ಯ
19ಕ್ಕೆಮಗಪೆರ್ಗ್ಗಡೆಖೇತೆಮಲ್ಲಪ್ರಮುಖರ .
20ಅಗ್ರಹಾರಸಾಲಿಯೂರಮಹಾಜನ
21ಕ್ಕಲ್ಲಿಯಕಟ್ಟಂಕಟ್ಟಿಸಲುಸಕವರಿಷ
22 ರ್ಷ ಪಿಂ[ಗ]ಳಸಂವ . . . ೧ ಸೋ
23ಮವಾರದಂದುಸೋಮಗ್ರಹಣ . ಬ್ರಹ್ಮ
24ಣರ್ಗ್ಗೆಕಣ್ಣಸೋಗೆಯುಂಹಸ್ತೋದಕಂಗೆಯ್ದುಕೊಟ್ಟ
25ಧರ್ಮ್ಮವಂಮಾಕರಾಜಪ್ರತಿಪಾಳಿಸುವಂ
26ಶ್ರೀಗಣ್ಡಭೈರವ । ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮ
27ಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
28ಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾಗಿನಃಪಾರ್ತ್ಥಿವೇಂ
29ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ
30ಈಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆಅ
31ಶ್ವಮೇಧದಫಲಂಅದನಳಿದಂಗೆವಾರ
32ಣಸಿಯುಂಸಾಯಿರಕವಿಲೆಯುಂಕೊ
33ನ್ದಪಾತಕಂ ।

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4 × 16″

. . . .
4 . . . . . ಸಾಲಿಯೂ
5ರಮಹಾಜನಕ್ಕೆ ಪಡಿದುಜ . .
6ಯುಂಕೊಟ್ಟುಭೂಮಿಯುಂಕೊಣ್ಡು ಸಾಹ
7ಸದಿಂಮಾಡಿಚನ್ದಿಯರಸರ
8ದೇವರ್ಗ್ಗೆಗೊಟ್ಟರದಱಧರ್ಮ್ಮವೆನ್ತೆ
9ನ್ದಡೆಬನ್ದನನ್ದಾದೀವಿಗೆಯುಂನಿವೇದ್ಯ
10ಮುಂನಿತ್ಯಸ್ಥಿತಿನಡೆವುದುಅವರಪು
11ತ್ರರಣ್ನಯ್ಯನುಂಚಟಿಮ್ಯನುಂಪದಿಗ
12ವೆಯುಸಿದರ್ಗ್ಗೆವಾರಣಾಸಿಯೊಳ್ಸಾಸಿರಕ
13ವಿಲೆಯುಂಕೊಟ್ಟಪುಣ್ಯಾವಿದನಳಿದಂ
14ಗೆಸಾಸಿರಕವಿಲೆಯನಳಿದಪಾ
15ತಕಂಮುಕ್ಕೆಯ್ಮತ್ತಲೆರಡು

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ಅದೇ ಹೋಬಳಿ ಬೇಚಿರಾಖ್ ಕರಡಿಹಳ್ಳಿಗೆ ವಾಯುವ್ಯ ಕರೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3 6″ × 2′

1ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ
2ಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
3ತ್ತ್ರಿಭುವನಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕ
4ತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಶ್ರೀಮದಿಱಿವಬೆಡಂಗದೇವರಮಗಶ್ರೀಮತುಕುನ್ದಮರಸಂ
5ಬನವಾಸಿಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಮಂಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಮಂಸುಕಸಂಕಥಾವಿನೋದದಿಂದಾ
6ಳುತ್ತಮಿರೆಸಕವರ್ಷ ೯೩೩ ನೆಯಪರಿಧಾವಿಸಂವತ್ಸರದಪುಷ್ಯಸುದ್ಧ ೧೩ ಸೋಮವಾರದಂದು
7ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಪರಾಯಣಜಪಸಮಾ

8 ಧೀಲಸಂಪನ್ನರಚಳಿತಧೈರ್ಯ್ಯರನೇಕತರ್ಕ್ಕಶಾಸ್ತ್ರಕುಶಲವೇದಪಾರಗರಪ್ಪಶ್ರೀವು
9 ದಗ್ರಹಾರಸಾಲಿವುರದಮಹಾಜನಸಾಸಿರ್ಬ್ಬರ್ಗ್ಗೆವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದತೊಡಕಕೇಸವಯ್ಯಾತ
10 ನ್ನಪತ್ನಿಮಾರಕ್ಕೆಧರ್ಮ್ಮಕಅನುಕೂಳವಾಗುತ್ತಿರಲುಚಂದೇಸ್ವರದೇವರನಿವೇದ್ಯಕ್ಕಂದೀಪಕ್ಕಂಪಾವಪೂಜೆಯಂಕೊಟ್ಟು
11 ಕೊಣ್ಡಚನ್ನಿಗವೊಳಲನಡುವಣಹೊಲದಕುಳಿಯುಕೆಯ್ಯಪೊರೆಯಗುಣಿಗನಲುಮತ್ತರ್ ೧
12 ಇನ್ತೀಧರ್ಮ್ಮನಡೆಯುತ್ತಮಿರಲುಕೇಸಿಮಯ್ಯಂಕಾಲಂಧರ್ಮ್ಮಮನೆಯ್ದೆಲ್ಆಯಯ್ಯನಮಗ
13 ಕಪ್ಪಿಮಯ್ಯಅಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರಲ್ಆಕೆಯ್ಗೆ ಸೀರೆಜಿದೇಪೆಳೆಯದುದಱಿಂ
14 ಧರ್ಮ್ಮಸೂಂನ್ಯವಾದಪುದದುಕಾರಣದಿಂಕೂಪೋನ್ಯಸ್ಯಘಟೋನ್ಯಸ್ಯರಜ್ಜುರನ್ಯಸ್ಯಭಾರತಎಂಬೀನ್ಯಾ
15 ಯದಿಂತನಗೆಮಾಡಲುಸಾಮಾರ್ಥ್ಯನೆಱೆಯದೆತನ್ನಪಿರಿಯಮಗಳುಜನ್ನಪೆಯಪತಿ
16 ಗೌತಮಗೋತ್ರರತ್ಯನ್ನತಸ್ವದಾರರತಿಧರ್ಮ್ಮನಿರತನಪ್ಪಮಾದಿಮಯ್ಯಂಗಳಂಕರೆದು
17 ಆಯಯ್ಯನ್ಯಾಯೋಪಾರ್ಜ್ಜಿತಮಪ್ಪದ್ರವ್ಯಮನಿಕ್ಕಿ ಪುನರ್ಬ್ಬರಣಂಮಾಡಿದನಿನ್ತೀಧರ್ಮ್ಮಮಂಪ್ರ
18 ತಿಪಾಳಿಸಿದವರ್ವ್ವರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಪ್ರಯಾಗೆಅರ್ಗ್ಘ್ಯತೀರ್ತ್ಥಮೆಂಬಪುಣ್ಯ
19 ಕ್ಷೇತ್ರಂಗಳೊಳುಸಾಸಿರಕವಿಲೆಯಕೋಡುಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಕಟ್ಟಿಸಿವೇದ
20 ಪಾರಗರಗ್ನಿಹೋತ್ರಿಗಳ್ಗೆಉಭಯಮುಖಿಯುಂಕೊಟ್ಟಫಳಮನೆಯ್ದುವರ್ ।
21 ಈಧರ್ಮ್ಮಮಂಸ್ನೇಹವೋಹಲಾಭಲೋಭದಿಂದಳಿವವರುಆಪುಣ್ಯಕ್ಷೇತ್ರಂಗಳೊಳುಆಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣ
22 ರುಮನಳಿದಮಹಾಪಾತಕರಪ್ಪರು ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
23 ಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾ[ನ್]ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃಸ್ವದತ್ತಂಪರದ
24 ತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಶ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ಹೋಬಳಿ ಮುಗುಳಗೆರೆ ಪಟೇಲನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರಯಲೋ
2 ಕ್ಯನಗರಾರಂಭಮೂಲಾಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವಸ್ತಿ ಶ್ರೀಶಾಲಿವಾ
3 ಹನಶಕವರುಶ ೧೩೪೦ ನೆಯವಿಕಾರಿಸಂವತ್ಸರದಪುಶ್ಯ
4 ಬ ೩೦ ಸೂರ್ಯ್ಯೋಪರಾಗಪುಂಣ್ಯಕಾಲದಲ್ಲುಶ್ರೀಮದ್ರಾ
5 ಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯಮಹ
6 ರಾಯರುಹಂಪೆಹಸ್ತಿನಾವತಿಯಾದಅನೇಗೊಂದಿದು
7 ರ್ಗಕೆಸಲುವವಿದ್ಯನಗರಿನೆಲೆವೀಡಿನಲ್ಲುಮಹಾರಾಜಧಾನಿಸಿಂ
8 ಹ್ವಾಸನದಲ್ಲಿಸಮಸ್ತರಾಜಂಗಳಂನ್ನುಸ್ವಧರ್ಮದಿಂಪ್ರತ್ತಿಪಾಲಿಸಿ
9 ಆಳಿಬರುತಿಪ್ಪಕಾಲದೊಳುತತ್ಪಾದಪದ್ಮಜೀವಿಗನುಬಾಚಂ
10 ಣವೊಡೇರಸಮ್ಮಂದಿರ್ರುಮಹಪ್ರಧಾನಿಮಲ್ಲಪ್ಪೊಡೇರುಗುತ್ತಿದು
11 ರ್ಗ್ಗವಂನುಮಾಡುತಿಪ್ಪಕಾಲದೊಳುಕತ್ತರನಿರೂಪದಲುವ
12 ನವಸೆಪಂಸ್ಥೆಸಿರಕೆಸಲುವಚಂದ್ರಗುತ್ತಿವೇಂಠೆಯೊಳಗ
13 ಣಯುಡವಟ್ಟನಾಡಶ್ರೀಮನ್ಮಳೇನಹಳ್ಳಿಚಾವುಡಿಗೆಸಲು
14 ವಮುಗಳಿಕೆರೆಯಗ್ರಾಮದಗಉಡನುಯಾದವಕುಲದ
15 ತಿರುಮಲಗಉಡಗೆಬರಸಿಕೊಟ್ಟಶಾಸನದಕ್ರಮವೆಂತ್ತೆಂದರೆ ॥

16 ಯೀಮುಗುಳಿಕೆರೆಗ್ರಾಮದಿಂದ । ರೇಖೆಸಿಸ್ತುಗದೆ । ಮರೆ । ಮ
17 ನಬು । ಪದಲು । ಸಹಬೀಜವರಿ । ಖ ೩೭|||_ ಕೆ ಗ ೩೪೬
18 ೬_ ಕೆರೇಖೆಉತ್ತರವಮಾನ್ಯಗಳು । ದೇವತ್ತುಉತ್ತರಸಹಕೊ
19 ಟ್ಟದು । ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆಯರೇಖಕೆ । ಗ _||೦ ಮಸ
20 ಬು ಖ ||| ಕೆ ಗ ೪||೦ ಪದಲುಅ ೩ ಕೆ ಗ ೧೬_ ಅಂತುಖ ೧೬೩ ಕೆ
ಹಿಂಭಾಗ 21 ಗ ೮ ೬_ ಹಂಪೆಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆಮಸಬು । ಖ । ಕೆ ಗ ೧||
22 ಹನುಮಂತದೇವರಿಗೆಯರೆ ೬೪ ಕೆ ಗ _ ಮಸಬು ಖ |||೧ ಕೆ ಗ ೪||೩ ಉ
23 ಭಯಂಖ ೧ ಕೆ ಗ ೬||೩ ರಾಮನಾಥದೇವರಿಗೆಮಸಬು ೬_ ಕೆ ಗ ||೧
24 ಶಂಕರದೇವರಿಗೆಬೆದಲು ೬_ ಕೆ ಗ || ಅಂತುಖ _||_ ಕೆ ಗ ೧೭||_
25 ಚಾವಡಿಸೇನಬೂವನಾರಣಪ್ಪಗೆಯರೆಖ || ಕೆ ಗ ೫ ಗ್ರಾಮದಸೇನಬೋ
26 ವನಾರಣಪ್ಪಗೆಯರೆಸ್ತಳ _ ಕೆ ಖ ||| ಕೆ ಗ ೭||೦ ತಿರುಮಲಭಟ್ಟಗೆಬೆ
27 ದಲು ೬೪ ಕೆ ಗ ೧೬_ ತಿರುಮಲಗೌಡಗೆಗದೆಸ್ತಳ _ ಕೆ ಖ ೧ ಕೆ ಗ ೧೦
28 ಅಂತುಖ _| ೬೪ ಕೆ ಗ _೩||_ ಕೈಮಾಡದರಿಗೆಬಡಗಿಸಿದಗೆಬೆದಲು । ೬_
29 ಕೆಗ ||೧ ಕಂಮಾರಹುಚ್ಚಗೆಪದಲು । ೬_ ಕೆ ಗ || ಅಕಸಲೆಜ್ಯೋತಿಗೆಪದಲು
30 ೬_ ಕೆ ಗ ||೧ ಮಡಿವಳನಿಗೆಪದಲು ೬_ ಕೆ ಗ ||೧ ಕಾಯಿಕದಮಲಗೆ
31 ಪೆದಲು । ೬_ ಕೆ ಗ ||೧ ತಳವಾರಮುದಿಯಗೆಪದಲು । ೬_ ಕೆ ಗ ||೧ ಬಾರಿಗ
32 ಕರತ್ತಂಮಗಗೆಬೆದಲು । ೬_ ಕೆ ಗ ||೧ ಕುಳವಾಡಿಹನುಮಗೆಪದಲು
33 ೬_ ಕೆ ಗ ||೧ ಅಂತು ಖ |||೧ ಕೆ ಗ ೪||೩ ಅಂತುಉತ್ತರಕೆಬೀಜವರಿ
34 ಖ ೫|||_ ಕೆ ಗ ೪೬ ೬_ ಹೋಗಲಾಗಿಶುದಸಿಸ್ತುಬೀಜವರಿ ಖ ೩_ ಕ್ಕೆ
35 ಗ ೩೦೦ ಹ । ವಳಗೆಬರದಪ್ರಮಾಣುಉತ್ತರಮಾನ್ಯವಂನುನ
36 ಡಸಿಕೊಟ್ಟುಅರಮನಿಗೆಸಲುವಹಣವಂನುಕಾಲಾವದಿವಳಗೆನಿಲ
37 ವಮಾಡಿಕೊಳದೆಸಲಿಸಿಗ್ರಾಮವಂನುರುತ್ತವಮಾಡಿಗೈಸಿಕೊಂ
38 ಡುನಿಂನ್ನಸಂತಾನಪರಂಪರೆಯಾಗಿಅನುಭವಿಸಿಕೊಂಡುಬ
39 ಹುದುಯಂದುಬರಸಿಕೊಟ್ಟಮುಗಳಿಕೆರೆಗ್ರಾಮದಗೌಡಿಕೆ
40 ಗೆಯಾದವಕುಲದತಿರುಮಲಗೌಡಗೆಬರಸಿಕೊಟ್ಟಶಾಸನ
41 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ್ತುವಸುಂಧರಂಶಷ್ಟಿರ್ವರ್ಷಸ
42 ಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಯತ್ತೇಕ್ರಿಮಿ । ಮಲ್ಲರಸಬಡೆಯರಬ
43 ರಹ ||

|| ಶ್ರೀವಿರೂಪಾಕ್ಷ ||

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಪತ್ರಿಕಟ್ಟೆಯ ಮಠದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

1 . . ೫೬ ನೆಯವಿರೋಧಿಕ್ರಿತುಸಂವತ್ಸರದಆಕ್ಷ
2 ಯತ್ರಿತೀಯಲ್ವಸೆಯದುಚಟ್ಟನ
3 ಹಳ್ಳಿಯಮಲ್ಲದಳಾಜಿತರಾಬಮ್ಮಮು
4 ಗುಳುಗೆರಿಯಲುಕಲಹಿಡಿದುಸೂ
5 ರ್ಯಗ್ರಹಣದಲುಸುರಲೋಕಪ್ರಾಪ್ತ
6 ನಾದ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಜಗದೇಕಮ . . .
2 ನೆಯದುಮ್ಮೃತಿಸಂವತ್ಸರದಚೈತ್ರ
3 ಸುದ್ಧ ೧ ಸೋಮವಾರದಂದುತೆಲುಂಗನಾಡೊಳಗಣಮಾದವಿಯಕೆ
4 ಱಿಯಕೇತಿಸೆಟ್ಟಿಯಬಾಗಣಬ್ಬೆಯಪುತ್ರಗೋತ್ರಪ
5 ವಿತ್ರಂಮಲ್ಲೆಯಂ ಶ್ರೀಮತುಮುಗುಳಗೆರಿಯ
6 ಮಾರಡೆಯಸೋವಿಮಯ್ಯಊರದ . . . ದ್ರ
7 ಯ್ಯಪ್ರಮುಖಸಮಸ್ತಪ್ರಜಂಗಳುವಿಳ್ದು . .
8 ಕಾಡಲುಮತ್ತ ॥ ಸುರಳುರುಬಯಿ . ಯ
9 ತ್ತಿರನರಲ್ಲಜೀಯೆನಲ್ಕೆಸೂರ್ಯ್ಯಗ್ರಹಣದೊರೆಕೊ
10 ಳೆತೆಲುಂಗದಮಲ್ಲಂಸುರಗಣಿಕೆಯರುಯ್ಯೆ
11 ಸೂರ್ಯ್ಯಲೋಕಕ್ಕೋದ ॥ ಸೂರ್ಯ್ಯಾಯ
12 ನಮ ॥ ರೂವಾರಿರಾಮೋಜನಕೆಲಸ

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ಅದೇ ಹೋಬಳಿ ಸುರಿಗೆಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಇದ್ದ ವೀರಕಲ್ಲು.

1 ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಬುಜಬಲಪ್ರತಾಪ
2 . . ರಾಮಚಂದ್ರದೇವರಾಜ್ಯೋದಯದ ೧೫ ದನೆಯತಾರ
3 . . . ಬಹುಳ ೧೦ ಗುರುವಾರದಲು ಶ್ರೀಮಂನುಪ್ರಭು
4 . . . .

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ಅದೇ ಹೋಬಳಿ ಮಟ್ಟಿಕೋಟೆ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಮದಗದಕೆರೆ ವೊಳಗೆರೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ 3″ × 3

(ಮೇಲ್ಭಾಗ ವೊಡೆದು ಹೋಗಿದೆ)

1 . . . . . ಶ್ರೀಮೇಚಿಸೆಟ್ಟಿಬಂಟನಾ . . . .
2 . . . ಶಾರದದೇವಿಗೆಸಮನಪ್ಪಮಗಳುನಾಚನ . . . ॥ ಆನೆಗಟ್ಟಿಬಾಚಿಕಬ್ಬೆಯನೂನಕಟಾಕ್ಷಮವಿಭಾಜಪಲ
3 . . . ಗ್ರಗಣ್ಯ . . ಅಭಿಮಾನಕನಂರಾಜಧಾನಿಬಲಿಪುರವರ . . . . ಕಂಪಣದೊಳ್ . . . ಸೆವಮರಿಯಾ . . .
4 . . ದುಟ್ಟರಗಾಳಂಸತ್ಯದಗಡಿಯೆನಿಸಿ . . . ಸೆಟ್ಟಿವಿಶ್ವಂಭರೆಯೊಳ್ ॥ . . . . . ನುಚಿತಾಚಾರವೀರಾ .
5 ಹಾರಂನೆಗಳ್ದೊತ್ತಿಸೆಟ್ಟಿಬಲ . ರಿಪುಮತ್ತದ್ವಿಪಸಿಂಹನೆನಿಪಸಾಹಸತುಂಗಂ . . . ಸನ್ನಿಭನವ
6 . . ಕುಶಂಸಕಳಗುಣನಿವಾಸಂದಾಸಂ ॥ ದಾಸುಗನಿನ್ದಂಬಳಿಯೊಳ್ಶ್ರೀಸತಿಗೆಣೆವೆನಿಪದೋರಕಬ್ಬಾಬಿಕೆಯುಂವಾಸ . . . . . .
7 . . ಸಕಲಂಪೊಗಳೆನೆಗಟ್ಟಿರಾದಂಪತಿಗಳ್ ॥ ಆನೆಗಟ್ಟಿಮೇಚಿಸೆಟ್ಟಿಯವನಿತಾರತ್ನಂವಿನೀಳಕುಂತಳೆವನಜಾನನೆದೋರಕಬ್ಬೆನೆಗಟ್ಟಿಳ್ವನಧಿ
8 ವೃತಧರಾತಳಂಕಯ್ಯುಗಿಯಲು ॥ ವೃ ॥ ಪುರುಷನಲಕ್ಷ್ಮೀವುತ್ಸವ . . . ಗ್ರಹಸಂಕುಳಕ್ಕೆ ಬಂಧುರತರಶೀತರೋಚಿ
9 . . . ಮಾಗಧವನ್ದಿಜನಕ್ಕೆ ಕಲ್ಪವಲ್ಲರಿಗೆಣೆದೊರೆಲಕ್ಷ್ಮಿಯನುರಸ್ಥ[ಳ]ದೊಳ್ನೀಲ . . . . ತತ್ಪರತೆಗೆಮೇಚಿಸೆಟ್ಟಿನೆಲೆಯಾದನಿಂ
10 ದಕೃತಪುಣ್ಯಾವನ್ತನೋ ॥ ಅನ್ತುಸಮಸ್ತಗುಣಸಂಪನ್ನನಪ್ಪಮೇಚಿಸೆಟ್ಟಿಯುಮನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹ
11 ಸ್ರಫಳಭೋಗಭಾಗಿನೀದ್ವಿತೀಯಲಕ್ಷ್ಮೀಸಮಾನೆಯಪ್ಪದೋರಿಕಬ್ಬೆಯುಂಸಮಸ್ತಗುಣಸಂಪನ್ನನಪ್ಪಮರೆಯಸೆಯ-ದಾಸಿಸೆ
12 ಟ್ಟಿಯುಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಲಿಷ್ಟವಿಷಯಕಾಮಭೋಗಂಗಳನನುಭವಿಸುತ್ತಸುಖಸಂಕಥಾವಿನೋದದಿನಿಱ್ದುಧರ್ಮ್ಮಕಥಾ
13 ಕಥನಪ್ರಸಂಗದಿಂಧರ್ಮ್ಮಚಿತ್ತಂಪುಟ್ಟಿಮರಿಯಸೆಯಲುತಮ್ಮಪ್ರತಿಷ್ಟೆಮಾಡಿದ ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರನಿವೇದ್ಯಕ್ಕಂಪೂಜೆಗಂ
14 ತಪೋಧನರಶನಾಚ್ಛಾದನಕ್ಕಂವಿರ್ಕವೆಂದುಮೇಚಿಸೆಟ್ಟಿಯುಂಚಾಮವಾಜನಂತಣಗುನ್ದೂರಬೀಡಿನೊಳ್ ಶ್ರೀಮನ್ನೊಳಂಬದೇವರಿಗೆಬಿನ್ನ
ಪಂ

15ಗೆಯ್ಯಸಕಾರುಣ್ಯದಿಂಪಡೆದುಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಪ್ರಾಣಾಯಾಮಪ್ರತ್ಯಾಹಾರಾದ್ಯನೇಕತ
16ರ್ಕ್ಕಶಾಸ್ತ್ರಪಾರಾವಾರಪಾ[ರ]ಗರಶೇಷದಿಕ್ಪ್ರಕಾಶಕೀರ್ತ್ತಿಧ್ವಜರಪಾರಪೌರುಷವ್ಯಾಪಾರಪಾರಾಯಣರ್ವ್ವಿಚಿತ್ರಚಾರಿತ್ರಗು
17ಣಸಮುದ್ರಚತುಸ್ಸಮುದ್ರರಪ್ಪಶ್ರೀಮದಿಟ್ಟಿಗೆಯಸಂತತಿಯಭುಜಂಗಾವಳಿಯಶಕ್ತಿಪರ್ಷೆಯಕಾಳಾಮುಖಾಗ್ರ
18ಗಣ್ಯರಪ್ಪಶ್ರೀಮತ್ತ್ರಿಳೋಚನಪಂಡಿತದೇವರಶಿಷ್ಯರೊಳಗಗ್ರಗಣ್ಯರುಮುತ್ಕೃಷ್ಟರುಮಪ್ಪಶ್ರೀಮದ್ವರೇಶ್ವರಪ
19ಣ್ಡಿತದೇವರ್ಗ್ಗೆಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಪ್ರಥಮನಯನಳಸಂವತ್ಸರದಪುಷ್ಯಬ ೨ ಸೋಮವಾರಮುತ್ತರಾಯಣಸಂ
20ಕ್ರಾನ್ತಿಪರ್ಬ್ಬನಿಮಿತ್ತದಿಂಧಾರಾಪೂರ್ಬ್ಬಕಂಮಾಡಿದೇವದ್ವಿಜಗುರುಸಂನಿಧಿಯೊಳ್ಸರ್ಬ್ಬನಮಸ್ಯವಾಗಿಅಲ್ಲಿಯದೇವರಕೆಱೆಯಕೆಳ
21ಗೆಕಚ್ಛವಿಯಗಳೆಯಲುಕೊಟ್ಟಗದ್ದೆಮತ್ತ ೧ ಅಲ್ಲಿಂಮೂಡಲುಬೆದ್ದಲೆಮತ್ತ ೨ ಅನ್ತುಮತ್ತರು ೫ ॥ ಕಂದ ॥ ಈದತ್ತಿಯನನು
22ನಯದಿಂಕಾದಮಹಾಪುರುಷನಮಳಗಂಗಾನದಿಯೊಳುವೇದವಿದರ್ಗ್ಗಸಾಸಿರಗೋದಾನಮನಿತ್ತುದೊಂದುಫಳಮಂಪಡೆ
23ಗುಂ ॥ ಅಱಿಪಿಂದಿನ್ತೀಧರ್ಮ್ಮಮನಳಿದವನಾದ್ವಿಜರುಮನಿತುಕವಿಲೆಗಳುಮನಣ್ಣಳಿಯದೆತತ್ತೀರ್ತ್ಥಂಗಳೊಳಳಿದಮಹಾಪಾಪಿಯು
24ಕುಮಕುಮಮೋಘಂ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋದಿಃಸರ್ಬ್ಬಾನೇತಾನ್ಭಾಗಿನಃ
ಪಾರ್ತ್ಥಿ
25ವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹ
26ಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ * . . . . . . ಕಾರಿತಮಿದಂದೇವಕುಲಂ ॥

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ಅದೇ ಹೋಬಳಿ ತುಂಬರಹೊಸೂರು ಗ್ರಾಮದ ರಾಮೇಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 6′ × 2′

1ಓಂನಮಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ ।
2ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಪಾನ್ತುವೋಜಲ
3ದಶ್ಯಾಮಾಶ್ಶಾರ್ಙ್ಗಜ್ಯಾಘಾತಕರ್ಕ್ಕಶಾಸ್ತ್ರೈಲೋಕ್ಯಮಣ್ಡಪ
4ಸ್ತಂಭಾಶ್ಚತ್ವಾರೋಹರಿಬಾಹವಃ ॥ ಗಣಪತ್ಯೇನಮಃ ॥
5ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
6ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾ
7ಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತ
8ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ॥
9ಯುವರಾಜಂಚಾಳುಕ್ಯಪಲ್ಲವಪೆರ್ಮ್ಮಾನಡಿವೀರನೊಳಂಬಜಯಸಿಂಹದೇ
10ವರುಬನವಾಸೆಪಂನಿರ್ಚ್ಛಾಸಿರಮುಂಸಾಂತಳಿಗೆಸಾಸಿರಮುಮನೆರಡಱುನೂ
11ಱುಮಂಸುಖಸಂತತಾವಿನೋದದಿಂದಾಳುತ್ತಮಿರೆಸ್ವಸ್ತಿಚಾಳುಕ್ಯವಿಕ್ರಮ
12ಕಾಲದ ೪ ನೆಯಸಿದ್ಧಾರ್ತ್ಥಿಸಂವತ್ಸರದಮಾಘಶುದ್ಧ ೧ ಆದಿತ್ಯವಾರ
13ಉತ್ತರಾಯಣಸಂಕ್ರಾಂತಿವ್ಯತೀಪಾತಂಸೂರ್ಯ್ಯಗ್ರಹಣದನ್ದು
14ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾ
15ಣಜಪಸಮಾಧಿಶೀಲಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದಗ್ರಹಾರಂ
16ಭಟ್ಟರಪೊಸವೂರಊರೊಡೆಯಪ್ರಮುಖಮಹಾಜನಂಸಾಸಿ
17ರ್ವ್ವರಕಯ್ಯೊಳುಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ
18ಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಶೀಲಸಂಪಂನರುಂಚತುರ್ವ್ವೇದ

* ನಾಗರಾಕ್ಷರದಲ್ಲಿ.

19 ವೇದಾಂತಸಿದ್ಧಾಂತಷಟ್ತರ್ಕ್ಕಸಕಲಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಾಯಣರಪ್ಪ
20 ಶ್ರೀಮದಗ್ರಹಾರಈಸವುರದಪೆರ್ವ್ವಾರುವಂಭಾರದ್ವಾಜಗೋತ್ರದ
21 ಮಾಡದನಾಣಿಮಯ್ಯನಪುತ್ರಂದಿವಾಕರಸರ್ವ್ವಾತಿಥ್ಯರುಹೊ
22 ಸವೂರಭೂಮಿಯಂಕ್ರಯದಾನಂಗೊಂಡುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಸ
23 ತ್ರಕ್ಕೆಬಿಟ್ಟಗಳೆಯಮತ್ತಲೆರಡುಮನರಬಯಲನಡುವೆಬೀರಣದಬಾ
24 ಯ್ಕೋಲಿಂಬಡಗಲಳರಿಯಿಂತೆಂಕಲು ॥ ಮತ್ತಂಕ್ರಯದಾನಂಗೊಣ್ಡಪಿ
25 ರಿಯಕೆಱೆಗೆಧರ್ಮ್ಮಕ್ಕೆಬಿಟ್ಟಕಯಿಪಿರಿಯಕೆಱೆಯಿಂಸಿನ್ದಗಟ್ಟಕ್ಕೆಪರಿ
26 ದಬಚ್ಚಲಮೊದಲಲುಗಳೆಯಮತ್ತಲೆರಡುಇನ್ತೀಧರ್ಮ್ಮಮಂಮಾಳ್ಪಕಾ
27 ಲದಲುಈಸವುರದಸಾಸಿರ್ವ್ವರುಂಹಿತ್ತಿಳದಮೂವತ್ತಿಚ್ಛಾಸಿರವುವು
28 ಱಿಯೆಮಾಡಿದಧರ್ಮ್ಮವಿಾಧರ್ಮ್ಮಮನಾರೋರ್ವ್ವಪ್ರತಿಪಾಳಿಸಿದವ
29 ರ್ವ್ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಪ್ರಯಾಗೆಅಗ್ನಿತೀರ್ತ್ಥದೊಳುಸಾಸಿರ
30 ಕವಿಲೆಯಂಸುವರ್ಣ್ನಾಲಂಕ್ರಿತಂಮಾಡಿಸಾಸಿರ್ವ್ವರ್ಚ್ಚತುರ್ವ್ವೇದ
31 ಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾ
32 ಡಿಕೊಟ್ಟಪುಣ್ಯಮಿಾಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವನಳಿದನನಿತುಂತೀರ್ತ್ಥದೊ
33 ಳನಿಬರ್ಬ್ರಾಹ್ಮಣರುಮನನಿತುಕವಿಲೆಯುಮನಳಿದ
34 ಪಾತಕನಕ್ಕು ॥ ಸದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಷಷ್ಟಿ
35 ರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಸಾಮಾನ್ಯೋ
36 ಯಂಧರ್ಮ್ಮಸೇತುಂನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸ
37 ರ್ವ್ವಾನೇತಾನ್ಭಾಗಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾ ಭೂಯೋಭೂಯೋಯಾ
38 ಚತೇರಾಮಚಂದ್ರ ॥ ಮುದ್ರಾವಣದಪೆರ್ಗ್ಗಡೆಗೋವಿನ್ದರಾ
39 ಜನತಮ್ಮಂಕೊಮ್ಮರಾಜಂಬರೆವರಬದಗಂಭಾರಥೀಕರ್ಣ್ನಪೂರ ॥
40 ಶಿಲ್ಪಿಕಲಲಾಟಪಟ್ಟಂಸರಸ್ವತೀಗಣಪಾದಪಂಕಜಭ್ರಮರಂಜಿ
41 ನಪಾದಾರಾಧಕಂಪದ್ಮೋಜನಶಿಲ್ಪಿಕಾಕರ್ಮ್ಮ ॥
42 ಇನ್ತೀಶಾಸನಧರ್ಮ್ಮಂಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಕ್ಕೆ ಮಂಗಳಮಹಾಶ್ರೀ
43 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂನ್ದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂ
2 ಭಾಯಶಂಭವೇ ॥ ಗಣಪತ್ಯೇನಮಃ ॥ ಸರಸ್ವತ್ಯೇನಮಃ ॥
3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
4 ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭ
5 ರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತ
6 ವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನ(ಮಾನ)ಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆತತು

7 ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಪತಿ
8 ಮಹಾಪ್ರಧಾನಂದಣ್ಡನಾಯಕಗೋವಿನ್ದರಸಂಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂವಡ್ಡರಾವು
9 ಳಮುಮಂಸುಖಸಂಕಥಾವಿನೋದದಿನ್ದಾಳುತ್ತಮಿರೆ ॥ ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ
10 ದ ೩೦ ನೆಯಸರ್ವ್ವಜಿತುಸಂವತ್ಸರದಪುಷ್ಯಸುದ್ಧಪಂಚಮಿಆದಿತ್ಯವಾರಮುತ್ತರಾ
11 ಯಣಸಂಕ್ರಾನ್ತಿವ್ಯತೀಪಾತದನ್ದು ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾ
12 ರಣಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಗುಣಶೀಳಸಂಪಂನ್ನರುಜಕತುರ್ವ್ವೇದವೇದಾನ್ತ
13 ಸಿದ್ಧಾನ್ತಸಕಳಶಾಸ್ತ್ರಪ್ರವೀಣಷಟುತರ್ಕ್ಕಕರ್ಕ್ಕಶರಪ್ಪಶ್ರೀ ಮತುಭಟ್ಟರಪೊಸವೂರವ
14 ಹಾಜನಂಸಾಸಿರ್ವ್ವರ್ಗ್ಗಮುನ್ನಟ್ಟಱಿವವೈಶ್ಯಕುಳತಿಳಕಂರಾಜವಲ್ಲಭಸೆಟ್ಟಿಯತನಯಸು
15 ಪುತ್ರಕುಲದೀಪಕಂಸಾಮನ್ತಮಾಣಿಕಸೆಟ್ಟಿಸತ್ರಕ್ಕೆ ಕಾಲಂಕರ್ಚ್ಚಿ ಅಂಬಲಿಗ
16 ಟ್ಟದಕೆಳಗೆಗಳೆಯಲರೆವತ್ತರುಗಷ್ಟೆ ಯಬೆಳಸಿನಭತ್ತದಲುಪಂಚಪರ್ವ್ವಂ
17 ಬರಸುಬಳಿಸಹಿತಸಾಸಿರದಿನ್ದೂರ್ವ್ವರಗ್ರಾಸಮಂನಡೆಯಿಸುವನ್ತಾ
18 ಗಿಬಿಟ್ಟನಿನ್ತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸುವರುಇನ್ತೀಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳ್ಸಿ
19 ದವರುಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳುಸಾಸಿರಕವಿಲೆಯಂಸುವರ್ಣ್ನಾಳಂಕೃತ
20 ಮಾಡಿಸಾಸಿರ್ವ್ವರುವೇದಪಾರಗರ್ಗ್ಗೆಕೊಟ್ಟಫಲಮಿದನಾರೊರ್ವ್ವರಳಿದಡನಿತುಕವಿಲೆಯು
21 ಮನನಿಬರುಬ್ರಾ[ಹ್ಮ]ಣರುಮನಾತೀರ್ತ್ಥ[ದ]ಲಳಿದಪಾತಕ ॥ ಸದತ್ತಂಪರದತ್ತಂವಾಯೋಹ
22 ರೇತಿವಸುನ್ಧರಾಷಷ್ಟಿರ್ವ್ವರಿಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಸಾ
23 ಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಳನೀಯೋಭವದಿಸ
24 ರ್ವ್ವಾನೇತಾನುಭಾಗಿನಪ್ಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾ ಭೂಯೋಭೂಯೋಯಾಚ
25 ತೇರಾಮಚನ್ದ್ರ ॥ ಶ್ರೀ ಮತುಪೆರ್ಗ್ಗಡೆಕೊಮ್ಮರಾಜನಲಿಖಿತ ॥
26 ಬಾಚೋಜನಬೆಸ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′ 3″

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭ
2 ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರ
3 ಕಸತ್ಯಾಶ್ರಯಕುಳ[ತಿಳ]ತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಶ್ರೀ
4 ಮದ್ಭುವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ
5 ಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತ
6 ಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮ
7 ಹಾಶಬ್ದಮಹಾಸಾಮಂನ್ತಾಧಿಪತಿಮಹಾಪ್ರಧಾನದ
8 ಣ್ಡನಾಯಕನಾಸ್ಥಾನವಸ್ತುನಾಯಕನಿಯೋಗಯೋ . .
9 ರಾಯಣಂಚತುರಪಾರಾಯಣಂವಿವೇಕವಿದ್ಯಾಧರಂ . .
10 ಳಕಳಾಧರಂವಿಕ್ರಮೋತ್ತುಂಗನನಹಾಯಸಿಂಗನಾ .
11 ದಿಸಮಸ್ತಪ್ರ[ಸ]ಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಹೆ . . .
12 ನ್ಧಿವಿಗ್ರಹಿಮನೆವೆರ್ಗ್ಗಡೆದಣ್ಡನಾಯಕಉದೆ .
13 ದಿತ್ಯಬನವಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಂಸಾನ್ತಳಿಗೆಸಾ . .
14 ಮುಂಚತಗ್ರಾಮಗಳನನುಭವಿಸುತ್ತಂಸುಖ .
15 ನರಸುಗೆಯ್ವುತ್ತಮಿರೆಶ್ರೀಮತ್ಪಿರಿಯರಸಿಮಾ .
16 ಡೆಯರಬಿನ್ನಪದಿಂ ॥ ಸಕವರ್ಷ ೯೯೫ ನೆ .
17 ಪ್ರಮಾದೀಚಸಂವತ್ಸರದಪುಷ್ಯಬಹುಳ ೫ ಆದ್ಧಿ
18 ತ್ಯವಾರಂಉತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿವ್ಯತೀಪಾತದಂ
19 ದುಶ್ರೀಮ[ದ]ಗ್ರಹಾರಂಭಟ್ಟರಪೊಸವೂರಮೂ
20 ಲಸ್ಥಾನಶ್ರೀರಾಮೇಶ್ವರದೇವರ್ಗ್ಗೆಗನ್ಧಧೂಪನಿ
21 ವೇದ್ಯಕ್ಕೆನ್ದುಎಪ್ಪತ್ತೊಕ್ಕಲಮದುವೆಯಪನ್ದರಪಣ
22 ಮುಸೂಳೆಯೆರಲ್ಲಿಯುಕನ್ನಡಿವಣಮುಮಂಚಂದ್ರಾ

[23]ಕ್ಕರ್ತಾರಂಬಿಟ್ಟರೀಧರ್ಮ್ಮಮನಾರೋರ್ವ್ವಪ್ರತಿನಾಳಿ . .
[24]ಗ್ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳ್ಸಾಸಿರಕವಿ[ಲೆ]ಯಂ
[25]ಸಾಸಿರಬ್ರಾಹ್ಮಣಗ್ಗೆದಾನಕೊಟ್ಟಫಲಮಕ್ಕು ವಿದನಾ
[26]ವನೋರ್ವ್ವನಳಿವಂಅಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳ್ಸಾಸಿರಬ್ರಾ
[27]ಹ್ಮಣರುಂಸಾಸಿರಕವಿಲೆಯುಮಂಕೊನ್ದ
[28]ಮಹಾಪಾತಕನಕ್ಕು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹ
[29] . ತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವೃಷ್ಟಾಯೋಂಜಾ
[30]ಯತೇಕ್ರಿಮಿ ॥
[31]ಮ . . ಡೆಯಾಕೂಡಿದಡೆಅಡ ॥ ಇಕ್ಕುಳಅಕ್ಕಿ
[32]ಬಂಮಮ್ಮಾನತುಪ್ಪಐವತ್ತು ಅಡಕೆಇಂನುಋುಎಲೆರಾ
[33]ಮೇಶ್ವರದೇವರಿಂಗೆನಡವುದು ॥ . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

[1]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾ
[2]ರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀ
[3]ಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ
[4]ಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತ
[5]ಮಿರೆ ॥ ಸಕವರ್ಷ ೯೮೬ ನೆಯಕ್ರೋಧಿಸಂವತ್ಸರಪು
[6]ಷ್ಯಬಹುಳ ೧೨ ಆದಿತ್ಯವಾರಉತ್ತರಾಯಣಸಂಕ್ರಾ
[7]ನ್ತಿಯಂದು ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾ[ಧ್ಯಾ]ಯಧ್ಯಾನಧಾರಣ
[8]ಮೋನಾಯನುಷ್ಠಾಣಜಪಸಮಾಧಿಸಂಪನ್ನ ವಿದಿತವೇದವೇದಾಂ
[9]ನ್ತತರ್ಕ್ಕವ್ಯಾಕರಣದೊಳ್ಪರಿಚಿತರ್ಯಗ್ನಿಹೋತ್ರರುಂ
[10]ದೇವತಾವರಪ್ರಸಾದರಪ್ಪಶ್ರೀಹೊಸವೂರಸಾಸಿಬ್ಬರಕ್ಕೈಯ್ಯಕೊಣ್ಡ
[11]ಅತ್ತಿಯರಕೊಲದತಪಾಲನಾಗಯ್ಯಗಂಜೋಗಬೆ
[12]ಗಂಪುಟ್ಟಿದಮಗಶ್ರೀಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರದಾಸಿಜಕ್ಕಸೆಟ್ಟಿಯಾತ
[13]ನಾವೆಣ್ಡತಿಚಟ್ಟಬೆಯುಂಮೂಲಸ್ಥಾನರಾಮೇಶ್ವರದೇವರನಿವೇದ್ಯ
[14]ಕೆನ್ದು . ॥ . ನೈಷ್ಟಿಕತಪೋಧನಕಂಬಿಟ್ಟಮತ್ತರುಕೆಯಿದೇವರಿಂದ
15 . . ಕಣಿಬಡಗಬಂದಬಾಗಿನದುಇಧರ್ಮ್ಮವಯಾವದೊಂದಪ್ರ .
16 . . . ವರಿಗೆಕುರುಕ್ಷೇತ್ರಬಾಣರಾಸಿಯಲ್ಸಾಸಿರಕವಿಲೆಯುಬ್ರ
17 . . ಗೆಕೊಟ್ಟಫಲಇದಯಾವನಾನುಯಳಿದಡೆಕವಿಲೆಯ .
18 . ಕೊಂದಪಾತಕ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾ
[19]ಷಷ್ಟಿರ್ವ್ವರಿಷಸಹಶ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಸಾಮಾ
[20]ನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
[21]ಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನುಭಾಗಿನಂಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂ
22 . . ಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಮಂಗಳಮಹಾಶ್ರೀ . . . .
23 . . . . . . ಭೂಪೋಜನಮಗಬನ . . . .

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ನೈಋತ್ಯ ಹಾಳೂರು ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′ 6″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂಭಾಯಶಂಭವೇ

2 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ

3 ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರ

4 ಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿ

5 ವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ತಸ್ಯಾನುಜ । ವೃತ್ತ ।

6 ವಿನಯಕ್ಕಾಸ್ಪದಮಾದವಿಕ್ರಮನೊಳಂಬಂವಿಕ್ರಮಾದಿತ್ಯದೇವನಚಿತ್ತಕ್ಕವಳಂಬ

7 ಮಾದಕೆಳೆಯಂಚಾಳುಕ್ಯರಾಮಕ್ಷಿತೀಶನಕೊಣ್ಡೇರಿದಕೂರ್ಮ್ಮೆವೆತ್ತಣುಗದಮ್ಮಂರಾಯ

8 ಕನ್ದರ್ಪ್ಪದೇವನಸಮ್ಮೋಹನಪುಪ್ಪಬಾಣಮೆನಲಿನ್ನೇವಣ್ಣಿಪಂಬಣ್ಣಿಪಂ ॥ ಪೊಗೆಯುತ್ತಿ

9 ಱ್ದಿಪ್ಪುದಿನ್ನುಂಡಿಹದೆಹಿಮನಗಾರಣ್ಯಮಂಲಾಳನಿನ್ನುಂಪುಗಲೆನ್ದಿಱ್ದಿಪ್ಪನಿನ್ನುಂನೆಲಸ

10 ದೆತಿವುಳಂಲಂಕೆಯಿಂತೆಂಕಲೋಡಲುಬಗೆಯುತ್ತಿಱ್ದಿಪ್ಪನಿನ್ನುಂಮುಳಿದಪನೆನುತುಂಕೊಂಕಣಂ

11 ಸಂಕೆಯಿಂಗುಂದುಗೊಳುತ್ತಿಱ್ದಿಪ್ಪುದೇಬಲ್ಲಿದನೊಚಕಿತವಿದ್ವಿಟುಕದಂಬಂನೊಳಂಬಂ ॥ ವಚನ ॥

12 ಎನಿಸಿದಸಮಸ್ತಭುವನಸಂಸ್ತೂಯಮಾನಲೋಕವಿಖ್ಯಾತಪಲ್ಲವಾನ್ವಯಶ್ರೀಮ

13 ಹೀವಲ್ಲಭಯುವರಾಜರಾಜಪರಮೇಶ್ವರಂವೀರಮಹೇಶ್ವರಂವಿಕ್ರಮಾಭರಣಂಜಯ

14 ಲಕ್ಷ್ಮೀರಮಣಶರಣಾಗತಲಕ್ಷಾಮಣಿಚಾಳುಕ್ಯಚೂಡಾಮಣಿಕದನತ್ರಿಣೇ

15 ತ್ರಂಕ್ಷತ್ರಿಯಪವಿತ್ರಂಮತ್ತಗಜಾಂಗರಾಜಂಸಹಜಮನೋಜಂರಿಪುರಾಯಕ

16 ಟಕಸೂಱೆಕಾಱನಣ್ಣನಂಗಕಾಱಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲವೀರನೊಳಂಬಪಲ್ಲ

17 ವಪೆರ್ಮ್ಮಾನಡಿಜಯಸಿಂಹದೇವರ್ ॥ ವೃ ॥ ಪುಲಿಗೆಱೆಕೊಣ್ಡುರೆಪ್ಪುಮಲೆಕಾಸವ

18 ಳಂಬನವಾಸೆನಾಡುಸ್ಸದ್ವಲಮೊಳಗಾಗಿದಕ್ಷಿಣಪಯೋಧಿವರಂನೆಲನಾದುದೆಲ್ಲಮಂಖಳರನ

19 ದಿರ್ಪ್ಪಿಸಂಶೊಸದಿನಾಳ್ದಧಿಕಂಯುವರಾಜಲಕ್ಷ್ಮಿಯಂಸಲೆನೆಲೆತಾಳ್ದಿಸಂತಮಿರೆವೀರನೊಳಂಬ

20 ಮಹಾಮಹೀಭುಜಂ ॥ ಕ ॥ ತತ್ಪದಪಯೋಜಸೇವಾತತ್ಪರನಕಳಂಕಚರಿತನುದ್ಧತರಿಪು

21 ಭೂಭೃತ್ಪತಿದಂಡಾಧಿಪಸಂಪತ್ಪತಿಸತಿಕಾರ್ಯ್ಯಸಾಧಕಂಬಲದೇವಂ ॥ ವೃ ॥ ಜಿನನಾಥಂ

22 ಸ್ವಾಮಿದೈವಂಪತಿಸಕಳಮಹೀವಲ್ಲಭಂಸಿಂಗಿದೇವಂ ವಿನುತಶ್ರೀಮಾಕಣಂದಿಬ್ರತಿ

23 ಪತಿಗುರುತಾಯಿಸಾನ್ತಿಯಕ್ಕಂಸುತಂನೀತಿನಿಧಾನಂಲಕ್ಷ್ಮನಾತ್ಮಾಂಗನೆಸಲೆನೆಗೞ್ದಾಂಮ

24 ಲ್ಲಿಕಾಕಾನ್ತೆಯಂದಂದನವದ್ಯಂದಣ್ಡನಾಥಾಗ್ರಣಿಗುಣಿಬಲದೇವಂಬೊಲಾವಂಕೃತಾರ್ತ್ಥಂ ॥

25 ಅರಿದಾಗೆಂಬಲ್ಲಿತಾಂಬಲ್ಲಿಗ(ಂ)ಮಸದಳಮೀಕಾರ್ಯ್ಯಮೆಂಬಲ್ಲಿಗಂಸಂಗರಮಣ್ಮುಟ್ಟೆಂದುದೆಂಬಲ್ಲಿಗ

26 ಮೆಱ್ದಿಗದರುಂಬೀಡಿಗೆಂಬಲ್ಲಿಗಂಜೇಳ್ಪರತಣ್ಡಕ್ಕೀವೆನೆಂಬಲ್ಲಿಗಮತಿಶುಚಿಯುಂಬಲ್ಲಿಗಂಬಲ್ಲಿಗಂ

27 ಬಾಪ್ಪುರೆಪಾರ್ತ್ಥನ್ದ್ರೇಜ್ಯಭೀಮಾನ್ತಕಬಲಿಮನುತಾನೆಂದೊಡಿಂಧನ್ಯನಾವಂ ॥ ಕಂ ॥ ವಡವುಟ್ಟಿ

28 ದ್ದಱದಕರಮಾಪ್ಪೊಡವೆಳದುದುಜ್ಜೈನಧರ್ಮ್ಮಮೊಡನಾಡಿದುದೊಳ್ಪೊಡನೆಸಲೆವ್ರೋಕು

29 ದುನ್ತೇನೆಡೆಯೊಳ್ಕಲ್ತನೆಗುಣಂಗಳಂಬಲದೇವಂ ॥ ಆರ್ಯ್ಯೈಡೆಕಲಿಕಾಲದೊಳಾರುಂಬಲದೇವನೋರೆ

30 ಗೆವದಪರೆಗುಣೋದಾರತೆಯೊಳಱಿವಿನೊಳ್ವಾಕ್ಸ್ಸರತೆಯೊಳ್ದಾನಧರ್ಮ್ಮದೊಳ್ಪರಹಿತ

31 ದೊಳ್ ॥ ವ ॥ ಎನಿಸಮಹಿಮೋನ್ನತಿಯುಂನೆಗಳ್ದಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾ

32 ಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂಸಿಷ್ಟೇಷ್ಟಫಳದಾಯಕಂಪ್ರತಿಪನ್ನವಂದ
33 . . ವಿಭವಪುರಂದರಂಜಿನಚರಣಕಮಳಭೃಂಗಂಸಾಹಸೋತ್ತುಂಗಂಸವ್ಯಕ್ತರತ್ನಾಕರಂಬುಧಕು
34 ಮುದಸುಧಾಕರಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದಧರ್ಮ್ಮವಿನೋದಸುಜನಜನಮನಸ್ಸರೋಜಿನೀ
35 . . ಹಂಸಂಸರಸ್ವತೀಕರ್ಣ್ಣಾವತಂಸಂಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲವೀರನೊಳಂಬಪಲ್ಲವಪೆರ್ಮ್ಮಾನ
36 . . . ಸಿಂಹದೇವಪಾದಾರಾಧಕಂಪತಿಕಾರ್ಯ್ಯಸಾಧಕಂನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀ
37 . . . ನಂದಣ್ಣನಾಯಕಂಬಲದೇವೈಯ್ಯಂಬನವಾಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂಪದಿನೆಂಟಗ್ರಹಾರಮುಮಂ
38 . . . . . . ಮದದಸುಂಕವುಮಂದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳನದಿನಾಳ್ದನುಭವಿಸುತ್ತಂರಾಜಧಾನಿಬ
39 . . . . ರೆಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ ೪ ನೆಯಸಿದ್ಧಾರ್ತ್ಥಸಂವತ್ಸರದಪುಸ್ಯದಮಾವಾಸ್ಯೆಆದಿ
40 . . . . ಸಂಕ್ರಾಮನ್ತಿಸೂರ್ಯ್ಯಗ್ರಹಣದಂದುಪಂನಾಳೆಯಕೋಟೆಯನೆಲೆವೀಡಿನೊಳ್ . .
41 . . . . ಭಿಂನ್ನಪದಿಂಸಮಸ್ತಪ್ರಧಾನರಪೇೞಕೆಯಿಂಚೊಧರೆವಡಿಯೆಱಿಂವಾಸುದೇವ .
42 . . . . ಪನ್ನಿಚ್ಛಾಸಿರದಕಂಪಣಂಎಡೆನಾಟ್ಟೆಎಪ್ಪತ್ತಱಬೞಿಯಗ್ರಹಾರಂತುಂ
43 . . . . ಯಕಟ್ಟದಧರ್ಮ್ಮಕೆವಡ್ಡರಾವುಳಮುಂಪೆರ್ಜ್ಜುಂಕಮುಂಎರಡುಂಬಿ
44 . . . . ತ್ತಮುಂನಾಲ್ಕುಲಕವಡಕೆಗೆಪುಟ್ಟದುದೆಲ್ಲಮನಾಚಂದ್ರಾರ್ಕ್ಕ
45 . . . . ಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾೞಿಸಿದಾತಂಗೆವಾರಣಾಸಿಪ್ರ
46 . . . . ಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪೊಂನೊಳ್ಕಟ್ಟಿಸಿಸಾಸಿರ
47 . . . . ‖ ಇಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವನೞಿದಾತಂಗೆವಾರಣಾಸಿಪ್ರಯಾ
48 . . . . ಹತ್ತುಸಾಸಿರಬ್ರಾಹ್ಮಣರುಮನೞಿದಮಹಾಪಾ
49 . . . . ಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾ . .
50 . . . . ತ್ತಂಪರದ . . . . . .

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದು ಹೋಗಿದೆ)

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಸರ್ಕಾರಿ ಬೀಡಿನಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 3″

1 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಹ ೧೪ ನೆಯಸುಕುಲಸಂವ
2 ತ್ಸರದಕಾರ್ತ್ತಿಕಸುದ್ಧಪಂಚಮಿಆದಿವಾರದಂದುಹೊಸ
3 ವೂರಜಂಬೂರಗಡಿಯಕಾಳಗವೆಂಬುದಂಈಸವೂರದಮಾ
4 ಳದಱಜಿಂಕೆಟ್ಟುಬಂದುಪೊಸವೂರಸಾಸಿರ್ವ್ವರಲ್ಲಿಬೆಸನಂಬೇ
5 ಡಿಕೊಂಡುಪೇರೊಟ್ಟಂಗೆವರಿದುಪಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾ
6 ಪ್ತನಾದ ‖ ಆತಗೆಹೊಸವೂರಸಾಸಿರ್ವ್ವರುಂಕಾರುಣ್ಯ
7 ಗೆಯ್ದುಚಂದ್ರಕ್ಕಾತಾರಂಬರನಡೆವಂತಾಗೆಗಳಱಮತ್ತ
8 ರುಗದ್ದೆಯುಂಎರಡುಮತ್ತರುಬೆದ್ದಲೆಯುಮ
9 ನೆಯುಮಂಕೊಟ್ಟರು । ನತೋಜನಮಗಕಡೋಜನ
10 ಮಡಿದಕಲು

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಹನುಮಂತ ದೇವರ ಗುಡಿಯ ಬಳಿ ಮಾಸ್ತಿಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಷಖವರುಷ ೧೨ . . ಉವರ್ತ್ತಮಾನಸ್ವಭಾನುಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕ
2 ಸುದ್ಧ ೩ ಸೋ . ತುಂಬರನಹೊಸವೂರ . . . . ಕೂಟವದನಾಗಿಆತನಮದವನಿ
3 ಗೆಮಾಸ
4 ವಿಜೊಂ
5 ಮಾಣಿಆ
6 . . . .
7 ದಳ

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ಅದೇ ಹೋಬಳಿ ಶೀಲವಂತನ ಕೊಪ್ಪದ ಕೆರೆಯ ಏರಿಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಕಳಚುರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿರಾಯನಾರಾಯಣನಿ
2 . . . . . ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಸಕವರ್ಷ ೧೧೦೨ ನೆಯಸರ್ವ್ವಧಾರಿಸಂವತ್ಸರದ . . .
3 ಪ ೧ ಆದಿವಾರದಂದುಶ್ರೀಮದನಾದಿಅಗ್ರಹಾರಜಂಬೂರಹಳ್ಳಿರಿಯ
4 ರಗು . ಬಳ . . ಕಮ . ತ್ಯದೇವನಮಗಪಾಂಡ್ಯದೇವರಸನುದ್ದರೆಯಲಿ
5 . ಳಯನಿಟ್ಟುಊರನಿಲಿದುಉದೆಉಬ್ಬೆಸೂಳೆ
6 ಯಂಕೊಂಡುತುರುವಂಕೊಂಡುಹೋಗುತ್ತಿರಲುಕರಿಮಾಜಿಲೀಲೋಜನಲೊಪ
7 ಳೋಜನು . ವಸರವಂಕೇಳಿಹಲಾಹದೆಂದುಹರಿತಂದುತಾಗಿತಳ್ತಿ ಉ
8 . . ಹಲರಕೂಡೆತುರುವಂತೆಗುಳ್ದಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಅದೇ ಹೋಬಳಿ ಸಂಡದ ಗ್ರಾಮದ ಬಸವೇಗೌಡನ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈ
2 ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತ
ಭುವನಾಶ್ರ
3 ಯಂ . . . . ರಾಜಾಧಿರಾಜಪರಮೇಸ್ವರ
. . . .
8 . . . . ದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿ . . .
9 ದಿರಾಜ್ಯಗೆಯ್ಯೆಸ್ವಸ್ತಿಶಕನೃಪಕಾಲಾತೀತಸಂವಛರಶತ . . .
10 ನೆಯನಳಸಂವತ್ಸರಪ್ರವರ್ತ್ತಿಸೆಸ್ವಸ್ತಿಯಮನಿಯ . . .
11 ಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾಣಹೋಮಜಪಸ . .
12 ಳಸಮ್ಪನ್ನರಪ್ಪಶ್ರೀಮದಗ್ರಹಾರಸಂಡ್ಡಮಹಾ . . .
. . . .
18 ಇನ್ತಿಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಪ್ರತಿಪಾಳಿಸಿದವಾರಣಾಸಿಕು
19 ರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಅಗ್ನಿತೀರ್ತ್ಥದೊಳೆಸಾಸಿರಕವಿಲೆ
20 ಸುವರ್ಣ್ನಾಲಂಕೃತಂಮಾಡಿಸಾಸಿರುಬ್ರಾಹ್ಮಣ
21 ಕಾಲಂಕರ್ಚ್ಚಿಕೊಟ್ಟಫಲಮಕ್ಕ್ಕೆಯವನಿದನಳಿದ . . ತಂಮ್ಮನಳಿ
22 ದಪಾಪಮಕ್ಕು ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂ
ಕಾಲೇಕಾ
23 ಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪ್ಪಾರ್ತ್ಥಿವೇಂ
ದ್ರಾನ್ಭೂ
24 ಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಸರ್ವ್ವ . .
25 ಚ್ಚಂದ್ರಪ್ರಭಾತೇರವಿದೀಪಕ । ತ್ರೈಳೋಕ್ಯದೀಪಕಾಧರ್ಮ್ಮ . .
26 ತ್ರಕುಲದೀಪಕ । ಬಿಡಿಯಬ್ಬೆಯ । ಬಿಡಿಯವ
27 ನಪುತ್ರದಾಯಿಮಗಾಸಿಬಯಪೆರ್ಮ್ಮ ॥ ಸ್ವದತ್ತಂ
28 ಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ
29 ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ । ಕೊಮ್ಮರಾಜನಲಿಖಿತ । ಏಛನಸಿ
30 ಲಾಕರ್ಮ್ಮ ॥ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹಿತ್ತಲಿನಲ್ಲಿ ನೆಟ್ಟ ಮಾಸ್ತಿಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮ । ಶ್ರೀಗುರುಭ್ಯೋನಮ । ಸ್ವಸ್ತಿಸಮಸ್ತ
ಶ್ರೀವೀರಹರಿ
2 ಹರರಾಯನುಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರ್ದ್ದಕಾಲದಲ್ಲುಆರಗದಹದಿನೆಂ
3 ಟುಕಂಪಣದೊಳಗಣನೆಲುವಳಿಗೆನಾಡಿಂಗೆಮುಖ್ಯವಾದಸಂಡದಬೋ

4ಳಗಾಡರವುಗಬೂಜಗಾಡರುನಾಳವಾದ . . ನ್ತ್ರೀಶಕವರುಶ ೧೩೦೩ ನೆ
5ಯವಿಶುಸಂವಚ್ಛರದವಮಾಘಶು ೩ ಸೋ ಸ್ವಗ್ಗಸ್ತರಾದರು । ಅವರವು(೦)ದ
6ವಳಿಗೆತ್ಯಾಯನೂ . . . ಮಾಡಿದ . . . ,

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಮಾಸ್ತೀಕಲ್ಲು.

1ಜಕ್ಕಗಾಡನವು
2ಗನಾಗಪ್ಪನುಸ್ವ
3ಗ್ಗಸ್ತನಾದಆತ
4ನಮುದವಳಿಗೆ
5ತಂಗಿಗಉಡಿ . .
6ಗವು . . ಮಾಡಿ
7ದಳು

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ಅದೇ ಗ್ರಾಮದ ಮೂಲಸ್ಥಾನದ ಈಶ್ವರದೇವಾಲಯದ ಗೋಡೆಯ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 9″

1ನಮುಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈ
2ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ
3ವೇ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧ
4ರಾ । ಷಷ್ಟಿರ್ವರುಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂ
5ಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಶ್ರೀ
6ಸ್ವಸ್ತಿಶ್ರೀಮತುಪಿಂಗಳಸಂವತ್ಸರದಭಾ
7ದ್ರಪದಬ ೫ ಶುಕ್ರವಾರಚಂದುಶ್ರೀಮದ
8ನಾದಿಯಗ್ರಹಾರದಸಂಡದಮೂವತ್ತಿಚ್ಛಾರ್ಯ
9ಸಿರಉರುವತ್ತೊಕ್ಕಲುಹಂನೆರಡುಹಿಟ್ಟು
10ನೆಲೆ . . . ಮ್ಮಾನಿಕರುಮುಖ್ಯವಾಗಿ

(ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕೆ ಎದ್ದು ಹೋಗಿದೆ)

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ಅದೇ ಗ್ರಾಮದ ಅಗಸೇಬಾಗಲ ಬಳಿ ಬಿದ್ದಿರುವ ಮಾಸ್ತೀಕಲ್ಲು.

1ಸ್ವಸ್ತಿಶ್ರೀಮತುಶಕವರುಶ ೧೩೦೦ ನೆಯಶುಕ್ಲಸಂವತ್ಸರದ
2ಜೇಷ್ಟಬ ೭ ಸೋಣೂರಹೂರತಂಮಗಉಡನಮಗಮಾಳೆಯ
3ತಂಮಗಉಡಆತನಮುದವಳಿಗೆಹಂಪಗಉಡನಮಗ
4ಳುಮಲ್ಲಾಯಿ
5ತಿಪೆಹಾಯಿ
6ದಲ್ಲಿಕಲರದೆದ
7ತಸಂಉದಜರಾವೋ
8ಜನು

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ಅದೇ ಗ್ರಾಮದ ತೇರುಮನೆ ಬಳಿ ನಟ್ಟಿರುವ ಮಾಸ್ತೀಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 9″

1ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಷ
2 ೧೩೭೪ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದಮಾಘ
3ಸು ೬ ಆಕಂಪೆಯನಾಯ್ಕನುಆಳಶನಮಗ
4ಸಿಂಗೆಯನಾಯ್ಕನುತಂದೆಮಕ್ಕಳುಯಿಂ
5ಬ್ಬರುಸ್ವಗ್ಗಸ್ಥರಾದರು । ಯಿಾಶಿಲಾಪ್ರತಿಷ್ಟೆ
6ಯನುಆಕಂಪೆಯನಾಯ್ಕನಹಿ(ಬ)ರ್ಯ್ಯಮ
7ಗಕಾಟೆಯನಾಯ್ಕಮಾಡಿಸಿದನುಯಿಾಪ್ರ
8ತಿಷ್ಟೆಯನುಕೋಟೆಯೋಜನಾಗೋಜ
9ಮಾಡಿದಪ್ರತಿಷ್ಟೆಮಂಗಳಮಹಾಶ್ರೀ
10ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ನಾರಾಯಣ ದೇವಾಲಯದ ಎಡಭಾಗದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 9″

1 ಶ್ರೀಸ್ವಸ್ತಿಶಕನೃಪಕಾಲಾತೀತಸಂವತ್ಸರಶತಂ
2 ಗಳ್ ೯೩೮ ನೆಯನಳಸಂವತ್ಸರಂಪ್ರವರ್ತ್ತಿಸೆಶ್ರೀ
3 ಮಜ್ಜಯಸಿಂಘವಲ್ಲಭಂಪೃಥಿವೀರಾಜ್ಯಂಗೆಯ್ಯೆಶ್ರೀ
4 ಮತ್ಕುನ್ದರಾಜಂಬನವಸಿನಾಡಂಪ್ರತಿಪಾಳಿಸೆಶ್ರೀಚಣ್ಡದಬೆ
5 ಸವಂಗಂಕಮ್ಮಜಬಮ್ರ್ಮಂಪೆಣ್ಡಿರುಡೆಯು . . ಸತ್ತಂ ‖ ದ್ವಾವಿ ಮಾೌಪುರು
6 ಷಾಲೋಕೇಸೂರ್ಯ್ಯಮಣ್ಡಲಭೇದಿನೌ । ಪರಿವ್ರಾಡ್ಯೋಗಯು ಕ್ತಾಶ್ಚರಣೇಚಾಭಿ
7 ಮುಖೇಷುಚ । ಎಂಬನ್ಯಾಯವಕ್ಕೈಕೊಂಡಂ । ಕಟ್ಟಕಜ್ಜನನ ಶಿಲಾಕರ್ಮ್ಮ ‖
8 ಬಮ್ರ್ಮನಮಗಂಚಿಕ್ಕಂಕಲ್ಲಂನಿ
9 ಲಿಸಿದಂ । ಮಾರಮಯ್ಯನಲಿಖಿತಂ ‖

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಸೊಂತವೀರಯ್ಯನ ಹಿತ್ತಲಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 9″

1 ಸ್ವಸ್ತಿಶಕನೃಪಕಾಲಾತೀತಸಂವತ್ಸರಶತಂಗಳ್
2 . . . ಪ್ರವರ್ತ್ತಿಸೆಶ್ರೀಮಜ್ಜಯಸಿಂಘ
3 . . . . ಬನವಸಿನಾಡಂಪ್ರತಿಪಾಳಿಸೆ . . .
. . . .
6 . . ಚಿನ್ತಾಮರಣೇರಣೇ । ಎಮ್ಬನ್ಯಾ
7 ಯಮಕ್ಕೈಕೊಂಡಂ । ಆತಂಗೆಮಹಾಜಾನಂಕೊಟ್ಟಕ್ಕೆಯಿಮತ್ತ ರೊಂದು
8 ಕಟ್ಟಕಜ್ಜನನಶಿಲಾಕರ್ಮ್ಮ । ಕಪ್ಪನಮಗಂಬವಕನ್ತಕಲ್ಲಂನಿಲಿಸಿ ದಂ ‖

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಬಡಗೀ ಪಕ್ಕೀರಣ್ಣನ ಗದ್ದೆಯ ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 5″ × 1′ 6″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮ
2 ರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ‖
3 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ . . .
4 ಜಗದೇಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯ
5 ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕ
6 ತಾರಂಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪ
7 ಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರಚಂಡದಣ್ಡನಾಯಕ . .
8 ರಾಜಬನವಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರ
9 ಮಂಪ್ರತಿಪಾಲಿಸುತ್ತಮಿರೆ ‖ ಸ್ವಸ್ತ್ಯಯ[ಮ]ನಿ
10 ಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಜ
11 ಪಸಮಾಧಿಶೀಲಗುಣಸಂ . . . . .
12 ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂಸಣ್ಣದಮೂವ
13 ತ್ತಿರ್ಚ್ಛಾಸಿರಕ್ಕೆಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ
14 ವರುಷದ ೧೨ ನೆಯ ಶುಕ್ಲಸಂ . . . .
15 ಆಶ್ವಯಿಜಬಹುಳ ೫ ಶುಕ್ರವಾರವ್ಯ . . .
16 ದಂದುಇಸ್ವರಜೀಯನಪುತ್ರದು . . .
17 ಪಾದಪೂಜೆಯಕೊಟ್ಟುಶ್ರೀಕಾ . .
18 ದೇವರನಿವೇದ್ಯಕ್ಕೆದೇವರಭಾವಿಯಿಂ . .
19 ಲುಕೊಂಣ್ಡುಬಿಟ್ಟಕೆಈಕಮ್ಮಅಱು ‖ ಇಧರ್ಮ್ಮ . . .
20 ವನೊಬ್ಬಪ್ರತಿಪಾಳಿಸಿದವಾರಣಾಸಿ

21ಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯಲ್ಲಿಸಾಸಿರ್ಬ್ಬರುವೇ . .
22ರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಸುವರ್ಣಾಳ್ನ ಲಂಕ್ರಿತ .
23ಳಪ್ಪಕವಿಲೆಗಳಂಕೊಟ್ಟಾತನಕ್ಕು ॥ ಈಧರ್ಮ್ಮವನಾ
24ವನೊಬ್ಬ ನಳಿದವನಾತೀರ್ತ್ಥಗಳಲ್ಲಿಆಬ್ರಾಹ್ಮ
25ಣರುಮಂಕವಿಲೆಗಳಂಕೊನ್ದಮಹಾಪಾತಕನಕ್ಕು

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ಅದೇ ಹೋಬಳಿ ಹಳೇಅಮಟೇಕೊಪ್ಪದ ತುಂಬೋಹೊಂಡದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1′

1ವಿಭವಸಂವತ್ಸರದಮಾಘಬ ೧೦ ಲು
2ಶ್ರೀಮತುತಡಿಯಪುರುಷೋ
3ತ್ತಮನಾಯಕರಮಕ್ಕಳುಸಿರಿಯಪ್ಪ
4ನಾಯಕರುತಂಮಒಂಣಮ .
5ನಾಯಕರಮನೆಯನನೂ . . .
6ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆ . . ಸ
7ಹಿತವಾಗಿಕೊಟ್ಟಮರಶುಭ
8ಮಸ್ತು

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ಅದೇ ಹೊಂಡದ ಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 2′

1ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
2ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾ
3ಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾ
4ನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮ
5ನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕವಿಬುಧವರದಾಯಕಸುಜನಪ್ರಸಂನನುಡಿದುಮತ್ತೆನ್ನಂಗೋತ್ರಪವಿತ್ರಪರಾಂ
6 . . . . ಸೊತ್ತಗನಯ್ಯಸಂಸಿಂಗನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀ
7 . . . . ವೆಗ್ಗಡೆಮನೆವೆಗ್ಗಡೆದಂಡನಾಯಕನನನ್ತಪಾಳಯ್ಯಂಗಜಗಂಡಬಿನೂಬಿಮಂಬನಮಾ
8 . . . . ಮುಮಸಪ್ತಾರ್ದ್ಧಲಕ್ಷ್ಮಯಚ್ಛಪನ್ನಾಯಮುಮಂಪಡೆದುಸುಕಸಂಕಥಾವಿ
9 . . . . ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಶ್ರೀವನಿತಾಕುಚಸಂಭೃತಪೀವರವಕ್ಷಸ್ಥಳಂಲಸದ್ಗುಣಮಣಿ
10 . . . . ಸಕಳವಿಬುಧಜನತಾ . . ॥ ಆಸಮಸ್ತಗುಣಗಣಾಭರಣನುವಿಬುಧಜನಪರ
11 . . . . ವಿಳಸಿತಜಗದ್ವಳಯ . . ವನುಂರಣರಂಗಭೈರವನಂಸಕಳಸುಕವಿಜನಕ
12 . . . . ವೀರಲಕ್ಷ್ಮೀವಿಳಾಸನುಮನನ್ತಪಾಳಪ್ರಸಾದನುದಿತಾಧಿಕಾರಲಕ್ಷ್ಮೀವಿಳಾಸನು
13 . . . . ದಿಂದರಸಂವನವಾಸೆಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂಮೇಲ್ಪಟ್ಟೆಯವಡ್ಡರಾವುಳಮು
14 . . . . ನೋದದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆ ॥ ಶ್ರೀಯಂನಿಜಭುಜಬಳದಿಂದಾಯಾದಬಳ
15 . . . . ನಜೇಯಂರಿಪುನ್ರಿಪಪಯೋಜಸೋಮಂಸೋಮಂ ॥ ಆನೆಗ
16 . . . . ಗಱಿಮಹಾಣಂಬುರೆಬೆಯೊಗೆವವೊಲಾನತರಿಪ್ರವೊಗೆದ
17 . . . . ಮಹೀಪತಿಪ್ರತಿಮಪ್ರತಾಪನಿಳಯಂನಿಜಸಂತತಿಗೊಸಗೆವುಟ್ಟೆರಿಪು
18 . ನ್ತತಿಗಭ . . . . ಪುಟ್ಟಿದಂಸೋವರಸ ॥ . . ಜಮದನಣ್ಮಿನಾಪ್ಪೆನೆಕಟ್ಟಾಯದೆಚಲದೊಳೊದವಿದುನ್ನತಿನಭಮಂ
19 . . . . ರೇಂಪುಟ್ಟಿದರ್ ॥ ಶರಣೆಮಗೆನ್ನದೇವುದೆಮಗೇಬೆಸನಾವುದುಬು

20 ದ್ಧಿಯೆನ್ನದುಂಬರಿಸಿನಿತಾನ್ತಮೇಱಿಸಿದಬಿಲ್ಲವ್ರೊಲುದ್ಧತವ್ರಿತ್ತಿಯೆನೆಪೆಂಡಿರಕೆಲದೊಳುಕೆಳಲ್ದುಬೀರುವಬಿಡೆಬೀಱು
21 ವಧಿಕವೈರಿಭೂಪರನಾತನತ್ತರವುರುಳತಂಡಮನೋಡನೆಸೋವುಭೂಮಿಪಂ ॥ ಕಿಂಕಳ್ಪದ್ರುಮವಲ್ಲರೀಕಿಮುರತಿಃಶ್ರೀಂ
22 ಗಾರಭಂಗೀಗುರೋಃಕಿಂವಾಚಾಂದ್ರಮಸೀಕಳಾವಿಗಳಿತಾಲಾವಣ್ಯಪಣ್ಯಾದಿವಃಸವ್ಯಗ್ದರ್ಶನರೇವತೀಕಿಮುಪರಾಸೋಮಾಂ
23 ಬಿಕಾರಾಜತೇರಾಜ್ಞೀಸಾಬಿನವಾಸಿಸೋಮನೃಪತೇರ್ಜ್ಜಾತಾಮನೋವಲ್ಲಭಾ ॥ ಶ್ಲೋಕ ॥ ಕ್ಷೀರಸಿನ್ಧೋರ್ಯ್ಯಥಾಲಕ್ಷ್ಮೀರ್ಹಿಮಾಂಶೋ
24 ರಿವದೀಧಿತಿಃತಥಾತಯೋಸ್ಸುತೇಜಾತೇಜಿನಶಾಸನದೇವತೇ ॥ ಪೂರ್ವ್ವಂವೀರಾಂಬಿಕಾಜಾತಾತತೋಜನ್ಯುದಯಾಂಬಿಕಾ
25 ಇತಿಭೇದಂತಯೋರ್ವ್ಮ್ರನ್ಯೇಸದ್ಗುಣೈಸ್ಸಮತಾದ್ವಯೋಃ ॥ ಕಿಂದೇವೇಂದ್ರವಿಮಾನಪಿಷಕಿಮುತಶ್ರೀನಾಗರಾಜಾಶ್ರ
26 ಯಃಕಿಂಹೇಮಾಚಳಶೈಳಇತ್ಯನುದಿನಂಶಂಕಾಂದಧಾನಾಃಜನೇನಿಶ್ಶೇಷಾವನಿಪಾಳಮೌಳಿವಿಲಸನ್ಮಾಣಿಕ್ಯಮಾಳಾಂಚ್ಛಿ
27 ತಂಭ್ರಾತೃತ್ಯನ್ನತಿಮಜ್ಜಿನೇಂದ್ರಭವನಂತಾಭ್ಯಾಂವಿನಿರ್ಮ್ಮಾಪಿತಂ ॥ ತೊಡರೆತೊಡಂಕುಮಚ್ಚರಿಸೆಗಂಟಲಸಿಲ್ಕಿದಗಾಳ
28 ಪುಕ್ಕೆಮಾಣ್ದುರ್ನಡಿದಡೆಜಿಹ್ವಮಂಪಿಡಿದುಕಿಳ್ಪತೊಡರ್ಪನಪಾಶವೆನ್ದೆಡೆನ್ತೆದಱುವವರೆನ್ತುಮಚ್ಚರಿಪರೆನ್ತುಕರಂಕಡಿ
29 ಕೆಯ್ದುದಪ್ಪೊಮನುಡಿದಪರಣ್ಣಬಾಪ್ಪುರ್ಮುಳಿದಂಬದಜಾಜಿನೊಳನ್ಯಭೂಭುಜರ್ ॥ ಬಿಡದೆಡಱೆಸೆಣಸಿ
30 ಚುನ್ನನುಡಿವರೀಮನ್ನೆಯರಬೆನ್ನಬಾರಂಮಿಡಿಯಿಂಪೆಡೆತಲೆವರಂಮಾಳ್ಪೊತ್ತುವಕಡುಗಲಿಶಸಿವಿಶದಕೀರ್ತ್ತಿರ್ಜಾ
31 ಜಕುಮಾರ ॥ ಜವನೆಱೆಬಚ್ಚಿತೇಂಬಿನೆಗಮಾನ್ತರಿಭೂಪರನಟ್ಟಿಕೊಂದುಕೂಗುವತವೆತಿಂದುತೇಗುವತಡಗಡಿದಿ .
32 ವಜನ್ನಬಾರನೆತ್ತುವಪಿಡಿದಟ್ಟಿಮುಕ್ಕವಪಸುಗಱುಡಿಂಬಡಗಿಂದಿಯಾದುವಾಹವಭುಜಶೌರ್ಯ್ಯವಂ . .
33 ಲಿಬೀರದನೆಂದೊಡಿನ್ನಾಗ್ಗ್ರರಪೊಗಳಣ್ಣೆರ್ಗಟ್ಟಿಕುಮಾರಗಜಕೇಸರಿಯಂ ॥ ಅರಮನೆಯೊಳ್ . . . .
34 ನ್ದುಬಿಗಿದುಸಂಗರಮಾದಂದೆಶಿರಲೆಯುಮುಂಗಾಲ್ಗೆಣೆಯನಿಪರಸಪ್ಪೊರ್ಲ್ಲಪರೆಕು . . . .
35 ಡೆವೊಗಮಂತಿರಿಪುವರಿನೀಸೊಸೆದಡೆನಗಃವರನ್ಯರಂಬದಜಾಜಂಮುನಿ . . . .
36 ಯಂರಿಪ್ರಜನಕ್ಕಮತ್ಥಿರ್ಜನಕ್ಕಂ ॥ ಅನುಪಮಮೆನಿಸಿದಗುಣ . . . .
37 ವಾರಿತಮೆನಿಪದಾನಗುಣದೊಳುಮತ್ತವಣದೊರೆಯ . . . .
38 ತಳದೊಳ್ ॥ ಆತನೆಳಿಯಃ ॥ ಖಂಡದೊಳಿ . , ...
39 ಣೆದುಮೂಳೆಗಳಂಮುಱಿ . . . .
40 ಮುಣಿ . . . .

(ಮುಂದೆಕಲ್ಲು ಒಡೆದು ಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಪುನೇದಹಳ್ಳಿ ಗ್ರಾಮದ ಸಿದ್ಧರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 5′ × 2′

1 ಶ್ರೀಗುರುಭ್ಯೋನಮಃ ॥ ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾ
2 ರವೇ ॥ ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶ
3 ಂಭವೇ ॥ ನಮಸ್ತಸ್ಮೈವರಾಹಾ[ಯ]ಲೀಲಯೋದ್ಧರತೇಮ
4 ಹೀಂ । ಖುರಮಧ್ಯಗತೋಯಸ್ಯ । ಮೇರುಃಖಣಖಣಾಯತೇ ॥ ಚಾಳುಕ್ಯಾನ್ವಯ
5 ಯಭೂಪಾಳ । ಸಹಕಾರಾದಯಃಪುರಾ ॥ ತದ್ವಂಸೇಜಿನದತ್ತಾಖ್ಯೋ
6 ವೀರಸಾಂತರಸಾದಯಃ । ಅಂತವರರಾಜಾವಳಿಯೆಂತೆನೆ । ಚಾಳುಕ್ಯಕು
7 ಲಕೆತಿಲಕಂಭೂಪಾಳಂಕಾಳರಾಹುರಿಪುನಿವಹಕ್ಕಂಚೋಳಮಭೂಪ
8 ತಿಯೆಸದನಿಳಾಚಕ್ರಂಪೊಗಳೆನೆಗಳೆನಿಜದುಂನತಿಯಂ । ವೀರದಕಣಿ
9 ಯೆನಿಸಿಪ್ಪನು(ವು)ದಾರಗುಣಂತನಗೆನಿಜದಿಸಿರಿಸ್ರುಪ . . . . ರದಪ್ರೊಲಿರೆಧರಿ

10 ತ್ರಿಯಸಾರಂಸಾರ್ತ್ತಳೆದರಾಜ್ಯಕಾಮಿನಿಗೀಗಳೂ ॥ ಪೊಡೆಸೆಂಡಂಪೊ
11 ದೆದಾಡುವಂಕಿಡಿಲನಾಸಾದಂತಿದಂತಂಗಳಿಂ । ಗಿಡುವಂಕಿಳ್ದಲಾ
12 ರ್ತ್ತಿ[. .]ನದಟಂಪಟ್ಟಿರ್ದ್ದಸಿಂಹಂಗಳಂ । ತೊಡೆಯಂಳ್ಚಿಪೊಯ್ದುಕೆರಳ್ಚಿ
13 ಕಾಡಿಪಿಡಿವಂತಂಕೊಂದುದೋರ್ಗ್ಗರ್ಬ್ಬದಿಂಪಡೆವಾತಲ್ಲಿದುಬೀರದೇ
14 ವನನುತಂಬ್ರಹ್ಮಂಧರಾಚಕ್ರದೊಳೂ ॥ ಬೊಂಮರಸವರತನೂ
15 ಜಂತಂಮ್ಮರಸಂಧರ್ಮ್ಮಮೂರ್ತ್ತಿಸದುಗುಣನಿಳಯಂವುಂನತಭುಜಬಳತೇ
16 ಜಂಸಂನತನಾಯುವತಿನಿಕರವರಕುಸುಮಸರಂ ॥ ಅಂತವರಬಿರುದಾವಳಿ
17 ಯೆಂನ್ತೆನೆ । ಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಮಂಡಳೇಸ್ವರಂಅರಸಂಕಕರಗಸಂಮೂರ್ತ್ತಿನಾರಾ
18 ಯಣಂವಿಳಾಸವಲ್ಲಭಂಅತಿವಿ(ವಿ)ಷಮಹಯಾರೂಢಪ್ರೌಢರೇಖಾರೇವಂತನುಂ ।
19 ಪರಬಳಕೃತಾಂತವಯಿರಿಮಂಡಳಿಕಗಳಗಂಡಗತ್ತರಿ । ಸಿಲ್ಲದಕುಲನಿರ್ಮೂಲಲಾಳರಾಯಮಾ
20 ನಮರ್ದ್ದನಕದಂಬರಾಯವಿಭಾಡಕೊಂಕಣಿಗರಾಯಬೇಂಟೆಕಾಱತುಳುರಾಯಪ್ರತಿಷ್ಟಾಚಾ
21 ರಿರ್ಯ್ಯಸತ್ಯರತ್ನಾಕರಸರಣಾಗತವಜ್ರಪಂಜರಂ । ಪಶ್ಚಿಮಸಮುದ್ರಾಧಿಪತಿಪಟ್ಟಿಪೊಂಬು
22 ಚಪುರವರಾಧೀಸ್ವರಂಶ್ರೀಬಿಲ್ಲೇಸ್ವರದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದುಮಾರಾಧಕನಪ್ಪತಂಡೆ
23 ರ್ನನುಸಾಂತಳಿಗೆರಾಜ್ಯಕೆಮಾವಣಿಯಪ್ಪಹೊಸಗುಂದದಲ್ಲಿಸುಖಸಂಕಥಾವಿನೋ
24 ದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ದೂಸಕಸಮೆಯ
25 ವಿದಾರಣಪಟುತರಕಾಳಾಗ್ನಿರುದ್ರಶದ್ರುಶ । ಕ್ರೋಧೋಸಿವಸಮೆಯದುಗ್ಧಸಾ
26 ಗರಸಂವರ್ದ್ಧನಸಂಭ್ರಮೇಕ್ಷಿತಾಸೋಮಮ್ । ಅಂತಾಸೋಮ್ಮೆಯನಯಕನಬಿರು
27 ದಾವಳಿಯೆಂತೆನೆ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂಬಾಹತ್ತರಿನಿಯೋಗಾಧಿಪ
28 ತಿನಿಯೋಗಯೋಗಂಧರಪರಿವಾರಪಾರಿಜಾತ । ಮಂಡಳಿಕಸ್ಥಾಪನಾಚಾರ್ಯ್ಯ . . . . .
29 . . ವಂಕವಾಡಿಕರಹತ್ತಮಲ್ಲಸರಣಾಗತವಜ್ರಪಂಜರಂಶಿವಸಮೆಯವಾರ್ದ್ಧಿವರ್ದ್ಧನ
30 ಸುಧಾಕರಕಲಿಯುಗವೀರಭದ್ರಮಾಹೇಶ್ವರಗಣಾವತಾರಸ್ವಾಮಿವಂಚಕರಗಂಡಶ್ರೀಃವರಾ
31 ಸಿದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದುಮಾರಾಧಕಂಶ್ರೀಮಲ್ಲಿನಾಥನಲಬ್ಧವರಪ್ರಸಾದನಪ್ಪಪ್ರಧಾನಮು
32 ಖ್ಯಸೋಮ್ಮೆಯ್ಯನಾಯಕಂಗೆಸಂಡದಕಾಳಿಯಗಟ್ಟಕಟ್ಟಿಸಿದಲ್ಲಿ ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮ
33 ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪತಪಸಮಾಧಿಸೀಲಗುಣ
34 ಸಂಪಂನರುಂ । ಯಜನಯಾಜನಯಧ್ಯಯನಯಧ್ಯಾಪನಪ್ರತಿಗ್ರಹಶಟು
35 ಕರ್ಮ್ಮನಿರತರುಂ । ಔಪಾಸನಾಅಗ್ನಿಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರುಂ । ರು
36 ಗ್ಯಜುಸಾಮಅಥರ್ವಣಚತುರ್ವ್ವೇದವೇದಾಂಗಶಟುಕಂಬ್ಯಾಕರಣಸ್ಮ್ರುತಿಪುರಾಣಾಗಮಾ
37 ದಿಚತುಃಶಷ್ಟಿಕಳಾಪರಿಣತರುಮಪ್ಪಸಾಂಡಿಲ್ಯಗ್ರಾಮದಅಶೇಷಮಹಾಜನಂಗಳು
38 ತಮ್ಮಳಯ್ಕ್ಕಮತ್ಯದಲುಆಸೋಮೆಯಿನಾಯ್ಕ ಕಟ್ಟಿಸಿದಕಾಳಿಯಗಟ್ಟವಸೋಮನಾಥಗಟ್ಟಯೆಂದು
39 ಹೆಸರಿಟ್ಟುಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂತುಂಬೆಗನಹೊಸಊರಮಹಾ
40 ಜನಂಗಳುಯೆಡೆವೊಳಲಮಹಾಜನಂಗಳುಸಾಲೂರಮಹಾಜನಂಗಳುಬಂನಿವೂರಮಹಾ
41 ಜನಂಗಳುಬಿರುಗುಂಜೆಯಮಹಾಜನಂಗಳು । ಕೊಟ್ಟೂರಹಳಿಯಮಹಾಜನಂಗಳು । ಷಣ್ಣವತಿಗ್ರಾ
42 ಮದಯಶೇಷಮಹಾಜನಂಗಳುಂ । ನೆಲುವಳಿಯನಾಡಸಮಸ್ತಪ್ರಭುಗಳುಂಪುಣ್ಯಾದಹಳ್ಳಿಯ
43 ಬಯಿಚಗವುಡನೂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂತಂಮರಸನೂಯಿಂತಿವರಸಮಕ್ಷದಲು
44 ಸಕವರುಶದ ೧೨೦೯ನೆಯ ಸರ್ಬ್ಬಜಿತುಸಂವತ್ಸರದಆಶಾಡಸು ೧ ಗುರುವಾರದಲುಆಗುಂ

45 ದದಆಸೇಸಮಹಾಜನಂಗಳುಆಸೋಮೆಯನಾಯಕಂಗೆತಂಮೂರಬೋಳಯನಬ
46 ಯಲುಕಾಳಿಯಗಟ್ಟಿನಕೆಳಗೆತೋಟಕಂಬ ೩೦ ಊರನಡುವಣಭಯಿರವದೇವರತೆಂಕಣಮನೆಸಂ
47 ಮುಖದಮನೆಕಯಿ ೨೧ ಯಿಂತಿವನುಸರ್ವ್ವಮಾನ್ಯವಾಗಿಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟರು ‖
48 ಆಸಾ[೦]ಡಿಲ್ಯಗ್ರಾಮದಪ್ರವಿಷ್ಟಪುಣ್ಯದಹಳ್ಳಿಯಹಿರಿಯಮೊದಲಗಳು
49 ಡಿಕಿಯಅಷ್ಟಭೋಗತೇಜಸಾಂಮ್ಯ । ಹುಣಿಸೆಯಕೆಱೆಯಹ
50 ರುಹಿನಲ್ಲಿಗದ್ದೆಕಂಬ ೫೦ ಸಿಂದಣಗೆಱೆಯಹರುಹಿನಲಿಹಣಸಂಥೆಯಭೂ
51 ಮಿಆರೆವತ್ತರುಅಂನ್ತುಮತ್ತರು . . ಪೂರಮಧ್ಯದಬಡಗವಾಗಿಲಕಿರಿಯಮೊದಲಮನೆಕ
52 ಯ ೨ । ಯಿಂತಿವಕೆಆವಬಾಧೆಬಂದಡೆಊಆಮಹಾಜನಂಗಳುಆನೆಲುವಳಿಗೆ
53 ಯಗವುಡುಪ್ರಭುಗಳುಆಧರ್ಮ್ಮಕೆಯಾವಬಾಧೆಬಂದಡೆಪರಿಹರ್ಸ್ಸಿಕೊಡುವರು ‖
54 ಯಿಧರ್ಮ್ಮವನಾರುಪಾಲ್ಸಿದವರುತಂಮಪಿತೃಗಳುಸಹಿತಅನಂತಕಾಲಕಂ .
55 ಕಯಿಳಾಸದಲ್ಲಿಸುಖದಿಂದಿಹರು । ಆರಳಿಪಿದವರುವಾರಣಾಸಿಯಲುಬ್ರಾ
56 ಹ್ಮಣರು ೧೦೦ ಕಪಿಲೆ ೧೦೦ ಕೊಂದಪಾಪವು ‖ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ । ಯೋಹ
57 ರೇತಿವಸುಂಧರಾ । ಷಷ್ಟಿರ್ವ್ವರುಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿ
58 ಮಿ ‖ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುಂನ್ರುಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀ
59 ಯೋಭವದ್ಭಿಃ । ಸರ್ವ್ವಾನೇತಾಂನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋ
60 ಯಾಚತೇರಾಮಚಂದ್ರಃ ‖ ಬರಸಿದವರಿಗೆಊಬರದವರಿಗೆಊಮಂ
61 ಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ
62 ಚಿಕ ಮೋಡಿಲುಬಯಿಚಗಉಡಂಗೆಉಂಬಳಿಹು
63 ಣಿಸೆಕೆಱೆಯಹರಿಹಿನಲ್ಲಿಗದ್ದೆಕ ೫೦ ಸಿಂದಣ
64 ಗೆಱೆಯಹರುಹಿನಲ್ಲಿ ‖ . . ಸಂಥೆಭೂಮಿಕಂ ೫೦ ಅಂನ್ತು . . . . ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಗೊದ್ದನಕೊಪ್ಪದ ಮೈಲಾರಿ ಲಿಂಗಪ್ಪದೇವರ ಗುಡಿಯ ಮುಂದೆ.

ಪ್ರಮಾಣ 3′ 4″ × 1′ 1″

1 ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರ . .
2 ಚಾರುವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇಸ್ವ
3 ಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾ
4 ಧಿರಾಜಪರಮೇಸ್ವರಪರಭಟ್ಟಾರಕಸತ್ಯಾಸ್ರಯಬುಕ್ಕರಾಯ
5 ಕುಲತಿಲಕಶ್ರೀವಿರೂಪಾಕ್ಷದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾ
6 ರಾಧಕರುಮಪ್ಪಹರಿಹರರಾಯನುಸುಖರಾಜ್ಯಂಗೆ
7 ಯ್ಯುತ್ತಕಾಲದಲುಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನರಪ್ಪಮಲ್ಲಪ್ಪೊಡೆಯ
8 ರುಆರಗದರಾಜ್ಯವಮಾಡುವಕಾಲದಲಿಸ್ವಸ್ತಿಶ್ರೀಜ
9 ಯಾಭ್ಯುದಯಸಕವರುಸ ೧೪೧೨ನೆಯ ಪ್ರಮೋದೂತಸಂ
10 ವತ್ಸರದಮಾರ್ಗ್ಗಸಿರಬಹುಳಆಮಾವಾಸೆಸೂರಿಯೋಪರಾ
11 ಗವಿತೀಪಾತಸಂಕ್ರಾಂತಿಮಹಾತಿಥಿಯಲಿನೆಲುವಳಿಗೆನಾಡೊ
12 ಳಗಣನೆಲುವಾಗಿಲಮಹಾಗ್ರಾಮದಲಿಶ್ರೀಮತುಮಯಿಲಾರದೇವ
ರಿಂಗೆಆ
13 ನೆಲುವಾಗಿಲನಾತಿಪ್ಪನಾಯಕ್ಕ ದೇವರಅಮ್ರುತಪಡಿಗೆನಾಲ್ಕು ಹೊಂನ
14 ತೆಱುವಭುಮಿಯನೂಕೊಟ್ಟರುಉಭಯನಾನಾದೇಸಛಪ್ಪನ್ನದೇಸ
15 ದೇವರಅಮ್ರುತಪಡಿಗೆಬಿಟ್ಟಮಾಂನ್ಯಆಯ್ವತುನಾಲ್ಕು
16 ಮಗ್ಗವೊಂದುಗಾಣಂವೊಂದುಅಲ್ಲಿಯಹದಿಕೆಯಿಪ್ಪನೂಸುಂ

[17]ಕಕಾರುಕವನುಸವ್ವ್ರ್ವಮಾನ್ಯವಾಗಿನಾನಾದೇಸಸಮಸ್ತರೊಲಿದು ಕೊ | [19]ಯಲಿನೂಱಪಸುವಕೊಂದದೋಸಕೆಹೋಹನುಯಿಾಧವ್ಮ್ರ್ಮವನು ನೋ
[18]ಟ್ಟರುಯಿಧವ್ಮ್ರ್ಮಕೆಆವನಾನೊಬ್ಬ ಅಳುಪಿದನುಆತನುವಾರಣಾಸಿ | [20]ಡಿಪಾಲಿಸಿದಾತಂಗೆನೂಱುಗೋದಾನವಮಾಡಿದಪಲ

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ಹೊಸೂರು ಹೋಬಳಿ ಹೊಸೂರು ಗ್ರಾಮಕ್ಕೆ ಹೋಗುವ ದಾರಿಗೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 2′

[1]ಹೊಸೂರಗಉಡ | [2]ಸೋಮಶೆಂತಯನವೀ | [3]ರಯನುಉಂಬಳಿ

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ಅದೇ ಗ್ರಾಮದ ರಾಮನಾಗತಿಕೆರೆಯ ಪೂರ್ವಕೋಡಿ ಬಳಿ ಗೊಗ್ಗದ ಮಲ್ಲಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 2′ 8″

1 . . . . ಭೂಚಂದ್ರಾರ್ಕ್ಕಸಮಿಾರಣಾನಳಮಿಯ . . . .
2 . . . . ಭೀಷ್ಟಫಲಪ್ರದಃಸುರ್ಗಣಸ್ತುತ್ಯೇಶ್ವರೇಶಸ್ಸದಾ . . . . .
3 . . . . ವಿಮಳಿತಕಲ್ಲೋಳಮಾಳಾವಿಳಾಸೋಂನ್ನ . . . .
4 . . . . ಹಾರತ್ನಾದಿಯಿಂರಂಜಿಸಿತ್ತಾದಮೆಜಂಬೂ . . . .
5 . . . . ವಿಕಟಮಕುಟಮೆಂಬನ್ತೆವ್ರೋಲುದ್ಭ್ರಾಜತ್ಕ . . . .
6 . . . . ವರ್ಷಮಾಹಿಮಾಚಳವನ್ತ್ರಾಭರ . . . .
7 . . . . ದೊಳುಭೂಮಿಕೂತ್ತ್ರ . . ತ್ತಿರೆನಿಶಿತಂದೀನಾಳಿ
8 . . . . ಬಳಿಕಂಭುವನಶ್ರೀಬಿಜ್ಜಣೋರ್ವ್ವಿಪಂಗೊಲ್ದಳುಸ್ತ್ರೀನವ
9 . . . . ದನ್ವಯಪ್ರವರ್ತ್ತನಬ್ಭೃತ್ಯಯದೊಳು ॥ ವೃ ॥ ಧರೆಯಂ
10 . . . . ನಜನಪದಸಂಪತ್ತಿನಿ . . . . ಧರೆಯಂನಾನಾ
11 . . . . ಬಳಂವೀರಬಲ್ಲಾಳದೇವಂ ॥ ವೃ ॥ ಚೋಳೋರ್ವ್ವೀಶಾಂಧಕಾರದ್ಯುಮ
12 . . . . ನೃಪಾಳಮತ್ತಬ್ಯಾಳಂಚೋಚ್ಚಂಡಕಂಠೀರವನತುಳಬ
13 . . . . ದೇವಂ ॥ ವ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ
14 . . . . ಮಣಿಸವ್ಯಕ್ತಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲೆ
15 . . . . ಭೀಮನಿತ್ಯಾದಿನಾಮಾವಳೀವಿರಾಜಮಾನರಪ್ಪಶ್ರೀಮತ್ಪ್ರತಾ
16 . . . . ರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪ
17 . . . . ಪುತ್ರನಾದನಾತನಪೆಸರಂಹರನಿಟ್ಟನೊಲ್ದು . . ಧವವರನೊ
18 . . . . ಹಿತಂನಲಿದುಗೆಲ್ದುಭುಜಬಲದಿಂತದ್ಧರೆಗಧಿಪನಾದನೆಂದೊಪ್ಪಿರೆ
19 . . . . ಬ್ಧಮಹಾಮಂಡಳೇಶ್ವರಕರಹಾಟಪುರವರಾಧೀಶ್ವರಂಮಾಳಚಿದೇವೀಲ
20 . . . . ಮಂಡಳಂನೀಳಧ್ವಜವಿರಾಜಮಾನದಾನಕಾನೀನಮಲ್ಲಿಶತೂರ್ಯ್ಯನಿಗ್ಘೋ
21 . . . . ಬಣಂಜವಂಶಸುಜನಾವತಂಸವ್ಯಾಘ್ರಮೃಗಲಾಂಛನಂವಿನಿಯೋಗ

22 . . . . ಮತ್ತರಂಕುಸಂವೈರಿವನದಾವಂಸಿಂದ . . ದೇವಂನಿಡುಗೋಳಸಂಕರಪಾದ
23 . . . . ರಾಜ್ಯಂಗೆಯ್ದರವರೊಳು ‖ ಕಂ ‖ ಪಿರಿಯನೆನೆನೆಗಳ್ದ ಕಲಿಭಟ್ಟರಮಗಂದೊರ
24 . . . . ನುದಯಿಸಿದಂತದನಂತರಂತದನ್ವಯದೊಳು ‖ ವೃ ‖ . . . . ಚರ
25 . . . . ಮಲ್ಲಿಪಾಳನಾದನುದ್ಯೋತಿತವಿಕ್ರಮಂತದನುಜಂಪೆಸರ್ವೈಹರಸಂತದಾತ್ಮಜಂ
26 . . . . ತದಪತ್ಯನಖಿಳಲಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಚಂಡನಪ್ರತಿಮಯಶಂವಿದಳಿತರಿಪುಕುಳನ
27 . . . . . ಸಸಿ . . . ದೇವಂಮಾಳ್ಕಿಂತೀಪ್ರ . . ದಾನ್ವಯನೀಶ್ವರಮಂಡಳೇಶ . ಯಂಪರಾರ್ತ್ಥ
28 . . . . . ಪರೆದು . . ನಾಡುಗಳಾವುವೆಂದಡೆಡೆವೆಟ್ಟಎಪ್ಪತ್ತು ಮರಿವಳಿಗೆ . . . . .
29 . . . . . ಬಳಿಕನಾಡೊಳ . . . . ೩೦ ಕಾಳಿಗ
30 . . . ರಾಜ್ಯಂತನಗೇಕಾಯತ್ತಮಾಗೆಬನವಾಸಿದೇಶಲಕ್ಷ್ಮಿಗೆನಿವಾಸಭವನೆನಿಸಿದಶ್ರೀಮದುಬೆಳಗವ
31 . . . ರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ‖ ವೃ ‖ ಅನುಪಮಸಂಧಿವಿಗ್ರಹಿಗಣಾಗ್ರಣಿತಾನೆನಿಸಿರ್ದ . . .
32 . . . ರಮನವೊಸೆದಿತ್ತದೈಹಿ . . . ಯಕಸೀಮೆಯುರ್ಗ್ಗವರಾದರಾತ್ಮಜರ್ಜ್ಜನನುತಶಾಂತನುಂ . . . . ಮಾ
33 . . . . ತ್ಮಮಂಶ್ರೀಪತಿಪಾರ್ಶ್ವನಾಥಚರಣಾಂಭೋಜದ್ವಯೋದಗ್ರಶಟ್ಚರಣಂಸಂನ್ನುತಭವ್ಯಸೇವ್ಯವಿಭವಂಪ
34 . . . . . ಯನಾಪುಣ್ಯದಿಂಪುಣ್ಯದಿಂಪಿರಿಯಂತಾನೆನೆಶಾನ್ತಿಯಣ್ಣನೆವಲಂಧನ್ಯರ್ಪ್ಪರ್ಬಿರ್ದ್ದನ್ಯರೇ ‖ ಕಂದ ‖ ಆ
35 . . . ನಾದಂತನೆಯಂ . . . ವತಿಯೆನಿಸಿಧರಾವಳೆಯದೊಳೆಸೆವಸಂಧಿವಿಗ್ರಹಿಶಾಂತ ‖
36 . . . . ನೆಗರ್ದ್ದ . . . . ಕಾಂಚನಭೂಧರದನ್ತೆ ಧೈರ್ಯ್ಯಬಂಧುರನವರದು
37 . . . ಧರೆಗೆಸಂಧಿವಿಗ್ರಹಿಗಣಾಗ್ರಣಿಶಾಂತನೆಧನ್ಯನುರ್ಬ್ಬಿಯೊಳು ‖ ವೃ ‖ ನಿರುಪಮಸತ್ಯಸಂಗ್ರ
38 . . . ದರಗಿರಿಧೈರ್ಯ್ಯಪಾರ್ಶ್ವಜಿನಪಾಂಘ್ರಿಸರೋರುಹದತ್ತಚಿತ್ತೆಸುಸ್ಥಿರೆವರಸಂಧಿವಿಗ್ರಹಿಗಣಾಗ್ರಣಿಶಾಂ
39 . . . . ನಲ್ಲಳೆಸಚ್ಚರಿತ್ರದಿಂ ‖ ಕಂ ‖ ಆದಂಪತಿಗಳಪುಣ್ಯದಿನಾದಂಮಗನಧಿಕದಾನಚಿಂತಾಮಣಿಸಂ
40 . . . ತಸಂಧಿವಿಗ್ರಹಿಯಿಾಚ ‖ ವೃ ‖ ವದನಂವಾಗ್ವನಿತಾವಿಳಾಸಸದನಂವಕ್ಷಸ್ಥಳಂಲಕ್ಷ್ಮಿಗಾಸ್ಪದಮುತ್ತುಂಗಭುಜಂ
41 . . . ಮದಬನ್ಧುಗಾದಂವಧೂಕಟಾಕ್ಷಭವನಂತಾನೆಂಬಿನಂಚಲ್ವಮೆತ್ತುದುನ್ನೃಪರ್ಗ್ಗಡೆಸಂಧಿವಿಗ್ರಹಿಶಿರೋಮಣಿ
42 . . ದಿಶಾಸ್ತ್ರಪ್ರಕರವಿವಿಧಭೈಷಜ್ಯದಾನಂಗಳಿಂದಂಶುಭಚಾರಿತ್ರಂಗಳಿಂದಂಪರಹಿತಗುಣದಿಂದಬ್ರತಾಚಾರದಿಂದಂಶುಭ
43 . . . ವಿನುತಂಕೀರ್ತ್ತಿಕಾಂತಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಶಕ್ತಿತ್ರಯಯುತನಧಿಕಂಶೇಬ್ಯನಿಂತೀಚಿರಾಜಂ ‖ ವೀರಶ್ರೀನಿಧಿಮಲ್ಲಿದೇ
44 . . . ಸಂದೆಡೆವೆಟ್ಟಬಳ್ಳವೆಯೆನಿಪ್ಪಿನಾಮದೊಳುಕೀರ್ತ್ತಿವಿಸ್ತಾರಂದಾನವಿನೋದನೊಲ್ದು . . . .
45 . . . ಭವನ . . . . ನುತಭವ್ಯನೆಜಿನಪತಿಶ್ರೀಪಾದಪದ್ಮಾರ್ಚ್ಚಕ . . . . . .
46 . . . . . ತ್ಮದಂದು . . . . ನಂಮಲ್ಲಿದೇವನೊಳೇಂಮಾನ್ಯನೆ . . . . .
47 . . . . . ವಿಭುವಿ . . . . ಪ್ಪಮೆಯ್ಮೆಗೆಸೀತಾದೇವಿಚತು . . . .
48 . . . . . . ನೆಗಳ್ದಳು . . . . . . ದನನನ್ತೆಸಂದಭಾಸ್ಕರನತನೂಜ . . . . . .
49 . . . . . ವರಗುಣಿಸಂಧಿ . . . ವೆತ್ತಸೀಶ್ವರಸುತಮಲ್ಲನೆಂ . . . . . .
50 . . . . ತದನುಜನುದಾರಭೂ . . . . ವಿವಿದುರಪರಾಕ್ರಮನೆನೆಲ . . . .
51 . . . . . . ವೃ ‖ ಶ್ರೀತನುಜಾತೆಗೆಗಹನವೆ . . . . . ಗೆಸಲ್ಲದೆವಿಮಳಭವ್ಯತೆವಿಕ್ರಮ . . . .
52 . . . . . . ಯಂದೊಪ್ಪದೆಶಾಸನದೇವಿನಾಮ . . . . ಸಂನ್ನುತಚಿತ್ರವೆಭೂತಳಾಗ್ರದೊ . . . .
53 . . . . . ದೇವಕಿಯಂತೆಭರ್ತ್ತಾರಸಂಯುತೆಗಿರಿಜಾ . . . . . ಸುಸ್ಥಿರಲಕ್ಷ್ಮಿಯಂತೆಸುಪ್ರಿ . . . . ಸಿಯಂತೆ
54 . . . . . ಣಿಯಂತೆತಾನತಿಶಯಿಸಿರ್ದ್ದಳೀಚರಸನಂಗನೆ . . . . ಯೊಳು ‖ ಚಾರುತೆ . . . . ತನ್ನೊಳು
55 . . . . . ನೊಳುದ್ಘಗಭೀರತೆತಂನೊಳುತ್ತಮಿಕಂತಂನ್ನೊಳುದಗ್ರ . . . . ಳಾಶ್ರಿತಾಧಾರತೆತಂನೊಳಗ್ಗ . . . . ನೊಳೆನುತ್ತ
56 . . . . ಣಿಯಿಾಚಿರಾಜರಧಿನೀಪತಿಯಂಗನೆಸೋವಿಯಕ್ಕನಂ ‖ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಮಲ್ಲಿದೇವ . . . ಮತುಸಂಧಿ

57 . . . ಚಯ್ಯತನ್ನಗವುಡಿಕೆಯಗಗ್ಗನಹೊಸವೂರೊಳುತಂನವಾಡಿದಈಶ್ವರೇಶ್ವರದೇವರ್ಗ್ಗೆಅಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗಂ . . . . . . ಜೀರ್ಣ್ನೋದ್ಧಾರ

58 . . . . . ಕವರ್ಷ ೧೧೯೯ನೆಯ ಪಿಂಗಳಸಂವ[ತ್ಸ]ರದವಾಘಸು ೧೪ ಬ್ರಿಹವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮ . . . . . ದಂಡುದೇ

59 . . . . ಡಗೆಸಿರಿನಂತಗೆಱೆಯಕೆಳಗೆಅಡಕೆತೋಟಕಂಬ ೬ ಗದ್ದೆಮತ್ತರು ೧ ಕಂಬ ೫೦ ಅಡಕೆಸೀಮೆಬಡಗಲುಈ . . . . . ಡಿಬೆಧ್ಗಲೆ

60 . . . . ಮೂಡಲುಸೇನಬೋವನಾಗಯ್ಯನಕೆಱೆಯೊಳಗೆಮತ್ತರು ೧ ಕಂಬ ೫೦ ಅದಕೆಸೀಮೆತೆಂಕಲುಮೂಡ . . . . . . ಡಗಲು

61 . . . ದೇವರನಂದಾದೀವಿಗೆಗಾಣ ೧ ಎಲೆಯಹುದಿಕೆ ೧ ಹತ್ತೆತ್ತಿನಪೊಕ್ಕಲುದೆಱೆಮೂಲೆಸುಂಕಸಮಸ್ತಪ್ರಜೆ . . . . ದೇವಗೊಳ ಗ ೪

62 . . . . . . ಯಿಂತಿನಿತುಮಂಧರ್ಮ್ಮರಾಸಿಪಂಡಿತರಮಗವಾನ್ಯದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟರು ॥ ಆದೇವರ

63 . . . . ರೀಬ್ರಾಹ್ಮಣರು ೨೦ ವೂರಿಂತೆಂಕಲುಹೊಸಗೆಱೆಯಕೆಳಗೆಗದ್ದೆಬಧ್ಗಲೆಮತ್ತರು ೧೦ ಅದಕೆಸೀಮೆಪಡುವಲುಮಾರಸಿಂ

64 . . . . . ಈಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರುವಾರಣಾಸಿಯಲುಸಹಸ್ರಕವಿಲೆಯಂದಾನಮಾಡಿದಫಲ ॥ ಈಧರ್ಮ್ಮಕ್ಕೆತಪ್ಪಿದ

65 . . . . ಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದವರು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾ

66 . . . ಯಾತೇಕ್ರಿಮಿ ॥ ಈಶ್ವರೇಶ್ವರದತೋಟದಿಂಪಡುವಲುಬಸದಿಯತೋಟಕಂಬ ೬ ಅಲ್ಲಿಬ್ರಹ್ಮಪುರಿತೋಟಕಂಬ ೨೦ ॥

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ಅದೇ ಹೋಬಳಿ ಗೊಗ್ಗ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 4″

1 ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯ . . . . ಸ್ಥಿತಿಪ್ರಳಯಸಂಭವ . . .
2 ಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪ . . . .
3 ಪ್ರಭವೇಶಿವಾಯ
4 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ . .
5 ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳ . .
6 ಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾ
7 ಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
8 ರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮ
9 ನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂಗೋವಿಂದರಸರುಬನವಸೆ . .
10 ಚ್ಛಾಸಿರಮುಮಂಸುಖದಿನಾಳುತ್ತಿರಲಾಬಳಿಯಕಂಪಣಎಡೆ . .
11 ಟ್ಟೆ ೭೦ ಕ್ಕ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾಮಂಡಳಿಕ . .
12 ಷ್ಟಭಯದಾಯಕಂಕರಹಡಪುರವರಾಧೀಶ್ವರಂಕದನಮಹೇ . .
13 ಮಾಳಚಿದೇವೀಲಬ್ಧವರಪ್ರಸಾದಾಸಾದಿತಸಮಸ್ತಮಹಾಮಂಡ . .
14 ವಿಜಯಲಕ್ಷ್ಮೀಕರ್ಣ್ನಕುಂಡಳನೀಳಧ್ವಜವಿರಾಜಮಾನದಾನಕಾನೀ .
15 ಲ್ಲಳಿತೂರ್ಯ್ಯಘೋಷಣಗುಣರತ್ನಭೂಷಣಂಸಿಂದಮಾರ್ತ್ತಂಡ . .
16 ಯುದೋರ್ದ್ದಂಡಫಣಿರಾಜವಂಶಸುಜನಾವತಂಸನ್ಯಾಷ್ರಮಿಗ್ರ . .
17 ಛನವಿನಿಯೋಗಕಾಂಚನಸಾರ್ಯ್ಯಪರಾಯಣವೈರಿನಾರಾಯ . .

18ನಾವಮಾದಿಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳಿಕಂಚಟ್ಟರಸರು . . .
19ಯನಾಗಿಸುಖದಿನಾಳುತ್ತಿದಲಾಬಳಿಯಹೆಬ್ಬಾಳ . . . . .
20ಘುಹೆಗಡೆಗಾಳಿಮಯ್ಯನಮಗಂಸರ್ವ್ವನ್ಯಸೆಟ್ಟಿತಮ್ಮಮಾಡಿಸಿ . . . .
21ವಾಲೆಯಕ್ಕೆ ಖಂಡಸ್ಫುಟಿತನವಕರ್ಮ್ಮಪೂಜಾನಿಮಿತ್ತಕ್ಕಂ . . . . .
22ಗ್ಗಂಚಾತ್ರಗ್ಗ(ಂ)ಮಸನಾಚ್ಛಾದನಕ್ಕಂವೃತ್ತಿವಿಕ್ಕುವೆಂದು ‖ ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳು . .
23ಕ್ಯಮವರ್ಷದ ೪೧ ನೆಯ ಹೇಮಳಂಬಿಸಂವತ್ಸರದಚೈ . . . . . .
24ಸು ೧ ಆದಿವಾರದದಿನಸೋಮಗ್ರಹಣಪರ್ವ್ವನಿಮಿತ್ತದಂದು . . . .
25ಮುಖಸಮೆಯಸಮುದ್ಧರಣಶಕ್ತಿಪರಿಧಿಯಪರ್ವ್ವತವಳಿಯಅ . . . .
26ಕಸಂತತಿಯಕ್ರಿಯಾಶಕ್ತಿಪಂಡಿತರಿಶ್ವರ್ ‖ ಪೞಿದುದುಪೊಸಬಂಧವೆಂಬತೆ . .
27ದುರಿತಾವಳಿಯೆಂಬಕಂಭವುಂಮುಱಿದುದುಕಾಮನೆಂಬಪರಿಕಾಱರ . . . . .
28ಟ್ಟಿಗೊಂಡಳಾಂತಿಱಿದುದುಇಂದ್ರಿಯಂಗಳೆಂಬಱಿಕೆಯಪಂಚತಸ್ಕರರನಶ್ರಮದಿ . . .
29ದಿಂದೊತ್ತಿಕೋಪದಿಂಮುಱಿದುದುರುದ್ರಮುನಿಪತಿಯೆಂಬಮದಾನ್ಧಸಿನ್ಧು . . . .
30ಆಮುನಿರಾಜ[ಂ]ಸತ್ಯದಸೀಮೆದಯಾಪುರದಕಾಪ್ಪ್ವರಂಶಿವಸಮಯದ . . , . . .
31ಡಾಮಣಿಯೆನೆರಂಜಿಪರುದ್ರಮುನೀಶಂ ‖ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾ . . . .
32ಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಸೀಲಸಂಪನ್ನರಪ್ಪ . . . . . .
33ಮತುರುದ್ರಶಕ್ತಿಪಂಡಿತಗ್ಗೆಸರ್ವ್ವನ್ಯಸೆಟ್ಟಿಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂದೇಗು . .
34ಕಣಕಗ್ಗಂಚೆಗೊಂಡದಕೆಳಗೆಕಚ್ಚಪಿಯಗಳೆಯಗದ್ದೆಮತ್ತಂದೇಗುಲದಿಂಬಡಗಲ್ . .
35ಲೆಮರ ‖ ಬಾವಿಯಿಂಮೂಡಲುತೋಟನಂದಾದೀವಿಗೆಗೆಮಾನೆಣ್ಣೆಗಾಣ ೧ ಈಧರ್ಮ್ಮ . .
36ತಿಪಾಳಿಸಿದವಗಂಗೆಯತಡಿಯಸಾಯಿ[ರ]ಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಸು . .
37ಲುಕಟ್ಟಿಸಿಸಾಯಿರಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗೆಕೊಟ್ಟಫಲಮನೆಯ್ದುವಂ . .
38ರ್ಮ್ಮಮನಳಿದಗಂಗೆಯತಡಿಯಲುಕವಿಲೆಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದಮಹಾಪಾ . .
39ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಶಷ್ಠಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ . . . . . .
40ಕ್ರಿಮಿ ‖

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ವೀರಭದ್ರದೇವಸ್ಥಾನದ ಬಾಗಲಿನ ಯೆರಡು ಕಡೆಯಲ್ಲಿ.

(ಬಲಗಡೆ)

1ಎಱೆಯನ
2ದೆಯ್ವಮಾಉ
3ದದುತನ್ನಯ
4ದೆಯ್ವಮದಾಉ
5ದಾತನೊಳು
6ನೆಱದಗುಣೋನ್ನತಿಕ್ಕೆ
7ಯದುತನ್ನಯಮಿಕ್ಕ
8ಗುಣೋನ್ನತಿಕ್ಕೆಕಣ್ದಿ
9ಱದಡದಾವಧರ್ಮ್ಮ
10ವಧಿನಾಥನೊಳಂತದೆ
11ತನ್ನಧರ್ಮ್ಮವೆಂದೆಸಕ
12ದೆಮಂತ್ರಿಯೇಚಣನ
13ವಲ್ಲಭೆಸೋವಲದೇವಿ
14ಭಾವಿಪಳು ‖ ನಗೆನಗೆ
15ಮೊಗವಂಬುಜಮಂ
16ಮಿಗೆಮ್ರಿಗವೀಕ್ಷಣಮ
17ನೀಕ್ಷಣಂ(ಮಿಗ)ಮ್ರಿಗ
18ಧರನಂತೆಗಳೆಮೊಖ
19ಕಾಂತಿಚೆಲ್ವಂತ್ರಿಗುಣಿ
20ಸದಿದುನಿಂನರೂಪುಸೋ
21ವಲದೇವಿ ‖

(ಎಡಗಡೆ)

22ಮಾಡಿಸಿದಂಜಿನಾ
23ಲಯಮ(ಂ)ವಿಲ್ಲದೆವೆ
24ಲ್ಲಿಯುಮಿಲ್ಲಊರೆನ
25ಲುನಾಡೆವಿರಾಜಿ
26ಸಲುಪೆಳಗವತ್ತಿ
27ಯನಾಡೊಳನೂನ
28ಭಕ್ತಿಯಿಂಕೂಡೆವಿ
29ಭೂತಿಯಷ್ಟವಿಧಾ
30ರ್ಚ್ಚನೆಯೆಂಬಿಉ
31ಕುಂದದಂತುಕೊಂ
32ಡಾಡುತವಿಪ್ಪನೀದು
33ವೆನಲೀಚಣನಂತಿರೆ
34ಭವ್ಯನಾವನಂ ‖
35ಊರೊಳ್ತಪ್ಪದೆಬ
36ಸದಿಯನೋರಂತಿರೆ
37ಮಾಡಿಪೆಳಗವತ್ತಿ
38ಯನಾಡಂಧಾರಿಣಿ
39 ನೆಗಳ್ದಕೋಪಣ
40ಕೋರಗೆಮಾಡಿದ
41ನುದಾರನಿಧಿಯೋ
42ಚರಸನು ‖

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ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ಬಿದ್ದಿರುವ ೧ನೇ ಕಲ್ಲು.

1 . . ಪತಿಶಂವತ್ಸರದಬದ್ರ . .
2 . . . . ದಸೆಷೋವುವರಗುಣ . . . .
3 . . . ದೆಸೆವನಯುಕನಪೋ . .
4 . . . ನಯುಕವುಡುಹಿದ . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

1 . . . . . . ರವುಗಂಭೀರಸ್ಯಾದ್ವಾದಾವೋಘಲಾಂಚ್ಛನಂ . . . .
2 . . . . . . ಜ್ಜಿಚಾಪನತುಳಂಕ್ಯೆವಲ್ಯಲಕ್ಷ್ಮೀಪ್ರಿಯಂಗಿರ್ಬ್ಬ . . . .
3 . . . . ಸಂಧಿವಿಗ್ರಹಿ . . . . ಪ್ರಸ್ತುತ್ಯನಾದೀಶ್ವರಂಗು . . . . .
4 . . ಧು . . . . ಲಾಳಿತಕಲ್ಲೋಳವಾಳಾ . . . .
5 . . . . . ಪ್ರವಾಹಪ್ರಕಟಿತಬಹ . . . . .
6 . . . ಳದಿಶಾಭಿತ್ತಿವುದ್ರಂಸವುದ್ರಂ ॥ ಕ ॥ ಆಜಂಬೂದ್ವೀಪವು . . . .
7 . . . ಸಲೆತೇಜಂತ್ತೆಸೆವುದುದುಘವುಂದರಶೈಳಂ ॥ ಸುರಗಿರಿಯ . . . .
8 . . . ರತವೆನೆತರದೆತೆಂಕಲುಭರತಾರ್ಯಾಖಂಡವಲ್ಲಿಕುಂತಳ . . . .
9 . . . ಎಂತಿರನಿಶ್ಚಿಂತದಿನಾಳ್ದರಖಿಳಸುಖತವುನೆಬಳ . . . . .
10 . . . ಶ್ರೀಬಿಜ್ಜಳೋರ್ವ್ವಿಪಂಗೊಲ್ದಳುಸ್ತ್ರೀನವಪುರುಷಸಂಗರ . . . . .
11 . . ತದನ್ವಯುಪ್ರವರ್ತ್ತನಬ್ಯತ್ತ್ಯಯದೊಳು ॥ ಧರೆಯುಂ . . . . .
12 . . ರೆಯುಂಸಾನನ್ದನಾನಾಜನಜನಪದಸಂಪತ್ತಿನಿ . . . .
13 . . . . ನತಿಬಳಂವೀರಬಲ್ಲಾಳದೇವಂ ॥ ಕವುಠಂ . . . .
14 . . . ತಿಭೀತಿದಿಗ್ಗಜಚಯಸಂಗಂಗಳವೆಟ್ಟಿದ . . . . .
15 . . . ವುನೋರಾಗದಿನಿರ್ದ್ದಳೊಲ್ದುಭುಜದೊಳು . . . . . .
16 . . . ಹಿಪಕ್ಷೇಶ್ವರನೇಪಾಳಕ್ಷ್ಮಾಪಾಳನ . . . . . .
17 . . . ತುಳಬಳಂವಾಳವಾರಣ್ಯದಾ . . . . .
18 . . . . . ಸವುಧಿಗತಪಂಚವುಹಾಶಬ್ದ . . . . . .
19 . . . . ಹೀವುಂಡಳವಿಜಯಲಕ್ಷ್ಮೀ . . . . . .
20 . . . ಣಗುಣರತ್ನಭೂಶಣಂ . . . .
21 . . . ಲಾಂಚ್ಛನಂವಿನಿಯೋಗ . . . .
22 . . . . . ಸಂ . ವೈರಿವನದಾ . . . . .
23 . . . . ತನವಂಶದೊಳನೇಕ . .   . . .
24 . . . ಟದನಾನರಪತಿ . . . . . .
25 . . . ॥ ವ್ರಿ ॥ ಆತ . . .
26 . . . . . ಹೇತಿ . . . . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ)

1 . . . ಯ . .
2 . . . ಚ್ಚರಿಯೇ ॥ ತ . .
3 . . . ಟಿತ . . . . . .
4 . . . ಕ್ರಾಂತದಿಂ . . . .
5 . . . ನಿರುಪ . . .
6 . . ಬುದ್ಧಿಭೂ . .
7 . . ಮಣಿದ್ರ . .
8 . . ಳಂಜೋಜ್ಜ್ವಂಡ . .
9 . . ವೀರಬಲ್ಲಾಳ . .
10 . . ಸಾಧಾರಂದಿ . .
11 . . ಮಲ್ಲಳಿತು . .
12 . . ಜನಸುಜನಾ . .
13 . . ಅರಸಂಕರ . .
14 . . ವೊಳಗಾಗನೇಕದೇ . .
15 . . ಟ್ಟರಸಂಗದೊ . . . .
16 . .ಸಿದಂ . . .
. . . .
20 . . . .

21 . . ನ್ಯರೇ ॥ ಕ ॥ ಆದಂಪತಿಗಳಪುಣ್ಯದಿನಾದಂಮಗನಧಿಕ . . . .
22 . . ವಿಖ್ಯಾತಸಂಧಿವಿಗ್ರಹಿಯೆಂಚ ॥ ಅಭಯಾಹಾರಾದಿಶಾಸ್ತ್ರ . . . .
23 . . ಭಚಾರಿತ್ರದಿಂದಪರಹಿತಗುಣದಿಂದಬ್ರತಾಚಾರದಿಂದಂಶುಭ . . . .
24 . . ವನುರ್ವೀನುತಂಕೀರ್ತ್ತಿಕಾಂತಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಶಕ್ತಿತ್ರಯಯುತನಧಿಕಂಸೇಬ್ಯ . . . .
25 . . ಪತಿಹಿತೆಸೀತೆಯಂತೆಜಿನಪಾ[ದಾ]ಚ್ಚ್ರಕಿತೇವಕಿಯನ್ತೆಭರ್ತ್ರ್ಯಸಂಯುತೆಗಿರಿಜಾತೆಯಂತೆ .
26 . . ಷ್ಮಿಯನ್ತೆಸುಬ್ರತೆನೆಗಳ್ದತಿಂಮವೆ . . . ನ್ವಿತೆವಾಣಿಯಂತೆತಾನತಿಶಯಸಿದ್ಧ್ವಳಿ . . . .
27 . . ರಂಗನೆಸೋವಲದೇವಿಧಾತ್ರಿಯೊಳು . . . ಸತಿಪದುಮಸಂಭವನೊಳದ್ವಿಜೆಚಂದ್ರ . .
28 . . ನೊಳುಪರಮಸುಖಪ್ರಶಸ್ತಿಸಿರಿವಿಷ್ಣುವಿನೊಳುನೆಲಸಿಪ್ಪವೊಳ್ಕೆಯಿಂಸ್ಥಿರತ . . . . .
29 . . ಡೆಯಸೋವಲದೇವಿಮನೋನುರಾಗದಿಂನಿರುಪ[ಮ]ಸಂಧಿವಿಗ್ರಹಿಶಿಖಾಮಣಿಯಿಾಚನೊಳೀ . . . .
30 . . ಯಿನ್ತುಧರ್ಮ್ಮಮನೆಮೆಣೆವಾ ಡಿತದಾಚಾರ್ಯ್ಯವಳಿಯನಭಿವನ್ದಿಸಿಶ್ರೀಮತು . . . . .
31 . . . . ಚಾರ್ಯ್ಯ . . ಪುಷ್ಪಸೆರನುಪು . . . .
32 . . ರನಾದರತಿರಾಗಮಂಬಿಸುಟುಮುಚ್ಚುತ್ತೇಶನಕೋಲುದೆಂದೆರದಂಘ್ರಿದ್ವಯಮೂಳದೊಳು . .
. . . . . . , . . .
33 . . ಳುಹುಂಬಬಾಹ್ಪುದುದ್ಧತವೀರಬ್ರತಮತ್ಯನುಪಮಂಚಂದ್ರಪ್ರಭಾಚಾರ್ಯ್ಯರೊಳು ॥ . .
34 . . ದೊಡ್ಡನೋಡದೊಜಯಾಳಂಬಸೀವೋ . . ರಾಜನತುರಿಪಡೆಸೀಳ್ದುಪಂಚವಿಷಯೇ . . . . .
35 . . ಗಳನಿಕ್ಕಿವೆಂದೀಭೀಕರಮದವೀರಭಟಕ್ಕಳಧುರದೊಳವ್ವಿಸಿ . . . . ಸಂಗರಭಯಮಂ . . .
36 . . ರರಸೇನೆಮದಾ[ಂ]ದಸಿ[ಂ]ಧುರಂ ॥ ಶ್ರೀಮನು[ಮ]ಹಾಮಂಡಳೇಶ್ವರಮಲ್ಲಿದೇವರಸರಸನ್ಧಿವಿಗ್ರ . . .
37 . . ನಪತಿಸೋವಲದೇವಿಯರುತಂನತಮ್ಮಯಂಯಿಾಚಯಿನಪರೋಕ್ಷವಿನಯಾಕೆಹೆ . . .
38 . . ಯಸಂಖ್ಯಾತಗಣದಜಗವಟ್ಟಿಗೆಯಬಸದಿಯಶಾಂತಿನಾಥದೇವರಅಷ್ಟವಿ . . .
39 . . ಹಾರದಾನಕ್ಕಂಜೇನ್ರೋದ್ಧಾರಕ್ಕವೆಂದುಶಕವರ್ಷದ ೧೧೩೦ ನೆಯ ಪ್ರಭವಸಂ . . . . .
40 . . ಮಗ್ರಹಣವಿಶೀಪಾತದಂದುಬಿಟ್ಟಗದ್ದೆಕಂಬ ೫೦ ಬಿನುಕೆ . . . . .
41 . . ಪಡುವಣವೋಣಿತೆಂಕಲುಕೆಸರಗಟ್ಟಮೊದ . . ಹಿರಿಯಃಕೆ .
42 . . ಮಾಗಿಬಡಗಲುಕಾರೆಯಕೊಳನಿಂಪಡುವಲು . . . .
43 . . ಕೆಳಗೆಹೂದೋಂಟ . . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೇ ಕಲ್ಲು.

(ಮೇಲ್ಭಾಗಹೋಗಿಧೆ.)

1 . . ನೇಕರಿಷಿಯ . . . .
2 . . . ವೈಶಾಖಸುದ್ಧ ೫ ಬ್ರಿ . . . .
3 . . ಅದಕೆಸೀಮಬಡಗಲೂ . . . .
4 . . ವಣತುಂಬಿಕೆಳಗೆಪಡುವಲುನ . . . . ಲೆಮತ್ತರು ೧
5ಖ ೫೦ ಅದಕೆಕತುಸ್ಸೀಮೆನಟ್ಟಕಲು . . . . ಖ ೫ ದೇವರ
6ನಂದಾದೀವಿಗೆಗೆಗಾಣ ೧ ಹತ್ತಿತ್ತಿನವೊಕ್ಕಲು . . . . ಹುಡಿಕೆದೆಱೆಹ
7ಡಿಯದೇಗಲಸಗರವೊಕಲು ೧ ಯಿನ್ತಿನಿತುವುಸುಕ . . . . ವಿರುಪಯ್ಯಂಗಳುವಿಟದತ್ತಿ
8ಸಮಸ್ತಪ್ರಜೆಗಳಿರ್ದ್ದುಕೊಟ್ಟಧಾನ್ಯವಗನೆಲ್ಲುನಕೊ ೨ ನವಣೆಕೊ ೨ ಎಳುಕೊ ೧ ಯಿಂತಿನಿತುಧರ್ಮ್ಮವುಂ
9ಶ್ರೀಮತುಸೋವಲದೇವಿಯರುಱ . . ಕನ್ಯಾದಾನವಮಾಡಿವಾಸುಪೂಜ್ಯದೇವರಕಾಲಕಚ್ಚಿಧಾರಾ
10(ರಾ)ಪೂರ್ವ್ವಕವಮಾಡಿದರುಯಿನ್ತೀಧರ್ಮ್ಮವುಂನಾಗಗೌಡನಯನಯನಪ್ರಭೆತಿಯಾಗಿಪ್ರತಿಪಾಳಿಸು
11ವರು ॥ ಸ್ವದತ್ತಪರದತ್ತಾವಾಯೋಹರೇತವಸುಧರಾಪಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿ
12ಮಿ ॥

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ತಾಳಗುಂದದ ಹೋಬಳಿ ತಾಳಗುಂದದ ದೊಡ್ಡಕೆರೆ ತೂಬಿನ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

1ಸ್ವಸ್ತಿಸಖನೃಪಕಾಳಾತೀತಸಂವತ್ಸ . .
2ಸತಂಗಳೆಣ್ಣುನೂಱಯ್ವತ್ತಎಂಟನೆ .
3ಮತ್ತಮತಸಂವತ್ಸರಂಪ್ರವರ್ತ್ತಿಸೆವೈಸಾಕ
4ಬಾರಸಿಬ್ರೃಹಸ್ವತಿವಾರವಮಾಗೆಸಾ . .
5ರವೆಗ್ಗಡೆಸ್ವಸ್ತಿಸಮಸ್ತಭರನಿರೂ . . .
6ಮಹಾಮಾತ್ಯಗುಣಸಂಮ್ಪನ್ನಂವಿಸಿ .
7ವಾಸ್ರಯಂನಾಸ್ರಯಮನೋಹರಂನನ್ನಿವೆ .
8ಗಂಬಗೆಯಱಿವಾತಂಸಾವುಚವೆ .
9ಸವ್ರ್ವಕ್ತವೆಡಂಗಬ್ರೃಹಸ್ಪತಿಸಮಾನ
10ಶ್ರೀಮಂಪೆಗ್ಗಡೆಪುಱೆಯ್ಯಮ್ಮತಾಣಗು
11ನ್ದಕೆಱೆಯಂಕಟ್ಟಿಸಿದೇವರನಿವೇದ್ಯಕ್ಕಂನನ್ದಾ
12ದೀವಿಗೆಗಂಮತ್ತಲಯ್ದುಕೆಱೆಯಕೆಳಗೆತೋಂಟದ
13ಮತ್ತಲೊನ್ದುಕಿಱುಗಾಲಮತ್ತಲಿರ್ಪ್ಪತ್ತು ಅನ್ತು
14ಇಪ್ಪತ್ತಾಱುಮತ್ತಲ್ಗಡ್ಡೆಯಂನೂರಕಯ್ಯೊಳ್ಕೊಟ್ಟು
15ದೇವಗ್ಗೆಕೆಱೆಗೆಂಬಿಟ್ಟಕೆಱೆಗಾಲನು . .
16ಒನ್ದುಬರಿಸಕ್ಕೆಪತ್ತುಗದ್ಯಾಣಪನ್ನಿ . .
17ನಂತಪ್ಪದೆಕೆಱೆಯೊಟ್ಟಿಯ್ಯುದುಆವ
18 . ರ್ಬಧರ್ಮ್ಮಮಅಳಿದನಾವಾಣರಾ . . .
. . . .

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ಅದೇ ಹೋಬಳಿ ಬೆಳಗಾವೆ ಎಲೆಗಾರ ಭೀಮನ ಗದ್ದೆ ಪುಟ್ಟೆಕೋಣನ ಭೂತನ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

1 . . . . . . ನಾಯಕಸ್ಯಪ್ರಸಾದೇನಶ್ರೀದುರ್ಗ್ಗಾಯ್ಯೆನಮಃ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರ . .
2 . . . . ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯ . .
3 . . . . . . ಲೋಕ್ಯಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ

4 . . . . . ಪಾದಪದ್ಮೋಪಜೀವಿ ‖ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರ . . . . .
5 . . . . ಧೀಶ್ವರಂವೈರಿನಾರಾಯಣಂಸುಭಗಬಾರಾಯಣಂಪ್ರತಿಪಕ್ಷಲೋಕ . . ರತ್ನಾಕ
6 . . . . ಕೊಳ್ಳಿಪಾಕೆಯಕಾವಂಮಱೆವುಗೆಕಾವಂಶೌರ್ಯ್ಯಮಂಮೆಱೆವಂ . . ಳಸಾಮನ್ತ . .
7 . . . . ಚಟ್ಟಂಶರಣಾಗತವಜ್ರಪಂಜರಂರಿಪುರಾಜಕುಂಜರಂದಕ್ಷಿಣದಿಶಾಕವಾಟಂಪರಬಳನಿಶಾಹಿ . .
8 . . . . . . ಸಾಮನ್ತಬನ್ದಿಕಾಱಂವಿಕ್ರಾನ್ತಕೌಂತೇಯಂಸತ್ಯರಾಧೇಯಂನುಡಿದುಮತ್ತೆನ್ನಂಸುಜನಪ್ರಸನ್ನಂ
9 . . . . . . ಸಕಳಕಳಾಧರಂಪರನಾರೀಪುತ್ರಂಶತ್ರುನಿಕ್ಷತಂ । ಆಶ್ರಿತಜನಕಲ್ಪವೃಕ್ಷನಾಮಾದಿಸಮ
10 . . . . ಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಸಿಂಗಣದೇವರಸರುರೆಸುಕೋಡೆಪ್ಪತ್ತುಮಂಕೆಳ
11 . . . . ಬನವಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಮಂಸಾನ್ತಳಿಗೆಸಾಯಿರಮುಮಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರ
12 . . . . ಕ್ಷಿಮಸಮುದ್ರಪರ್ಯ್ಯನ್ತಂಬರಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದುಸಕವ
13 . . . . ಯಪಾರ್ತ್ಥಿವಸಂವತ್ಸರದಪುಷ್ಯಸುದ್ಧ ೧೦ । ಆದಿತ್ಯವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿನಿ
14 . . . . ತ್ತರಾಗಿಬಳ್ಳಿಗಾವೆಯಬಲಿಯಪ್ರತಿಷ್ಠೆಭಗವತಿಬಳ್ಳಿಯಬ್ಬೆದೇವಿಯದೇವಾಲ್ಯಮಂಜೀರ್ಣ್ನೋದ್ಧಾ
15 . . . . ನನಡವತಳವೃತ್ತಿಕತ್ಸವಿಯರಳೆಯೊಳಂಮತ್ತಲುಹದಿನೆಂಟುಮಆದೇವಿಯಪುರ
16 . . . . ಮಆಕೇರಿಯಿಂಪಡುವಲುಪೂದೋಂಟಮಾಱುಮತ್ತಮೂಡಲುನಾಗರಬಾವಿಯಕೆ
17 . . . . ಕ್ಕಂಮನೆಹದಿನೆಂಟುಮನಾದೇವಿಯಸ್ನಾನನಿವೇದ್ಯಕಮಲ್ಲಿಯಾಚಾರ್ಯ್ಯರಗ್ರಾಸಕ್ಕಂಕಾಲ
18 . . . . . ದಜೀರ್ಣ್ನೋದ್ಧಾರಕ್ಕಮೆ . . . ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾ
19 . . . . . ದಿಶೀಲಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದಪಲ್ಲಿಯಾಚಾರ್ಯ್ಯಲಕ್ಷ್ಮಣೇಸ್ವರಶಿವಪಂಡಿತರಕಾ
20 . . . . ರಾಪೂರ್ವ್ವಕಂಸರ್ವ್ವನಮಸ್ಯಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟತಳವೃತ್ತಿಆ
21 . . . . . ದಡೆಮೂಡಣಸೀಮೆಅರಕೆಱೆಯಿಂಪಡುವಲುತೆಂಕಮುನ್ದಾಗಿನಡೆದಪೂರ್ವ್ವದಟಣೆ
22 ಯಿಂನಿಮಿರ್ದ್ದಂಕಡೆಯಚಿಕ್ಕಕೊಳನಮೇರೆತೆಂಕಣಸೀಮೆಅರಕೆಱೆಯತೆಂಕಣಕೋಡಿಯಿಂ
23 ಪಡುವಮುಂದಾಗಿಹರಿದಪಳ್ಳವೆಮೇರೆಪಡುವಣಸೀಮೆರಾಮೇಶ್ವರದೇವರತೆಂಕನೀರುವರಿಯತ
24 ಳವೃತ್ತಿಯಮೂಡಣಕಡೆಯಿಮೇರೆಬಡಗಲಾಹೊಲಕೆಹರಿವಮೇಲುವಚ್ಚಲೆಮೇರೆಪೂದೋಂಟಂ
25 ಗಳಪಡುವಣಸೀಮೆಕಬಿನಬಾವಿಯಈಶಾನ್ಯದಚಿಕ್ಕಕೊಳನೇಮೇರೆಯಲ್ಲಿಮೂಡಲುನಿಮಿರ್ದ್ದ
26 ಸೀಮೆಬಾಲಾದಿತ್ಯತೇಜೋಮಾರ್ತ್ತಂಡದೇವರಕೇರಿಯತೆಂಕಣಕಡೆಯಿಮೇರೆಆದೇವಿಯಪು
27 ರದಕೇರಿಯಬಡಗಣಸೀಮೆದೇವಿಯಬಡಗಣಬಾವಿಯಿಮೇರೆಅಲ್ಲಿಂಮೂಡಲುನಿಮಿರ್ದ್ದಸೀಮೆತೇಜೋ
28 ಮಾರ್ತ್ತಂಡದೇವರಭೂಮಿಯಮೂಡಣಗಡಿಯಿಮೇರೆತೆಂಕಣಸೀಮೆಆದೇವಿಯಪುರದಾಗ್ನೇಯ
29 ದಕೋಣಲಿರ್ದ್ದೊಱತೆಕುಳಿಯತೆಂಕಣನೀರ್ಗ್ಗರಿಗೆಯಿಮೇರೆನಾಗರಬಾವಿಯಕೇರಿಗಳಮೂಡಣಸೀಮೆ
30 ಆಬಾವಿಯಿಮೇರೆತೆಂಕಣಸೀಮೆಆಕೇರಿಯಾಗ್ನೇಯದಕೋಣಲಿರ್ದ್ದಾಪಿನಕೊಳದಬಡಗಣೇರಿಯಿಂಪ
31 ಡುವಮುಂದಾಗಿನಡದಬಟ್ಟೆಯಿಮೇರೆಬಡಗಣಸೀಮೆಆಕೇರಿಗಳಂಬಡಗಣಕಡೆಯಪೆಂಣ್ನಚಿ
32 ಗಲ್ಲಮೊಱಡಿಯಿಮೇರೆಇನ್ತೀಧರ್ಮ್ಮವನಾರೊರ್ವ್ವರುಪ್ರತಿಪಾಳಿಸಿದರುಸಾಸಿರ್ವ್ವರ್ವ್ವೇದಪಾರಗಬ್ರಾ
33 ಹ್ಮಣರ್ಗ್ಗೆಸಾಸಿರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನದಲುಕಟ್ಟಿಸಿಗಂಗೆಬಾಣರಾ
34 ಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಆರ್ಗ್ಘ್ಯತೀರ್ತ್ಥದಲುಭಯಮುಖಿದಾನಮಂಕೊಟ್ಟಫಲಮನೆಯ್ದುವ
35 ನೀಧರ್ಮ್ಮವನಾವನೋರ್ವ್ವನಳಿದನಾತೀರ್ತ್ಥದಲುಸಾಸಿರ್ಬ್ಬರ-ಬ್ರಾಹ್ಮಣರುಮಂಸಾಸಿರಕವಿಲೆಯುಮಂತಂ
36 ನ್ನಸ್ವಹಸ್ತದಿಂದಳಿದಪಂಚಮಹಾಪಾತಕವಧೆಯದೋಷಮನೆಯ್ದುಗು । ನವಿಷಂವಿಷಮಿತ್ಯಾಹು
37 ರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿಷಮೇಕಾಕಿನಂಹನ್ತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ
38 ಹರೇತವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ‖ ಬಹುಭಿರ್ವ್ವ

[39] ಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ ॥
[40]ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾನೇತಾನ್
[41]ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್‌ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ಅಕರಾಕರ
[42]ಕಾರಸ್ತುಗೋಸಹಸ್ರವಧಸ್ಮೃತಃನಿವೃತ್ತಿಕರಕಾರಸ್ತುಗೋಕೋಟಿಫಳಮಸ್ನುತೇ ॥

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ಮಾಸೂರು ಮದಗದ ಕೆರೆ ತೂಬಿನ ಮುಂದೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಸುತ್ತಲು ಅರಾಬಿ ಮತ್ತು ಫಾರ್ಶಿ ಅಕ್ಷರ.

ಮಧ್ಯಭಾಗದಲ್ಲಿ ಕನ್ನಡ.

[1]ಈಕಲ್ಲು ಗುಡ್ಡದ ಮ್ಯಾಲೆ ದಕ್ಷಣದಿಕ್ಕಿನ ಕ್ವಾಟೆಬಾಗಲ ಮ್ಯಾಲೆ ಯಿತ್ತು ಶಖ ೧೭೮೫ನೇ ರುಧಿರೋದ್ಗಾರಿಸಂವತ್ಸರದ ಸ್ರಾವಣಶುಧ ೮ ಯಲ್ಲಿ ತುಂಬಿನ ಮ್ಯಾಲೆ
[2]ಯಿಟ್ಟಿಧೆ ಯಿಂಗ್ರೇಜಿಸರಕಾರ ಖರ್ಚುಮಾಡಿ ಕೆಳಗಿನ ತುಂಬು ಹೊಸ್ತಾಗಿ ಕಟ್ಟಿಸಿಧೆ ಸಂನ್ ೧೮೬೪ ಯಿಸವಿ

HONNÂḶI TALUQ.

ಹೊನ್ನಾಳಿ ತಾಲೂಕು.

1

ಹೊನ್ನಾಳಿಯಲ್ಲಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಅಂಗಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ 8″ × 2′

1 . . . .

2 ಸ್ವಸ್ತಿ ಆನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಶ್ರಫಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ

3 ಲಕ್ಷ್ಮೀಸಮಾನೆಸಮಸ್ತಾನ್ತಃಪುರಮುಖಮಣ್ಡನಿಸವತಿಮದಭಂಜನೆಆಶ್ರಿತ

4 ಜನಕಾಮಧೇನುಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವವಿಶಾಳವಕ್ಷಸ್ಥಳನಿವಾಸಿನಿ

5 ಶ್ರೀಮತ್ಪಿರಿಯರಸಿಹೊಯ್ಸಳದೇವಿಯರ್ಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊಳ್ಸುಖಸಂಖಾತ

6 ವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರ್ದ್ದುಬನವಾಸೆಪನ್ನಿರ್ಚ್ಛಾಸಿರದೆಕಮ್ಪಣಂಬಳ್ಳಿವಿಎಪ್ಪ

7 ತ್ತಱಬಳಿಯತುಂಗಭದ್ರೆಯತಡಿಯಬನ್ನಾಳಿಯಮಾಚಗಾಮುಣ್ಡನುಮಾಡಿಸಿದ

8 ಮಲ್ಲಿಕೇಶ್ವರತೀರ್ತ್ಥಕೆಸಕವರ್ಷ ೯ . . ನೆಯಜಯಸಂವತ್ಸರದಪು

9 ಷ್ಯಸುದ್ಧದ್ವಾದಸಿಉತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯನ್ದುದೇವರ್ಗ್ಗೆಬಿಟ್ಟಬೆದ್ದಲೆ

10 . . . . ದೇವರ್ಗ್ಗೆ ೪ ಎತ್ತು ೯ಗಾ

11 ಣ . . . . ನಾವನೋರ್ವ್ವಪ್ರತಿಪಾಳಿಸಿದಂಕುರುಕ್ಷೇತ್ರದೊಳಂ

12 ಬಾಣರಾಸಿಯೊಳಂಸಾಯಿರಕವಿಲೆಯುಂಸಾಯಿರಬ್ರಾಹ್ಮಣರಿಗೆದಾನಂ

13 ಗೆಯ್ದಧರ್ಮ್ಮಮಕ್ಕುಇಧರ್ಮ್ಮವ . . . . . . ಸಿದಸಾಯಿರಕವಿಲೆಯುಂ

14 ಸಾಯಿರತಪೋಧನರು . . . . ಪಾತಕಂ ॥ ಸ್ವದತ್ತಂ

15 ಪರದತ್ತಂವಾಯೋಹ . . . . ಹಶ್ರಾ

16 ಣಿವಿಷ್ಠಾಯಾಂ . . . . ಮಿತ್ಯಾಹುರ್ದೇಃ

17 ವಸ್ವಂವಿಷ . . . . ನ್ತಿದೇವಸ್ವಂಪ್ರತ್ರಪಾತ್ರಿ

18 ಕಂ ॥ ಬಹು . . . . . ಸುಧಾಭುಕ್ತಾರಾಜಭಿ[ಃ]ಸಗರಾದಿಭಿಯಸ್ಯ . .

19 ಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಫಳಂ ॥ ಸಾಮಾ . .

20 ಯಂಧರ್ಮ್ಮಸೇತುಂನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭ . .

21 ಸರ್ವಾನೇತಾನ್ . . . ಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋ

22 . . . ರಾಮಚಂದ್ರಃ ॥

2

ಅದೇ ದೇವಾಲಯದ ಪೂರ್ವಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಸಕವರಿಶ ೯೮೬ಕ್ರೋಧಿಸಂವ

2 ತ್ಸರದವೈಸಾಖಸು ೧೧ ವಡ್ಡವಾರದಂದು

3 ಎಡತೊಱೆಯಪೆರ್ಮ್ಮಾಡಿಪರಿಯಿಸಬನ್ನಾಳಿಯ

4 ಃಱಿದುತುಱುಪರಿಯಲುಕರ್ಗ್ಗಜೆಯಿರಮಾ

5 ಚಗಾವುಣ್ಡನತಮ್ಮಸೋಮಗಾವುಣ್ಡಂ

6 ತುಱುಪರಿಯೆಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥

3

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″

1ಸ್ವಸ್ತಿಸಕವರಿಷ ೯೪೬ ಕ್ರೋಧಿಸಂವತ್ಸರದ
2ವೈಸಾಖಸು ೫ ವಡ್ಡವಾರದಂದು ಎಡೆತೊಱೆ
3ಯಪೆರ್ಮ್ಮಾಡಿಪರಿಯಿಪಬನ್ನಾಳಿಯನಿಱಿದು
4ತುಱುಪರಿಯೆಯಡೆವೂರೊಡೆಯಂನಾಗಿಲಮು
5ದ್ದಯ್ಯನಮಗಂಕೇತಣ್ಣನುಕಣ್ಡುಪೆಱಿಂ
6ಗದೆತುಱುವಗೆಲದುಂಅನ್ದು
7ಸುರಲೋಕಪ್ರಾಪ್ತಆದನ್ ॥

4

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1ಸ್ವಸ್ತಿ . . ೯ . ೬ ಕ್ರೋಧಿಸಂವತ್ಸರದವೈಶಾಖಸು ೫ ವಡ್ಡವಾರದಂ
2ದು ಎಡೆತೊಱೆಯಪೆರ್ಮ್ಮಾಡಿ . . ಬನ್ನಾಳಿಯನಿಱಿದುತುಱುವಕೊಂಬ
3ಪೆಣ್ಡಿರುಡೆಯನುಃಚ್ಚಿ . . . . ಯಂಪರಿಯೆಕಣ್ಡುಮೆಱಿ
4 . ದಿನಡೆಬಾಳೊಕ್ಕಲುನಾಗಿಲಮಾಳಯ್ಯಂ
5ತುಱುವಿಂಗಡ್ಡಬನ್ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥

5

ಹೊನ್ನಾಳಿ ಹೋಬಳಿ ದಿಡಗೂರು ಗ್ರಾಮದ ಹನುಮಂತದೇವರ ತೇರುಮನೆ ಹಿಂದೆ ಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಜೈನವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

1ಶ್ರೀಮೂಲಸಂಘಕಾಣೂ . . . . ಚಾರ್ಯ್ಯಬಾಳಚಂದ್ರ
2ದೇವರಿಗೆಮೇಷಪಾಷಾಣಗಚ್ಛ . . . . ಹೆಗ್ಗಡೆಜಕ್ಕಯ್ಯನುಂತನ್ನಮದವಳಿಗೆಜಕ್ಕವ್ವೆವುಂದಿಡುಗೂರೊಳುಚೈತ್ಯಾ
3ಲಯಮಂಮಾಡಿಸಿಸುಪಾರ್ಶ್ವದೇವರಸುಪ್ರತಿಷ್ಟೆಯಮಾಡಿಯಾದೇವರಿಗೆವುಂರಿಷಿಯರಾಹಾರದಾನಕ್ಕಂನೆಲ್ಲು
4ಬಳವಮತ್ತರೊನ್ದುಎಳ್ಳುನವಣೆಮತ್ತರೊನ್ದುಅಡಕೆದೋಂಟಕಮ್ಮ ೧೫ ಇನಿತುವಂಆಚಂದ್ರಾರ್ಕ್ಕಂಸಲುವನ್ತಾಗಿಕೊಟ್ಟಂಸ್ವಸ್ತಿ

6

ಅದೇ ಹೋಬಳಿ ಕುರವದಗಡ್ಡೆಯಲ್ಲಿ ರಾಮೇಶ್ವರದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 3″

1ಶ್ರೀನಮುಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ
2ಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀಮನ್ಮಹಾಮಂಡ
3ಳೇಸ್ವರಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಸ್ವರಚತುಸಮುದ್ರಾಧಿಪತಿಮೂ
4ಱುರಾಯರಗಂಡಶ್ರೀವೀರಹರಿಹರರಾಯರುವಿಜಯನಗರಿಯಲುಸ್ತಿ
5ರರಾಜ್ಯಂಗೆಯುವುತಿರ್ದ್ದಲ್ಲಿ ॥ ಸಕವರುಸದ ೧೩೧೦ ನೆಯ ಪ್ರಮಾದೋಚಸಂ

6 ವತ್ಸರಕಾರ್ತ್ತಿಕಸು ೧ ಸೋ ॥ ಶ್ರೀಮತ್ ಹರಿಹರರಾಯರಿ[ಗೆ]ಧರ್ಮ್ಮವಾಗಬೇಕೆಂ
7 ದು . . ಯ್ಯರ್ಣ . ಪ್ರಭುಗಳುಅಧಿಕಾರಿಸಂಗರ್ಸರಾಚನೆಲೆಯ್ಯರೇವಗೌಡಬೋ
8 ಗ . ರಹಳ್ಳಿಗೌಡಮಲೂರಸೋಮಗೌಡಕನದವಾಡಿಹರಿಯಗೌಡಪಟ್ಟಣಸಾ
9 ಮಿಕಲ್ಲಮಂಗಳ . ದಾವಣ . . ಪಗೆಱೆಯ . ನಾಗಗೌಡಅರಕೆಱೆಯಮಾಳಿಗೌಡ
10 . . ಣಸೆಯಹಳ್ಳಿವೀರಪ್ಪಹೊಸಹಳ್ಳಿದೇವಗೌಡಮಾವಿನಕೋಟೆಯಪಾಪಂಣ್ಣ
11 . ಗಸವು . . . ನೊಗೆಯಲೆ . . ಗಿರಿಪುರದಕೇತಸಾಲಿಬಾಳ . .
12 . . . . . ಳಸಿನ . . ಮಾಡಿಯಬಞಿರ್ಪಅಯ್ಯನೂರಬೊಂ
13 ಮಿಗೌಡಬೆನಕನಹಳ್ಳಿ . . . ಬಿಶಗೌಂಡನಹಳ್ಳಿಯಪಾಯಿಹುರುವೆಹಳ್ಳಿಯ
14 ನಾಗೌಂಡರಸನಕುಱುವ . . ಸುವಗೌಂಡಸಾಸಿವೆಯಹಳ್ಳಿಯ . . ಗೌಂಡಹಿರ್ಯಪಿಲೂ
15 ರನಾಗೌಂಡತೊ . ಹಳ್ಳಿಯ . . ಗೌಡಗೋಳಿಗಿರ್ಯ್ಯನೂರೆಗಉಡಕಾಣವತಲೆಯದೇವಗೌಡ
16 ಹಱುಗುಲಹಳ್ಳಿಯ . . . . ಮಗಉಡಕಂಚಗಾಱನಹಳ್ಳಿಕೂಡಲಿ
17 . . . ನಗಟ್ಟದಮಂತ್ರಿಬಞಿರಗೂ . . ಬೋಗೌಡ . . ಪ್ಪಗೌಡಹುಣ್ಸದಗಟ್ಟದಪೋಳಿಗೌಡ
18 ಯಿವರೊಳಗಾದಸಮಸ್ತಗೌಂಡಪ್ರಜೆಗಳುಂಉಭಯನಾನಾ . . . . . . ತಂಮ್ಮಆ
19 ನೆವೇರಿಯನಾಡೊಳಗಣಅಉಕರನಗೋಂಟೆಯನಕುಱುವದರಾಮೇಸ್ವ
20 ರದೇವರನಂದಾದೀವಿಗೆನಯಿವೇದ್ಯಕ್ಕೆಂದುಆಲೂರಚತುಸೀಮೆಯೊಳಗಾಗಿ
21 ರಾಮೇಶ್ವರದೇವರಿಗೆಪುರವಾಗ್ರ್ಗವಾಗಿಬಿಟ್ಟುಕೊಟ್ಟಧರ್ಮ್ಮಆಕುಱುವದರಾಮೇ
22 ಸ್ವರದೇವರಮೂಡಣತುಂಗಭದ್ರೆಯಸಮೀಪದಲುಅಉವಕ್ಕನ
23 ಗುಂಡಿಗೆಗುಡಿಯಕಂಭವನುನಟ್ಟುಚತುಸೀಮೆಗೆಲಿಂಗಮುದ್ರೆಯಕಲ್ಲನಟ್ಟು
24 ಕೊಟ್ಟುಆಊರನೂರಾಮೇಶ್ವರದೇವರಹೆಸರಲುರಾಮಾಪುರವೆಂದುಹೆಸರಕೊ
25 ಟ್ಟುನಾಡೆಲ್ಲರೂಭೂಮಿಚಂದ್ರನುಳ್ಳಂನ್ನಕರಂಧಾರೆಯಎಱೆದುಕೊಟ್ಟಪುರವಾಗ್ರ್ಗ
26 ಆಪುರಕ್ಕೆಸುಂಕಅನುಪುತಱವಾಳಿಕೆಸರ್ವ್ವಮಾಂನ್ಯಆರೊಬ್ಬರೂಹೋ
27 ಗಬಾರದುಯಿಾಧರ್ಮಕ್ಕೆಅಳುಪಿದವರ್ಗೆ ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇ
28 ತವಸುಂಧರಸಷ್ಟಿರ್ವ್ವರುಸಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಯಿಧ
29 ರ್ಮ್ಮವನಾವನೊರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿದವಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಮೆಗ್ಘತೀರ್ತ್ಥಂಗಳೊಳು
30 ಸಹಸ್ರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮುಂಪಂಚರತ್ನದಲುಕಟ್ಟಿಸಿಸಾಸಿರ್ವ್ವೇದಪಾ
31 ರಕರ್ಪಬ್ರಾಹ್ಮಣರ್ಗೆಕೊಟ್ಟಫಲಮನೆಇದುವಂ ॥ ಯಿನ್ತಿದನಳುಪಿದವಂವನಿ
32 ತ್ತವಿಲೆಯುಮಂಯನಿಬರುಬ್ರಾಹ್ಮಣರುಮಆತೀರ್ತ್ಥಂಗಳೊಳುಕೊಂದಮಹಾಪಾತ್ಕ
33 ವನೆಯ್ದುವಂ ॥ ಯಿಾಧರ್ಮ್ಮವಆರ್ಯ್ಯದಅರಸಿಂಗೆಗಉಡಿಂಗೆವುಪಿಳೀಳುಜಲ್ಮದಲ
34 ಕ್ಷಯನರಕ । ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

7

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6″ × 2′ 3″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಭೂಚಂದ್ರಾರ್ಕ್ಕ
2 ಶಿಖಿವ್ಯೋಮಮರುತ್ತೋಯಸುಸಜ್ಜಕಃಪಾಯಾದ್ವೋರಾಮನಾಥೋಯಂಯಾವಚ್ಚಂದ್ರಾರ್ಕ್ಕಭೂಧರಾಃ ॥ ತುಱುಗಿಪೊದಳ್ದಕಿ

3 . . . . . ರತಿಜಟಾಜೂಟಮಂಮಿಱುಪಶಶಾಂಕಲೇಖೆವೆರಸಂದಹಿವಲ್ಲಭನಿಂತೊಡಚ್ಚಿರ್ಬಾಂದೊಱೆ

4 . ಮ . . . . ದೇವನಾನತಭಕ್ತವರ್ಗ್ಗಮಂಕುಱುವದರಾಮನಾಥನೊಲವಿಂದಭಿರಕ್ಷಿಸುತಿರ್ಕ್ಕೆಸಂತತಂ

5 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಸ್ವರಂಪರಮಭ

6 ಟ್ಟಾರಕಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಪ

7 ರೊಳ್ಗಂಡಕದನಪ್ರಚಂಡಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿರಕ್ತಾಕ್ಷಿಸಂವತ್ಸ

8 ರಜ್ಯೇಷ್ಟಬಹುಳದಸಮಿಸೋಮವಾರದಂದುಶ್ರೀಮತುಹೊಯ್ಸಣವೀರಬಲ್ಲಾಳದೇವವಿಜಯರಾಜ್ಯಮುತ್ತ

9 ರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ಶ್ರಗ್ಧರೆ ॥ ಚೋಳೋರ್ವ್ವೀಶಾಂಧಕಾರ

10 ದ್ಯುವ. ಣಿಪ್ರುಥುಕಳಿಂಗಾಹಿಪಕ್ಷೀಶ್ವರಂನೇಪಾಳಕ್ಷ್ಮಾಪಾಳಶೈಳಪ್ರಬಳಕುಳಿಶನಂಧ್ರಾವನೀಪಾಳಮತ್ತವ್ಯಾಳೇಭೋಚ್ಚಂಡಕಂ

11 ಠೀರವನತುಳಬಳಂಮಾಳವಾರಣ್ಯದಾವಂಚಾಳುಕ್ಯಾಂಭೋಜಚಂದ್ರಪ್ರತಿಮನೆನಿಸಿದಂವೀರಬಲ್ಲಾಳದೇವಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪ

12 ಜೀವಿ ॥ ಕಂದ ॥ ಅರಸಂಕಕರೆಗಸಂಸಂಗರದೇವಂಮಾಳತೀಪ್ರಸಾದಾನ್ವಯನೀಶ್ವರಮಂಡಳೇಶತನಯಂಪರಾರ್ತ್ಥನಿಧಿಮಲ್ಲಿದೇವನದಟರದೇ
ವ ॥

13 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಂತಚೂಡಾಮಣಿಗಳುಂಉದ್ದಂಡಸಾಮಂತಗರ್ವ್ವಸ

14 ರ್ವ್ವಸ್ವಸೂಱೆಕಾಱರುಂಆನೆವೇಂಟೆಕಾಱರುಂವೈರಿಸಾಮನ್ತಗಜಾಂಕುಶರುಂಶತ್ರುಮತ್ತೇಭಮಸ್ತಕವಿದಾರಣಕೇಸರಿಗಳುಂಸತ್ಕುಲೋನ್ನತ

15 ಸಂಭವರುಂಸದಾಧರ್ಮ್ಮಪ್ರತಿಪಾಳಕರುಂಶ್ರೀಮದ್ರಾಮನಾಥಲಬ್ಧವರಪ್ರಸಾದರುಮಪ್ಪಸಾವನ್ತಬೂವಯ್ಯಂಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸು

16 ತ್ತಮಿರೆ ॥ ಚಲದಿಂದಂಬರೆಕಾಱವಯ್ದಿಮಲೆಯಂಪೊಕ್ಕಾಡುತಂತಂಮ್ಮದೋರ್ಬ್ಬಲದಿಂದುಗ್ರಮದೇಭಮಂಪಿಡಿದಮಚ್ಚಾರ್ಳುಕ್ಯ

17 ಚಕ್ರೇಶ್ವರ(ಂ)ಗೊರ್ಗ್ಗಲವಿಂದೋರ್ಬ್ಬಲಮಂಕೊಟ್ಟವರ್ಗ್ಗಸಾವನ್ತನಾಮಾಂಕುಶಂಗಳನಿನ್ತನ್ವಿತಮಾಯ್ತುತನ್ನಕುಲದೊಳುಸಾಮನ್ತಬೂ

18 ವಾಂಕನಂ ॥ ಅದಟಿಂದಾನ್ತಪದಾತಿಯೆಂಬಮಲೆಯೊಳುಕ್ರೂರಾರಿಯಂಬುದ್ಧಿತೋನ್ಮದದನ್ತಿಬ್ರಜಮಂನಿಜೋನ್ನತ

19 ಚಲತ್ತಿಬ್ರಾಸಿಯೆಂಬಂಕುಸಕ್ಕೆದಿಟಂತಾಂಬಸಮಾಗಿಸಿಂತುಜಯಮೆಂಬಾಲಾನದೊಳುಕಟ್ಟಿಮಂಪದುಳಂತಾನೆನಲಾಂಪ

20 ರಾ(ರು)ಸ್ಸ್ವಮರದೊಳುಸಾಮನ್ತಬೂವಾಂಕನೊಳು ॥ ಕಂದ ॥ ತದನುಜನುದಾರಚರಿತಂಕದನಕ್ರೀಡಾವಿಳಾಸನುದ್ಧತದರ್ಪ್ಪಬ್ಬಿ

21 ದುರಪರಾಕ್ರಮನೆಳೆಯೊಳುವಿದಿತಂಸಾಮನ್ತರಾಮನಾಹವಭೀಮ ॥ ಆತನತನೂಭವಂವಿಖ್ಯಾತಯಸಂಕ್ರೂರಮೈ

22 ರಿಮತ್ತೋಗ್ರೇಭಬ್ರಾತಮ್ರಿಗರಾಜನೆನಿಪಂಭೂತಳದೊಳುರಾಯಮಲ್ಲನಪ್ರತಿಮಲ್ಲಂ ॥ ಶುಭಚರಿತಂಪರಾರ್ತ್ಥನಿಧಿಸತ್ಯ

23 ಗುಣಾನ್ವಿತನಿಕ್ಷುಚಾಪಸಂನಿಭನಭಿಮಾನಮೂರ್ತ್ತಿವಿನಯಾಭರಣಂರಣಧೀರನುನ್ನತಂಸುಭಗನನೂನದಾನನಿಧಿತಾನೆನೆ

24 ಸಂದನೆಗಳ್ತೆವೆತ್ತನಾಳ್ಪ್ರಭುತೆಯಬೋವಿಸೆಟ್ಟಿಯೆಸೆದಂನಿಸದಂವಸುಧಾತಳಾಗ್ರದೊಳೂ ॥ ಅನ್ತಾಸ್ಥಾನದಾಚಾರ್ಯ್ಯ

25 ರನ್ವಯಾವಳಿಯೆಂತೆಂದಡೆ ॥ ವ್ರಿತ್ತ ॥ ಆರಾಧ್ಯಂಸುರರಾಜಪೂಜಿತಲಸತ್ಪಾದಾಂಬುಜಾತದ್ವಯಂಶ್ರೀರಾಮಂಕಲಿದೇವ

26 ನಾತ್ಮಜನಕಂಲೋಕೈಕವಂದ್ಯಂಜನಾಧಾರಂಸನ್ನುತಮೇಕಬೂಚಿಜನನಿಪ್ರೋದ್ದಾಮಸತ್ಕೀರ್ತ್ತಿವಿಸ್ತಾರಂಸಿಂಗಜಯಂನಿಜಾನುಜನೆನಿಸ

27 ಲುಮಾಚಯ್ಯನೇಂಧನ್ಯನೋ ॥ ತದನುಜ ॥ ಅಱಿವಿನೊಳಾಗಮಾರ್ತ್ಥಪರಿಭಾವನೆಯೊಳುನಿಜಮಂತ್ರಶಕ್ತಿಯೊಳುನೆಱೆಮತಪಃಪ್ರಭಾವ
ಗುಣ

28 ದುಂನ್ನತಿಯೊಳುಸಕಲಾರ್ತ್ಥಶಾಸ್ತ್ರದೊಳುಕುಱುವದರಾಮನಾಥಪದಪಂಕಜಭ್ರಿಂಗನೊಳೆಯ್ದೆಬಲ್ಲನೊಳುಮೆಱೆದಿದಿರಪ್ಪರಾರ್ವ್ವ

29 ನುತಪದ್ಮಶಿವಾಂಕನೊಳೀಧರಿತ್ರಿಯೊಳು ॥ ಇನ್ತೆನಿಸಿದಾಚಾರ್ಯ್ಯರಿಂಪೂಜ್ಯಪಾದಶ್ರೀಮತುಮೊಱಗುಱುವದರಾಮೇಶ್ವರದೇ

30 ವರ್ಗ್ಗಭೂಮಿಯಸ್ಥಳಂಗಳಾವುವೆಂದೊಡೆ ॥ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ . . . ರಸದೇವನುಂಸಾವನ್ತಬೂಪನುಮಿರ್ದ್ದುಬಿಟ್ಟಭೂ
ಮಿಉಗುರೆಯ

31 ಮೊದಲೊತ್ತಿನಬಡಗದೆಸೆಯಪಡುವಲುಬಂದಿನೊಳೆಬಡಗದೆಕೆಗೆಱೆಯೊಳಗಾಗಿಮತ್ತಲುಳಿಆಸ್ತಳದಲ್ಲಿಮಾದನಬಾ

32 ಗಿನರಾಮಸೆಟ್ಟಿಬೂವೆಯಸಾಮನ್ತನಕ್ಕೈಯಪೂಜೆಯಕೊಟುವಿಟಭೂಮಿರಾಮನಾಥದೇವರನೈವೇದ್ಯನಂದಾದೀವಿಗೆಗಂಮ

33 ತ್ತಲೊಂದು ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಶೀಲಗುಣಸಂಪ್ಪನ್ನರಪ್ಪಶ್ರೀ

34 ಮದನಾದಿಯಗ್ರಹಾರಂನೆಲವತ್ತಿಯಸೇಷಮಹಾಜನಂಗಳುಕ್ಷ ಕುಱುವದರಾಮೇಶ್ವರದೇವರನೈವೇದ್ಯಕ್ಕೆಗಂ

35 ಗಾಸಾಗರಬಯಲೊಳಗೆಬಿಟ್ಟಗದ್ದೆಗಂಗನಗಳೆಯಲುಕಂಬಮೂವತ್ತು ॥ ಮನೆಕರ್ಯ್ಯ ॥ ಶ್ರೀಮನ್ನಾಳ್ಪ್ರಭುಬಾಮಿಸೆಟ್ಟಿ

36 ತಂನ್ನ ಕಂಕನಹಳ್ಳಿಯಸ್ಥಳದಲ್ಲಿಕುಱುವದರಾಮನಾಥದೇವರನೈವೇದ್ಯಕ್ಕೆ ಕಡವದಕೆಱೆಯಕೆಳಗೆಬಿಟ್ಟಭೂಮಿಮತ್ತಲೊಂದು . . ಬ್ರಾ
ಹ್ಮಣರಸತ್ರಕ್ಕೆಬಿ

37 ಟ್ಟ ಭೂಮಿಮತ್ತಲೊಂದು

38 ಅನ್ತುಮತ್ತಲ್ ೨೫|| ಸಾವನ್ತಬೂ[ವ]ಯ್ಯಬಾಸೂರಲ್ಲಿಬಿಟ್ಟಭೂಮಿಗಂಗನಗಳೆಯಲುಮತ್ತಲೊಂದು || ಐಯ್ಯಣೂರಸಂ

39 ಕಗಾವುಂಡನುರಾಮೇಶ್ವರದೇವರ್ಗೆಗಂಗನಗಳೆಯಲುಮತ್ತಲೊಂದುದೇವಿಯಸವಿಾಪನಂದಿಯಪ್ರತಿಷ್ಟೆಯಮಾಡಿ

40 ಬಿಟ್ಟ || ಸಾಮಂತರಾಮಯಂಕೋಟೆಹಾಳಲ್ಲಿಬಾಡುಂಬೆಯಕೊಡದಲ್ಲಿಕಂಬಇಪ್ಪತು || ಬಡಗನ್ವುಣಿಸೆಯಕೊಡದ್ರಕೆಳಗೆಗಂ

41 ಗನಗಳೆಯಲುಬೆದಲೆಕಂಬ ೩೦ || ಬಲ್ಲಾಳದೇವನಸಾವಿಣಹೆಗ್ಗಡೆಗಂಗನಾಡನಾಳುತಿರ್ದ್ದರಾಮನಾಥದೇವರ್ಗ್ಗೆಕೋ

42 ಟೆಹಾಳಲ್ಲಿಮಾರಕೊಂಡುಬಿಟ್ಟಭೂಮಿಗಂಗನಗಳೆಯಲುಬೆಳ್ಳಕೊಳನಸಾರೆಮತ್ತ ೧ | ಮ್ರಿಡನೊಸೆದಾಗಳುಂಪಡೆದು

43 ರಕ್ಷಿಸುವಂತೆಮನೋನುರಾಗದಿಂತೊಡರ್ದರಿಕುಂಭಿಕುಂಭದಳನೋದ್ಧತಕೇಸರಿಯುಂವಿನೂತನಂತಡೆಯದೆವಂದಿಗೀವವಿಭವೋನ್ನತ

44 ನಂಕೆಲಯುಂವಿಲಾಸಿಯುಂಪಡವಳಗಾಳನಂಸಮರಲೋಕನನೂರ್ಜ್ಜಿತದಾನಶೀಲನಂ || ಗುರುಭ್ಯೋನಮಃ

45 ಗಂಗನನಾಡನಾಳ್ವ ಪ್ರಭುಬಿದಿರೆಯಪಡವಳಕಾಳಯ್ಯಂಹಿರಿಯಬೇಗೂರಲಿಸಾವನ್ತರಾಮೆಯನಕೈಯಲುಮಾ

46 ಱಕೊಂಡುಬಿಟ್ಟಭೂಮಿನಖರೇಶ್ವರದತೆಂಕಣಆಲದಕೊಂಡದಸವಿಾಪದಲುಮತ್ತಲು ೧|| ಬೆಳಗವತ್ತಿಯ

47 ಮಂಚಿದೇವನಹೆಜ್ಜುಂಕದದೇವರಸಂರಾಮೇಸ್ವರದೇವರದೇವತಾಭವನಮಂಜ್ಜೀರ್ಣ್ನೋದ್ಧಾರವಂಮಾಡಿಸಿತಂನ್ನಹ

48 ಡವಳಹಳ್ಳಿಯಹೊಲವಸಗಟ್ಟದೊಳಕೋಹಿನಪಡುವಣೆಯಲ್ಲಿಗಂಗನಗಳೆಯಲುಮತ್ತಲೊ ೧ || ಕುಱುವದ

49 ಬೇಗೂರಗವಱೇಶ್ವರದೇವರಸ್ಥಳವ್ರಿತ್ತಿಗೆಂದುಆದೇವರತೆಂಕಣದೆಸೇಲುಮತ್ತಲೊಂ ೧ || ಚಿಕ್ಕಬೇಗೂರಲ್ಲಿಸಾವಂತ

50 . . . . ತಂಮ್ಮಯ್ಯಂರಾಯದೇವನಹೆಸರಲುಪ್ರತಿಷ್ಠೆಮಾಡಿದರಾಯೇಶ್ವರದೇವರ್ಗ್ಗಂಕುಱುವದಸಂಗಮೇಶ್ವ

51 ರದೇವರ್ಗ್ಗಂಬೆಳದಕುಱುವದಗೊರವಗೆಱೆಯಕೆಳಗೆಗಂಗನಗಳೇಲುಮತ್ತಲೊ ೨ || ಅಂತಾ . .

52 ಮತ್ತಂಪದ್ಮಶಿವದೇವರು . . . . ಆಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರ್ಗ್ಗೆಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋ

53 ದ್ಧಾರವಂಮಾಡಿಸಿದರಲ್ಲಿ . . . . ಗಂಗನಗಳೇಲು . . . . ಮದ್ವಂಶಜಾಃಪರಮಹೀ

54 ಪತಿವಂಶಜಾವಾಪಾಪಾದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃ | ಯೇಪಾಲಯನ್ತಿಮಮಧರ್ಮ್ಮಮಿದಂಸಮಸ್ತಂ

55 ತೇಷಾಂಮಯಾವಿರಚಿತೋಂಜಳಿರೇಷಮೂರ್ದ್ಧ್ನಿ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂಷಷ್ಠಿರ್ವರ್ಷಸ

56 ಹಶ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಇನ್ತೀಧರ್ಮ್ಮಮನಾವನೋರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸಿದನವಂವಾರಣಾಸಿಕುರುಕ್ಷೇ

57 ತ್ರವರ್ಘ್ಯತೀರ್ತ್ಥಂಗಳೊಳುಸಹಸ್ರಕವಿಲೆಯುಂಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನದಲುಕಟಿಸಿಸಾಸಿರ್ವ್ವರ್ವ್ವೇ

58 ದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಲಮನೆಯ್ದುವಂಇದನಾವನಳಿದನವಂಅನಿತ್ತ ವಿಲೆಯುಮಂಯನಿಬ

59 ಬ್ರಾಹ್ಮಣರುಮಂಆತೀರ್ತ್ಥಂಗಳೊಳುಕೊಂದಮಹಾಪಾತಕನನೆಯ್ದುವಂ || ಶ್ರೀರಾಮನಾಥಾಯನಮಃ ||

60 ಮತ್ತಮಾಳನೆಯಹರಿಕಾರವ್ರಿತ್ತಿಆವುವೆಂದಡೆಆನವತಿಅಲ್ಲಿರಾಮೇಶ್ವರದೇವರ್ಗ್ಗೆಗಳ್ದೆ ಕಂಬ ೫೦ ||

61 ಬೆದ್ದಲೆ || ೫೦ || ಅನ್ತುಮ[ತ್ತ]ಲೊಂದು || ಮತ್ತಂಅನ್ವಿತವಪ್ಪಸಾವಂತವ್ರಿತ್ತಿಪಡುವಮುದುವಲ . . ದೊಳಗೆಸೊ

62 ಗಿಲೆ || ಅಲ್ಲಿಕುಱುವದರಾಮನಾಥದೇವರಿಗೆಭೂಮಿಗಂಗನಗಳೆಯಲೊಂದುಮತ್ತಲು ೧||

63 ಸಾಳಂಗದಲ್ಲಿಮತ್ತಲೊಂದು ೧ || ಅನುಪಮನೆನಿಪಚರಿತ್ರದವಿನಯದವಿತರಣದಕುಲದವಿಕ್ರಮದೆ

64 ಡೆಯೊಳುತನಗೆಣೆಯಿಲ್ಲೆನಿಪಂಮೇದಿನಿಯೊಳುಸಲಿಮಣಲಿಯಮಾಚಗವುಂಡನಾಹವಧೀರ ||

65 ಸ್ವಸ್ತಿಶ್ರೀಮತುಬೆಳಗವತ್ತಿಯಸುಂಕದದೇವರಸನುವಿರುಪಯ್ಯನುನಾಕಣ್ಣನುಂಯಡವಟ್ಟೆಬಳ್ಳವೆನಾಡಸುಂಕವನಾಳುತಿರ್ದ್ದರಕ್ತಾ

66 ಕ್ಷಿಸಂವತ್ಸರಪುಸ್ಯಸುದ್ಧಪುತ್ತರಾಯಣಸಂಕ್ರಮಣವಡ್ಡವಾರದಂದುಮೊಱಗುಱುವದರಾಮನಾಥದೇವರಪುರದಹಳ್ಳಿಯಸುಂಕ

67 ವಂದೇ[ವ]ರನೈವೇದ್ಯಕೆಬಿಟ್ಟುದುಇದನಾವನೊರ್ವ್ವನಳಿಪಿದಂಪಂಚಮಹಾಪಾತಕವನೆಯ್ದುವ || ಶ್ರೀಮನ್ನಾಳ್ವ ಪ್ರಭುಬಿದಿರೆಂಯ

68 ಹಡವಳಕಾಳಯ್ಯನಾಡಹೆಗ್ಗಡೆಚಾಉಡಯ್ಯಸಾಮನ್ತರಾಮೆಯಸಾಮನ್ತಬೂವಯ್ಯಹೊಯ್ಸಣಬೊಪ್ಪಗಾ

69 ಡಮಣಲಿಯಮಾಚಗಾಉಡಎಲ್ಲಾಸಮನ್ತಗಾಉಡುಗಳುವಿದುಕುಱುವದರಾಮನಾಥದೇವರತೀರ್ತ್ಥಮಂಹೊಯ್ಸಣ

70 ವೀರಬಲ್ಲಾಳದೇವರಿಗೆತೋಱಿಬಿಡ್ಸಿಧರ್ಮ್ಮಆದೇವರತೀರ್ತ್ಥದಭೂಹೊಳೆಸಮೀಪವೆಂದುದೇವರಪುರವರ್ಗ್ಗವುಹಿರಿಬೇಗೂ
71 ರಗವಱೇಶ್ವರದೇವರಸಮೀಪದಸ್ಥಳದಮನೆದೆಱೆಸುಂಕಕೊಡಮೀಸಗಾಣದೆಱೆತಿಪೆಸುಂಕಸರ್ವ್ವಮಂನಣೆಯುಂಮಾ
72 ಡಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಪುರವರ್ಗ್ಗ । ಆಹಿರಿಯಬೇ[ಗೂ]ರಸ್ಥಳದರಾಮನಾಥದೇವರ್ಗ್ಗೆಗವಱೇಶ್ವರದೇವರ್ಗ್ಗೆಬಿಟ್ಟಭೂಮಿ
73 ಯಸ್ಥಳವಾವುದೆಂ[ದ]ಡೆಆದೇವರತೆಂಕಣದೆಸೆಯಮೂಡತುಂಗಭದ್ರೆತೆಂಕಕೊಡಗೆಱೆಪಡುವಜೇಯನ . . .
74 ಳಗಾಗಿತೆಂಕಣಬದುಗುಱೆಯಕೂಡಿದಹಳ್ಳದಸರಿಮಿನಸಾಗರಮೇರೆಯಾಗಿಅಂತುಪಡುವಣಬಡಗಣ
75 ಗೊ . . ಹಿಕೆಱೆಯಪಡುವಣಕೋಡಿಅಂತುಮತ್ತಲು ೪ ॥ ಮೂದನಬಾಗಿನಬಿಟ್ಟಭೂಮಿಬೇಗೂರಗ
76 ಡಿಯದಾರಿಯಪಡುವಬೆಳ್ಳಱೆತೆಂಕಲುಗುರೆಮೂಡಲಾಗ್ನೇಯದಕೋಡಿಯಕೊಳಮತಲು ೫॥
77 ಬಿಜಬೆಗಟದಸ್ಥಳದಮಳಳಿಸೆಟ್ಟಿಯಕೆಱೆಯಕೆಳಗೆಮ[ತ್ತ]ಲು ೧ ॥

8

ಆದೇ ದೇವಾಲಯದ ಉತ್ತರಕಡೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 2′

1 ಶ್ರೀನಮಸ್ತುಂಗಶಿರಸ್ತುಂಗಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂ
2 ಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ
3 ಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಯಾದವಕುಳಾಂಬರದ್ಯು
4 ಮಣಿಸಮ್ಯಕ್ತಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲೆಪರೊಳುಗಂಡಕದನಪ್ರಚಂ
5 ಡಸನಿಮಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮಸಂಗ್ರಾಮಭೀಮಚೋಳರಾಜ್ಯ
6 ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಣವೀರನಾರಸಿಂಹದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ
7 ತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆಶಕವರ್ಷದ ೧೧೫೦ ನೆ
8 ಯಸರ್ವ್ವಧಾರಿಸಂವತ್ಸರದಭಾದ್ರಪದಶುದ್ಧಪಂಚಮಿಆದಿವಾರದಂದುಶ್ರೀಮತುಮೋಱಿಗುಱು
9 ವದರಾಮನಾಥದೇವರನಿತ್ಯನೈವೇದ್ಯಕ್ಕಂನಂದಾದೀವಿಗೆಗೆಂದುಬಿಟ್ಟಂ ಮಿಱುಗುವ . . ಮೆಱೆಯನಾದಂತೊ
10 ಳೆಪಜಟಾಮಂಡಳಾಗ್ರದೊಳುತಳೆದಭವಂಕುಱುವದರಾಮೇಶ್ವರನೆಡೆಮಱಿಯದೆನೊಡುತಿಕ್ಕುಪ
11 ದ್ಮಶಿವನಭಿಮತಮಂ ॥ ಯಿಂತೆನಿಸಿದಾಚಾರ್ಯ್ಯರಿಂಪೂಜಾಪಡೆದಶ್ರೀರಾಮನಾಥಹೆಗ್ಗಡೆಹರಿಪ್ಪೈ
12 ಯಸಿವೆಗ್ಗೈಯ್ಯಹಿರಿಯಬೇಗೂರಪಡುವಣಎರೆಹಳ್ಳದಮೂಡತೋಟಗೊಂಡಪಡುವನಾಯಕಿತ್ತಿ
13 ಯಕೆಱೆಯಕೆಳಗೆಗಂಗನಗಳೆಯಲ್ಲಿಮತ್ತ ೧ ಕಂಬ ೧೦ ಶ್ರೀರಾಮನಾಥದೇವರನಂದಾದೀವಿಗೆನೈವೇ
14 ದ್ಯಕಂಬಿಟ್ಟಭೂಮಿಃಚಂದ್ರಾರ್ಕ್ಕರುಳ್ಳನಂಅವರಸಂತಾನಾಭಿವ್ರಿದ್ಧಿ ॥ ದ್ರೌಪತಿಗೆಪತಿಯೆಸೀತೆಯಹೋ
15 ಲಿಸುಮೆಗ್ಗಳದಧರಣಿಬೋಯಿತಿಧರೆಯೊಳುಹೊಡೆಹುಲ್ಲಬೀಸಿಪೂಡಿಸಿಪಡೆದಳುತುಂಗಭದ್ರಾ
16 ಮಧ್ಯದಮೊಱಿನಂ ॥ ಅಂತುಮತಂಗರಿಷಿಯಾಶ್ರಯಮಪ್ಪವಟಬ್ಯದಲ್ಲಿವನರಾಜರಾಮನೆಂ
17 ಬಬೋವನುಂಧರಣಿಬೋಯಿತಿಯುಂಪೊಡೆಹುಲ್ಲಕ್ಕೆಪಂದಲಾಡಿಪಲ್ . ರಕ್ತಿ . . ತಾಭಕ್ತಿಯುಂಮಾ
18 ಡಿಪರಿತುಷ್ಟರಾಗಿಕೆಲವುಕಾಲಬ್ರಹ್ಮರಕಳಸೋತ್ಪತ್ತಿತುಂಗಭದ್ರೆವುತ್ತರಗಾಮಿಯಾಗಿಬಹಸ
19 ಮೆಯದನವಮಾಸಂನೆಱದುಪ್ರಸೂತಾಕಾಲದಮೇರೆದಪ್ಪಿಬಪ್ಪತುಂಗಭದ್ರೆಯಂಕಂಡುಮೊ
20 ಱನನಡಮಿಕ್ಕಿಪ್ರಸೂತೆಅಹಮಹಾಸತಿಯಂನೋಡಿತುಂಗಭದ್ರೆಹೆಚುಹರಿವುದುಂ
21 ಆಹೇತುದಕ್ಷಿಣವಾರಣಾಸಿಶ್ರೀರಾಮನಾತದೇವರದಿಬ್ಯಕ್ಷೇತ್ರಮಂಕಂಡುಕ್ರಿತಾರ್ತ್ಥ

ರಾದಸಿಂದಕುಲಭೂಪತಿಈಶ್ವರದೇವಮಾದದೇವಮಲ್ಲಿದೇವಅವರಸ್ಥಳವ್ರಿತ್ತಿಯಲಾನೆ
ಯಹರಿಕಾಜಗೌಡುಗಳಸ್ಥಳಚಿಕ್ಕಬೇಗೂರಬಾಸೂರಬೂವೆಯಸಾವಂತಕೋಟೆ
ಹಾಳಹುಳ್ಳಿಯಸಾವಂತಹಿರಿಯಬೇಗೂರನಾಗೆಯನಾಯಕಯಿವರುಮುಖ್ಯವಾಗಿಚಿಕ್ಕಬೇ
ಗೂರಸ್ಥಳದಲ್ಲಿಅರಸುಗಳುಬಿಟ್ಟಭೂಮಿರಾಮನಾಥದೇವರನಂದಾದೀವಿಗೆನೈವೇದ್ಯಕ್ಕೆಆಚಂದ್ರಾ
ರ್ಕ್ಕರುಳ್ಳನಂಸಲುತ್ತಮಿರೆ ‖ ಗಂಗನನಾಡನಾಳ್ಪ್ರಭುಗಳುಹಡವಳಕಾಳೈಯ್ಯನಾಡಹೆಗ್ಗಡೆ
ಚೌಡೈಯ್ಯಸಾವಂತರಾಮೆಯಹೊಯ್ಸಣಬೊಪ್ಪಗೌಡನಡಿಗೆಯಚಟ್ಟಗೌಡಕೊಳ್ಳನಮೊ
ಘೆಯಗಂಗಗೌಡಯಿವರುಮುಖ್ಯರಪ್ಪಸಮಸ್ತನಾಳ್ಪ್ರಭುಗಳಿದುರ್ಶ್ರೀರಾಮನಾಥದೇವರತ್ರಿ
ಕಾಲಪೂಜೆಭೋಗನಂದಾದೀವಿಗೆನಿಚ್ಚಪಂಚಾಮ್ರಿತಶ್ರೀಗಂಧಬಕ್ಕುಳಕ್ಕಿಯಿನ್ದೆಲ್ಲನೈವೇದ್ಯಬಂ
ಮ್ಮಾನತುಪ್ಪಭೈರವಂಗೆಬಬ್ಬುಳಕ್ಕಿಯನೈವೇದ್ಯಅಂತುನಿಚ್ಚ ೫ ಬಳ್ಳಕ್ಕಿಯಪಡಿತುಪ್ಪಸಲ್ತಚೈ
ತ್ರಪವಿತ್ರಪರ್ವ್ವವಯಥೋಕ್ತವಿಭವದಿಯಿಾಧರ್ಮ್ಮವಾಳ್ವುದು ‖ ದೇವರಹೂದೋಟ
ವಸಾಕುವಮಾಲೆಗಾಱಂಗೆಕಂಬ ೨೦ ಗದ್ಯಾ ೨ । ಸಮಚಿತ್ತನಾಗಿಪೂಜಿಸುವಪೂಜಾರಿಗೆಜೀವಿತ
ಗದ್ಯಾಣ ೨ ಕಂಬ ೧೦। ದೇವರತ್ರಿಕಾಲಭೋಗಮಾಡುವಜಗಳಿಕಾಱಂಗೆಗದ್ಯಾ ೨ ಕಂಬ ೧೦। ಸಂ
ಖದವಂಗೆಗದ್ಯಾಣ ೧ ಹಣ ೧೨ ಅಖಂಡಿತನಂದಾದೀವಿಗೆಗಾಣ ೧। ಈಕ್ಷೇತ್ರದ ಅನುಷ್ಠಾನವಾ
ಸಿಗಳಿಗೆಅಂನಾಚ್ಛಾದನೆಯಆರೈವುದುಖಂಡಸ್ಫುಟಜೀರ್ಣೋಧಾರವಮಾಡಿಸುವುದುವರ್ಷಂ
ಪ್ರತಿಸೊತೆಯಧವಳಿತಮಾಳ್ವುದು ‖ ಇಮೂಱುಮೊದಲೊಳಗೆಆರುಧರ್ಮ್ಮಕ್ಕೆಅನುಕೂ
ಲನಾದಾತನೆಆಚಾರ್ಯ್ಯಆತನಹೇಳಿತಕೇಳಿದುನಡವುತ್ತಮಿರಲುಸ್ಥಾನಾಭಿವ್ರಿ
ದ್ಧಿಅಹುದುಯಿಧರ್ಮ್ಮವಆರೈಯದಗವುಡಿಂಗೆಲುಂಅರಸಿಂಗೆಮಹಾಪಾಪಇಂತು
ಎಕ್ಕೋಟಿತಪೋಧನರುಂಅಸಂಖ್ಯಾತಗಣಂಗಳುಂಮುಂಮುಡಿದಂಡಂಗಳುಂಪಂನಿಚ್ಛಾ
ಸಿರಬಿಲ್ಲಮೂನೂರ್ವ್ವರೆನಿಸಿದ ‖ ಸ್ವಸ್ತಿಸಮಸ್ತವಸ್ತುವಿಸ್ತೀರ್ಣ್ನಸಪ್ತಸಾಗರದಿಗ್ವಳಯಪರಿವ್ರಿತಭೂ
ತಳಖ್ಯಾತರುಂಶೇಷಭುಕ್ತಶೇಷನಿರ್ಮ್ಮಲ್ಯಾಧಿಪತಿಚಂಡೇಶರುಂಶಿವರಾತ್ರಿಕಥಾನ್ವಿತಶಿವಪ್ರಸಂ
ನರುಂದ್ರೋಣನಿರ್ಮ್ಮಿತವಿದಿತಬಿಲುವಿದ್ದೆಕಾಱರುಂಕರ್ಣ್ನಧ್ವಜಲಾಂಛನಲಾಂಚಿತರುಂಶಿವನೊ
ಸೆದರ್ಜುನಂಗೆಕಿರಾತರೂಪುವೇಶದಿಂಪಾಶುಪತಾಸ್ತ್ರಮಂಕೊಟ್ಟಕಿರಾತಾನ್ವಯರುಂಏಕಕ್ಷೋ
ಹಿಣಿಮಡಿಯೆಏಕಸ್ಥರಪಂಚದಶಅಕ್ಷೋಹಿಣಿಮಡಿಯೆಕರೆಯಲುಪಟ್ಟಕಂಬದಕಾಕಪತಾಕಹ
ಸ್ತರುಂಎಸುವರಾದಿತ್ಯಸಾಯ್ರ್ಯಂನತರುಂಕಾಡಾನೆಮಲ್ಲರುಂಕದನಪ್ರಚಂಡರುಂಸೈಗೋ
ಲಪಾರ್ತ್ಥರುಂಗಜಬ್ಯಾಘ್ರಸಿಂಹಬೇಟೆಕಾಱರುಂಅಸಹಾಯಸೂರರುಂನೋಡಿತಪ್ಪದೆಸು
ವಕಂಣಂಬಿನವರುಂಪರಸೈಂನ್ಯಗಜಕೇಸರಿಗಳುಂಸಮಸ್ತವಿಖ್ಯಾತರಪ್ಪಐನೂರ್ವ್ವಸ್ವಾಮಿ
ಗಳುಯಿಕ್ಕಿದಬೈಸಣಿಗೆಎತ್ತಿದತೋರಣಪರಕ್ಷಪಾಳಕರುಂಅಭಿಮಾನಧನಜೀವರಕ್ಷಿ
ತರುಂನೆವನೋಡಿಗಂಡರುಂಅಡವಿಭಂಡಾರರುಂಏಕಾಂಗವೀರರುಂಪರಚಕ್ರಮಲ್ಲರುಂ
ಸ್ವಸಮೆಯಧರ್ಮ್ಮಪ್ರತಿಪಾಳರುಂಕುಱುವದರಾಮನಾಥದೇವರಲಬ್ಧವರಪ್ರಸ್ನನರುಂ
ಶ್ರೀಮತ್ಸಂನುತಕುಱುವದರಾಮಂಗತಿಭಕ್ತಿಯುಕ್ತನೂರ್ಜ್ಜಿತಲಕ್ಷ್ಮೀರಾಮನೆನೆದೊಡ್ಡ
ವಾಡದೆಕಾಮೆಯಸಾಮಂತನೆಸೆದನಹಿತಕೃತಾಂತಂ । ದೊಡ್ಡವಾಡದಸೋಮೆಯಸಾ
ವಂತನಮಗನುರಾಮೆಯಸಾವಂತ । ಹೊಯ್ಸಣಬೀಡಿನಪರಮವಿಶ್ವಾಸಿಗಳಪ್ಪಹಂ
ನಿಚ್ಛಾಸಿರಬಿಲ್ಲಮೂನುರ್ವ್ವರುಮುಖ್ಯರಪ್ಪಹಕ್ಕಿಯಸೋಮೆಯಸಾವಂತಆತನ
ತಂಮ್ಮಚಂದ್ರಮೌಳಿಅವರಮಕ್ಕಳುರಾಮೆಯಸಾವಂತಮಸಣೆಯಸಾವಂತಅಂಬಿ
ಗನಾಯಕಮೊತ್ತಕೆಮುಖ್ಯರಪ್ಪಸೋಮೆಯನಾಯಕಸಹಿತವಾಗಿಚಿಕ್ಕಮೊತ್ತದಹ . .

57 ಗಡನಕೆಱೆಯನಾಯಕಆತನತಂಮ್ಮಕವಡನಬಂಮ್ಮೆಯನಾಯಕಹಿರಿಯುವೊತ್ತ
58 ದಕಾಳೆಯನಾಯಕರಾಜಯನಾಯಕಅಂತಾಸಮಸ್ತಅಂಬಿಗನಾಯಕರುಂ
59 ಬೀಡಿನಬೋವಚಿಂಣ್ಣನಬಂಮ್ಮಹೆಗ್ಗಡೆಮಲಿಗಬೀಡಿನಮುಖ್ಯರಪ್ಪಸಾವಂತರುಂ
60 ಬೋವರುಂಎಡತೊಱೆನಾಡಮಂಡಲಿನಾಡಬೋವರುಮುಖ್ಯರಪ್ಪಸಮಸ್ತಆ
61 ಲೆಗೊಲೆಗಳುಂಬನವಸೆನಾಡಪಾಂಡ್ಯನಾಡಆಲೆಗೊಲೆಗಳುಂಸಮ
62 ಸ್ತನಾಲ್ಕುನಾಡಬೋವರುಮಿದ್ದುರ್ಗಬಳ್ಳಿಯಕುಱುವದಪೇಗೂರಬಿಲುವಡಿಕೆಆ
63 ವೂರಅಂಬಿಗದೆಱೆಯರಾಮನಾಥದೇವರನಂದಾದೀವಿಗೆನೈವೇದ್ಯಕ್ಕೆಬಿಟ್ಟ
64 ಧರ್ಮ್ಮಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

9

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಮಹಾದ್ವಾರದ ಮಂಟಪದ ಬಳಿ.

ಪ್ರಮಾಣ 4′ 6″ × 1′ 3″

1 ಶ್ರೀನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರ
2 ಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
3 ಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿವಿಜಯಾಭ್ಯುದಯ
4 ಶಾಲಿವಾಹನಶಕವರುಶ ॥ ೧೪೭೯ ನೆಯನಳಸಂ
5 ವತ್ಸರದಮಾಘಸು ೧೪ ಗುರು . . ಶ್ರೀಮದ್ರಾಜಾಧಿ
6 ರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಸ
7 ದಾಶಿವರಾಯಮಹಾರಾಯರು । ವಿದ್ಯಾನಗರಿಯ
8 ಲಿಸ್ಥಿರಸಾಂಬ್ರಾಜ್ಯಪಟ್ಟಯುಕ್ತರಾಗಿಸುಖ
9 ಸಂಗಥಾ । ವಿನೋದದಲ್ಲಿದೇವಬ್ರಾಹ್ಮಣರಿ
10 ಗೆಸುಧರ್ಮ್ಮಯುಕ್ತರಾಗಿಯಿಹಹಟ್ಟಣದವೇಂ
11 ಟೆಯಕ್ಕೆಸಲುವಬಳೆನಾಡೊಳಗಣಹೊಂನಾಳಿಸೀ
12 ಮೆಯತುಂಗಭದ್ರಾಮಧ್ಯಸ್ತಳವಾದಕುಱುವದರಾ
13 ಮೇಶ್ವರದೇವರಿಗು . . . ದಳಪಸ್ತಂಬಸೂತ್ರ
14 ದಯೆಜುಶ್ಯಾಖೆಯಶ್ರೀ . . . . .
15 ಜಯದೇವಮಹಾಅರ . . ರಾದ . . .
16 ಹನಾಯ್ಕರಅಳಿಯ । ರಾ . . . ಮಹಾಅರಸುಗಳು
17 ಸೂರ್ಯ್ಯಗ್ರಹಣಪುಂಣ್ಯ . . . ಬ್ರಾಂಹ್ಮಣಪೂಜೆ
18 ಅಭಿಷೇಕನಯಿವೇದ್ಯ . . . . ನಂದಾದೀ
19 ಪ್ತಿಅಂಗರಂಗವಯಿಭವಕ್ಕಾಗಿ । ಕೆಳದಿಯಸ
20 ದಾಸಿವರಾಯನಾಯಕರಿಗೆಅಮರಮಾಗಣಿಯಾ
21 ಗಿಕೊಟ್ಟ । ಯಿಹಹೊನ್ನಾಳಿಸೀಮೆಯೊಳಗಣಕುಱುವ
22 ದರಾಮೇಶ್ವರದೇವರಿಗೆ ॥ ಪ್ರಾಕುತಳವಾಱಿಕೆಭೂಮಿ
23 ತೆತ್ತುಬಹತ್ತಿದ್ದ । ಕುಱುವದಗ್ರಾ ೧ ಮೊರಸಗೊಂಡನ
24 ಹಳ್ಳಿಗ್ರಾ ೧ ಆರಗದವೇಂಠೆಯಕೆಸಲುವಸಿರಿಗೆ
25 ರ್ಗನಾಡೊಳಗಣಹಾರನಹಳ್ಳೀಸ್ಥಳಕ್ಕೆಸಲುವಎಡೆ
26 ಕೊಪದಗ್ರಾ ೧ ಕಯಿಮೆಸಿರಿಗಿರಿಪುರದಗ್ರಾ ೧ ಅಂತು
27 ಗ್ರಾ ೪ ನುತಳವಾರ್ರಿಕೆಯನುಬಿಡಿಸಿಸರ್ವ್ವನಮಸ್ಯ
28 ವಾಗಿಸಮರ್ಪ್ಪಿಸಿದೆವು । ಆಗ್ರಾಮಗಳಚತುಸ್ಸೀಮೆ
29 ಯೊಳಗಾದನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣಅಕ್ಷೀಣಿಆ
30 ಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯ
31 ವನುಕುಱುವದರಾಮೇಶ್ವರದೇವರಿಗೆ । ಸಮರ್ಪಿಸಿ
32 ದೆವು । ದಾನಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೇದಾನಾಛ್ರೇಯೋನುಪಾ
33 ಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನುವತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ
34 ಸ್ವದತ್ತಂದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾ
35 ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭವೇತು ॥ . . . . .
36 ಯಿಾಧರ್ಮ್ಮವನುಆರೊಬ್ಬರುಪ್ರತಿಪಾಲಿಸಿನಡಸಿದರೆ . .
37 . . ಯಿಾಧರ್ಮ್ಮಕೆಆರೊಬ್ಬರುಅಕ್ರಮವಾಗಿಮಡಿದವರುಕಾ
ಸೀ
38 ಲಿಗೋಬ್ರಾಹ್ಮರವಧಿಸಿದಂಥಾದ್ರೋಹಕೆಹೋಹ .
39 ತಂದೆತಾಯನುತುಂಗಭದ್ರಾತೀರದಲಿವಧಿಸಿದ
40 . . ಹೋಹರುಯೆಂದುಮಾಡಿದಶಿಲಾಶಾಸನ
41 . . . ಯೇಚಣದಣಂಕರಮಕಳುಸದಾಶಿವರಾಯ
42 . . ಲಕರು । ಶ್ರೀಯಿಾಶಾಸನವಹೊಱಬಾತ . . ಸಾಕ್ಷಿ . .
43 . . ಬೋ . . . ಶ್ರೀ

10

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರ ಸೋಮಸೂತ್ರದ ಗುಂಡಿಯ ಬಳಿ.

ಪ್ರಮಾಣ 3′×1′6″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ[ತ್ರೈಲೋಕ್ಯ]ನ
ಗರಾರಂ
2 ಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ । ದೂಶಿತಾಸೇಶದೈತ್ಯೇಂದ್ರಾಭೀಶ
3 ಣಸರ್ಪ್ಪಭೂಷಣಸಂಖ್ಯಾನಶ್ಯಾನಮ್ರಗೀರ್ವ್ವಾಣಕಿಂಕರಃ
4 ಷಾತುಸಂಕರ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
5 ಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಶತ್ಯಾಶ್ರಯಕುಳತಿ
6 ಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರರಾಜ್ಯ
7 ಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ
8 ಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ ಸಮ
9 ಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮಂತಮೀ
10 ರಲಕ್ಷ್ಮೀಕಾಂತಂಗೋತ್ರಪವಿತ್ರಂಸುಜನಯ್ಕ ಮಿತ್ರಂ
11 . ದಿಜನಾಧಾರಂಗುಣಗಣಾಧಾರಂಕೂರೆಕೂ
12 . . ವೈರಿಘಟಸರ್ಪ್ಪಂತಪ್ಪೆತಪ್ಪುವಂಬಿಗಿದೆಂ
13 ತುಮೊಪ್ಪುವಂಪುಸಿಯಂಬುದಿಲ್ಲಭಯಲೋ
14 ಭಮಿಲ್ಲಕಾಮಿಸೆಕಾಮಂಸಾಹಸೋದ್ದಾಮಂನಾ
15 ಮಾದಿಸಮಸ್ತಪ್ರಸೆಸ್ತಿಸಹಿತಂಶ್ರೀಮನುಮ
16 ಹಾಸಾಮಂತವನಗಜಕೇಸರಿನಾಗಯ್ಯನಾಯ
17 ಕಂಸುಕಸಂಕತಾವಿನೋದದಿಂಮಂಡಲಿಸಾಯಿರದ
18 . . . ರಲುಸುಕಸಂಕತಾವಿನೋದದಿಂದಿರಲು
19 ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ ೪೬ ನೆಯಖರಸಂವ
20 ತ್ಸರದವೈಸಾಕಸುದ್ಧ ೧ ಸೋಮವಾರದಂದು
21 . . . ಗುಣಸಂಪನ್ನ ನುಡಿದುಮತ್ತೆನ್ನಂಗೋತ್ರ
22 . . . . . ಪರನಾರೀಪುತ್ರಂಬಂಧುಜನಕಾಧಾ
23 . . . . . ಸಕಳಜನಸ್ತುತ್ಯಂಧರ್ಮ್ಮ

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)

11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′×1′3″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾ . . . .
2 ಕ್ಯಾನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ . . . . .
3 ಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀ . . . .
4 ಯ್ಸಣಶ್ರೀವೀರನಾರಸಿಂಗದೇವರಸರ . . . .
5 ರಸಮುದ್ರದಲುಸ್ಥಿರರಾಜ್ಯಂಗೆ . . . .
6 ಹಾಮಂಡಳೇಶ್ವರಂಮಾವನಂಕಕಾಱ . . .
7 ಕೆಗರುಡಂಸತ್ಯಾನಾರಾಯಣನುಸ . . . . .
8 ಚೋಳಕಟಕಸೂಱೆಕಾಱಗೆಯಿಗೋವಳಸ .
9 ಮಂನೆಯರಗಂಡರಾಜನಾರಯಣಬ್ರಾ . . . .
10 ದೇವರಮಗಗಂಗಪೆರುಮಾಳೆದೇವಂಸ . . . . .
11 ದೋರಸಮುದ್ರಕೆವಿಜಯಂಗೆಯಿದು . . . . .
12 ದುಹೊಳೆಯಹೊನ್ನುರನಾಡಲುಸು . . . . .
13 ದಲಿಸಖವರಷದ ೧೨೧೨ ನೆಯಸಾ . . . . .
14 ಚೈತ್ರಸುದ್ಧ ೧೦ ಸೋಮವಾರದಂದುಮೊ . . .
15 ರಾಮನಾಥದೇವರದರುಸನವಾಡಿಆಶ್ರೀ . . . . .
16 ಪಡಿಗೆಕೊಳಗನಗಟ್ಟಿದವಿತ್ತಿಯೊಳಗೆಸ . . . .
17 ರನಡುವೆಸಾಸವೆಯಹಳಭೂ . . . .
18 ಟ್ಟಿಭೂಮಿಮತ್ತಲು ೧ ಯಿಾಧರ್ಮ್ಮವ . . . .
19 ದವನುಅನಂತಕಾಲಸುಖದಿ . . . .
20 ಶ್ರೀಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

12

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ $1\frac{1}{2} \times 1$

1 ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರಪುಡ . .
2 ವರ್ತ್ತಿರಾಮಚಂದ್ರರಾಜ್ಯೋದಯದಸರ್ಬ್ಬಧಾ . . .
3 ಸ್ರವಣಸುಧಪಂಚಮಿಸೋಮವಾರದಲುಱ . . .
4 ಮನಾಥದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ . .
5 ಯಿದೇವರಮಗಕೊಂಮೆನಾಯ್ಕ ಎಡವಟೆಯಬಳ್ಳಿರೆ
6 ಶ್ರೀಕಾಱುವದರಾಮನಾಥದೇವರದೇ . .
7 ಸ್ತಾನದಾಚಾರ್ಯ್ಯಬಯಿಚರಸದೇವರು
8 ಭೂಮಿಹೂದೋಟದವುಂದಣಕೋಣನದ
9 . ವ್ರೊಂದುಮತ್ತರು .

13

ಅದೇ ಹೋಬಳಿ ಮಾದೇನಹಳ್ಳೀ ಮಾಗಣಿ ಬಲ್ಲೇಶ್ವರ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಧರಣಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ $6' \times 3'$

1 . . . ವಲ್ಲಭಾಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಾ
2 . . ರಸರ್ವಾರಸತ್ಯಪೃಥುವೀರಾಜ್ಯಂಗೆಯ್ಯೆಇನ್ದಬ
3 . . . ನೆತೊಸಿಪಸಾ
4 ವ್ಮತ್ಸರತ್ಸತಂಗೊಳೆಸಕವರ್ಷಮೊಱ್ನೂಱತೊಮ್ಬತ್ತ ಎರಡನೆಯ
ವ
5 ರ್ಷಪ್ರವರ್ತ್ತಿಸೆಮಾದಿಊರಬೀ . ಹಾಳಗೊಣ್ಡ . . . ತು
6 ಱುಗೊಳೊಳ್ಸತ್ತುಸಗ್ಗಮೇ . . . ಇದಸಲೆಲುವೊಗೆಇಮ್ಮ
7 ತ್ತರ್ಮಣ್ಣುಕೊಟ್ಟರ್ಇವ್ರ್ಗೂಮೇಱೆ । ಸ್ವಸ್ತಿಶ್ರೀಇನ್ತಿಧ
ರ್ಮ್ಮರಾಱಿವಾನ . . . .
8 ಗ್ಗರಾಜಮಾನಪನ್ನಿರ್ಮ್ಮತ್ತಗಳ್

14

ಅದೇ ಹೋಬಳಿ ಕುರುವ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ಹಿಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ $4'\ 6'' \times 2'\ 6''$

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂ
2 . . . .
3 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ
4 ಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀ
5 ಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾ
6 ರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾ
7 ರಾಜಾಧಿರಾಜಂಕೋಳಾಳಪುರವರೇಶ್ವರಂನನ್ದಗಿರಿನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಚನಂಪದ್ಮಾವತೀ
8 ಲಬ್ಧವರಪ್ರಸಾದಂಮ್ರಿಗಮದಾಮೋದಂನಂನಿಯಗಂಗಜಯದುತ್ತರಂಗರಕ್ಕಸಗಂಗಶ್ರೀ
9 ಮತ್ತ್ರಿಭುವನಮಲ್ಲಗಂಗಪೆರ್ಮ್ಮಾಡಿದೇವರುಸುಖಸಂಕತಾವಿನೋದದಿಂದಾಳುತ್ತಮಿರೆ ॥
10 ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತವಿಜೆಯಲಕ್ಷ್ಮೀಕಾಂತಂಗೋತ್ರಪವಿತ್ರಂಸು
11 ಜನೈಕಮಿತ್ರಂವಂದಿಜನಾಧಾರಂಗುಣಗಣಾಧಾರಂಕೂರೆಕೂರ್ಪ್ಪಂವೈರಿಘ
12 ಟಸರ್ಪ್ಪಂತಪ್ಪೆತಪ್ಪುವಂಬಿಗಿದೆಂನ್ತುಮೊಪ್ಪುವಂನುಡಿದಂತೆಗಣ್ಡಂಮಚ್ಚರಿಪರಗಣ್ಡಂ

13ನೇಕಾಂಗವೀರಂವೀರಾವತಾರಂಮಱೆವುಗೆಕಾವಂಪಿರಿದಿತ್ತುಮಱೆವಂಪುಸಿಯೆಂಬುದೊಲ್ಲಂ
14ಭಯಲೋಭಮಿಲ್ಲಂಕಾಮಿನೀಕಾಮಂಸಾಹಸೋದ್ಧಾಮನೀಡುವರಾದಿತ್ಯಂದಳಮುಖಾ
15ದಿತ್ಯಂನುಡಿಯೇಕವಾಕ್ಯಂಚೋಳಮಾಣಿಕ್ಯಂಸಾಹಸೋತ್ತುಂಗನಣ್ಣನಸಿಂಗವ
16ನಗಜಕೇಸರಿಸಿವಪಾದಶೇಖರಂನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಶ್ರೀಮ
17ನ್ಮಹಾಸಾಮನ್ತನೊಟ್ಟಿಘಟ್ಟಿಯಣ್ಣಂಗಳ್ ॥ ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲ ೧ ನೆಯನ
18ಳಸಂವತ್ಸರದಚೈತ್ರಸುದ್ಧ ೫ ಮೀಆದಿವಾರದಂದುಮಣ್ಡಲಿಸಾಯಿರದಕಂಪಣಂಚೀಲೂರುಬ
19ಳ್ಳಿಮೂವತ್ತಱಪ್ರವಿಷ್ಟಬಾದಕೋಟೆಪುರದಲುಯೇಕಭೋಗಂಗಾವುಣ್ಡಿಕೆಯಂಸುಖದಿಂದಾಳುತ್ತಮಿರ
20ಲುವ್ಯತೀಪಾತಸಂಕ್ರಾನ್ತಿಯನ್ದುನಾಗೇಶ್ವರದೇವರಪ್ರತಿಷ್ಟೆಮಾಡಿದಶಿವಾಲ್ಯದಜೀರ್ಣ್ಣಕಲುವೆಸನಮಾಡಿಸಿದ
21ಕಾಱುವದಾಚಾರ್ಯ್ಯಪದ್ಮಶಿವದೇವರಿಗೆಏಕಭೋಗಸ್ಥವಾಗಿಸಾಂತರಾಮಯ್ಯಸರ್ವ್ವನಮಂನ್ನಣೆಯಾಗಿಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂ
ರ್ವ್ವ
22ಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿಆದೇವರನಿವೇದ್ಯಕ್ಕೆಬಿಟ್ಟಗದ್ದೆಕಮ್ಮ ೫ ಆದೇವಾಲ್ಯದಿಂಮೂಡದೇವರ
23ನಿವೇದ್ಯಕ್ಕೆಬಿಟ್ಟಬೆರ್ದ್ದಲುಮತ್ತರ್ ೨ ಪೂಜಾರಿಸಮಗ್ರದಿಮಭ್ಯಾಗತರ್ಗ್ಗಂಬಿಟ್ಟಬೆರ್ದ್ದಲೆಮತ್ತರ್ ೨
24ಪಾತ್ರಂಪಾಳಾಯಿಗಂಪಾಡುವರ್ಗ್ಗಂಬಿಟ್ಟಬೆರ್ದ್ದಲೆಮತ್ತರ್ ೫ ಸಂಖದ . . ವಂಗೆದೇವರ್ಗ್ಗೆಪತ್ರೆದಪ್ಪಗೆ
25ವಲಬಾದಂಗಬಿಟ್ಟಬೆರ್ದ್ದಲೆಮತ್ತರ್ ೧ . . . . ದೇವರನಂದಾದೀವಿಗೆಗೆಬಿಟ್ಟಗಾಣ ೨ ದೇ
26ವರಪುರವರ್ಗ್ಗದಬಿಟ್ಟ . . . . . ಯೀಧರ್ಮ್ಮ[ಮ]ಂತಪ್ಪದೆಪ್ರತಿಪಾಲಿಸುವರ್
27ಇನ್ತೀಧರ್ಮ್ಮಮಂತಪ್ಪದೆಪ್ರತಿಪಾಳಿಸು . . . . ಗಂಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಪ
28ನ್ನೆರಡುಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂ . . . . . ಸಹಸ್ರಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಆ
29ರ್ಜ್ಜನಂಮಾಡಿದಾನಂಗೊಟ್ಟಫಳವಕ್ಕುಂ . . . . ವಾರಣಾಸಿಯು
30ಲುಕುರುಕ್ಷೇತ್ರದೊಳಂಪನ್ನೆರಡುಕವಿಲೆಯ . . . . ನ . . . . .
31ಳಿದಪಾತಕಮಕ್ಕುಂ ॥ ಸ್ವದತ್ತಂಪರ . . . . ಷಷ್ಟಿರ್ವ್ವರಿ
32ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂ . . . . ಪೆರ್ಗ್ಗಡೆಬೀರ . ತಯ್ಯ
33ನುಪೆರ್ಗ್ಗಡೆಬಯ್ಕಯ್ಯನುಂಪೆರ್ಗ್ಗಡೆ . . . . ಸೇನಬೋವಚಿಕಣ್ಣನುಂಇ
34ನ್ತೀನಾಲ್ವರುಮಿಱ್ದುದೇವರ್ಗ್ಗೆನಿವೇದ್ಯಕ್ಕೆಬಿಟ್ಟಮತ್ತ ೨ ಯಿನ್ತಿದಂತಪ್ಪದೆಪ್ರತಿಪಾಳಿಸು
35ವರ್ಮಿನ್ತೀಸಾಸನಮಂಬರೆದಸೇನಬೋವನಾರಣಯ್ಯ ॥ ಕೋಟೆಹಾಳಸಾವಂತ
36ರಾಮೈಯ್ಯಪದ್ಮಶಿವದೇವರಿಗೆನಾಗೇಶ್ವರದೇವಸ್ಥಾನವಧಾರಾಪೂರ್ವ್ವಕಂ
37ಮಾಡಿಕೊಟ್ಟರ್ಈಸ್ಥಾನವಕಲ್ಲುವೆಸನಮಾಡಿಸಿದರುದೇವರಿಂದಲ್ಲಿಯುಕೆ
38ಱೆಯುಕಟ್ಟಿಸಿದರುಆಧರ್ಮ್ಮವಕಂಡುಪ್ರೀತಿಯಾಗಿತಂನಹೆಸರಕೇಶವದೇವರಪ್ರ
39ತಿಷ್ಟೆಯುಮಾಡಿಸಿದಪೂರ್ವ್ವಶಾಸನದಬಿಟ್ಟಭೂಮಿಃಪೊಳಗಾಗಿ . ತಾ . ಕೋಟೆಹಾ
40ಳಬಡಗದೆಸೆಯುಗೊತ್ತುಗಸಿರಿಯಣನಕೆಱೆಯಮೂಡಗೋಡಿಯು . . ಚೆಯಾಳ
41ಗಂಗನಗಳೆಯಲ್ಲಿ ೬೦ ಕಂಬಕೆಯ್ಯನಾಗೇಶ್ವರದೇವರಿಗೆಬಿಟ್ಟಭೂಮಿ . . ಚಂದ್ರಾರ್ಕ್ಕ
42ರುಳ್ಳನಂ ॥

15

ಅದೇ ಹೋಬಳಿ ಗೋವಿನಕೋವಿ ಗ್ರಾಮದಲ್ಲಿ ಇರತ್ತೆಮಠದ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ × 2′

1ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
2ಭಾಯಶಂಭವೇ ॥ ಶ್ರೀಮನುಕಾಱುವದರಾಮನಾಥದೇವರ್ಗ್ಗೆಚಿಕ್ಕಜೇ

3ಗೂರರಾಮೇಸ್ವರದೇವರ್ಗ್ಗಂಕಾಱುವದಸಂಗಮೇಸ್ವರದೇವರ್ಗ್ಗಂಉಗುಱೆಯಮೊದತ್ತೊತ್ತಿನಮಾಗನವು
4ಗಭದ್ರ . . ಎಲುಬಂಡೆಯಾಳೆಯ . . ಹೆಗ್ಗಡೆಯೊಳಗಾಗಿಅಂತಾಬಿಟ್ಟಪಣ . .
5ಡನಸೋಮ . . . ಯಿಾಧರ್ಮ್ಮಂನಾರುಪ್ರತಿಪಾಲಿಸುವವಂವಾರಣಾಸಿ . .
6ಕ್ಷೇತ್ರವಗಣ್ಯತೀರ್ಥಂಗಳೊಳುಸಹಸ್ರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನದಲ್ಲಿ . . .
7 . . . . . ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಲನೆದುವರುಇದನಲಿ . .
8 . ಕವಿಲೆಯುಮಂಅನಿತುಬ್ರಾಹ್ಮಣರುಮಂಆಕ್ಷೇತ್ರಂಗಳೊ . . . . . .

16

ಅದೇ ಹೋಬಳಿ ಬಲ್ಲೇಶ್ವರ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸರ್ವೇನಂಬರು ೭ ರಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′ 6″ × 1′

1ಅಕಸಾಲೇರಹೊಂನಮ್ಮನ | 2ಮಗಲಿಂಗಂಣಗೆಹಾಕಿಕೊ | 3ಟ್ಟಉಂಬಳಿಹೊಲನು

17

ಅದೇ ಗ್ರಾಮದ ಬಳ್ಳೀಲಿಂಗಪ್ಪನ ಗುಡಿಯ ಮುಂದೆ ಧ್ವಜಸ್ತಂಭದ ಬಳಿ.

ಪ್ರಮಾಣ 4′ 6″ × 2′

1ಶ್ರೀಗುರುಭ್ಯೋನಮಃ । ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರ
2ವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ॥ ಯಾದವ
3ವಂಶೋದ್ಭವವೆಂತೆಂದಡೆ ॥ ಧರೆಯತಿಸಯಭಾರಮುಮಂಪರಿಹ
4ರಿಸಲುರಾಮಕೃಷ್ಣರುದಯಿಸಲೊಡನೆವರವಂಶಂಸಂದಮಿಲಾಗುರುತರವಿಖ್ಯಾತಕೀರ್ತ್ತಿ
5 . . . ದಿಕಂ ॥ ಅಲ್ಲಿಸಮಸ್ತಭೂವನಿತಾ . . ॥ . . .
6ದೊಡೆ . . . ನಾದಿಯಾದನುಪರೆಂಬರೆಜಯತುಗಿದೇವನಾತ್ಮಜಂಬಲಿದನುಂನತೋದಯ
7ನುದಾತ್ತಪರಾಕ್ರಮನತ್ಯುದಗ್ರದಿಂದೆಅರಿಗಗ್ರಗಣ್ಯನೆನಲೊಪ್ಪಿದಕೀರ್ತ್ತಿಗಧೀಸಸಿಂ
8ಘಣಂ ॥ ಚದುರಿಂಕೇರಳನಿಂನರಾಜ್ಯಮುದಮಂಹಂಮಿಾರನೇವೀರದಿಂಕೆಡಪೆಡೀಗ
9ಳುಬಂದುಕಾಣೊಡೆಯನಂಕಪ್ಪಂಗಳಂಬೇಗದಿಂಕೊಡುನೀಂಕೊಂಕಣಚೋಳನಿಂನಬಲುಪಿಂನೀಂಬಪ್ಪೆ
10ದಿಂದಾಗ . . . ಕಂದರದೇವನೊ . ನೆನುತಂವೈರಾಧಿಪನ್ನಾರ್ಜುವರೂ ॥
11ಆಕಂದಃರನತನೆಯಂಸ್ವೀಕರಿಸಿವಲ್ಲಿನಪಗೆವರೆಲ್ಲರಸಿರಿಯಂಶ್ರೀಕಾಂತೆಗರಸನಾದಂಭೂ
12ಕಾಮಿನಿಗೊಲಿದರಾಮಚಂದ್ರಮಹೀಂದ್ರಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
13ಧಿರಾಜಂಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವ
14ರಯಾದವಕುಳಕಮಳಕಳಿಕಾವಿಕಸನಭಾಸ್ಕರಮಾಳವರಾಯಮದತ್ರಿಣೇ
15ತ್ರಗೂರ್ಜ್ಜರರಾಯವಾರಣಾಂಕುಸತೆಲುಂಗರಾಯಸ್ಥಾಪನಾಚಾರ್ಯ್ಯಹೊ
16ಯಿಸಣರಾಯಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀಕಂಕಣಪ್ರಚಂಡದೋರ್ದ್ದಂಡಅರಿರಾಯ
17ಜಗರ್ಝಂಪಕಂಪಣಾಚಾರ್ಯ್ಯಶ್ರೀಯಾದವನಾರಾಯಣಪ್ರಪ್ರೌಢಪ್ರ

18 ತಾಪಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀವೀರರಾಮಚಂದ್ರದೇವರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರ
19 ಧಾನಂರಾಯದ . ನಾಥಕಳಿಗಳಂಕುಸಶ್ರೀಧರನಪ್ರತಾಪವೆಂತೆಂದಡೆ ॥ ಧಾ
20 ರಾಧೀಸಸ್ವಭೋಜಸ್ಯಕೀರ್ತ್ತಿರೇಕಾಕಿನೀಸತೀಅದ್ಯಶ್ರೀಧರದಂಡೇಸಕೀರ್ತ್ತಿಸಹಚರೀಸಖೀ ॥
21 ಇದುಸಕಳವಿಬ್ಧಜನಸಂಸ್ತೂಯಮಾನಾನೇಕನಿಜವಿಶದತರಮಣಿರ
22 ತ್ನಾಕರಂವೈರಿಜನಭೈರವಂಯಾದವನೃಪೇಂದ್ರರಾಜ್ಯಧೌರೇಯದಿಕ್ಕುಂಜರಕಾಮಿನೀ
23 ಜನಮನೋರಂಜನಮಲ್ಲಿಕಾರ್ಜ್ಜುನದಣ್ಡನಾಥಾಮಳಯಶೋವಾರ್ದ್ಧಿವರ್ದ್ಧ
24 ನಸುಧಾಕರಸಕಳಸಾಹಿತ್ಯಾಕರಂಚಾತುರ್ಯ್ಯಚತುರ್ಮ್ಮುಖಂವಿದ್ವಜ್ಜ
25 ನಸಖಂನಿಖಿಳಕಳಾತ್ಮಕಲರಿಗಳಂಕುಸಂಶ್ರೀಧರನಾಥನಳಿಯವಿ
26 . . . ಹಾಪ್ರಧಾನಂಕಲಿಗಳಂಕುಸಂ . . ದಂಣಾಯಕರಮಂಮಲಕುಮಿದೇವನಪ್ರತಾ
27 ಪವೆಂತೆಂದಡೆ ॥ . . . . . . ರಾಪತಿತಮಸ್ತಕೇಲೋಚನೇಸತ್ರುನಾ
28 . . . . ಚತಿನಿದ್ವಿಶಾಭಾಗಂಗಳೊಳುಚಮಕ್ರಿತಿಅಂತುತ್ರಯ
29 . . ವೇದರಂಜನ . ಪಿರಿಯನೊಳ್ಪ್ಪಳಿವಹೆಜ್ಜೆಯೊಳೊಪ್ಪೆಮಹೇಂದ್ರಭೋ
30 ಜ್ಯಮಂ . . ವಂದಲ್ಲಿತೋಱಿಸಿದಂ . . ಮಜಬಾಟ್ಪುರರಾಯರಾವೃತ್ತರಾ
31 ಮನಗುರ್ವ್ವಿನಿಂಹೊಗಳ್ವರೀಅತಿತರದಂಡನಾಡನಾ ॥ ದಿಗಿಭಬ್ರಾತದೊಳಿಂದ್ರದಂನ್ತಿ
32 ದಿಗುಧೀಶಬ್ರಾತದೊಳು . . . . ತಂಗಳೊಳುಪಾಲ್ಗಡಲದ್ರಿಶಂಕುಳದೊಳಸ್ವಪ್ನಾ
33 ದ್ರಿದೇವರ್ಕ್ಕಳೊಳು . . . . . ಪಂಪುವಡದಿಪ್ಪಂಯಾದವಾಧೀಸನೋ
34 ಲಗದೊಳುಲಕ್ಷ್ಮಣದಂಡನಾಥಮೆಱೆದಂವೈರೀಭವಜ್ರಾಂಕುಸಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಿಥ್ವೀ
35 ವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಹೊಯಿ[ಸ]ಣವೀರಬಲ್ಲಾಳದೇವರುತುಂಗಭ
36 ದ್ರೆಯಪಶ್ಚಿಮತೀರದೊಳುಶ್ರೀಜಾಳಿವಳಿಯಲ್ಲಿತಂಮತಂದೆನಾರಸಿಂಗದೇವನಹೆ
37 ಸರಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಯಾಸ್ಥಳವನುಮಲ್ಲಿಕಾರ್ಜ್ಜುನಗುರುಗಳಿಗೆನಿ . .
38 ಯತಕರಮಾಗಿಧಾರಾಪೂರ್ವ್ವಕಮಾಡಿನಡಯುತ್ತಿರೆಕಾಲಾಂತರಂಕರವಾ . .
39 ತದನಂತರಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರಾಥಪ್ರತಾಪಚ
40 ಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರ . . . . ಜಯರಾಜ್ಯೋದಯಶಕವರುಷ ೧ . . .
41 ನೆಯಬ್ಯಯಸಂವತ್ಸರದಾಸ್ವಯಿಜಬ ೧೦ ಗುರುವಾರದಂದುಶ್ರೀಮನ್ಮಹಾ
42 ಪ್ರಧಾನಂರಾಯದಂಡ . . ಕಲಿಗಳಂಕುಸವಿಠಲದಂಣಾಯಕರವೊಂಮ್ಮ . .
43 ಮದೇವದಂಣಾಯಕರುಸುಕಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆ . . .

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಹೋಬಳಿ ಚೀಲೂರು ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ × 1′6″

1 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಂಚಂದ್ರಚಾಮರ
2 ತಾರಯೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯಶ
3 ಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಪ್ರಾ
4 ಥಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರರಾಯರಾಮಚಂದ್ರದೇವನವಿಜಯ
5 ರಾಜ್ಯೋದಯದಶಕವರ್ಷ ೧೨೦೩ ನೆಯಪಾರ್ತ್ಥಿವಸಂವತ್ಸರ
6 ದಮಾಘಬ ೩೦ ಸೋಮವಾರದಂದುಬ್ಯತೀಪಾತದಂದುಸ್ವಸ್ತಿ

7 ಶ್ರೀರಾಯಹಡಪನಾರಾಯಣಂಶ್ರೀಬ್ರಹ್ಮದೇವನಾ
8 ಯ್ಕರುಚೀಲೂರಶ್ರೀಪರಶುರಾಮೇಶ್ವರದೇವರಿಂಗೆದೀಪ
9 ವರ್ತಿಗೆ ಸದ ೧೦೮ ನಡಸುವಂತಾಗಿಕೊಟ್ಟಭೂಮಿದೇ
10 ವರಪಕ್ಷಿಮಭಾಗದಬೆಂಡೆಯಘಟ್ಟದೊಳಗೆಕಂಬ ೪೦
11 ಮತ್ತಂಅಜಿವಟ್ಟಿಗೆಯಧರ್ಮ್ಮಕೆದೇವರಆಗ್ನೇಯ
12 ದಗೋಟನಲ್ಲಿಯೊಂದುಮತ್ತರು ೧ ಕೆಸೆಲವಾಗಿ
13 ಅಜಿವಟಗೆಯನಾಲ್ಕುತಿಂಗಳುಸದಕೊ ೫ ಭತ್ತದಅಂಬ
14 ಕಳವನಡಸುವುದುಅನುಪಿನಪ್ರವೇಶದೊಳಗೆಆಚಂದ್ರಾರ್ಕ್ಕಂಸಾ
15 ಧತಾ ೧ ನೆತ್ತಿಕೊಂಡುಅಜಿವಟಗೆಯನಾಲ್ಕುತಿಂಗ
16 ಳುಅಂಬಕಳವನುಂದೇವರಿಗೆವುಂಬ್ರಹ್ಮಣರಿಗೆವುವೀಳೆಯ
17 ವನಡಸುವಂತಾಗಿಹರುವಜೀಯಂಗೆವ್ರಿತ್ತಿಯಾ
18 ಗಿಬಿಟ್ಟಧರ್ಮ್ಮ । ಚೀಲೂರಠಾಣಾಂತರವಾಗಿಯಿಹವೀರಪ
19 ರಿವಾರಆವುರಪರುಶುರಾಮೇಶ್ವರದೇವರನಿತ್ಯಪಡಿ
20 ಯಗುಗಳಧೂಪಕೆಂದುಕೊಟ್ಟಧರ್ಮರಾಹು
21 ತಂಗೆಮೂಱುತಿಂಗಳಿಂಗೆತಾ ೨ ಕಾಲಾಳಿಂಗೆಮೂಱು
22 ತಿಂಗಳಿಂಗೆತಾ ೧ ಯಿಮರಿಯದೆಯಲ್ಲಿಆರಾದಡಂಠಾಣಾಂ
23 ತರವಾಗಿಯಿದ್ದವರುಯಿಾಧರ್ಮ್ಮವನೋಡಿನಡಸೂದಕೆ
24 ಬಿಟ್ಟಧರ್ಮ್ಮ । ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

19

ಅದೇ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′

1 ಭಾವಸಂವಛರದಚೈತ್ರಶು ೧೫
2 ಲುಕೊಂಡೆನಾಯಕನಹಳ್ಳಿಯಹ
3 ನುಮಂತನಮಗಸದಾಶಿವಗೆನಮ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

20

ಅದೇ ಹೋಬಳಿ ಮಾದನಭಾವಿ ಗ್ರಾಮದ ಮಾಧವದೇವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ.

1 ಶ್ರೀಬಂನಮಶ್ಶಿವಾಯಃ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ
2 ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಭೂಚಂದ್ರಾ
3 ರ್ಕ್ಕಸಮೀರಣಾನಳವಿಯತ್ತೋಯಾತ್ಮಮೂರ್ತ್ತಿಸ್ಸದಾಪಾರ್ವ್ವತ್ಯಾಃ
4 ಸಿತಲೋಳನೇತ್ರಸುಖದಸ್ತ್ರೈಳೋಕ್ಯಶೋಭಾಸ್ಪದಃಭಕ್ತಾಭೀಷ್ಟಫಳಪ್ರದಃ
5 ಸುರಗಣಪ್ರಸ್ತುತ್ಯಸಿದ್ಧೇಸ್ವರಃಪಾಯಾದೀಶ್ವರಭೂಮಿಪಾಳ
6 ಮಮಳಂಶ್ರೀಸಿಂದವಂಶೋಬ್ಧವಂ ॥ ಜಳನಿಧಿಪರಿವ್ರಿತವಸುಧಾತ
7 ಳವೆಲ್ಲಮನತುಳವಿಜಯಭುಜದಿಂದೊಪ್ಪಲುತಳೆದಂಮು
8 ದದಿಂದಂದೋರ್ವ್ವಳಚಕ್ರೇಶ್ವರನೆನಿಪ್ಪಸಿಂಹಣರಾಯಂ ॥ ಸ್ವಸ್ತಿಸಮ
9 ಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಯಾ
10 ದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಸಿಂಹಳದೇವನವಿಜಯರಾ
11 ಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ
12 ಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿವಂಕರಾವುತಬನವಸೆಪಂನಿ
13 ಚ್ಚಾಸಿರದಧಿಕಾರಂಗೆಯುತ್ತಿರೆ । ತಚ್ಛಿಂಹಳರಾಜ್ಯಾಭ್ಯುದಯ
14 ಕಾರಣವಾದಸಿಂದಾನ್ವಯವೆಂತೆನೆ । ಸುರಸಿಂಧುಗೆಭವಸಂಗಂದೊರೆ

15 ವೆತ್ತಿರೆಪುತ್ರನಾದನಾತನಪೆಸರಂಹರವಿಟನೆಂತಲುಸೈಂಧವವರ

16 ನೆಂದುರುಗಾಧಿರಾಜರಕ್ಷಾಸಹಿತಂ ॥ ಕರಹಡವೆತನಗೆನೆಲೆಯಾ

17 ಗಿರಲಹಿತರನಲಿದುಗೆಲಿದುಭುಜಬಲದಿಂದಂಧರೆಗಧಿಪನಾದನೆಂದು

18 ರ್ವ್ವರೆಸಿಂಧುಕುಲಾವತಾರನಂಸಲೆಪೊಗೞ್ಗುಂ ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂ

19 ಚಮಹಾಸಬ್ದಮಹಾಮಂಡಳೇಸ್ವರಂಕರಹಾಟಪುರವರಾಧೀಶ್ವ

20 ರಂಮಾಳಚೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದಾಸಾದಿತಸಮಸ್ತಮಹೀ

21 ಮಂಡಳಂವಿಜಯಲಕ್ಷ್ಮೀಕರ್ಣ್ಣಕುಂಡಳಂನೀಳಧ್ವಜವಿರಾಜಮಾನದಾನ

22 ಕಾನೀನಮಲ್ಲ ೞತೂರ್ಯ್ಯನಿರ್ಘೋಷಣಂಗುಣರತ್ನಭೂಷಣಂಸಿಂಧುಕು

23 ಳಕಮಳಮಾರ್ತ್ತಂಡಂವಿಜಯದೋರ್ದ್ದಂಡಂಫಣಿರಾಜವಂಶಸುಜನಾವ

24 ತಂಸಂಬ್ಯಾಘ್ರಮ್ರಿಗಲಾಂಛನಂವಿನಿಯೋಗಕಾಂಚನಂಸೂರ್ಯ್ಯಪಾ

25 ರಾಯಣಂವೈರಿನಾರಾಯಣಂಕರಹಡನಾಲ್ಪಾಸಿರದೊಳಗಾದಅನೇಕ

26 ದೇಶಂಗಳನಾಳ್ದನಾತನವಂಶದೊಳಾಯನೇಕರುರಾಜ್ಯಂಗೆಯ್ದರವರೊಳಂ ॥

27 ಪಿರಿಯನೆನೆಗಳ್ದಕಲಿಚಟ್ಟರಸಂಗಂಲೋಕಬರಸಿಗಂತನೆಯಂಜೋಗರಸಂತತ್ಸುತನೆನೆಚಟ್ಟರಸಂ

28 ತಾನಾಳ್ದನೆಸೆಯೆವಸುಧಾತಳವಂ ॥ ತದ್ವಂಶದೊಳು ॥ ಪೊಂದೆತುರಗವಂಪಾಯ್ಸಿಸಂದಳ್ಸಿದ

29 ವೈರಿಬಲಮನಾಜಿಯೊಳಲಿದಾಟಂದೊದವಿತಂ . . . ಲಸಿಂದಂಸುಗಿ . . . ಮೆಱೆದ . . . ನ್ರಿಪಾಳಂ ॥

30 ಆತನತಂಮ್ಮಂಭುವನಖ್ಯಾತ[ಯ]ಶಂಮಲ್ಲಿದೇವನೆನೆತದನುಜನುದ್ಯೋತಿತ . . . ಸಂವಸುಧಾತಳಪತಿ

31 ತತ್ತನೂಭವಂರಾಯರಸಂ ॥ ತದಪತ್ಯನಜಿತಲಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಚಂಡನಪ್ರಮಿತಯಶಂವಿದ

32 ೞತರಿಪುಕುಳನಳನೀಮದವದ್ವೇದಂಡರೂಪನೀಶ್ವರಭೂಪಂ ॥ ಅದಟಂಶ್ರೀಪಾಂಡ್ಯನ್ರಿಪಂ

33 ವಿದಳಿತರಿಪ್ರಮಲ್ಲಿದೇವನೆನೆರಾಯಂಸಂಮುದದಿಂವಿಜಯನ್ರಿಪಾಳಕನುದ

34 ಯಿಸಿದರ್ತ್ತುಕುಮಾರಕಭೂರ್ತಳದೊಳು ॥ ಸಿಂದಕುಳಾಂಬರದ್ಯುಮಣಿಯಂ

35 ಕಲಿಮಲ್ಲಿನ್ರಿಪಾಳಪುತ್ರನಂಮಂದರಧೈರ್ಯ್ಯನಂವಿಬುಧರಕ್ಷಕನಂ . . . . ನಂತನಯಂ

36 ಮುಕುಂದಪಾದಯುಗಪಂಕಜಭ್ರಿಂಗನನೀಜಗಜ್ಜನಂ . . . ಪೊಡವಿಯೊಳೀ

37 . ರನುದಾಘಪುಣ್ಯನಂ ॥ ಗಿರಿರಾಜಂಗಾಗಿರಿಸುತೆಸರಧಿಗೆಸಿರಿವುದಯಿಪಂತೆ

38 . . ದೇವೀವರನಪ್ಪೀಶ್ವರಭೂಮೀಶ್ವರಂಗೆಸೋವಲಕುಮಾರೆಯುಂಕಾಳಲೆ

39 ಯುಂ ॥ ಶ್ರೀಕಂಠಂಗಂವರಗಿರಿಜಾಕಾಂತೆಗೆಜಾತಕುವರನಿಂತೀಶ್ವರಭೂಮೀಕಾಂತಂಗಂಚಟ್ಟ

40 ಲೆಗಾಕಳ್ಪಸ್ತಾಯಿಕೇಶವಾಖ್ಯಕುಮಾರಂ । ಅಂತುಪೊಗಳ್ದ . . . . . ನೆಲೆಯಾ

41 ಗೀಶ್ವರದೇವರಸರನಾಡುಗಳಾವ್ರುವೆಂದಡೆ ॥ ಯೆಡವಟ್ಟ ೩೦ ರಿ . . . . ತ್ತವ

42 ರರಾಜ್ಯದೊಳುಕುಮಾರ . ಕೋಟೆಹಾಳಚೀಲೂರುಮಂಡಲಿ . . . . . ಪು . . .

43 ಯೆಡೆಮಲೆ ೩೦ ಕೊಳ್ಳಗ . . . . . ಪತ್ತಾಱುಬಾಡಕುಡ . . . . . . ಆಕೆ

44 ಱೆ ೧೨ ಮಣ . . . . ೧೨ . . . ಱು ೧೨ ಹ . . . ಕಿಗ ೩೦ ಉಚ್ಚಂ

45 ಗಿ ೩೦ ಮಾತ್ರುಪಕ್ಷವಿಂನೂಱು . . . . . ಯಸತ್ತಳಿಗೆ . . ನಾಯನಾಗರಿ

46 ಖಂ . . . . ಯಜಿಚ್ಚುವ . . . . ಮತ್ತರಾ

47 . . . ದೇವರಸರು . . . ಸುಖದಿಂ . . . . ಯಿರುತ್ತಮಿರೆತತ್ಪಾದಪ

48 . . . ಮದವು . . . ಯುಮಲ್ಲಯು . . . ಯು . . . ॥ ಸದ . . ಮ .

49 . . . ನೆನಿಸಲು . . . . ತತೇಜಂತದಪ . . ಪ . . ದನಂ . . . ತ್ರಿ

50 . . . . . ರಿಣತಮುಚಿತ . . ದಪು . . . . ಧರೆಗೆಸೆ
51 . . . . ಧಾರತ್ನಂ ॥ . . . . . ಳ್ಗಾಪೂರ್ವ್ವತಿಯುಂ
52 ಸುಚರಿತ್ರದೊಳಾಪತಿಬ್ರತದೊಳಾ . . . . . ಗುಣವತಿ
53 ಎನಿಪಳು ॥ ಆದಂಪತಿಗಳ . ಪು . . . ಓಂಪುಟ್ಟಿದ . . . . ಸೋದಯನೂ
54 ರ್ಜಿತಮತಿಮೇದಿನಿಯೊಳು . . . . . . ಸಿಂಗಂ ॥ ಸುತ . ಲಕ್ಷ್ಮೀನ್ರಿಸಿಂಹಾ . . ನಖಿಳಕಳಾ
55 ಪ್ರ . . . ಮಮಂತ್ರಿಗ . . . ನೆಶ್ರೀಶ್ವರನರಪತಿಸನುಮಂತ್ರಿಮಂತ್ರಜ್ಞನೇವಾ
56 ಕ್ಷತಿ . . ಕೊಡ್ಡು ಯೋಗಂಧರವರಚರಿತಂಸ್ಲಾ ಘ್ಯಸದ್ರೂಪನೇಶ್ರೀಪತಿಯೊಪ್ಪಂವೀರನು
57 ರ್ವ್ವೀತಳದೊಳಧಿಗುಣೋತ್ತುಂಗನೇಮಂತ್ರಿಸಿಂಗಂ ॥ ಗುಣವನ್ತ ಸ್ಸರ್ವಜನೈಕಪಾತ್ರರವು
58 ಳರ್ಮ್ಮ . ಗ್ರಜಾತಾನುಜಪ್ರರ್ಣಾತಗೌಪ್ರದಾಯ್ಯರ್ವಿವೇಕಸತ್ಯನಿಧಿಗಳುಸದ್ರಾಜವಿದ್ಯಾಃರೋವು
59 ಣಿಗಳುಶ್ರೀಶ್ವರಭೂಮಿಪಾಳನಸುಹ್ರುತ್ಸಂನುಮಂತ್ರಿಗಳುರಾಮಲಕ್ಷ್ಮಣರಂನ್ತೊಪ್ಪಿ
60 ರೆಸಿಂಗಮಂತ್ರಿತಿಳಕಂಶ್ರೀಮಲ್ಲಿಗಾಮಾತ್ಯನುಂ ॥ ತನಗಾ . ರ . ಸಿಂಹ್ವಂಜನಕನ
61 ನುಪಮಂಸೋಮದಂಡಾಧಿನಾಥಂಜನನೀಪ್ರಸ್ತುತ್ತ್ಯೈಲ . . . . ಗುಣೋತ್ತುಂಗಸೀ
62 ಮಂತ್ರಿಸಿಂಗಂತನಗಣ್ಣಂಶ್ರೀಸ್ವರೋರ್ಬ್ಬೀಪತಿಯೊಳೆ . . . . ನ . ಲ್ಕತಿ . . . ತ್ರೋದ್ಭವಂಸಜ್ಜನಮಾ
63 ನ್ಯಂಶ್ರೀಷಕಳ್ವದ್ರುಮನಮಮುಕರಂಧನ್ಯನೀಮಂತ್ರಿವ . . . ॥ ಆ . . . . ರಿಗೆಸಿಂ . . . ಪತಿಹಿ
64 ತಧರ್ಮ್ಮಪತ್ನಿ ಸಿರಿಯವ್ವೆಗೆಬಾಗ್ಯೋಪೇತಸುಪುತ್ರಕುಲದೀಪಕನೆನಲಗ್ರಜಚ . . . . ರು
65 ಷದ ೧೧೪೪ ನೆಯಚಿತ್ರಭಾನುಸಂವಚ್ಛರದಾಶ್ವಯುಜಶುದ್ಧ ೧೧ ವಡ್ಡವಾರದಂದುಶ್ರೀಮತು
66 ನೆಲವಿತ್ತಿಯಶೇಷಮಹಾಜನಂಗಳುಂಬೆಳಗವತ್ತಿಯಮೂಲಿಗಬೊಮ್ಮಗವುಡಮಾಳಗವುಡಗ
67 ವುಡನುಂಕೊಡಮೊಘೆಯಸಹವಾಸೆಯಬ . . . . ವಡಿಯಂಗಳುಂಬಿಡತೂರಕೇತಗವುಡ
68 ಬನ್ನಾಳಿಯಬಂಮ್ಮಗವುಡನುಂಹತ್ತಿವೂರಚೀಮಗೌಡನುಂಮೇದೂರಕಾಳಗವುಡನುಂಇಂ
69 ನ್ತಿವರುಮುಖ್ಯವಾದಸಮಸ್ತಪ್ರಭುಗಾವುಂಡಗಳಸನುಮತದಿಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇ
70 ಶ್ವರಂಕಈಸ್ವರದೇವರಸಗ್ಗಂಹೆಗ್ಗಡೆಲಿಂಗೆ . . . ಯ್ಯಂಗಳು . . ಗೆರು . . ಬಾಗಿನಅಸ್ತಭೋ . .
71 ತೇಜಸಾಮ್ಯಪ್ರಭುತ್ವ . . ಮಕ್ಕಳುಮಕ್ಕ . . ಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುವನ್ತಾ
72 ಗಿ . . . . ಆಸ್ಥಳದಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆ . . . . ಮತ್ತು ೪ ಬಸದಿಗೆ
73 ಹೆಗ್ಗಡೆ . . . ಕಲುಮತ್ತ . . . .

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

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ಅದೇ ಹೋಬಳಿ ಸೊರಟೂರು ಗ್ರಾಮದ ಕಲ್ಲಪ್ಪನ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಸಕನೃಪಕಾಲಾತೀತಸಂವತ್ಸ
2 ರಸತಂಗಳೆಣ್ಟನೂಱಯ್ವತ್ತೇಱನೆಯವಿಜ
3 . . . . ಗವಲ್ಲಂಪ್ರಿಥು
4 ವೀರಾಜ್ಯಂಗೆಯ್ಯೆಬನವಾಸಿಪನ್ನಿಚ್ಛಾಸಿರವ
5 ಂಗಣ್ಣ . . ಸಾನ್ತರನಾಳುತ್ತಿರೆ . ಮಲೆಗ
6 . . . . ಗದೆನ್ದುಪಲ . . . ಸತ್ತು . . ಗೆಸನ್ದ

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ಅದೇ ಸ್ಥಳದ 2ನೇ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಸಕನೃಪಕಾಳಾತೀತಸಂವತ್ಸರಸತಂಗಪೆಣ್ಟನೂಱಯ್ವ
2 ತ್ತೇಱನೆಯವಿಜಯಸಂವತ್ಸರಂಪ್ರವತ್ತಿಸೆಶುವನ್ನವಳಿ
3 ವಲ್ಲಂಪ್ರಿಥುವೀರಾಜ್ಯಂಗೆಯ್ಯೆಬನವಾಸಿಪನ್ನಿಚ್ಛಾಸಿರಮಂ
4 ಥಲದಂಕರಾಮಂಸಾಂತ[ರ]ನೆಲನನಾಳುತ್ತಿರೆರಟ್ಟಪಳ್ಳಿ

[5]ಪೊಲಗನು . . . ಅವರ . . . ಸನ್ದ . ಲೋ	[7] . . . . ನ್ದುಅಯ್ವತ್ತು
[6] . . . ಣುವು . . . . ಬಕ್ಕಲ . .	[8]ಕನಸಂ . . . . ಡಸತ್ತು ಸುಮತಿಗೆಸನ್ದಂ

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ಅದೇ ಸ್ಥಳದ 3ನೇ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಸಕಕಾಲಮೆಣ್ಬಾನೂಱಯ್ವತ್ತೇೞನೆಯುವಿಜಯ

[2]ಮೆಂಬವರ್ಷಂಪ್ರವರ್ತ್ತಿಸೆಸುವರ್ಣವೞಿಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯೆಬನವಾಸಿನಾಡಂಛಲದಂಕರಾಮ

[3]ಸಾನ್ತರನಾೞೆರಟ್ಟಪಳ್ಳಿಯಪೊಲಗನು . . . ಪಲ್ಲಿ . . ಯ

[4]ಪದೆ . ಂಕುನ್ದಗಾವುಣ್ಡನಮುನ್ದೆನಿನ್ದು . . . ದರಾಣಿಗವಲ್ಲಂಪಲರಂತ್ತಿಱಿದು

[6]ಸತ್ತು ಸುಗತಿಗೆಸನ್ದಂಅವರಬ್ಬೆತಿರಿಯಕ್ಕಂಕಲ್ಲಂನಿಱಿಸಿದಳು

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ಅದೇ ಗ್ರಾಮದ ಮಾಸ್ತಿಹೊಲದಲ್ಲಿ ನಟ್ಟ ಮಾಸ್ತಿಕಲ್ಲು.

ಪ್ರಮಾಣ 3′2″ × 1′6″

[1] . ಶುಕ್ಲಸಂವತ್ಸರದಮಾರ್ಗ್ಗಸಿರಬ ೧೪ . ಆ . . ೨೦ . .	[4] . . . . ಸಂಕಂಮ . . . ದೆಶೆ . . . ಹೋದನು
[2]ನಂ . . . . ಮನ . . . ಕಡೆಕಾ	[5] . . . . ಉ ೧ ಕಂಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ
[3] . . . . ಮಸಂಕಗಉಡನ	

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಯೆರೆಹಳ್ಳಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 10′ × 2′8″

[1]ಓಂನಮಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ

[2]ಭಾಯಶಂಭವೇ ॥ ವೃತ್ತ ॥ ಸೋಮಾರ್ಕ್ಕಾನಳಮಾರುತಾಂಬರಧರಾತೋಯಾತ್ಮರೂಪಂಕಳಾಧಾಮಾಳಂಕೃತಜಾ

[3]ಟರುಜೂಟನಭವಂಶ್ರೀರಾಮನಾಥಂಸುರಸ್ತೋಮಪ್ರಸ್ತುತನೀಗೆನಾಳ್ಪ್ರಭುವೆನಿಪ್ಪೀಕೇತಗಾವುಡಂಗಿಳಾಪ್ರೇಮಂಗೂ

[4]ರ್ಜ್ಜಿತಧಾರ್ಮಿಕಂಗೆಪದಪಿಂದೀರ್ಗ್ಘಾಯುಮಂಶ್ರೀಯುಮಂ ॥ ಪರಿಧಾವನ್ಮತ್ಸ್ಯಪುಚ್ಛಾಹತಮಕರಕರಾಸ್ಫಾಳ

[5]ನಾಛೀಳನಕ್ರಸ್ಫುರಿತೋದ್ಯಚ್ಛಿಂಶುಮಾರಕ್ರಮಣಸಮುದಿತೋಚ್ಚಂಡವಾತಾಭಿಘಾತೋದ್ಘರವೀಚೀಕರಾಘಸ್ಥಗಿ

[6]ತನಿಖಿಳದಿಗ್ಮಂಡಳಂರಂಜಿಕುಂಭಃಸುರಜಂಬೂದ್ವೀಪಮಂಸುತ್ತಿಱಿದಖಿಳಧರಾಭೋಗಭದ್ರಂಸಮುದ್ರಂ ॥ ವ ॥

[7]ಆಸಮುದ್ರದಸುತ್ತಿಂಗೊಳಗಾದಜಂಬೂದ್ವೀಪದಮಧ್ಯಪ್ರದೇಶದೊಳ್ ॥ ವೃ ॥ ಸುರವಿದ್ಯಾಧರದಂಪತೀಪ್ರಕರದಿಂಚಂ

[8]ದ್ರಾರ್ಕ್ಕತಾರಾಗಣೋತ್ಕರಶಾಬಾಂಚಿತಮೇಖಳಾವಳಯದಿಂಸತ್ಕಾಂಚನೋದ್ದೀಪ್ತಬಂಧುರಗೋತ್ರಾಚಳದುನ್ನತಪ್ರತಿ

[9]ಭೆಯಿಂಕಲ್ಪಾಂಘ್ರಿಪಾರಾಮವಿಸ್ತರದಿಂರಂಜಿಪುದುಜ್ವಳೋರ್ಜ್ಜಿತಯಶಶ್ರೀಸುಂದರಂಮಂದರಂ ॥ ಕಂ ॥ ಆಮಂದ

[10]ರಕ್ಕೆ ದಕ್ಷಿಣಭೂಮಂಡಳಮೆಸೆವುದಲ್ಲಿಭರತಕ್ಷೇತ್ರಂಶ್ರೀಮಣ್ಡನಮೆನೆತೋಱ್ಕಂಭೂಮಾನಿನಿಗಮರ್ದನಿಮಿರ್ದಕುನ್ತಳ

11 ೧೧ದೇಶಂ ॥ ಕುನ್ತಳದೇಶಂಹಸ್ತತಳಾಂತರದೊಳ್‌ಭೂಮಿಕೂತ್ತು ಕೊಟ್ಟನ್ತಿರೆನಿಪ್ಪಿಂತದಿನಾಳ್ದಿದರಖಿಳಸುಖಂತವ್ಮೊಳ್ಪಳಸಿಬಳಯ
12 ೧೨ಚಾಳುಕ್ಯನೃಪರ್ ॥ ವ ॥ ತದನಂತರಂತದನ್ವಯಪ್ರವರ್ತನವ್ಯತ್ಯಯದೊಳ್ ॥ ವೃ ॥ ಕಮಠಾಧೀಶಫಣೀಂದ್ರದಿಕ್ಕರಿಗಳಿನ್ತಂ
13 ೧೩ತವ್ಮಕೇಳೀವಿಳಾಸವುನಪ್ರೀತಿಯೊಳಿರ್ಪ್ಪದಾಯತವುಹಾಭೂಚಾರವಂತಾಳ್ದುವಶ್ರವುವೇಕಿನ್ತಿನಿಬಗ್ಗವಾನ್ತಳೆಯ
14 ೧೪ಲಿನ್ಪಲ್ವೆಂದಲೆಂಬನ್ತೆದುರ್ದ್ದವುದೋರ್ದ್ದಂಡದೆತಾಳ್ದಿದಂವಸುಧೆಯಂ . . . .

(೧೦ ಪಙ್ತಿಗಳು ಹೋಗಿವೆ)

24 ೨೪ . . . . ॥ ಅಬೆಳಗವತ್ತಿಯರಸುಗಳನ್ವಯಾವತಾರವೆನ್ತೆಂದಡೆ ॥ ವೃತ್ತ ॥ ಆತತಕೀರ್ತಿವಾ
25 ೨೫ಚರಸನಾಳ್ವನಿಳಾತಳವುಂವಿಭೂತಿವೆತ್ತಾತನತವ್ಮನುನ್ನತಭುಜಂನೆಗಳ್ವಂಸಲೆಮಲ್ಲಿದೇವನುದ್ಯೋತಿತವಿಕ್ರಮಂತ
26 ೨೬ದನುಜಂಪಸರ್ಪೈಹರಸಂತದಾತ್ಮಜಂಭೂತಳಸೇವ್ಯನೂರ್ಜ್ಜಿತಗುಣೋನ್ನತಿಯಿಂಕಲಿರಾಯಭೂಭುಜಂ ॥ ಕಂ ॥ ತದಪ
27 ೨೭ತ್ಯನಖಿಳಲಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಚಂಡನಪ್ರಮಿತಯಶಂವಿದಳಿತರಿಪುಕುಳನಳಿನೀಮದವದ್ವೇದಂಡರೂಪನೀಶ್ವ
28 ೨೮ರಭೂಪಂ ॥ ಅರಸಂಕರಗಸಂಸಿನ್ದರದೇವಂಮಾಳತೀಪ್ರಸಾದಾನ್ವಯನೀಶ್ವರವುಂಡಳೇಶತನಯಂಪರಾರ್ತ್ಥನಿಧಿವು
29 ೨೯ಲ್ಲಿದೇವನಾಳ್ದಂಧರೆಯಂ ॥ ಆನೃಪತನಯನುದಾರಂವಾಸಿತವಾನ್ಯಂವಿನಿರ್ಜ್ಜಿತಾಹಿತಸೈನ್ಯಂನೂನ್ನತವಚನಂಧ
30 ೩೦ರೆಯೊಳ್ತಾನೆನಿಸಲ್ಸೆಂಪುವೆತ್ತನೀಶ್ವರಭೂಪಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿನಾಳ್ಪ್ರಭುಹತ್ತಿವೂರಕೇತಗಾ
31 ೩೧ವುಂಡನನ್ವಯಾವತಾರವೆನ್ತೆಂದಡೆ ॥ ವೃತ್ತ ॥ ಬನವಸೆನಾಡಬಳ್ಳವೆಯಕಂಪಣದೂರ್ಜ್ಜಿತಲಕ್ಷ್ಮಿಯೆಂಬಿನಂಜನ
32 ೩೨ದನುರಾಗದಿಂದೆಸದುತೋರ್ಪ್ಪದಗುರ್ವ್ವಿನಹತ್ತಿವೂರುನಂದನವನರಾಜಿಯಿಂಬಳೆದಳಂಬದೆತೋಱುವೆಗಂದಶಾಳಿಯಿಂ
33 ೩೩ದನುಪಮುರವ್ಯಹವ್ಮ್ಯತತಿಯಿಂದತಿಸೇವ್ಯವುದೆನ್ತುನೋರ್ಪ್ಪಡಂ ॥ ಆವೂರೊಳ್ ॥ ವೃ ॥ ಪಿರಿಯಂಸೇವ್ಯಗುಣಂಗಳಿಂವಿಭವ
34 ೩೪ದಿಂದೌದಾರ್ಯ್ಯದಿಂಧೈರ್ಯ್ಯದಿಂಪಿರಿಯಂಸಂದವಿವೇಕದಿಂವಿನಯದಿಂದಾಕ್ಷಿಣ್ಯದಿಂಪುಣ್ಯದಿಂಪಿರಿಯಂಶಂಕರಪಾದಪಂಕಜನವು
35 ೩೫ತ್ಸದ್ಭಕ್ತಿಯಿಂಯುಕ್ತಿಯಿಂಪಿರಿಯಂಬೈಸರದಾಸಗೌಡನೆನೆದಂವಿಶ್ವಂಭರಾಭಾಗದೊಳ್ ॥ ಕಂ ॥ ಆವಿಭುವಿನಕುಲವಧುಸಂ
36 ೩೬ಭಾವಿತೆಪತಿಹಿತೆಯೆನಿಪ್ಪಪೆಂಪಿಂನೆಗಳ್ದಳ್‌ಭೂವನಿತೆಯುಸುತೆಯುವ್ಪೊಲಾಸೋವಬ್ಬೆಗಾವುಂಡಿವಿಶ್ವವಿಶ್ವಂಭರೆಯೊಳು ॥
37 ೩೭ಆದಂಪತಿಗಳಪುಣ್ಯದಿನಾದಂಪುತ್ರಂಪ್ರಣೂತಬುಧಮಿತ್ರಂಸಂಪಾದಿತಯಶೋವಿತಾನಂಮೇದಿನಿಯೊಳ್‌ಕೇತಗೌಂ
38 ೩೮ಡನಾಹವಶೌಂಡಂ ॥ ಮೆಱೆದುನಿಜಭಕ್ತಿಯಿಂಕೂರ್ತ್ತುಱಿಗಿಸಿತಾಂಪತಿಯನಾತನಂಗನೆಗುಣದಿಂನೆಱೆಯಯ್ದಿಯಾದನ
39 ೩೯ಯ್ಪಿಂದೆಱೆಯಬೆಗಾವುಂಡಿಪುತ್ರವತಿಯೆನೆನೆಗಳ್ದಳ್ ॥ ಕೇತನತವ್ಮಂಭುವನವಿನೂತಯಶಂವಾಳಗೌಂಡನುರುಭುಜದಂಡಂಭೂ
40 ೪೦ತಳದೊಳುಪೆಸವ್ವೆತ್ತಂನೂತನರವಿತನಯನೆನಿಪದಾನೋನ್ನತಿಯಿಂ ॥ ಆವಾಳಗೌಂಡನಂಗನೆಭೂವಾನಿನಿಯನ್ತಿರೆಸೆವವಿ
41 ೪೧ಭವದಪೆಂಪಿಂತಾವುರಸವದನೆಬುಧಚಿಸ್ತಾವಣಿಯೆನೆವಾಳಗೌಂಡಿಯೆಸೆದಳ್‌ಧರೆಯೊಳ್ ॥ ತತ್ತನೆಯಂನಿಜಕುಲ
42 ೪೨ಸಂಪತ್ತಿಸುಧಾವಾರ್ದ್ಧಿವರ್ದ್ಧನೋದಯಚಂದ್ರಂವೃತ್ತಭುಜನೆನಿಸಿನೆಗಳ್ದನುದಾತ್ತಯಶಂಹತ್ತಿವೂರದಾಸಗವುಂಡಂ ॥ ವೃ ॥ ಗುಣದ
43 ೪೩ಬಿಣಂಪೆಪೆಂಪಿನತವಮ್ಮನೆಸತ್ಯದಬಿತ್ತುಸರ್ವ್ವಲಕ್ಷಣದನಿಧಾನವಣ್ಮಿನೆಬಿವಟ್ಟಭಿಮಾನದರಾಶಿಧಮ್ಮದೊಳ್ಗಣಿನೆಯದಾಕ
44 ೪೪ರಂವಿಭವದೂರ್ಜ್ಜಿತಭೂಮಿಯೆನಲೇಂಪ್ರಭುತ್ವದಗ್ರಣಿಸಲೆಹತ್ತಿವೂರಸೆವದಾಸಗವುಡನೆಧನ್ಯನುರ್ವ್ವಿಯೊಳ್ ॥ ಆ
45 ೪೫ತನಕಾನ್ತೆಚಾರುವಿಭವೋನ್ನತೆಸೇವ್ಯಗುಣಪ್ರಣೂತೆವಿಜ್ಞಾತಕಳಾಕಳಾಪೆಸುಚರಿತ್ರವಿಭೂಷಣೆದಾನಶೀಲೆವಿಖ್ಯಾತಪತಿ
46 ೪೬ವ್ರತಪ್ರಭುತೆಯಂನೆಱೆತಾಳ್ದಿಮನೋನುರಾಗದಿಂಭೂತಳದೊಳ್ನೆಗಳ್ತೆವಡೆದಳ್ಪಸರಾಚವೆಗಾಂಡಿನಂತತಂ ॥ ಕ ॥ ಆದಾಸಗ
47 ೪೭ವುಂಡಂಗಂಮೇದಿನಿವಿಖ್ಯಾತೆಯಾಚಿಗಾಂಡಿಗವೊಲವಿಂದಾದಂವುಗನಖಿಳಜನಾಹ್ಲಾದಕರಂಕೇತ . . . . ತಂ ॥
48 ೪೮ಶ್ರೀರಾಮೇಶ್ವರಪಾದಪಂಕಜಲಸದ್ಭೃಂಗಂಗುಣೋತ್ತುಂಗನುರ್ವ್ವೀರಾಮಾಸ್ವಿತದಾಸೆನಗ್ರತ . . . . ಂ
49 ೪೯ಕ್ಷೀರಾಂಭೋಧಿಗಭೀರನುತ್ತಮಬುಧಾಧಾರಂನುತಂಕೀರ್ತಿವಿಸ್ತಾರಂನಾಳ್ಪ್ರಭುಕೇತಗೌಡನ . . . . ಆತ
50 ೫೦ತಕೀರ್ತಿಕೀರ್ತಿವನಿತಾಭಿನುತಂನುತಸೇವ್ಯಸತ್ಕಳಾನ್ವಿತಗುಣಂಗುಣಾಪ್ರಣುತವಂದಿಜನಂಜನ . . . . . ವಿಖ್ಯಾತಸುಖಂ
51 ೫೧ಧುಬಂಧುವಿಭವಾಭರಣಂರಣಧೀರನೆಂಬುದೀಭೂತಳವಾಚಗೌಂಡಿಯತನೂಭವನಂಸಲೆಕೇತಗೌಂಡನಂ ॥ ಸ್ಥಿರ
52 ೫೨ನೇಮಂದರಧೈರ್ಯ್ಯನಾತ್ಮಹಿತನೇಶ್ರೀರಾಮನಾಥಾರ್ಚ್ಚಕಂಧರಣೀವಿಶ್ರುತಸತ್ಕಳಾಚತುರನೇಬ್ರಹ್ಮಾಗ್ರಜಂಶಾನ್ತನೇವರ
53 ೫೩ಗಂಗಾರಮಣೀಪ್ರಿಯಂನಿಜಕುಲಪ್ರಸ್ತುತ್ಯನೇಸೇವ್ಯಪೈಸರವಂಶೋದ್ಭವನೂರ್ಜ್ಜಿತಪ್ರಭುತೆಯೊಳ್ಪ್ರಖ್ಯಾತನೇಕೇ
54 ೫೪ತೆಯಂ ॥ ಪರವಧುಗಾಳ್ದವಂಗೆಶರಣಾರ್ತ್ಥಿಗೆವೈರಿಗೆಪೇಳ್ವವಂಗಿವಂಸುರಸದಾತ್ಮಜಂಗರುಡನಜವಂರವಿಜಾಬ್ಧಿ

ತನೆಂದುಸಚ್ಚರಿತನನಾಪ್ತನಂಸ್ಥಿರನನೊಳ್ಗಲಿಯಂಪಿರಿದೀವದಾನಿಯಂಧರೆಪೊಗಳ್ಗುಂಮನೋಮುದದೆನಾಳ್ಪ್ರಭು
ವಂಸಲಿಕೇತಗಾಂಡನಂ ‖ ಕಂ ‖ ಇಂಬಜಿದೀವಂಶಿವಪಾದಾಂಬುಜಭೃಂಗಂದಯಾನ್ವಿತಂಧೀರಂಧರ್ಮ್ಮಾಂಬುಧಿ
ಚಂದ್ರನೆನಿಪ್ಪಂಕಿಂಬಹುನಾಸಕಳಗುಣಸಮೇತಂಕೇತಂ ‖ ತದನುಜಂ ‖ ವಿನಯಮೆಬೆಳಗೆಯಿವಿದ್ವಜ್ಜನಸಂತೋ
ಷಣಮೆರಾಶಿಸತ್ಯಮೆಬಿತ್ತೆಂದೆನಿಸಿದಮುಮ್ಮೆಯಪೆರ್ವ್ವಳಸಿನಸಿರಿಯಿಂಮಾಳಗಾಂಡನೆಸೆದಂಧರೆಯೊಳ್ ‖
ಆವಿಭುವಿನನುಜನಖಿಳಕಳಾವಿಭವವಿಳಾಸಂವಿನಯವಿಶ್ರುತಗುಣಸಂಭಾವಿತನೆನೆನೆಗಳ್ದಂಸಲಿಭೂವಳ
ಯದೊಳಮಳಕೀರ್ತ್ತಿಗಾಣ್ಮಂಬೊಮ್ಮಂ ‖ ವೃ ‖ ಸಂಗತಚಕ್ರವಾಕವಿ ಥ‍ನಸ್ತನಿಚಾರುಸರೋಜವಕ್ತ್ರೆಸನ್ಮಂಗಳಗಾ
ತ್ರೆಸಚ್ಚರಿತೆವಿಶಾನಸುಲೋಚನೆಸದ್ಗಭೀರೆತಾಂಗಂಗೆಯಪ್ರೊಲ್ಸವ‍ನ್ತೆಸದುಗಂಗವೆಗಾಂಡಿನೆಗಳ್ತೆವೆತ್ತಳುತ್ತುಂಗಭು
ಜಪ್ರತಾಪನಿಧಿಕೇತಗವುಂಡನಕಾನ್ತೆಸನ್ತತಂ ‖ ವೃತ್ತಂ ‖ ಪತಿಹಿತೆತಾನೆಸಚ್ಚರಿತೆತಾನೆಗುಣಾನ್ವಿತೆತಾನೆಸತ್ಕ
ಳೋಜ್ಜ್ವಿತಮತಿತಾನೆಸೇವ್ಯವಿಭವೋನ್ನತೆತಾನೆವಿನೂತಸತ್ಯಸಂಯುತೆಸಲೆತಾನೆನಲ್ವಿನುತಕೇತಗವುಂಡನಧ
ರ್ಮ್ಮಪತ್ನಿತಾನತಿಶಯಮೆಂಬಿನಂನೆಗಳ್ದಳುತ್ತಮೆಕಾಳವೆಗಾಂಡಿಧಾತ್ರಿಯೊಳ್ ‖ ವಿನುತಂಶ್ರೀಹತ್ತಿಯೂರ
ಪ್ರಭುವೆನೆನೆಗಳ್ದೀಕೇತಗಾಂಡಂಗೆಪುತ್ರರ್ಜ್ಜನಸೇವ್ಯಂದಾಸಗಾಂಡಂತದನುಜನೆಸೆದಂಮಾಚಗಾವುಂಡನಸ್ತಾತನತಂ
ಮಂಚೀಯಗಾಂಡಂತದನುಜನತುಳಂರಾಮನುರ್ವ್ವೀಲಲಾಮಂವಿ . . . . ಬುಧನಿಧಿವಸುಧಾವಿಶ್ರು
ತಂನಾಗಗಾಂಡಂ ‖ ಅಲ್ಲಿಯಸ್ಥಾನಪತಿ ‖ ಶ್ರೀ . . . . ಗಣನಧಿಗತಾಗವು
ವಿದ್ಯಾಪಾರಗನಮಳತಪೋನಿಧಿಧಾರಿಣಿ . . . . ತದಪತ್ಯಂನಾತಧ
ರ್ಮ್ಮಕಾರ್ಯ್ಯನಿರತಂಸಾಹಿತ್ಯವಿದ್ಯಾವಿಶಾರದನು . . . . ವಿಚಾರಕೋವಿದನೇಚಾಂ
ಬಿಕೆಯಾತ್ಮಜಂವಿನುತನತ್ಯೌದಾರ್ಯ್ಯಸಂಪನ್ನನ . . . . ಶ್ರೀರಾಮನಾಥಾರ್ಚ್ಚಕಂ ‖
ಕಂ ‖ ಸಮನಿಪುದೈಹಿಕವಿಭವಂನಿರ್ಮ್ಮಲಸಗುಕೀರ್ತ್ತಿವಲ್ಲೀ . . . . ಮುನ್ತಮ‍ದಿಕ್ಸ್ಕಂಧಮ್ಮತತ್ಪ
ರಂಗರಿದುಂಟೇ ‖ ಎಂದುಧರ್ಮ್ಮಮನಭಿವರ್ಣ್ಣಿಸಲಾಧರ್ಮ್ಮಮನೆಮುಖ್ಯಂಮಾಡಿ ‖ ಸ್ವಸ್ತಿಶ್ರೀಮಂನಾಳ್ಪ್ರಭುಹತ್ತಿ
ವೂರಕೇತಗಾವುಂಡನಖಿಳಬಂಧುಜನಪರಿವೃತನಾಗಿದ್ದುಶ್ರೀರಾಮನಾಥದೇವರಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂನಂ
ದಾದೀವಿಗೆಗಂನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂಚೈತ್ರಪವಿತ್ರಕ್ಕಂವಾಟಕೂಟಕ್ಕಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಮಂಗಭೋಗರಂ
ಗಭೋಗಕಮೆಂದುಶಕವರ್ಷದ ೧೧೩೦ ನೆಯವಿಭವಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಶು ೧೫ ಸೋಮವಾರವ್ಯತೀಪಾತಸಂಕ್ರ
ಮಣದಂದುಹೆಗ್ಗೆಱೆಯಬಡಗಣಕೋಡಿಯಲ್ಲಿಮತ್ತರೊಂ [ದು] ೧ ಪೂರಿಂಪಡುವಣನಡುಕುಂಬದಲ್ಲಿಮೊಗೆಮತ್ತ
ರೊಂದು ೧ ಐಚನಗಟ್ಟದಕೆಳಗಣಯರೆಮತ್ತರೊಂದು ೧ ಅನ್ತುಮೂಱುಮತ್ತರಂದೇವರ್ಗ್ಗೆಧಾರಾಪೂರ್ವ್ವ
ಕಂಮಾಡಿಕೊಟ್ಟರು ‖ ಕೆಱೆಗೆಹಿರಿಯಕೆಱೆಯತೆಂಕಣಕೋಡಿಯಲೆರೆಕಂಬಅಯ್ವತ್ತು ೫೦ ಚಿಕ್ಕನಕೆಱೆಯ
ಣಿಯಕೊಂಡದೊಳಗಣಬಡಗದೆಸೆಯಕೆಂಗಾಳುಕಂಬ ೫೦ ‖ ಅನ್ತುಕೆಱೆಗೆಮತ್ತರೊಂದು ‖ ನಮಾಃಶಿವಾಯ
ಆಹತ್ತಿವೂರಹೊಲಸೀಮೆಯೆನ್ತೆಂದಡೆಮೂಡಲುಚಟ್ಟಪಯಾಲತೆಂಕಲುಬಳ್ಳಿಗೆಱೆಯಕೋಡಿಯಮ
ತ್ತದೊಡಪುಹಡುವಲುಬಿಕ್ಕೆಯಮೊರಡಿಯತೆಂಕಣನೇಗಿಲಕಲ್ಲುಬಡಗಲುನೇಗಿಲಕಲ್ಲುಈಶಾನ್ಯದಲುದು
ಗಿಯಬಮ್ಮನಕೊಳದಿಂದಂಬಡಗಲುಹೊಣ್ಣಮರೆಯಕೊಳವೇರೆ ‖ ಕಂ ‖ ವಿರಚಿಸಿದನೊಪ್ಪೆಲಕ್ಷ್ಮೀಧರತನಯಂರಾಮದೇವ
ನೀಶಾಸನಮಂಬರೆದಂಪದುಮರಸಂಕಂಡರಿಸಿದನಿವನತ್ತಿಯೋಜನೂರ್ಜ್ಜಿತವಾಗಲ್ ‖ ದಾನಂವಾಪಾಲನಂವಾಪಿದಾ
ನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ‖ ಶ್ರೀರಾಮನಾಥಶರಣು
ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂತೂದಪಿಳ್ಳೆದಣ್ನಾಯಕನುಸುಂಕದಹೆಗ್ಗಡೆವಿರುಪಯ್ಯನಾಕಯ್ಯಂಗಳುಸಹಿತ
ವಾಗಿದ್ದುಶ್ರೀರಾಮನಾಥದೇವರಿಗೆಬಿಟ್ಟಗಾಣ ೧ ಹತ್ತೆತ್ತಿನವಕ್ಕಲುದೆಱೆಸುಂಕಪ್ರೊದಹುಡುಂಕೆದೆಱೆಸ
ಹಿತಯನಿತುವಂಬಿಟ್ಟರು ‖

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ಅದೇ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಣ್ಡಳೇಸ್ವರಂಸಿಂನ್ದಗೋವಿಂನ್ದಸಿತಗರಗಂಣ್ಡ
2 ಪಾತಾಳಚಕ್ರವರ್ತ್ತಿಅರಸಂಕ್ಕರಗಸಬಿರುದರಂಕುಸಮ
3 ಲೆಯುತೊತ್ತದೆದುಃವಮಲಪರೊಳುಗಂಡ್ಡಕದನಪ್ರಚಂಣ್ಡನಿಸ್ಸಂ
4 ಕ್ಕಮಲ್ಲಸುಭಟರಾದಿತ್ಯಮೂರ್ತ್ತಿನಾರಾಯಣಂಮಾಳಚೀದೇವಿಯ
5 ರವರಪುತ್ರನುಂಕೇಸವದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕನುಮಪ್ಪ
6 ಈಶ್ವರದೇವರಸರುಪೆಳಗವರ್ತ್ತಿಯನೆಲ್ಲವೀಡಿನೊಳಿರ್ದ್ದುಎಡವಟ್ಟೆಬಳ್ಳವೆಮುದು
7 ವಲ್ಲಮೂ ೩೦ ನರಿವಳಿಗೆ ೪೦ ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯು
8 ತ್ತಿರೆಸಕವರ್ಷದ ೧೧೧೪ ನಂದನಸಂವತ್ಸರದಮಾಘಸು ೧೪ ಆ ಸೋಂ
9 ತ[ ]ಗೆಯಅರಸುಸಿಂಗಿದೇವನುಧಾಳಿಯಾಗಿಬಂದುಹತ್ತಿವೂರನಿಱಿದು
10 ದನವಂಕೊಂಡುಹೋಹಲ್ಲಿದಾಸಗಉಡ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಣ್ಡಳೇಸ್ವರಂಯಿಶ್ವರದೇವರಸರುಪೆಳಗವರ್ತ್ತಿಯನೆಲೆವೀಡಿನೊಳಿರ್ದ್ದುಬನವಸೆನಾಡಬಳ್ಳವೆ
2 ಯುಎಡವಟ್ಟೆನಾಡುಮುದುವಲ್ಲ ೩೦ ನರಿವಳಿಗೆ ೪೦ ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯು
3 ತ್ತಮಿರೆಯಿರೆ ॥ ಸಕವರುಶದ ೧೧೧೪ ನಂದನಸಂವತ್ಸರದ ೧೪ ಆ ಸಾಂತಳಿಗೆಯನಾಡಅರಸುಸಿಂಗಿ
4 ದೇವನುಧಾಳಿಮಾರ್ಗ್ಗದಿಂಬಂದುಹತ್ತಿವೂರಸೊರಟ್ಟೂರನಿಱಿದುತುಱುವಂಕೊಂಣ್ಡುಹೋಹ
5 ಲಿಮತ್ತಲದಾಸಯನಮಗಚ್ಚಿಲಯ । ಮತ್ತಲಮಲ್ಲಯನಮಗಕೇತೆಯನುಯಿಂ
6 ನ್ತಿವರುಅಂಣ್ನಾತ್ತಂಮುಂದ್ದಿರುಕಂಡ್ಡುಹೋಱಿಹಿಂಗದೆಪರಿದೆಯ್ದಿತಾಗಿತಳ್ತಿಱಿದೆಚ್ಚುಜವನೊಕಿಲಿ
7 ಕಿದಂನ್ತೆಪಲಬರಂಕೊಂನ್ದುಬಿಲ್ಲದಂಣ್ಡೆಗೊಂಡುರಣಕಿತ್ತುಕುದುರೆಯಂತಿವಿದು
8 ತುಱುವಂಹಿನ್ತಿಕಿಸುರಲೋಕಪ್ರಾಪ್ತರಾದರು ॥ ಅನ್ದೆಂನ್ತೆಂದಡೆಚೀಲಯಂಗಂಬೆಳವುಗ
9 ವುಡಿಗೆಹುಟ್ಟಿಕಕ್ಕದಿಯ್ಸಿದಸುಪುತ್ರಕುಲದೀಪಕನುಗೋತ್ರಚಿನ್ತಾಮ
10 ಣಿಯುಮಪ್ಪಮತ್ತಲದಾಸೆಯನುನಿಲ್ಸಿದಬೀರಗಲ ॥ ಜಿತೇನ[ಲ]ಭ್ಯತೇಲಕ್ಷ್ಮಿ್ರ
11 ಮ್ರಿತೇನಾಪ್ಯಂಸುರಾಂಗಣಕ್ಷಣವಿಧ್ವಂಸಸೀಕಾಯಕಾಚಿನ್ತಾ
12 ಮರಣೇರಣೇ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಣ್ಡಳೇಶ್ವರಂಮಲ್ಲಿದೇವರಸರುಪೆಳಗವರ್ತ್ತಿಯನೆಲೆವೀಡಿ
2 ನೊಳುಯಿರ್ದ್ದುಎಡವಟ್ಟೆಬಳ್ಳವೆಮುದುವಲ್ಲ ೩೦ ನರಿವಳಿಗೆ ೪೦ ಯಿನ್ತಿವನಾ
3 ಳುತ್ತಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಇರೆಸಕವರಿಸದ ೧೧೧೯
4 ಪ್ಪಿಂಗಳಸಂವತ್ಸರದವೈಸಾಖಸು ೧೦ ಆದಿವಾರದಂದ್ದುವುಂಮಾದೇವಿ

5 ಕವುಡಿವ್ರೊಳೆಯಲ್ಲಿಬೀಡಬಿಟ್ಟುಧಾಳಿಮಾರ್ಗ್ಗದಿಂಪೆಳಗವತ್ತಿಗೆಬಂದ್ದುಕಾ
6 ದಿಕೆಟ್ಟುಹೋಗುತ್ತಕತ್ತಗಿಯಲ್ಲಿದ್ದಟ್ಟಿ(ವ)ದನವಂಕೊಂಡ್ಡುಹೋಹಾಗ(ನಾ)
7 ನಾಡವರುಹುಯ್ಯಲಾಗಿಹರಿದುಬವರವಂಹಿಡಿದಲ್ಲಿಮತ್ತಲ್ಲಿನುಲಯನ
8 ಮಗಚೀಲಯನಕೂಡೆಹರಿದುಸೂಜಿಹಿಂಗದೆಹತ್ತುವ್ರಾರವಾಡ
9 ಣಮೆಯ್ಯ್ಯವ್ರೊಡ್ಡನಕೆಜಿಯಕೆಳಗೆತಾಗಿತ್ತೆಜಿದುಜನಸೂಕೆಲಿಕಿದಂನ್ತೆ
10 ಪಲಬರಂಕೊಂನ್ದುಬಿಲಂದಂಡೆಗೊಂಡುಘೇಣಕಿತ್ತುಕಾದುರೆಯುತಿಪಿದು
11 ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಅದೆಂನ್ತದಡೆಚೀಲಯುಗಂಮಲ್ಲನೆಗವ್ರುಡಿಗಂ
*12 ಹುಟಿವ್ರದಯ್ಸಿದಸುಪುತ್ರಕುಲದೀಪಕನುಗೋತ್ರಚಿಂನ್ತಾ
13 ಮಣಿಯುಮಪ್ಪಬೀರಯನುನಿಲ್ಪಿದಂಬೀರಗಲ ॥

29

ಆದೇ ದೇವಸ್ಥಾನದೊಳಗೆ ರಂಗಮಂಟಪದ ಕಂಭದ ಬುಡದಲ್ಲಿ.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
2 ಸ್ವಸ್ತಿಶ್ರೀಶ[ಕ]ವರ್ಷ ೧೬೧೧ ನೆಯ ವಿಜಯಸಂವತ್ಸರದಪುಷ್ಯ ಸು
3 ೧ ಸೋಮವಾರದಂದು . ಶ್ರೀಮಾದವನಾರಾಯಣಂಭುಜಬಳ
. . . .
6 . . . . ರಸರುವಿಜಯರಾಜ್ಯೋ
7 ದಯಂಗೆಯ್ಯುತ್ತಿ . . . .
8 . . . .
9 ಶ್ರೀರಾಮನಾಥದೇವರದೇವಾಲ್ಯದಜೀರ್ನೋದ್ಧಾರದಧರ್ಮ್ಮಕ್ಕೆ ಆದೇವ
10 ರಪ್ರದಿಷ್ಟೆದೀ . . . . . ನಾಡಸುಂಕವನುಸರ್ವ್ವಮಾನ್ಯವಾಗಿಆ
11 ಸ . . . . ರುಬಿಟ್ಟಧರ್ಮ್ಮಕ್ಕೆ ಆರುಅಳ್ಪಿದವರುವಾರ
12 ಣಾಸಿಯುಲಿಕವುಲೆಯಕೊಂದಯಿಟ್ಟುದೋಶಮಂಗಳಮ
13 ಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ದೇವಸ್ಥಾನದ ಉತ್ತರಕಡೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′ 9″

. . . .
2 ಸ್ವಸ್ತಿಶ್ರೀಮಂಸತ್ಯಾಶ್ರ[ಯ]ಪೃಥುವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವರಭಟ್ಟಾರಕ
3 ಕಾಕಳಿವಿಕ್ರಮಾದಿತ್ಯಪೃಥುವೀರಾಜ್ಯಂಕೆಯೆವಲ್ಲವರಸಾವಸಗೊಳೊಸೆದಡನ್ದು
4 ತತಾಆಕಡಿಗಳಾನ್ಕೊಲ್ವಟಿಪೇರಾಳ್ದನಂಸನ್ದಮಗುಸದಿ . ಅರಪಡೆಸಂ . ಮಾಯ್ತು
5 ಕದ . ಕಪ್ರೊಳದುದಮಗುಸದಿಯಾಮಾದಗಳು . ಕೊಟ್ಟನೆ . ಸಿಜಿದುಸಗ್ಗಾಲಯ

(ಮುಂದೆ ಹೋಗಿದೆ)

* ಈ ೨ ಪಂಕ್ತಿಗಳು ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿವೆ.

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′ 9″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಂದಗಳಾಯುದ್ಧದುಳ್ಳರಸನ
2 ನಂಬುಕೊಣ್ಡಡೆ ಇನಿರ್ಪದೊಪ್ಪೆ ಎನ್ದು ಪರಿದಿಱಿದುವನಿಱಿಪೆ
3 ತುಸತಃಸಗ್ಗಾಗಲಯನೇಱಿದೋನವಂಗುಸದಿ . ಕದ್ದವಳ್ಳದನಗು

32

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಬೂದಹರವಿನ ಹೊಲದಲ್ಲಿ ಪಾಳ ಜೈನಬಸ್ತಿ ಬಳಿ ಬಿದ್ದಿರುವ ಭಿನ್ನವಾದ ಜಿನವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು . . . .
2 . . . . ಸಂಘನುಂ . . ದೇವರ . . . .
3 . . ಮಂನಾಳ್ಪ್ರಭುಪ್ರ . . . .
4 ಗೌಡನಪುತ್ರರುಸಾ . . . . ಪಾರ್ಶ್ವತೀರ್ತ್ಥಂಕರಸ್ವಾಮಿಯ . . .
5 ಮಾಡಿದರು . . ವಾಗಿ . ಪ್ರತಿಷ್ಠೆಯನೂ . . ಮುದ್ದೋಜನುಂಗ . .

33

ಅದೇ ಹೋಬಳಿ ಕತ್ತಿಗೆ ಗ್ರಾಮದ ತಳವಾರನ ಉಂಬಳಿ ಹೊಲದ ಮೇಲ್ಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ × 8″

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ)

1 . . . ಗಳು . .
2 ಖ್ಯವಾಗಿಹೊಂನೊಜಿ .
3 ಲುಮಾಳಯಂಗೆಹೆಗ
4 ಟಕೆಗೆಮುಗುಳಿಕೆಜಿ
5 ಯಕೆಳಗೆಆರೆವತ
6 ಲುಕೆಯವುಂಬಳಿಯು
7 ಕೊಟರುಭೂಮಿಯು
8 ಚಂದ್ರಾರ್ಕ್ಕರುಂಳನವು
9 ಂಗಳಮಹಾಶ್ರೀ
10 ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದಾಸರಹಟ್ಟಿ ಸಮೇರಾಯರ ಗೌಡರಂಗಪ್ಪನ ಮಗ ನಿಂಗಪ್ಪನಿಂದ ಬಂದ ತಾಮ್ರಶಾಸನ.

1 ತಸಿಬನಿವ್ರಿತ್ತಪಥವೇಗತ್ತಿ ॥
2 ಕಲುಕೆರಾಂಗಾಸೋವಿಪಥವೇಗತ್ತಿ ॥ ಹಷಿ
3 ರಾಂಗಾಸೋಮಿಪಥವೇಗತ್ತಿ ॥
4 ರಾಜೇಶ್ರೀಹಿರೇಹನುಮಪನಮಕ್ಕತ್ತುಲಹ
5 ನುಮಪನಮಕ್ಕಯಿಂಮಡಿಹನಃಮಪ
6 ನಮಕ್ಕನಕೊಮಾರಾಕ್ಕೆಂಗಪನಮಕ್ಕಯಿತ್ತರ್
7 ಘಬಸವಪಲಆಇಥಬಸವಕೊಮರರು ॥
8 ಚೆಂದ್ರಚಮರವೇನಮಸ್ತುಂನಿಸ್ತಿರಸ್ತುಂ
9 ಬಿತ್ರೈಲೋಕ್ಕೆವೆನಗರಾಂಬವೇಮುಲಸ್ತುಂಬ
10 ವೇಶ್ರೀಮಂನ್ಮಮತ್ತಸೊಸ್ತಶ್ರೀಮನ್ಮಮ .
11 ಶ್ರೀಜಯಸ್ತೈಲವಹನಶಕವರುಷ ।
12 ಂರ್ಕ್ಕ ವರುಷಾಪ್ಲಾವಂಗನಮಸಂ ॥

13 ಚರಾಧಪಲುಗುಣಸು ೧೨ ಶನಿವರಾ
14 ಧಲು ॥ ದಸರಾಹಷಿರಾಂಗಸೋೀಯಿಷುಹಿ
15 ಯೋಳುಗುಡಿನಲಿಕಳಧೋಡಿವಳಗಣಹು
16 ತ್ತ ಧವಳಗೆಯಿಧರಾಗಸೋೀಯಿವುಧುಪಲ
17 ರಧುಶನಿವರಾದಪಕ್ಷ ಕಲಧಲಿವು
18 ಉತ್ತ ಗಳಿಗೆಯಲುರಾವುಚಂಧ್ರಮೆಂಬ
19 ಲಿಕಳಲಿಮುರ್ಕದೊಳಗೆಹುಷಿಧಂತ್ತ
20 ರಾಂಗಾಸೋೀಯಿಯುಸಲಿಗೆವೃಷುಮಢಿ
21 ಸವೆುರಾಯತಿಂವುಪನುಧಾನರಾಹಷಿ
22 ರಾಂಗಪಗುತಿಯುಪಲಿಗುಹಷಿರಾಂಗ
23 ಸೋೀಮಿಯುಸವೆುರಾಯಕ್ಕ ನವುಸಂಮುನ
24 ಯನುಹೇಳಿತೀರಿಸಿಕೊಡಬೇಕುಎಂಧು
25 ಹೇಳಿಕೊಂಡಲ್ಲಿಅವರುರಿಚರಾವುಡಿರ
26 ಲ್ಲಿನಿಂವುನೆಯುಹಿಗಡದೆವೆರಾಧುನೀವು
27 ನೀವುಯಿತ್ತಂಡದವರುಕುಡಿದೇವರಾವುಂ
28 ಆಧೆಪಾವಢಮಢಿಧಲ್ಲಧೇವೆರಾಧುಯೆಂ
29 ದುಯಿಬಲಿಗುಹೇಳಿಯಿಧರಾವಳಗೆಗೆದವ
30 ರಿಗೆಸವೆುರಾಯತನಕೊಡಬೇಕುಯೆಧು
31 ಲಿಯಿಕಟುಮಡಿಸಿನೀವುಸುಂವುನೆಹೋಗ
32 ಕೇಲಿಗಧುನೀವುನೀವುಯಿತ್ತಂಡಕುಢಿವಬ
33 ವಬನಹೊಣಿಕೊಟುಸೋತ್ತವರಿಗೆಗ ೧೦೦
34 ಗೆಧವರಿಗೆ ೫೦ ಲ್ ಯಿರೀತಿಯಲುಹೊಣಿ
35 ಕೊಟುಹೋಗಬೇಕುಯೆಂದುಹೇಳಿದಲ್ಲಿಅ
36 ಮತ್ತಿಗೆರಸರಾಹಟಿಸವೆುರಾಯರಾಂಗ
37 ಪಗೆನೆಮತ್ತಿವುಜನಗೌವುಢಹೊಣಿವು
38 ಢಮಡ್ಢಿ ಸವೆುರಾಯತಿಂವುಪಗೆತಾನೆ
39 ವಿರಿಗೌವುಡತ್ತಿಂವುಪನುಹೊಣಿಯಿರೀತಿ
40 ಯಲುಹೊಣಿಕೊಟ್ಟುಬಧುಹಷಿರಾಂಗಪ
41 ನಗುಡಿಮುಂಧೆತಿರಿಮಲಿಧಾಸ್ಯೆಯನಸಿ
42 ರಾಗಪಾವಡವಾಢಿದಲ್ಲಿಧಿನ್ತ ತ್ತಕ್ಕೆ ಪವ
43 ಡಗೆಧರೆಸರಿಯೆಧುವಯಿಧವಾಡಿದಲ್ಲಿ
44 ಧಿನ್ನರ್ತಕ್ಕೆ ಪವಡಗಧಿತ್ತು ॥ ಪವಡಕ್ಕೆ ಕು
45 ಡಿದಧಾನರಾಂನುಯಲ್ಲಸಮಸ್ತರುಕುಡಿ
46 ತಾಗವುನಿಗೆಹೋದರುರಾ ॥ ಗಾಳವರು
47 ವಿಚರಾವುಡಿಧಲ್ಲಿಸೋತ್ತವರಾಯರಾಗೆ
48 ಧವರುಯರುಯೆಂದುಕೇಳಿದಲ್ಲಿಕಂಡಂ
49 ತ್ತ ವರುಧೇವರುಧಾನರಾಹಟಿಸವೆುರಾ
50 ಯರಾಂಗಪನುಗೆಧನುವುಡುಮಡ್ಡಿ
51 ತ್ತಿ ಪಪನುಸೋತ್ತನು ॥ ಯೆಂದುಹೇಳಿಧರು
52 ವಳಿತ್ತುನೀವುಅಡಿದಪ್ರಕರಾಕ್ಕೆ ನಂವುಹಾಣ

ಹಿಂಭಾಗ

53 ವಂನುಕೊಢಿಎಂಧುಕೇಳಿದಲ್ಲಿಅವುರಿ
54 ಗೆತ್ತಂವುತಂವುಹಣವನುವೆರಿಸಿಧರು ।
55 ದೇವರುನಿವುಗೆವಂಧುಅರಿಕಿಮಡಿಕೊಳು
56 ತ್ತೀನೆಸಾನಗುಯೋಳುನುರುಮಧಿಗೆಕರ್ಚು
57 ಬಿತ್ತುಯಿಧಕ್ಕೆ ದೇವರಾಧಯಹರಾಧು
58 ನನಗೆವಂಧುಗ್ರಾಮುವಂನುಪಲಸಬೇ
59 ಕುಯೆಂದುಕೇಳಿಕೊಂಡಲ್ಲಿಆವರಿಗೆವ
60 ಳಿತ್ತುಯೆಂಧುಧಾನರಾಹಟಿಯೆಂಬ
61 ಗ್ರಾಮುವನುಹಕಿಕೊಟರುಯಿಗ್ರಾಮುಂ
62 ನುಕಲಕಲಕ್ಕೆ ಗ ೫೦ ಕೆರುಕ್ತ ಯಿಧಿಕ್ಕೆ
63 ಯಿಧಂನ-ನೀನುನಿಂನಧಾನಲುಸಹನು
64 ಂಡುಬರುವದುಯಂಧುಹೇಳಿಧರು ॥
65 ನಿಂನವುನಿಮರ್ರಿಗ್ರಾಮುಮಡಿಕೊಂಡು
66 ಅನುಭವಿಸಿಕೊಂಬುಧುಧಾನರಾ
67 ಹಟಿಸಾವೆುರಾಯರಾಂಗಪನುಧೇವ
68 ರುನಂವು . . . . ಧಕ್ಕೆ ನವುಗೆವಂ
69 ಧುಗುಉತ್ತ . . . ಬೇಕುಯೆಂಧುದಾ ॥ ಗ
70 ಳಿಗೆಹೇಳಿಕೊಂಡಲ್ಲಿ . . . ಕುಹರಗಲ್ಲಿಯೆಂ
71 ಧುಗ್ರಾಮುಗ್ರಾಮು . . . ವಂಧುಪಾಲನಡ
72 ವಹಗೆಲಿಪ . . ಪಲಿಸಿಧರು ॥ ನೇಮು
73 ರಗೆಹಿಂಧೆಹೆ . . ಮರು ೩ ಅತಡಿ ೨೦ ಬೀ
74 ಜ೦।೦ ॥ ಧೊಡಯತ್ತಿನಹಳಿಕೆರೆಹಿಂಧೆಅ
75 ಕಡಿ ೨೦ ಮರು ೩ ಬೀಜವರಿಅಉಬರಕಂ
76 ಕನಹಳಿಕೆರೆಹಿಂಧೆಅಕಡಿ ೨೦ ಮರು ೩
77 ಬೀಜವರಿಆರುಬಳಧಾನಿ . . ಬಿಧರುತ
78 ಟಹಿಂದೆಅಕಡಿ ೨೦ ಮರು ೩ ಬೀಜವರಿ

79 ಅರುಬಳಕಂಕನಹಳ್ಳಿಗಾಂಗನಕೋಟೆಯ
80 ವಿಗ್ರಮಹಟರಾಂಗಸೋಮಿಪ್ರ[ರ]ವರ್ಗಕ್ಕೆಗ್ರ
81 ಮಕೆಹಳ ೧ ಕ್ಕೆ ಧಸರಿಗೆಅ . ವಡಿಕೊಟ್ಟಧು
82 ಖ ೧ ವಧುಕಂಡಃಗಧಪ್ರಕರಾಅಪ್ಪಣೆಕೊ
83 ಟರು ॥ ಧನರಾಹಟಿಸವರಾಯರಾಂ
84 ಗಪಗೆಸವೆರಾಯುಕನಡನರಾಜಧ
85 ವಿವರವುಳೇನಹಳಸೀವೆಸೀವೊಗ್ಗೆಸೀವೆಯಿ
86 ಕ್ಕೇರಿಸೀವೆಬೆಳಗುತ್ತಿಸೀವೆಯಿರಿಯಿಃನ್ಧ
87 ನುಯಿರಾಂಗಪನುಅನುಭವಿಸಬೇಕು
88 ॥ಯೆಂಧು . . . ಕೊಟ್ಟತ್ತಂಬ್ರದಶಾಸ
89 ನಸಹಿ ॥ . . . ರಾಹಟಿಸವರಾಯರಾ
90 ಂಗಪವೆಡಿಧಪವಡವನ್ಯ । ನುಬಂಧು
91 ತಾರಾಂಗಪ . ರು ॥ ಗಳುಕುಧು . ಪಕ್ಕವು
92 ಸಹಕೊಟರು ॥ ಯಿದಕೆಸಕ್ಷಿ ॥
93 ನಡಿಗಲಕ್ಷಿಮಿ . . ಸಾಕ್ಷಿ . . ಮತಿವು
94 ಜನಗೌವುಡಸಗೂಲಚೆಲುದೆ . ಸಕ್ಷಿ ॥
95 ಬೆಳಗುತ್ತಿಗೌವುಡ . . ಪಧಕೋಲಮಲ್ಯ
96 ನೋರಾಸಾಕ್ಷಿ ॥ ಸುಗಲಗೌವುಡಮಲಪನತೊ
97 ಲಸೆಗೆಲೋಕಸಾಕ್ಷಿ ॥ ಚೆಟರಾಗೌವುಡ
98 ನಿಚವುಃಡಿರಾಮಣನಕೊಲಸಟಿವಾರಾ
99 ಸಕ್ಷಿ ॥ ಧಿಡಗೂರಬಸಪನಕೊಲಿಅಕ್ಕೆ
100 ರುಸಾಕ್ಷಿ ॥ ಸಮಗೊಂಡನಹಳಗೌವುಡಪೆಂ
101 ನಪನಕೊಲನವಂತ್ತೆಲೋರಸಕ್ಷಿಗೋವ
102 ನಕೋವಿಗೌವುಡಮಲಪನಕೊಲಕೆಸಲೋರ
103 ಸಕ್ಷಿ ॥ ಆನೆವೇರಿತ್ತಿಮಪನತೊಲಸಟ
104 ಲೋರಾಸಾಕ್ಷಿಕಂಕನಹಳಮರಿಸಿಧಪನಕೊ
105 ಲಚೆಲುವೆನೋರಸಾಕ್ಷಿ ॥ ಧೊಢಮತೇನಹಳ್ಳಿಗೌ
106 ವುಡಚೆನಿವೀರಾಪನಕೊಲಕೊಂನಲೋರಾಸಕ್ಷಿ

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ಬೆಳಗುತ್ತಿ ಹೋಬಳಿ ಬೆಳಗುತ್ತಿ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಮಲ್ಲಿದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿ .
2 ೧೧೯೯ ನೆಯಪ್ಲವಂಗಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಬಹುಳಅಮಾವಾಸ್ಯೆಸೋಮವಾರದನ್ದು ॥ ವೃತ್ತ ॥ ಚಟ್ಟನೃ
3 ಪಾಳಕಂಪೆರಸುಪಾಂಡ್ಯನುಮೋವದೆನೇಲಿವರ್ತ್ತಿಯಂತೊಟ್ಟನೆಪಾಯ್ದುಜೀವಧನಮೆಲ್ಲಮನಾಗಳೆಕೊಂಡುಪೋ
4 ಗೆಬೆನ್ನಟ್ಟಿತೆರಳ್ಚಿತಳ್ತಿಱಿದುಪೆರ್ವ್ವಡೆಯಂತುಱುವಂಮಗುಳ್ಚಿರ್ತಾಂಚಟ್ಟಯನಾಯಕಂಪಡೆದುಮೆಚ್ಚಿ
5 ದಂಸುರಕನ್ನೆಯಕ್ಕರ್ಗಳ ॥ ಮಲ್ಲನೃಪಾಳಕಂಬೆಸಸೆಪೆರ್ಗ್ಗಡೆಮಲ್ಲನಪುತ್ರನಾಜಿಯೊಳ್
6 ತಲ್ಲಳಪ್ಪಿನಂಪಗೆಗೆಸಜ್ಜೆನೆಕಿಳ್ತಲಗಿಂತುರಂಗಮಂಬಿಲ್ಲಣಿಯಂಕಱುತ್ತಿಱಿದುಚೆಚ್ಚ
7 ರವಾತುಱುವಂಮಗುಳ್ಚಿರ್ತಾನಿಲ್ಲದೆಚಿಕ್ಕಚಟ್ಟನಮರಾಂಗನೆಯಕ್ಕರ್ಗಳೊಳೊಲ್ದುಕೂಡಿದಂ ॥
8 ಕಂಡದೊಳಿಂಡಿಯಾಡಿಬಿಸುನೆತ್ತರೊಳೋಕುಳಿಕುಳಿಯಾಡಿಪೆಚ್ಚಿಮಾರ್ಕೊಂಡೊಡ
9 ನೆಚ್ಚಪೂಣಿಗರಪಂಣ್ದಿದಲೆಯಂಪೊಡೆಸೆಂಡನಾಡಿದೊಗ್ಗಂಡನಿವಂದಲೆಂದೇಂಪೊಸಮುತ್ತಿ
10 ನಸೇಸೆಯನಿಕ್ಕಿಕೂಡೆಕೈಕೊಂಡೊಡನೊಯ್ದುರಚ್ಚರಸಿಯಕ್ಕರ್ಗಲಿಚಟ್ಟನನಾಜಿರಂಗದೊಳು
11 ನಚ್ಚಿಪೊರೆದಾಳ್ದನಂಸಲೆಮೆಚ್ಚಿಸಿತುಱುವಂಮಗುಳ್ಚಿರ್ವಮಾರ್ಪ್ಪಡೆಯಂತಳ್ತಚ್ಚಿಱಿದ
12 . . ಪ್ರರಂಗಳನೊಚ್ಚರ್ತವಂಕೊಂಡನಲ್ತೆನಾಯಕಚಟ್ಟಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾ
13 ಮಂಡಳೇಶ್ವರಂಮಲ್ಲಿದೇವರಸರುಂಕನ್ನಗಾವುಂಡನಬಮ್ಮಗಾವುಂಡನುಂಹಳ್ಳಿಯಮೂರಗಾವುಂ
14 ಡನುಂಗಂಜಿಯಮಾಕಗಾವುಂಡನುಂಉಬ್ಬರಮಾನಿಯಸ್ಥಳದಗದ್ದೆಕಮ್ಮ ೧ ರಹೊಸಗೆ
15 ಱೆಯೊಳಗೆ . . ಕರಿಕಮ್ಮ ೨೪ ಅಲ್ಲಿನವಣೆಕಮ್ಮ ೫೦ ಚಟ್ಟಯನಾಯಕನ
16 ಮಕ್ಕಳುಮಕ್ಕಳುವರಂಸಲಿಸುವರುಈವೃತ್ತಿಯನಳಿದವಂಪಾರಣಾ
17 ಸಿಯಲುಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣಸ್ವಹಸ್ತದಿಂಕೊಂದಮಹಾಪಾತಕನಕು ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

[1]ಸುದ್ಧಅಷ್ಟಮಿಸೋಮವಾರ . .
[2]ನೋವದೆತಂತ್ರಪಾಳಬೈಚಿ . . .
[3]ಳ್ಗಳಂಘನತರವಾರಿಯಿಂದಿಱಿ . . .
[4]ರಲೋಕಮನೆಯ್ದಿದನಲ್ತೆಬಿಲ್ಲೆಯ
[5]ತಂತ್ರಪಾಳಬಿಲ್ಲೆಯ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′

[1]ಶ್ರೀಗೋವಿಂದಾಯನಮಃ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ
[2]ಮಲ್ಲಿದೇವರಸರುಬೆಳಗವರ್ತ್ತಿಯೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ
[3]ಶಕವರ್ಷದ ೧೧೧೮ನೆಯ ನಳಸಂವತ್ಸರಚೈತ್ರಬಹುಳಏಕಾದಸೀಸೋಮವಾರದಂದು ॥
[4]ಕಂ ॥ ತೊಟ್ಟೆನಲುಮ್ಮಾಬಾಯಿಯಕಟ್ಟಾಳ್ಗಳ್ಕುದುರೆವೆರಸುತುಱುಗೊಳೆಕೆಟ್ಟಾಗಟ್ಟೆಯನಾ
[5]ಯಕನುಱಿದಿಱಿದೊಟ್ಟಜೆಯಿಂದಾನ್ತಮಂಮುಗುಳ್ಚಿದನಾಗಳ್ ॥ ವೃತ್ತ ॥ ಜೊಪ್ಪಾದೇವಿಸಮೇತವಿದ್ಧರ್
[6]ಜಸಸಲುಮಲ್ಲಕ್ಷಮಾಪಾಳನಿಂತೊಪ್ಪಂಪೆತ್ತಿದಿರಾನ್ತವೈರಿಬಲಮಂಬೆಂಕೊಂಡುತೀಬ್ರಾ
[7]ಸಿಯಿಂತೊಪ್ಪೆಂದೋವದೆಪೊಯ್ದುನಂಗರಿಕರೊಳುಬಲ್ಲಾಳ್ಕರಂಗಟ್ಟೆಯಂಬಾಪ್ಪೆಂದೀಧರೆಬಣ್ಣಿಸ
[8]ಲ್ಕೆಪಡೆದಂಸ್ವರ್ಗ್ಗಾಪವರ್ಗ್ಗಂಗಳಂ ॥ ಭರದಿಂಮಲ್ಲೆಯನಾಯಕಪ್ರಿಯಸುತಂಗಟ್ಟೆಯ್ಯ
[9]ನುಗ್ರಾಜಿಯೊಳ್ತುರಗಂಮುತ್ತಿದೊಡಿಕ್ಕಿತತ್ತುರಗಮಂಬಲ್ಲಾಳ್ಗಳಂಖಡ್ಗದಿಂಕರುಳುಂಕಂಡಮು
[10]ಮ್ಮಾಲಿಸೂಸುವಿನೆಗಂಶ್ರೀರಂಗಗೋವಿಂದೆನುತ್ತುರುತೇಜಂಪಡೆದಪ್ಸರೋಗಣಯುತಂಮ್ವೈ
[11]ಕೊನ್ತಮಂಪೊರ್ದಿದಂ ॥ ಇನ್ತುಕಾದಿಪಲರಂಕೊಂದುತುಱುವಂಮುಗುಳ್ಚಿಯಂಗರಿಕಮಲ್ಲೆಯ
[12]ನಾಯಕಮೊಚೆಯನಾಯಕರಮಗಂಗಟ್ಟೆಯನಾಯಕಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥
[13]ಶ್ರೀಮತ್ಮಲ್ಲಿದೇವರಸರುಸಮಸ್ತಪ್ರಧಾನರುಂಮೂಲಿಗಬಮ್ಮಗಾವುಂಡನುಂ
[14]ಸಹಿತವಾಗಿದ್ದುಗಟ್ಟೆಯನಾಯಕನಾಳುತನಕ್ಕೆಮೆಚ್ಚಿಯುಬ್ಬರಮಾನಿಯಲು
[15]ಗದ್ದೆಕಂಬ ೧೦ ಸೋವಬರಸಿಯಕೆಱೆಯಕೆಳಪದ್ದಲೆಕಂಬ ೨೦ ಸಲಿಸುವರ್

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′

[1]ನಮಃಶಿವಾಯ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಮಲ್ಲಿದೇ
[2]ವರಸರುಬೆಳಗವತಿಯೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ

3 ಮಿರೆಶಕವರ್ಷದ ೧೧೧೮ ನೆಯ ನಳಸಂವತ್ಸರದವೈಶಾಖಸುದ್ಧಪೂರ್ಣ್ಣಮಿ
4 ವಡ್ಡವಾರದಂದು ॥ ಕಂ ॥ ಉವಮ್ಮಾಬಾಯಿಯಧಾಳಿಯದೊಮ್ಮೆಯೆಕವಿತಂದೊ
5 ಡೆಯ್ದಿಸಂಗರದೆಡೆಯೊಳುವುಮ್ಮಳಿಯಪ್ಪಿನವರಿಬಲವಮ್ಮಿಕಱುತ್ತಿಱಿದನು
6 ಅದೆನಾಯಕಮ್ಮೈಲಂ ॥
7 ವೃ ॥ ತೊಡೆಕಡಿಯೋಪಿನಂಬರಿಯೆರಳ್ಕೆಲನೊಮ್ಮೆಯೆಱೆಕ್ಕೆವೋಪಿನಂನಡುಬೀಳೆವೋಪಿನಂತ
8 ಲೆಕಣಕ್ಕೆನಲಾಗಳುರುಳ್ದುಪೋಪಿನಂತೊಡರ್ದ್ದರಣಪದಂಗರುಕಮ್ಮೈಲೆಯನಾಯ
9 ಕನಾತ್ಮಖಡ್ಗದಿಂಕಡುಗಲಿಪೊಯ್ದುಪೊಯ್ದಿರದೆಮೆಚ್ಚಿಸಿಪಂಸುರಕನ್ನೆಯರ್ಕ್ಕಳಂ ॥
10 ಭಾಸುರಕೀರ್ತ್ತಿವೆತ್ತೆಸೆವಮಲ್ಲನೃಪಾಳಕನಂಗರಕ್ಕನಾಕೇಸವನಾಯಕಪ್ರಿ
11 ಯಸುತಂಕಲಿಮ್ಮೈಲೆಯನಾತ್ಮಖಡ್ಗದಿಂದಾಸುರವಪ್ಪಿನಂರಿಪ್ರತುರಂಗಬ
12 ಲಂಗಳನಿಕ್ಕಿಗೆಲ್ಲವಂಸಾಸಿಗನೊಳ್ಪುವೆತ್ತಮರಕಾಮಿನಿಯರ್ಕ್ಕಳೊಳೊಲ್ದುಕೂ
13 ಡಿದಂ ॥ ವ ॥ ಅನ್ತುಕಾದಿಪಲರಂಕೊಂದುತುಱುವಂಮಗುಳ್ಚಿಸುರಲೋ
14 ಕಪ್ರಾಪ್ತನಾದ ॥ ಶಿವಾಯನಮಃ ॥ ಸಿದ್ಧೇಶ್ವರಾಯನಮಃ ॥

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ೫ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 6″

1 ಕೊತಣದಂಡನಾಯ . . .
2 ನೊಲ್ಲದೆಬೆಳಗವತ್ತಿಯ . . .
3 . ಕೇತ . . . ದಾನ . . .
4 ಕ್ಕಳೊಳೊಲ್ದುಕೂಡಿ . . .
5 . . . .
6 . . ಯೊಳುಸು . . . . . ೧೧೯ನೆಯ ಪಿಂ
7 ಗಳಸಂವತ್ಸರದ . . . . . ರದಂದು . ನಲೇಂ
8 ಕನೆಳಕೇತಂಕೂ . . . . ದಲಿ . ಗಿ
9 ತಳ್ತಱಿದುಪಲರಂ . . . . . ವಾಯನಮಃ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೬ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 6″ × 3′ 6″

1 . . . . . . ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಮಲ್ಲಿದೇವರಸರುಪೆ
2 . . . . ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆಶಕವರ್ಷದ ೧೧೧೮ನೆಯ ನ
8 . . . . . ಶಾಖಸುದ್ಧಪೂರ್ಣ್ನಮಿವಡ್ಡವಾರದಂದು ॥ ಕಂ ॥ ಭರದಿಂದುಮ್ಮಾಬಾಯಿಯತು
4 . . . . ವಧನಮಂಪೋಗಲುಪರಿದೆಚ್ಚುಜೇಡರಪ್ಪಂತುಱುವಂಪಿನ್ತಿಕ್ಕಿಕಾದಿದಂತಕ್ಷ
5 . . . . ಱಿದಿರಾದಪೂಣಿಗರಪಣ್ದಲೆಯಂಪಱಿಯಿಚ್ಚುತೂಳ್ದಿತತ್ತಱಿದಱಿದಾ
6 . . . . ರಂಗಬಲಮಂಕಲಿಕಿಳ್ತ್ತಲಗಿಂದೆಸೇನೆಯಂಪಱಿವಱಿಯಪ್ಪಿನಂತವಿಸಿಜೇಡರ
7 . . . . . ಮಯನೊಪ್ಪುಗಂಬಳಲ್ದೊಱಗಿಸುರಾಂಗನಾಜನದತೋಳೊಳವಂಸುರಲೋಕವೆಯ್ದಿ
8 . . . . . ಂ ॥ ಅಪ್ಪನಿವಂಪರಾರ್ತ್ಥನಿಧಿಯಪ್ಪನಿವಂಕಲಿದಾನಿಕೂರ್ಮ್ಮೆಯಿಂದಪ್ಪನಿವಂಪರಾಂಗನೆ
9 . . . . ಸುಚರಿತ್ರಗುಣಪ್ರಣೂತನಿನ್ತಪ್ಪನಾವನೆಂದೆಸೆವಜೇಡರಸೋಮೆಯನಪ್ಪನಂ
10 . . . . . ಪ್ಪಿತಂದೊಯ್ದುವಚ್ಚರಸಯಕ್ಕಳಿದೇಂಸುರಲೋಕಸೇವ್ಯನೋ ॥ ಇನ್ತುಕಾದಿಪಲರಂ
11 . . . . ತುಱುವಂಮಗುಳ್ಚಿಜೇಡರಸೋಮೆಯನಮಗನಪ್ಪುಗಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೭ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 10″

1ಓಂನಮಃಶಿವಾಯ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಶ್ರೀ
2ಮದೀಶ್ವರದೇವರಸರುಬೆಳಗವರ್ತ್ತಿಯೊಳು . . . ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
3ವಿರಲೊಂದುದೆವಸಂಬೆ . . . . . ಯೊ . . . ಮಲ್ಲಸೆಟ್ಟಿಯಮಗಂ
4ಕಾಳೆಯಂಶಕವರ್ಷದ ೧೧೩೭ ನೆಯಯುವಸಂವತ್ಸರದ . . ಯುಜಬ ೧೦ ಸೋಮ
5ವಾರದಂದು ॥ ಕಾಳೆಗದೊಳೀಶ್ವರಕ್ಷಿತಿಪಾಳಂಬೆಸಸಲ್ಕೆ ಪರಿದುಬಿ . . . ಳಕಾಳನವೊಲ
6ಳುರ್ದುಕಾಳಂಬಾಳಿಂತಱಿದುಱಿದೆಕೊಂದುಸರ್ಗಕ್ಕೊಗೆದಂ ॥ ಪರೆದವಿದ್ದುದೆತ್ತಲುಂನೆತ್ತ
7ರವೊನಲನ್ತೊಕ್ಕುಕರುಳಾಸೂಪಿದಖಂಡಂ . . . ಪೆಣ . . . . ದ
8ದ್ಭುತವಾಯ್ತುಕಾಳನಿಱಿದಾಹವದೊಳು ॥ ಅನ್ತುಕಾದಿ . . . . . ದು
9ಪಲರಂಕೊನ್ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೮ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 10″

1ಓಂನಮಃಶಿವಾಯ ॥ ಸಿಂದಕುಳಾಂಬರದ್ಯುಮಣಿಯುಂಕಲಿಮಲ್ಲನೃಪಾಳಪುತ್ರನಂಮಂದರಧೈ
2ರ್ಯ್ಯನಂವಿಬುಧರಕ್ಷಕನಂಫಣಿರಾಜವಂಶನಂ . . ಮುಕುಂದಪದಪಂಕಜಬ್ರಿಂಗನನೀಜಗಜ್ಜನಂಕುಂದದೆಬ
3 . . . . ಈಶ್ವರದೇವರಸರು . . . .
4 . . . . ಬೆಳಗವರ್ತ್ತಿಯುಂಮ . . . .
5 . . . . ದಾನಂಪಡೆದ , . . . ಯು . . . .
6 . . ಗ . . . ತೊಡರ್ದ . ಚ್ಚುವ . . . . ॥ ಮತ್ತಿ . . . . ಬೆಳ
7ಗವರ್ತ್ತಿಯಕೋಟೆಯನಾ . . ತದ್ಬಲಂಪತ್ತಿ . . . . ಡಿಗಳೆಂದಂದೊಳಪೊಕ್ಕ . .
8ಬಗ್ಗ . ಮನಾರುತಿದಿರಾಂತುಕಟಿದ . . . . . ಕೊಂದು . ರೊ . . . .

(ಮುಂದೆ ಸವೆದು ಹೋಗಿದೆ)

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ಅದೇ ದೇವಾಲಯದ ಪೂರ್ವಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′ 3″

1ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಯಾದವನಾರಾಯಣಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಸಿಂಹ
2ಳದೇವರವಿಜಯರಾಜ್ಯಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಹೊನ್ನಬೊಮ್ಮಿಸೆಟ್ಟಿ

3 ಬನವಸೆನಾಡಮೇಲಾಳಿಕೆಯಧಿಕಾರಂಮಾಡುತ್ತಿರೆ ॥ ಅರಸಂಕಕರಗಸಂಸಿಂದರದೇವಂಮಾಳಚೇಪ್ರಸಾದಾನ್ವ
4 ಯನೀಶ್ವರಮಂಡಳೇಶತನಯಂಪರಾರ್ತ್ಥನಿಧಿಕೇಶಣೋರ್ವ್ವಿಪಾಳಂನೆಗಳ್ದಂ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನುಮಂ
5 ಡಳೇಶ್ವರಂಕೇಶವದೇವರಸರುಬೆಳಗವತ್ತಿಯೊಳುಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲೊಂದುದೆವಸಂಹೊನ್ನಬಮ್ಮಿಸೆಟ್ಟಿಯಮೇ
6 ಲೆನಡೆದುಸೋವಿದೇವನಬಮ್ಮನಂಬಸಸೆಶಕವರ್ಷದ ೧೧೫೩ನೆಯ ಖರಸಂವತ್ಸರಫಾಲ್ಗುಣಆದಿವಾರದಂದು
7 ಮುನಿಸಿಂದಂಹೊಂನಬಂಮ್ಮಂನಿಜತುರಗದಳಂಗೂಡಿಸೇನಾಸಮೂಹಂಘನಘೋಷಂಗೊಂಡುನೂಂಕಲ್ಕ
8 ತುಳಭುಜಬಳಂಕೇಶವೋರ್ವ್ವೀಶನಾಜ್ಞಾಪನದಿಂತಾನೇಱಿಮಾಱಾನ್ತರಿಬಲವನಿತಂಪೊಯ್ದುಕೊಂ
9 ದಿಕ್ಕಿಸೋಯ್ದೇವನತಂಮಂಬಮ್ಮನೊಲ್ದಚ್ಚರಗಣಿಕೆಯ ರೊಳ್ಕೂಡಿಸ್ವರ್ಗ್ಗಕ್ಕೆಸಂದಂ ॥ ಅನ್ತು
10 ಕಾದಿತಳ್ತಿಱಿದುಪಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥ ಓಂನಮಃಶಿವಾಯಃ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′ 8″

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರ . . . . .
2 ಕ್ರವರ್ತ್ತಿಸಿಂಹಳದೇವರವಿಜಯರಾಜ್ಯಮಾಚಂದ್ರತಾರಂಸಲುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮಾಯಿದೇವದಣ್ಣಾಯ
3 ಕರುಬನವಸೆನಾಡಮೇಲಾಳಿಕೆಯಧಿಕಾರಂಮಾಡುತ್ತಿರೆ ॥ ಸಿಂದಕುಳಾಂಬರದ್ಯುಮಣಿಯಂಕಲಿಮಲ್ಲನೃಪಾಳಪುತ್ರ
4 ನಂಮಂದರಧೈರ್ಯ್ಯನಂವಿಭುಧರಕ್ಷಕನಂಫಣಿರಾಜವಂಶನಂಸಂದಮುಕುಂದಪದಪಂಕಜಭೃಂಗನನೀಜಗಜ್ಜನಂಕುಂದದೆಬ
5 ಣ್ಣಿಕುಂಧರೆಯೊಳೀಶ್ವರದೇವನನುದ್ಘಪುಣ್ಯನಂ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಸಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರ . . . .
6 ಧೀಶ್ವರದೇವರಸರುಬೆ . . . . ಸುಖದಿರಾಜ್ಯಂಗೆಯುತ್ತಿರಲೊಂದುದೇವಸಂ . . ಸ . . . .
7 ದು . . . . ಸಕವರ್ಷದ ೧೧೩೭ ನೆಯ ಯುವಸಂವತ್ಸರದ . . . . ಬ್ರಿಹಸ್ಪ
8 ತಿವಾರದಂದು ॥ ವ್ರಿ ॥ . . . . ಸಾಯ್ಯನದಟಧಾಳಿಟ್ಟು . ಜಯಂಬಿಟ್ಟಂದೋರ್ವ್ವ . ವಾಯ್ಸಿಜ .
9 ದನಮಂಬಂದಿಕ್ಕಿತತ್ಸೇನೆಯ . . ಳಾಗನೆತಾಗಿಕಾದಿಪಲರಂಪನ್ನಟ್ಟತಳ್ತಿದುರ್ದ್ದತೂಳ್ದಟ್ಟುತಂತವೆಕೊಂಡುವಾಜಿಸ
10 ಹಿತಂಪೊಕ್ಕಂಸುರಾವಾಸಮಂ ॥ ಕಂ ॥ . . ಗಲಿಯುಭಯಬಲಮೆಚ್ಚಲುತೂಳ್ದಿಱಿದು . . . ಪೊಯ್ದುತಾವಭವಸೇನೆಯ . . .
11 ಪಾಡಿ . . ಚ್ಚನಾವೆನಿಪಮುರಾರಿಸಾಯು . ದೊಳ್ ॥ ಸೂಸಿದಸಿಂದವೊಕ್ಕ . ತುಳಾಧಿ . . . .
12 ವಾಗಿಬಿರ್ದ್ದ . . . . ದಾನಿತಡೆದುತಳ್ದು . . . . ಯನಾ . .
13 . . . . ಅನ್ತುತಾಗಿಕಾದಿತಳ್ತಿಱಿದುಪಲರಂಕೊಂದುಸುರಲೋಕ
14 ಪ್ರಾಪ್ತನಾದಂ ॥ . . ಗೀಶ್ವರದೇವರುಕೊಟ್ಟ . . . . ಗೆ ಮ ೫ ಬೆಳಗವತ್ತಿಯಲುಗದ್ದೆಸೊಲ ೩೦ ಬೆದ್ದಲೆಕಂಬ
15 ವಂಆತನು . . . ಮಮ್ಮಯ್ಯಬಿಟ್ಟಂಗಳ್ದಮಕ್ಕಳುಮಕ್ಕಳುವರಂಸಲಿಸುವರು ॥ ನಮಃಶಿವಾಯ ॥

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಗೋಡೆಯ ಬಳಿ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 3′6″ × 2′

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲ .
2 ಭಾಯಶಂಭವೇ ॥ ವೃ ॥ ಕಮಠಾಧೀಶಫಣೀಂದ್ರದಿಕ್ಕರಿಗಳಿನ್ತನ್ತಮ್ಮಕೇಳೀವಿಳಾ . .
3 ನಃಪ್ರೀತಿಯೊಳಿಪ್ಪುದಾಯತಮಹಾಭೂಭಾರವಂತಾಳ್ದುವಶ್ರಮವೇಕಿನ್ತಿನಿ

4 . . ನ್ತಳೆಯಲಿನ್ನಾಲ್ವೇನ್ದಲೆಂಬನ್ತೆ ದುರ್ದ್ಧರ್ಮದೋರ್ದ್ದಂಡದೆತಾಳ್ದಿದಂವಸುಧೆಯಂ
5ಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಕಂ ॥ ರತಿಗಂಭಾರತಿಗವರುಂಧತಿಗಮ್ಮಿಗಿಲೆನಿಪರೂಪು
6ಚಾತುರ್ಯ್ಯಪತಿಬ್ರತಗುಣದಿನೊಪ್ಪೆವುಹಿವರ್ಾನ್ವಿತೆಪದುಮಲದೇವಿಯುಗ್ರ
7ಮಹಿಷಿಯೆನಿಪ್ಪಳ್ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ತೂದಪಿಳ್ಳೆದಣ್ಣಾಯಕರುಬೆಳಗ
8ವರ್ತ್ತಿಯನಾಡಧಿಕಾರಂಗೆಯ್ಯುತಮಿರೆ ॥ ತೊದಳಿಲ್ಲದೊಂದೆನುಡಿಲೋಭದೊಳೊಂದದವು
9ನವೆಡಂಬಡಿಲ್ಲದಚರಿತಂಮುದವಿಲ್ಲದಸಂಪದವೆಂಬಿದುಸಾಜಂತೂದಪಿಳ್ಳೆದಂಡಾಧಿಪನೊಳ್ ॥
10ಅಬೆಳವರ್ತ್ತಿಯಿಮನ್ನೆಯರನ್ವಯವೆನ್ತೆನೆ ॥ ಅನೃಪನುದಾರಚರಿತಂಮಾನಿತಮಾನ್ಯಂವಿನಿ
11ರ್ಜ್ಜಿತಾಹಿತಸೈನ್ಯಂಸೂನೃತವಚನಂಧರೆಯೊಳ್ತಾನೆನಿಸಲ್ಪೆಂಪುವೆತ್ತನೀಶ್ವರಭೂಪಂ ॥ ಅರಸಂ
12ಕಕರಗಸಂಸಿನ್ದರದೇವಂಮಾಳತೀಪ್ರಸಾದಾನ್ವಯನೀಶ್ವರಮಂಡಳೇಶತನಯಂಪರಾರ್ತ್ಥನಿಧಿವು
13ಲ್ಲಿದೇವನಾಳ್ದಂಧರೆಯಂ ॥ ತದಪತ್ಯನಖಿಳಲಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಚಂಡನಪ್ರಮಿತಯಶಂ
14ವಿದಳಿತರಿಪುಕುಳನೆಸೆನೀಮದವದ್ವೇದಂಡರೂಪನೀಶ್ವರಭೂಪಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥
15ಕನ್ನಗವುಂಡನತನಯಂಸನ್ನುತಮತಿಕಾಳಗೌಂಡನಾತನಪುತ್ರಮ್ಮುನ್ನೆಗಳ್ದರಿನ್ನಿರಾಲೆನಲುಂ
16ನತವಿಭುಬಮ್ಮಗೌಂಡನೆಸೆದಂಧರೆಯೊಳ್ ॥ ಪರಹಿತನೆನ್ದುಸಚ್ಚರಿತನೆಂದುದಯಾಪರನೆಂ
17ದುಸಜ್ಜನೋತ್ಕರಪರಿರಕ್ಷಣಪ್ರಣಯನೆನ್ದುದಿತೋದಿತಭಾಗ್ಯನೆಂದುಸುಸ್ಥಿರಮತಿಸಿದ್ಧನಾ
18ಥಚರಣಾಂಬುಜ . . . . . , . ವಿಸ್ತರದೊಳೆವಣ್ನಿರ್ಕುಂಬೆಳಗವರ್ತ್ತಿಯಮೂಲಿ
19ಗಬಮ್ಮಗೌಂ . . . . ಸ್ತಗುಣಸಪನ್ನರಪ್ಪಮಲ್ಲಿಗೌಡನು ॥ ತತ್ತನ
20ಯಂಸಕಳ . . . . ಸಾಜನ್ಯವಿಭವರತ್ನಾಕರನತ್ಯುತ್ತಮನೆನಿಪಂಧರೆಯೊಳ್ವಿ
21ತ್ತಭುಜಂಕಾಮಗೌಂಡನಾಹವಶೌಂಡಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಈಶ್ವರದೇವ
22ರಸರುಂತಮ್ಮಮಾವನಲ್ಲಮರಸನುಮಲ್ಲಿಯಗೌಡುಗಳುಮಿದ್ದುಶಕವರ್ಷದ
23೧೦೫೭ನೆಯುಮನ್ಮಥಸಂವತ್ಸರದವೈಶಾಖಶುದ್ಧ ೧೧ ಬ್ರಹಸ್ಪತಿವಾರವ್ಯತೀ
24ಪಾತದನ್ದುಹೊಸಗೆಱೆಯಕೆಳಗಣಭೂಮಿಯಂಪ್ರತ್ಯೇಕಂಕಂಬ ೩೦ ತಮ್ಮಬ್ರ
25ಹ್ಮಪುರಿಯ ೨೦ ಬ್ರಾಹ್ಮಣರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಸರ್ವ್ವಬಾಧಾಪರಿ
26ಹಾರಂಮಾಡಿಕೊಟ್ಟರು ॥ ಮತ್ತಂಮೂಡಣಬಯಲಕಾಳೆಯನಕೆಱೆಯತೆಂಕ
27ಣಕೋಡಿಯಾಲುಗದ್ದೆಕಂಬ ೧೦ ಗೋವಿಂದಭಟ್ಟಗ್ಗಂರಾಮದೇವಪಂಡಿತಗ್ಗಂಕೊಟ್ಟರು ॥
28ಸೋಮೇಶ್ವರಭಟ್ಟಗ್ಗೆಕಾಳೆಯನಕೆಱೆಯೊಳಮೆಯ್ಯಲುಗದ್ದೆಕಂಬ ೫ ಕೊಟ್ಟರು ॥ ಸ್ವ
29ದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾ
30ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಓಂನಮಃಶಿವಾಯ ॥ ನಾರಾಯಣಾಯನಮಃ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 6″

1ಜಯನ್ತೀಸಿದ್ಧನಾಥಸ್ಯಪಾದಪಂಕಜಪ . . .
2ಮತ್ತಭೃಂಗಾಂಗನಂಗಿನಃ ॥ ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲ . . .
3ಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕು . . .
4ಶ್ರೀಮತ್ಚಕ್ರವರ್ತ್ತಿಸೋಮೇಶ್ವರದೇವರುಸುಖಸಂ . . .

5ಜ್ಯಂಗೆಯ್ಯುತಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ .
6ಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರಂಕರಹಾಟಪು . .
7ಮಾಳತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದಾಸಾದಿತಸಮ . .
8ಳಂವಿಜಯಲಕ್ಷ್ಮೀಕರ್ಣ್ನಕುಂಡಳನೀಳಧ್ವಜವಿರಾಜ . . .

9 ನೀನಮಲ್ಲಳಿತತೂರ್ಯ್ಯನಿರ್ಗ್ಘೋಷಣಗುಣರತ್ನಭೂ . . .
10 ದಿನಾಮಾವಳೀವಿರಾಜಮಾನರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮ . . .
11 ಲ್ಲಿದೇವರಸರುಬಳಗವರ್ತ್ತಿಯನೆಲೆವೀಡಿನೊಳುಸು . . .
12 ಗೆಯುತ್ತಮಿರೆ ॥ ಕಂದ ॥ ಅರಸಂಕಕರಗಸಂಪಿಂದ . . .
13 ಮಾಳತೀಪ್ರಸಾದಾನ್ವಯನೀಶ್ವರಮಂಡಳೇಶತನಯಂ . . .
14 ನಿಧಿಮಲ್ಲಿದೇವನದಟರದೇವಂ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ . . .
15 ಆರಾಧ್ಯಂಗಿರಿಜಾಧಿಪಂಪತಿನುತಂಶ್ರೀಮಲ್ಲಿದೇವಂಜನ . . .
16 ರಂಮಿಕ್ಕರಸಾಂದಿಪಂಡಿತನೆನಿಪ್ಪಂತಂದೆಹೊಂನಾವೆತಾ . . .
17 ಧೀರಂತಾಂಪೆರುಮಾಳುತನ್ನನುಜನಾಕಣ್ವಾಹ್ವಯಂಗೋತ್ರ . .
18 ಸ್ತಾರಂಪೆಂಪಿನಸುಂಕವೆರ್ಗ್ಗಡೆವಲಂದೇವಣ್ಣನುರ್ವ್ವೀನುತಂ . .
19 ನ್ತುಮಲ್ಲದೆಯುಂ ॥ ಮನುಮಾರ್ಗ್ಗಂಪ್ರಣುತತ್ರಿವರ್ಗ್ಗ . .
20 ಚಿತಂಸನ್ಮಾನಮುಂದಾನಮುಂಜನಸನ್ತೋಷಣಮಿ . .
21 ಷಣಮುದಂಚಕ್ಕೀರ್ತ್ತಿಯುಂಮೂರ್ತ್ತಿಯುಂತನಗಿನ್ತೀಗುಣ .
22 ಕ್ಕಲಾವಣಮೆನಲುಸತ್ಪಾವನಂಮಲ್ಲಿದೇವನಹೆರ್ಜ್ಜುಂಕದ . .
23 ವರಾಜನೆಮಲಂಧನ್ಯಂಪೆಱರ್ದ್ದನ್ಯರೇ ॥ ಇನ್ತುಪೊಗಳ್ತೆವೆತ್ತಹೆ
24 ರ್ಜ್ಜುಂಕದದೇವಣ್ಣಂಕರೆದುಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ
25 ಮಲ್ಲಿದೇವರಸರುಶ್ರೀಮತ್ಸಿದ್ಧೇಶ್ವರದೇವರಶ್ರೀಕಾರ್ಯ್ಯಕೆಂದು
26 ತಮ್ಮಸಿವಜಡನೆಲುವಾಗಿಲಹಳ್ಳಿಯಂಮೂಡಲುಕೊರಡಿ
27 ಕೆಱೆತೆಂಕಲುದಂಡಿಗನೊಡವಿನಹಳ್ಳಪಡುವಲೆರಡುವ
28 ಟವೃಕ್ಷಬಡಗಲುಭ್ರಿಂಗಾರಿಯಹಳ್ಳವಿಂತುಚತುರಾಘಾಟ
29 ಶುದ್ಧವಾಗಿಶಕವರ್ಷದ ೧೧೧೦ ನೆಯಕೀಲಕಸಂವತ್ಸರದಪುಷ್ಯ
30 ಸುದ್ಧಅಷ್ಟಮಿಸೋಮವಾರವುತ್ತರಾಯಣಸಂಕ್ರಮಣವ್ಯತೀ
31 ಪಾತದಂದುಬಿಟ್ಟುಅಲ್ಲಿಯಸುಂಕಮಂಬಿಡೆನಲನ್ತೆಗೆಯ್ವೆನೆಂ
32 ದುಕಾರುಕದೆಱೆಗಾಣದೆಱೆಹುದುಕದೆಱೆಬೀರವಣವಿಪ್ಪತ್ತೆತ್ತಿ
33 ನೊಕ್ಕಲುದೆಱೆಹೆರ್ಜ್ಜುಂಕಕೊಡವೀಸಹಂದರಹಣಸಹಿ
34 ತಂಶ್ರೀಮತ್‌ಸಂಕರರಾಸಿಪಂಡಿತರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂ
35 ರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟರು ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
36 ರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾ
37 ಯತೇಕ್ರಿಮಿಃ ॥ ಓಂನಮಃಶಿವಾಯ ॥ ಶ್ರೀಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಾಗಲ ಬಳಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡ್ಡಳೇಶ್ವರಂತೈಲಪದೇವರುಬನವಾಸಿಪನ್ನಿಚ್ಛಾಸಿರಮುಂಬೆಳು
2 ವಲವೆರಡಱುನೂಱುಮಂಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಮಂಮಣ್ಡಲಿನಾಡುಮಂಹಾನುಂಗಲೈನೂಱು
3 ಮಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸುಖರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದುಶ್ರೀಮಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಶದ ೫೫ ನೆಯಸಾಧಾ
4 ರಣಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಸುದ್ಧ ೨ ಸೋಮವಾರದಂದುತೈಲಪದೇವರುಸ್ವರ್ಗ್ಗವೇಱಲುಶ್ರೀಮತ್‌ಹನ್ನಿರ್ವ್ವರಗಂಡ
5 ದಾಸರಸನತಂತ್ರಪಾಳಹಂನ್ನಿರ್ವ್ವರುಮಂನ್ನೆಯರತಂತ್ರಪಾಳರಗಂಡಮಸಣಯ್ಯನತಮ್ಮಬೊಪ್ಪಣಮೆಳೆವಾಳೆಯಂ
6 ನಿಲಿಸಿತೈಲಹದೇವನಕೂಡೆಸ್ವರ್ಗ್ಗಸ್ಥನಾಗಲು । ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಮಯೂರವರ್ಮ್ಮದೇವರುಮಂಡಲಿಕಮ
7 ಸಣಯ್ಯನುಶ್ರೀಕರಣಸಹಿತಸಮಸ್ತಪರಿಗ್ರಮುಮಿಱ್ದುಬೊಪ್ಪಣಸಮೆಯಜೋಳಕೆಕೊಟ್ಟಗದ್ಯಾಣಂನೂಱುಮಂ
8 ಮಸಣಯ್ಯನಮಕ್ಕಳುಮಕ್ಕಳ್ವರಂಸಲಿಸುವರು ॥ ವಾಮದೇವಪಂಡಿತರುಸಮಸ್ತಗಾವುಡಗಳುಮಿಱ್ದುಆತನಕಲುನಿಲಿಸಿದರು ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

1 ಓಂನಮಃಶಿವಾಯ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾ
2 ಜಂಯಾದವನಾರಾಯಣಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಸಿಂಹಳದೇವರವಿಜಯರಾಜ್ಯಮಾಚಂದ್ರಾರ್ಕ್ಕಂ
3 ಬರಂಸಲುತ್ತಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮಾಯಿದೇವದಣ್ಣಾಯಕರುಬನವಸೆನಾಡಮೇಲಾಳಿಕೆಯಧಿ
4 ಕಾರಂಮಾಡುತ್ತಿರೆ ॥ ಸಿಂದಕುಳಾಂಬರದ್ಯುಮಣಿಯಂಕಲಿಮಲ್ಲನೃಪಾಳಪುತ್ರನಂಮಂದರಧೈ
5 ರ್ಯ್ಯನಂವಿಬುಧರಕ್ಷಕನಂಫಣಿರಾಜವಂಶನಂಸಂದಮುಕುಂದಪಾದಯುಗಪಂಕಜಭ್ರಿಂಗ
6 ನನೀಜಗಜ್ಜನಂಕುಂದದೆಬಣ್ಣಿಕುಂಧರೆಯೊಳೀಶ್ವರದೇವನನುದ್ಘಪುಣ್ಯನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರ

7 ಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಈಶ್ವರದೇವರಸರುಬೆಳಗವತ್ತಿಯೊಳು
8 ಸುಖದಿರಾಜ್ಯಂಗೆಯ್ಯುತವಿರೆ ॥ ಶಕವರ್ಷದ ೧೧೩೮ನೆಯ ಧಾತುಸಂವತ್ಸರದ
9 ವೈಶಾಖಶು ೫ ಬ್ರಿಹವಾರದಲೀಶ್ವರದೇವಂಚಿಣ್ಣೆಯಸಾಹಣಿಯುಂಬೆಸಸೆ ॥ ಮಾದನೆಬಾಗಂಪೇಡಪ್ಪೆೞ್ದಿ
10 ಸಿಪಾಯ್ದಿಱಿದುತಱುಗಳಂಕಯ್ಕೊಂಡಿಂಪೋದರೆನೆಮುಳಿದಜವನನ್ತಾದಂಪನ್ನಟ್ಟಿಪಟ್ಟಸಾಹಣಿಚಿಣ್ಣಂ ॥ ಭರ
11 ದಿಂದಂಪರಿದೆಯ್ದಿಪೇಡವಡೆಯುಂಕಂಡಾದ್ಭುರ್ಬೆಂಕೊಂಡುತತ್ತುರಗಂವಾಯುಜವಾಧಿಕಂಪರಿಯಿಸು
12 ತ್ತಂಕುತ್ತಿಕೊಂದಿಕ್ಕಿತಚ್ಚಿರವುಂತಾಂಪೊಡೆಸೆಂಡನಾಡೆಪದಪಿಂದಾಳಂಕರಂಮೆಚ್ಚಉಚ್ಚರಿಯಾಗಲ್ತುಱವಂಮಗು
13 ೞ್ಚಿಪಗೆಯುಂಪದ್ದಿರ್ಗೆಬಿದ್ದಿರ್ಕ್ಕಿದಂ ॥ ಸಂಗರರಂಗದೊಳತಿಧೀರಂಗುಣಿಜನಸೇವ್ಯನಿವನೊಳಾರ್ಸ್ಸರಿಚಿಣ್ಣಯ್ಯಂ
14 ಗೆನಲೀಶ್ವರಭೂಪನಡಿಂಗರಿಗಂಸ್ವಾಮಿಕಾರ್ಯಹಿತರತಜೀವಂ ॥ ಅನ್ತುಸ್ವಾಮಿಕಾರ್ಯದಿಂಚಿಣ್ಣಯ್ಯಂ
15 ಸ್ವರ್ಗ್ಗಸ್ಥನಾಗೆಡಿಂಗರಿಗವೃತ್ತಿಯಾಗಿಬೂತನಕೊಂಡದಕೆಳಗೆಗದ್ದೆಮತ್ತ ೧ ಅತ್ತಿಕೆಱೆಯಕೆಳಗೆಪದ್ದಲೆಮತ್ತ ೧
16 ಮೊರೂರಲುಗ ೧ ಮಂಈಶ್ವರದೇವರಸರುಚಿಣ್ಣಯನಮಗಂಗಂಆತನತಮ್ಮಯಂಕಯ್ಯನಮಕ್ಕಳುಮ
17 ಕ್ಕಳ್ಗ ಸಲಿಸುವರುಯಿದನಳಿಹಿದಂಮಹಾಪಾತಕನಕ್ಕು ॥ ನಮಶಿವಾಯ ॥

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ಶಿನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2′

1 ಓಂನಮಃಶಿವಾಯ । ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾ
2 ಮಂಡಳೇಶ್ವರಂಸತ್ಯರತ್ನಾಕರಂಶರಣಾಗತವಜ್ರಪಂಜರಂಅರಸಂಕಕರಗ
3 ಸಂಬಿಲ್ಲೇಶ್ವರದೇವಪಾದಾರಾಧಕಂಪರಬಳಸಾಧಕರಪ್ಪಬೀರದೇವರಸರುಭು
4 ಜಬಳದಿಂಪೆಳಗವತ್ತಿಯೊಳ್‌ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ॥ ಶಕವರ್ಷದ ೧೧೬೩ ನೆ
5 ಯಕ್ರೋಧಿವರ್ಷದವೈಶಾಖಶು ೫ ಗುರುವಾರದಲ್‌ಲಖ್ಖಣಪಾಳಕಲಿದೇವಂಧಾ
6 ಳಿಟ್ಟುಹತ್ತಿವೂರಬವರದೊಳ್-॥ ಮುಳಿದಾಲಖ್ಖಣಪಾಳನಾಕುದುರೆಗಳ್ಧಾಳಿಟ್ಟು
7 ಸೇನೋಚ್ಚಳಜ್ಜಳಧಿಧ್ವಾನದಿನುಣ್ಮಿಪೊಣ್ಮಿಬರಲಾಭೀತೋರ್ವ್ವಿಪಾಳೋದ್ಘಮಂಡಳಿಕೋದ್ಯ
8 ದ್ಬಲಸಾಗರಂಪೋಱಮಡುತ್ತಿಪ್ಪೇಸಕಂಮುಂಚಿತದ್ಬಲಮಂಕಾದಿತೆರಳ್ಚಿಕೊಂದು
9 ಪಲರಂವೈಚಿತ್ರದಿಂದೈಚುಗಂ ॥ ಪರೆದಕರುಳ್ಮಿದುಳುಗಳಿಂನೊರೆನೆತ್ತರಪೊನಲ್ಗಳಿಂ
10 ದೆಕಂಡದಕೆಸಱಿಂಸಿರಮುರುಳ್ವಮುಂಡದಿಂಭೀಕರವಾಯ್ತುಂದೈಚನಿಱಿದಸಂಗರರಂಗಂ ॥
11 ಸಿಡಿಲಡಸಿಪೊಡೆವತೆಱದಿಂಪಡೆಯಶ್ವಮನುರುಳೆಪೊಡೆದುಬಲಮಂಕೊಂಚಂಕಡುಗಲಿಯೈ
12 ಚುಗನಂತಳ್ತೊಡನಾಖೇಚರಿಯುರೊಯ್ಯೆಸಗ್ಗಂಪೊಕ್ಕಂ ॥ ಗುತ್ತನಹಳ್ಳಿಯಕಾಳೆಯನತಂ
13 ಮ್ಮಂಲಂಕೈಚಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥

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ಅದೇ ದೇವಾಲ್ಯದ ಹಿಂದೆ.

ಪ್ರಮಾಣ 7′ 6″ × 4′

1 ನಮ . . . . ಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶಿವಾಯ ॥
2 ಜಯ . . . . ಸ್ಯಪಾದಪಂಕಜಷಾಂಸವಃ । ಸುರವಿದ್ಯಾಧರಾಧೀಶಮತ್ತಭೃಂಗಾಂಗಸಂಗಿನಃ ॥ ಭೂಚಂದ್ರಾರ್ಕ್ಕಸಮೀರಣಾ
3 ನಳವಿಯ . . . . . . ಸದಾಪಾರ್ವತ್ಯಾಸ್ಮಿತಲೋನೇತ್ರಸುಖದಸ್ತ್ರೈಳೋಕ್ಯಶೋಭಾಸ್ಪದಃ । ಭಕ್ತಾಭೀಷ್ಟಫಲಪ್ರದಃಸುರ

4 ಗಣಪ್ರ . . . . . . ಯಾದೀಶ್ವರಭೂಮಿಪಾಲಿಮಮಳಶ್ರೀಸಿಂದವಂಶೋದ್ಭವಂ ॥ ನಮಃಸಿದ್ಧೇಶ್ವರಾಯ.ಶಂಭವೇ ॥

5 ೧ಮಷ್ಟಿವೇಗಾಭೀಳ . . . . ತುಳಪರಿಕಳಿತಂಘೂರ್ಣ್ಣಿತಾಃಭ್ಯರ್ಣ್ಣಪೂರೋಚ್ಛಳಿತಾವರ್ತ್ತಪ್ರನೃತ್ಯತ್ಪ್ರಚುರಜಳಚರಂಪಿದ್ರುಮೋದಗ್ರ ಮುಕ್ತಾಫಳಶುಕ್ತಿವ್ಯ ೧

6 ೨ಕ್ತಕಂಬುಪ್ರತ . . . . ದ್ವಿಧ . . ಸುತ್ತಿಱಿದತಿಬಹಳಧ್ವಾನವಂಭೋನಿಧಾನಂ ॥ ಅಜಂಬೂದ್ವೀಪರಾಜಂಗವು ೨

7 ೩ಳಪ್ಪ . . . . ಸುರಸ್ತೋಮಧಾಮಾಭಿರಾಮಂಭ್ರಾಜತ್ತಾರಾಶಶಾಂಕದ್ಯುಮಣಿಮಣಿಗಣಾಳಂಕ್ರಿತೋತ್ತುಂಗ ೩

8 ೪ಶೃಂಗ . . . . ॥ ಕಂ ॥ ಆಮಂದರಕ್ಕೆ ದಕ್ಷಿಣಭೂಮಂಡಳಮೆಸೆವುದಲ್ಲಿಭರತಕ್ಷೇತ್ರಂಶ್ರೀಮಣ್ಣನಮೆನೆತೋಕ್ಕು ೪

9 ೫ಭೂವ . . . . ನದ . ದ್ವಿರಾಂಗನಾವಿರಾಜಿತಭುಜದೊಳುಪದುಳಂತಳೆದರನೇಕವರ್ಮ್ಮದದಿಂಚಾಳುಕ್ಯಭೂ ಪರ ೫

10 ೬ಪ್ರತಿ . . . . ದೊಳ್ ॥ ವೃ ॥ ಧರೆಯಂವಾರಿಧಿಮೇಖಳೆೋಲ್ಲಸಿತೆಯಂಲೀಲಾಲತಾಪಲ್ಲವಾಧರೆಯಂ ೬

11 ೭ವಿಸ್ತೃ . . . . ನಂದನಾಳವಿಳಸತ್ಪ್ರಾಗಪ್ರಕಾಂಡೋದ್ಧಕಂಧರೆಯಂದೋರ್ವ್ವಳಚಕ್ರವರ್ತ್ತಿತಳೆದಂಶ್ರೀಬಿಜ್ಜಣೋ ೭

12 ೮ರ್ವ್ವೀವ . . . . ಳವಾರಿಧಿಬಾಡವಾನಳಂಮಾಳವವನ್ಯದಾವಶಿಖಿಗೂರ್ಜ್ಜರಮೇಘಮರುತ್ಸಮುಗ್ರನೇಪಾಳ ೮

13 ೯ವುದ . . . . . . ಗಂಕಲಿಬಿಜ್ಜಣಭೂಮಿಪಾಳನಂ ॥ ಕ ॥ ಆವಿಭುವಿನನುಜನಖಿಳಕಳಾವಿಭವಂಪೆಂಪುವೆತ್ತಸದ್ಗುಣವ್ರಿಂದ ೯

14 ೧೦ಕ್ಕಾವಾಸ . . . . ಲೋಳಭುಜಾಸಿಘಾತಗಳಿತಾಹಿತಗಂಧಗಜೇಂದ್ರಕುಂಭಮುಕ್ತಾಳಿಯನಂದುನೀಳನವನೀರದ ೧೦

15 ೧೧ವಾಃಕಣ . . . . ಚಾತಕಸಂಘದಿಂಧದಾಃಭೀಳವೆನಿಪ್ಪುದಚ್ಚರಿಯೆಮೈಳುಗಿದೇವನುದಗ್ರವಿಕ್ರಮಂ ॥ ಕಂ ॥ ಆತ ನಮುಮ್ಮಂಭುವ ೧೧

16 ೧೨ನಖ್ಯಾತ . . . . ಯನಿಧಿನೆಗಳ್ದಂಭೂತಳದೊಳುಸಾಹಸಾಂಕನಪಗತಶಂಕಂ ॥ ವೃ ॥ ಶ್ರೀಯುವತೀಶನಂನಿಖಿಳಭೂವಳ ಯಾಧಿಪ ೧೨

17 ೧೩ನಂಸರೋಜ . . . . ಲಕ್ಷಿತಗಾತ್ರನಂನಯೋಪಾಯಸಮೇತನಂಬುಧವಿನೂತನನಾಶ್ರಿತಪಾರಿಜಾತನಂರಾಯಮುರಾರಿ ಯಂಪಡೆದುಬ ೧೩

18 ೧೪ಣ್ಣಿಪ್ರದೀಧರೆಸೋಯಿದೇ . . . . . ಟನುದಾತ್ತವಿಭವಾಮರೇಂದ್ರನುದುವ್ರಿತಭುಜಂಸದಮಳಗುಣನೀಧರೆಯೊಳುತದನುಜನೆನೆನೆಗಳ್ದ ನೆಸೆಯೆಮಲ್ಲುಗಿದೇವ ॥ ವ್ರಿ ॥ ಸು ೧೪

19 ೧೫ಮನೋಭೂಧರಕೀಳಿತಾಯ . . . . ಭಾರವಂತಾಳ್ದಿದಶ್ರಮಮಂವರಾಣಿಪನೆನ್ದೆಕೂರ್ಮ್ಮಫಣಭೃದ್ದಿಗುದಂತಿಗಳುಗಂಡೆಸಂಭ್ರಮ ದಿಂ . . ಚಕ್ರವರ್ತ್ತಿವಿಜಯಾಳಂಕಾರನಿಂತೊ ೧೫

20 ೧೬ಪ್ಪೆಸಕಮದೇವಂತಳೆದಂಧರಾವಳೆಯಮಂಪ್ರೋಚ್ಚಣ್ಡದೋರ್ದ್ದಂಡದಿಂ ॥ ವಾರಿಧಿಯಂತಗಾಧಮಹಿಮಾಸ್ಪದನುಂಬಹುರತ್ನಶೋಭೆ ಯುಂಮೇರುಗಿರೀಂದ್ರದನ್ತೆಕನಕಾಂನ್ವಿ ೧೬

21 ೧೭ತನುವಿಭು . . . . ನುಂವಾರಿಜನಾಭನಂತಮಿತವಿಕ್ರಮನುಂಕಮಳಾಕ್ಷನೆಂಬುದೀಧಾರಿಣಿಸಂಕಮಾಂಕನರಪಾಳನನೂರ್ಜ್ಜಿತಪ್ರಂ ಣ್ಯಜಾಳನ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತ(ಭು) ೧೭

22 ೧೮ಭುವನಾಶ್ರ . . . . ಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವರಂಸುವರ್ಣ್ಣವೃಷಭಧ್ವಜ ಡಮರುಗತೂರ್ಯ್ಯನಿರ್ಗ್ಘೋಷಣ ೧೮

23 ೧೯ಕದನಪ್ರಚ . . . . . . ದಿತ್ಯಕಲಿಗಳಂಕುಸಚಲದಂಕರಾಮಶ್ರೀಮತ್ಕಳಚುರ್ಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತ್ತಿ . . . ಸಂಕಮ ದೇವರುಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊ ೧೯

24 ೨೦ಳುಸುಖ . . . . . . ದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮ . . . . . ಸೇನಾಧಿಪತಿಬಾಹತ್ತರನಿಯೋಗಾಧಿಪ ತಿರಾಯದಂಡನಾಥಗಂಡಪೆಂಡಾ ೨೦

25 ೨೧ರನುದ್ದಂಡ . . . . . . ಸರ್ವ್ವಸ್ವಸೂಱೆಕಾಱಱಿಬಿರುದಮಂಡಳಿಕಮಸ್ತಕಶೂಲವೆಲ್ಲಾಳಚೋಳೆಯರಾಜ್ಯನಿರ್ಮ್ಮೂಳನಹೊ ಯ್ಸಣದಿಶಾಪಟ್ಟಕೊಂಕಣಾಭಯಂ ೨೧

26 ೨೨ಕರನಿತ್ಯಾದಿ . . . . ಳೀವಿರಾಜಮಾನರಪ್ಪಶ್ರೀಮತ್ಕಾವಣಯ್ಯದಂಡನಾಯಕರು ॥ ವೃ ॥ ಸತತಂವಿಸ್ಫುರತಸತ್ವ ಳಚತರನೇ ಬ್ರಹ್ಮಾತ್ಮಜಂಭೂತಳನಸ್ತುತಸಾಮರ್ಥ್ಯನೆ ೨೨

27 ೨೩ಜಕ್ಕಣಾವೆಯಸುತಂತೇಜಃಪ್ರಭಾವೋದಯಾದ್ಯತನೇತೇಜಚಮೂಪನಗ್ರಜನುದಗ್ರರಾಜಸೇನಾಚಯೋಂನತಿಯಿಂದಿರ್ದ್ದನೆಸಂದಗ
ಸ್ತ್ಯಕುಲಜಾದಂಡಾಧಿಪಂಕಾ ೨೩

28 ೨೪ವಣಂ ‖ ಕರವಾಳಾಹತಿಯಿಂಪದಾತಿಬಲಮಂತತ್ಸೈನಿಕಬ್ರಾತದಿಂತುರಗಸ್ತೋಮ . . . . ಪ್ರತತಿಯ
ನು ೨೪

29 ೨೫ಗ್ಗೊಂತುತುಂಭೀಮನೊಳುದೊರೆವೆತ್ತುಂಕದನಪ್ರಚಂಡನೆನಿಸಲುದಂಡಾಧಿಪಂಕಾವಣಂ ‖ ವ ‖ ತದನುಜನನ್ವಯಾವತಾರವೆಂತೆಂದೊ
ಡೆ ‖ ಕ ‖ ಸಗರಾಹ್ವಯಜನಪದಲಕ್ಷ್ಮಿಗೆ ೨೫

30 ೨೬ಜನ್ಮಸ್ಥಾನಮೆನಿಸಬಳಿಹಾಱೊಳುಸಂದಗಣಿತಮತಿಬಂಕರಸಂನೆಗಳ್ದಂಭೂತಳವಿನುತಂಕಾಸ್ಯಪಗೋತ್ರಂ . . . ಶ
ನವಸೀವಿಖ್ಯಾತದಾನಗುಣದುಂನ ೨೬

31 ೨೭ತಿಯಿಂರವಿಯರಸಂಭಾವಿಪಡಾರವಿತನಯಂಗಂಚತುಗ್ಗುಣಂಪಂಚಗುಣಂ ‖ ಆವಿಭುವಿನಾತ್ಮಜಂಸಂಭಾವಿತನಖಿಳೋರ್ವ್ವೀಕಳ್ಪಮಹಿ
ಜರಾಮಂಶ್ರೀವಿಶದಾನ್ವಯ ೨೭

32 ೨೮ನೆಳೆಯೊ . . . ಮೆನೆನೆಗಳ್ದನೆಸೆಯೆವಿಭುಬಂಕರಸಂ ‖ ತತ್ತನೆಯಂದ್ವಿಜಕುಳಸಂಪತ್ತಿಸುಧಾವಾರ್ಧಿವರ್ದ್ಧನೋದಯಚಂದ್ರಂ
ವ್ರಿತ್ತಭುಜನೆನಿಸಿನೆಗಳ್ದನುದಾತ್ತಂಮಾದೇವದಂಡ ೨೮

33 ೨೯ನಾಯಕನೆಳೆಯೊಳು ‖ ರವಿಪುತ್ರಪ್ರಿಯಸೂನುಗೀವಗುಣಾವೇನಾಶ್ಚರ್ಯ್ಯವೇಸಾರ್ಯ್ಯದುತ್ಸವ . . . . . . ರತ್ನವೇಗಹನವೆ
ಗಾರೀತನೂಜಂಗೆಭೂಭುವನಪ್ರಸ್ತುತಕೀ ೨೯

34 ೩೦ತ್ತಿಯುಪ್ಪದರಿದೇವಮಾದೇವದಂಡಾಧಿಪಂಗೆವಿಳಾಸೋಚಿತಸತ್ಕಳಾಪರಿಚಯಂಬ್ರಹ್ಮಾಗ್ರಜಂಗಗ್ಗವೇ ‖ ವ ‖ ಅಂತೆನಿಸಿದವಮಾತ್ಯಸಂಪ
ತ್ತಿಪ್ರಮುಖನಿಖಿಳಕಳಚಾರ್ಯ್ಯ ೩೦

35 ೩೧ರಾಜ್ಯಾಭ್ಯುದಯಕಾರಣಮಾದಸಿಂದಾನ್ವಯಾವತಾರವೆಂತೆಂದಡೆ ‖ ವೃ ‖ ಶಿವಸಿಂಧುಪ್ರಿಯಸಂಗದಿಂದೊಗೆದನಂದೊರ್ವ್ವಂಕುಮಾರಂಮ
ಹೋತ್ಸವದಿಂದಂಗಿರಿಜಾಮನೋರಮಣನಂ ೩೧

36 ೩೨ದನ್ವರ್ತ್ಥವಪ್ಪಂತುಸೈಂಧವನೆ . . . . . . ಬಿಟನೊಲ್ದುಪೆಸರಂತಾನಕ್ಕಱಿಂಧಾರಿಣೀಧವನಾಗೆಂದುರಗಾಧಿರಾಜವಿಳಸಂದಕ್ಷಾಸಮೇ
ತಂಭವಂ ‖ ಕ ‖ . . . . ಕದಕಲಿ . ಕುಂತ ೩೨

37 ೩೩ನ್ನಸುತನೆನುತ್ತುಂಗಾರೀಲಲನೇಶ . . . . ನಾಪಲನುಣ್ಡತಚ್ಛಿಶುಪೆಳಬ ‖ ವ ‖ ಆಪರಮೇಶ್ವರಂತಂನಪುತ್ರಶ್ರೀವಾಳತೀದೇ
ವಿಯುಂಸಂಗ್ರಾಮಕ್ಕೆಸಹಾಯೆಯಾಗೆಂದು(ಪ) ೩೩

38 ೩೪ಬೆಸಸಿನಿಡುದೋಳಸಿಂದನೆಂದೆರೆಡೆನೆಯ . . . . . ಪಡೆದು ‖ ಕ ‖ ಕರಹಡವೆಂತನಗೆನೆಲೆಯಾಗಿರಲಹಿತರನಲೆದುಗೆಲ್ದುಭುಜಬಳದಿಂ
ತದ್ಧರೆಗಧಿಪನಾದನೆಂದು ೩೪

39 ೩೫ರ್ವ್ವರೆಸಿಂದಕುಲಾವತಾರವಂಸಲೆಪೊಗಳ್ಗುಂ ‖ . . . . . ಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಕರಹಾಟಪುರವರಾಧೀಶ್ವರವಾಳತೀದೇ
ವೀಲಬ್ಧವರಪ್ರಸಾದಾಸಾದಿತಸ ೩೫

40 ೩೬ಮಸ್ತಮಹೀಮಂಡಳಂವಿಜಯಲಕ್ಷ್ಮೀಕರ್ಣ್ಣಕುಂಡಳಂ . . . ವಿರಾಜಮಾನದಾನಕಾನೀನಮಲ್ಲಳಿತೂರ್ಯ್ಯನಿರ್ಘೋಷಣಂಗುಣರ
ತ್ನಭೂಷಣಸಿಂದಕುಳಕಮಳಮಾರ್ತ್ತಂಡವಿಜಯ ೩೬

41 ೩೭ದೋರ್ದ್ದಂಡಫಣಿರಾಜವಂಸಸುಜನಾವತಂಸಬ್ಯಾಘ್ರಮೃಗಲಾಂಛನಂನಿಯೋಗಕಾಂಚನಶೌರ್ಯ್ಯಪರಾಯಣಂವೈರಿನಾರಾಯಣಂಅ
ರಸಂಕಕರ(ಗ)ಸಂಬಿರುದರಂಕುಸವೈರಿವನದಾ ೩೭

42 ೩೮ವಂಸಿದರದೇವಂನಿಡುದೋಳಸಿಂದಂಕರಹಡನಾಱುಸಾಸಿರವೊಳಗಾಗನೇಕದೇಶಂಗಳನಾಳ್ವನಾತನವಂಶದೊಳನೇಕರುರಾಜ್ಯಂಗೆಯಿದವ
ರೊಳು ‖ ವೃ ‖ ಅದಟರನಟ್ಟಿಮೆಟ್ಟಿರಿಪು ೩೮

43 ೩೯ಜೀರರಬಿಂನಣಮಂಕಳಲ್ಲಿವಿಱಱಿದಸುಭಟಕ್ಕಳಂಪಱಿಯೆಪೊಯ್ದುದಿರಾಂಪರನಿಕ್ಕಿಖಡ್ಗದಂಡದಿನುಜದಾಜಿಯೊಳುವಿಜಯಲಕ್ಷ್ಮಿಗ
ಧೀಶ್ವರನಾದುದಾತ್ತಶೌರ್ಯ್ಯದಕಣಿ ೩೯

44 ೪೦ಯೆಂಬಿನಂಪಿರಿಯಚಟ್ಟರಸಂಪೆಸರ್ವೆತ್ತನುರ್ವ್ವಿಯೊಳ್ ‖ ಕಂ ‖ ಶ್ರೀನಿಧಿವಿನೀತನಿಖಿಳಕಳಾನಿಧಿಸಾಭಾಗ್ಯಭಾಗ್ಯನಿಧಿಸೇಬ್ಯಗುಣಾಂಭೋ
ನಿಧಿತತ್ಸತಿಪತಿಹಿತವಮಾನಿನಿಸಲೆ ೪೦

45 ೪೧ದೋರಬರಸಿಪೆಂಪಿಂನೆಗಳ್ದಳ್ ‖ ತತ್ತನೆಯನೆಳೆಯನಾಳ್ದನುದಾತ್ತಂಜೋಗರಸನಾತನಾತ್ಮಜನವನೀಭೃತ್ತಿಳಕನೆನಿಸಿನೆಗಳ್ದಂವೃತ್ತಭು
ಜಂಪೆಂಪುವೆತ್ತಕಲಿಚಟ್ಟರಸಂ ‖ ವಚನ ‖ ೪೧

46 ೪೨ತದನಂತರಂತದ್ವಂಶದೊಳ್ ॥ ವೃ ॥ ಆತತಕೀರ್ತ್ತಿಭೂಭುವನಮಂಧವಳಿಪ್ಪುದಳುರ್ವ್ವಿವಸ್ಪದಾನಾತಿಶಯಂಸುರದ್ರುಮಮನೇಳಿಪ್ಪುದೊಂ ದಸಂಗರಾಂಗಣೋತ್ಪತನಿಜಾಸಿಭೀತಿಯನ ೪೨

47 ೪೩ದಾಗಡೆವೈರಿಗೆಮಾಳ್ಪುದೆಂದೊಡಶೀತಸಿದೇಂಪ್ರತಾಪನಿಧಿಯೋಕಲಿಮಾಚನೃಪಾಳನುರ್ವ್ವಿಯೊಳ್ ॥ ಕಂ ॥ ಪಿಂದೆತುರಗಮನೆಣಾಯಿಸಿಸಂ ದಣಿಸಿದವೈರಿಬಲಮನಾಜಿಯೊಳ್ಸ ೪೩

48 ೪೪ಲೆದಾಟಂದೊದವಿತಂನೆಳ್ತುಲಗಿಂದಂಸಲಗಿಱಿದನಱಿದೆಮಾಚನೃಪಾಳಂ॥ ಆನೃಪನನುಜನುದಾರಂಮಾನಿತಮಾನ್ಯಂವಿನಿರ್ಜ್ಜಿತಾಹಿತಸೈ ನ್ಯಂಸೂನೃತವಚನಂಧರೆಯೊಳ್ ೪೪

49 ೪೫ತಾನಿಸಿಪಂಮಲ್ಲಿದೇವನದಟರದೇವ ॥ ಗುರುಭುಜನಾತನತಮ್ಮಂಕರಕಳಿತನಿಜಾಸಿವೇಗದಿಂದರಿನೃಪರಂಧುರದೊಳಱಿದಾತಂಗೆ . . ಹರ ಸಂಪೆಸರ್ವೆತ್ತೀ . . ಧಾತ್ರೀತಳದೊಳು ॥ ೪೫

50 ೪೬ಕ್ಕಾಯಲುವರ್ತ್ಥಿಗೆಪೇಳ್ಪುದನೀಯಲುಮಿಾನೃಪಸುತಂಸಮರ್ತ್ಥನೆನುತ್ತರಾಯರಸನನಖಿಳಜನಂಜೇಯೆನೆಬಣ್ಣಿಪ್ರದಾದತ್ತಕೀರ್ತ್ತಿಪ್ರಿಯು ನಂ ॥ ತದಪತ್ಯನಖಿ ೪೬

51 ೪೭ಳಲಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಚಂಡನಪ್ರಮಿತಯಶಂವಿದಳಿತರಿಪುಕುಳನಳಿನೀಮದವದ್ವೇದಂಡರೂಪನೀಶ್ವರಭೂಪಂ ॥ ವೃ ॥ ಈಂಗಡಲಂತೆ ಪೆಂಪುಮುಂದೀಶ್ವರಭೂಪನಕೀರ್ತ್ತಿಯಂಕಳಂಕ ೪೭

52 ೪೮ಗೆಡೆಗೊಂಡಚಂದ್ರಮನದೇಂಗಳಪೋಲ್ವನೆವೈರಿತುಂಗಸಾಧಂಗಳೊಳುರ್ವ್ವಿಪರ್ವ್ವಿದಕಱಂಕೆಗೆತಂನಯುಲಕ್ಷ್ಮಿಮೊಚ್ಚುಗಲಂಗಿಸಿದಾಗ ಳೊಂದಿನಿಸುಪೋಲ್ವಡೆಪೋಲ್ಕೆಮದೇಳ್ಗಯೊ ೪೮

53 ೪೯ಳ್ ॥ ಮದವದ್ವೈರಿಕುಳಾಂನ್ತಕಂಗುರುಭುಜಂಶ್ರೀಪಾಂಡ್ಯದೇವಂಜನಾಭ್ಯುದಯಂಶ್ರೀನಿಧಿಮಲ್ಲಿದೇವನದಟಂದಾಯಂನಯೋಪಾಯಸಂ ಪನ್ನನಿಂತೀವಿಜಯಂವಿನೀತವಿಜಯಾ ೪೯

54 ೫೦ಳಂಕಾರನೆಂದೆಂದುಲೋಕದವರ್ಣ್ಣಿಸೆ[ಸ]ತ್ತ್ಕುಮಾರರೆಸೆದವಿಶ್ವಂಭರಾಭಾಗದೊಳು ॥ ವ ॥ ಅನ್ತುಪೊಗಳ್ತಗಂನೆಗಳ್ತಗಂನೆಲೆಯು ನಿಸಿದಕುಮಾರತ್ತನಗೆಪೆಸಕೆಯ್ಯೆನಿಜವಿಜ ೫೦

55 ೫೧ಯಭುಜಬಳದಿಂಪೂರ್ವ್ವಪುರುಷರಿಂದುಪಾರ್ಜ್ಜಿಸಿದನಾಡುಗಳವಾವುವೆಂದಡೆ ॥ ಎಡೆವಟ್ಟೆಯೆಪ್ಪತ್ತುಂ . . ಯಳಿಗೆನಾಲ್ವತ್ತುಬಳ್ಳವೆ ೭೦ ಹೊಳಲೂರು . . ಸಾನ್ತಳಿಗೆ ೫೧

56 ೫೨ಯಲ್ಲಿಮಧುವರ ೮೦ ಯೆಡಸುಲೆಯು ೭೦ ಕಡಂಬಳಿಕೆನಾಡೊಳಗೆಕೊಳ್ಳಿಗ ೭೦ ಐವತ್ತಾಱುಬಾಳ್ಳೆ . . . . ತೆ ೭೦ . . ೩೦ ಅರಕೆಱೆ . . . . ನುಜವ್ರೊಳಲು ೧೨ ಅತ್ತಿ ೫೨

57 ೫೩ಗೇರಿ ೧೨ ಎಳಂಬೇಱು ೧೨ ಇಂತ್ತೀನಾಡುಗಳರಾಜ್ಯಂತನಗೇಕಾಯತ್ತವಾಗೆಬನವಾಸೀದೇಶಲಕ್ಷ್ಮಿಗೆವಿಳಾಸ . . . ಯೆನಿಪಪೆಳಗವ ತ್ತಿಯನೆಲೆವೀಡಿನೊಳುಸುಖದಿ ೫೩

58 ೫೪ನರಸಾಗೆಯ್ಯುತ್ತಮಿರಲು ॥ ಕಂ ॥ ಶಿವಪಾದಾಂಬುಜಭೃಂಗಂಶಿವಚರಣಸರೋಜಭಕ್ತಿಲ . . . . ಸವಿದ್ಯಾಪ್ರವ ರಂಮಲೆಯಾಳದೇವನೆಳೆಯೊ ೫೪

59 ೫೫ಳನೆಗಳ್ದಂ . . . . ದನಪಟುಕುಶಾರನೆನೆಪೆಸರ್ವ್ವೆತ್ತಸಚ್ಛಾಸ್ತ್ರಂಬು . . . . ಚ್ಚಗುಣ . ಮದೇವನೀವರದೇವಂ ॥ ತತ್ತಾಪಸತನೆಯಂಶಿವಚಿತ್ತನೆನ ೫೫

60 ೫೬ಲು . . . . ವೃತ್ತಂತದೀಯಶಿಷ್ಯನುದಾರ . . . . ಪರಹಿ . . ತನಾಯತಿಪುತ್ರಹರಚರಣಧ್ಯಾನಪರಿಣತಾಂತಃಕರಣಂ ೫೬

61 ೫೭ . . . . ಪ ಧರೆಪೊಗಳಲುನೆಗಳ್ದಸಂಕ . . . . ಯಾದ ನೋಪದಪಿನಿಂವಿದ್ಯಾಧರಂವರ್ಣ್ಣಿಯಾದನೊಮೋಣಿಂದ್ರತನೂ ೫೭

62 ೫೮ . . . . ಕೊಂಡನೆ ೀ . . . . ವಿಶ್ರುತಸಂಕರಾಸಿಯತಿಪಂ ಸಿದ್ಧೇಶ್ವರಾರಾಧಕಂ ॥ ಸ್ವಸ್ತಿಯ ೫೮

63 ೫೯ . . . . ಣಾಯಾಮಪ್ರ . . . . ಶ್ರೀಮತುಸಂಕರಾಸಿಪಂಡಿತರಾನೃಪಂ ಗೆಧರ್ಮ್ಮಮನಭಿವರ್ಣ್ಣಿಸೆ ॥ ಕಂ ॥ ೫೯

64 ೬೦ . . . . ವಂನಿಮ್ರಿ . . . . ಮದ್ದಿಕ್ಕುಂಧರ್ಮ್ಮತ ತ್ವರಂಗರಿದುಂಟೇ ॥ ವ ॥ ಎಂದುಧರ್ಮ್ಮಮನೆಮುಖ್ಯಂಮಾ ೬೦

65 ೬೧ . . . . ಭಪ್ರಿಥ್ವೀಶ್ವರದೇವ . . . . ದ್ಯಕ್ಕೆ ಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕ ವೆಂದುಶಕವರ್ಷ
ದ ೧೧೦೨ ನೆಯ ಶಾರ್ವ್ವರಿಸಂವತ್ಸರದವೈಶಾಖಸುದ್ಧ ೮ ಸೋ ೬೧

66 ೬೨ವಾರದದಂದುಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ . . . ವರ . . . ಮೇಲಾಳ್ಕೆಯಮಹಾದೇವದಂಣ್ನಾಯಕರುತಂನಕುಮಾರರಂಹೆಗ್ಗ
ಡೆಶಾಯ್ಯಣ್ನಹೆಗ್ಗಡೆಸೋಮಯ್ಯನುಂಹೆಗ್ಗಡೆಮಾ ೬೨

67 ೬೩ಳಯ್ಯನುಂಹೆಗ್ಗಡೆಬಮ್ಮಯ್ಯನುಂಮಿಂತೀಪ್ರಧಾನರುಂದಂಣ್ನಾಯಕಮಧುವಣ್ನನುಂಗಾಉಡುಗಳುಂಸಹಿತವಾಗಿದ್ದರ್ತಂನಬೆಳಗವರ್ತ್ತಿ
. . . . ೬೩

68 ೬೪ಳ್ಳಿಯಹೆಗ್ಗಡೆಯಕೆಳಗೆಗಂಗನಗಳೆಯಲುಕೆಯಿಮತ್ತರುಹವಿನಯ್ದಂ ೧೫ ಸಂಕರಾಸಿಸಂಡಿತರಕಾಲಂಕರ್ಚ್ಚಿ ೬೪

69 ೬೫ಆಹೊಲಕ್ಕೆ ಸೀಮೆಯೆಂತೆಂದಡೆಮೂಡಲುದೇಹಾರದಕೆಱೆಯಮೂಡಣಕೋಡಿತೆಂಕಲು ೬೫

70 ೬೬ಪೂರ್ವ್ವಸ್ತಳವ್ರಿತ್ತಿಶ್ರೀಮತ್ಸಿದ್ಧೇಶ್ವರದೇವರ್ಗ್ಗಂದಾಸೇಶ್ವರದೇವರ್ಗ್ಗಂಮತದಹೊಱ ೬೬

71 ೬೭ವ ೫೦ ಮತ್ತಂದಣ್ನಾಯಕನಮಧುವ್ವೆಯನಮಗಸೋಮಯ್ಯನಾತನ ೬೭

72 ೬೮ಮಾಡಿಸಿಕೊಂಡಾಕೆಱೆಯಬಡಗಗೋಡಿಯಲುಬಿಟ್ಟಬೆದ್ದಲೆಕಂಬ ೫೦ . . . . ೬೮

73 ೬೯ಡುತೆಲ್ಲಿಗರಾದೇವರನಂದಾದೀವಿಗೆಬಿಟ್ಟಗಾಣ ೬೯

74 ೭೦ಕಂ ॥ ವಿರಚಿಸಿದನೊಪ್ಪೈಲವ್ಮ ೭೦

75 ೭೧ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷ ೭೧

(ಈ ಕಲ್ಲಿನ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು)

76 ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಮಲ್ಲಿದೇವನತಳಾಱಂ

77 ಬಿದ್ದಣನಬೊಪ್ಪೆಯನಾಯಕಂತನ್ನಾಳ್ದನಕೈಯಲುಪಡೆದುಶ್ರೀಕೇಶವದೇ

78 ವರ್ಗ್ಗಸಿದ್ಧೇಶ್ವರದೇವರಗದ್ದೆಯಿಂತೆಂಕಲುಬಿಟ್ಟಗದ್ದೆಕಂಮ್ಮ ೧೦ ಒಂದು

79 ಗಾಣದಹೊಂಗೆವಣವ್ರೊಂದೆಲೆಯೊಕ್ಕಲಸಾರಿಗೆಯಲಿ ೧೦೦ ಶಿವಾಯನಮಃ ॥

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ಅದೇ ಗ್ರಾಮದ ಚನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಪೂರ್ವ್ವದಿಕ್ಕಿನ ಗೋಡೆಯಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6′×2′ 11″

1 ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಮಲ್ಲಿದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ

2 ಗೆಯುತ್ತಿರೆಶಕವರ್ಷದ ೧೧೧೭ ನೆಯ ರಾಕ್ಷಸಸಂವತ್ಸರದಚೈತ್ರಶುದ್ಧ ೫ ಬ್ರಿಹಸ್ಪತಿವಾರದಂದು ॥ ವೃತ್ತ ॥ ಮಲ್ಲನ್ರಿ

3 ಪಾಳಕಂಪೆಸಸೆಮುಚ್ಚರದಿಂದವೊಱಟ್ಟೆಪಳ್ಳಿಯಾಬಲ್ಲಣಿಯಂಕಱುತ್ತಿಱದಿರ್ಚ್ಚಿದರಂತವೆಕೊಂದುಸೇನೆಯೊಳ್ತಲ್ಲಳಮಂತಗುಳ್ಚಿ

4 ಕಟಿಪಲ್ಲಟವಾಗಿರೆಪೊಯ್ದು ವೈರಿಯಂಕಲ್ಲಿಯನಾಯಕಂಕರಮೆಮೆಚ್ಚಿಸಿದಂಸುರಕನ್ನೆಯರ್ಕ್ಕಳಂ ॥ ತರತರದಿಂದವಾರ್ದ್ದಿಸು

5 ವಪೊಯ್ವಿದುಪೋಕುವನೂಂಕುವಾಂಕೆಗೊಳ್ವರನದಟಂಕಱುತ್ತಿಱದುಸಂಗರದೊಳ್ಜವನೊಕ್ಕಿಲಿಕ್ಕಿ ದನ್ತಿರನೆಱೆಮಾಡಿದಂಗ

6 ಕಕಲ್ಲಿಯನಾಯಕನಂಮಹೋತ್ಸವಂಪೆರಸಿದಿರ್ಗ್ಗೊಂಡ

7 ರಚ್ಚರಸೆಯರ್ಕ್ಕಳಿದೇಂಕಲಿಯೋವಿಳಾಸಿಯಾ ॥ ಕರುಳತೊ

8 ಡರ್ಪ್ಪುಕೊಳ್ಮಿದುಳಜಾಱಿಕೆಕಂಡದಕುಂಡತೂಳ್ದನೆತ್ತರಪೊನಲಟ್ಟೆ

9 ಯಟ್ಟಳಿ . . . ಗಳತಿಂತಿಣಿಯಾದುದೇಂಜನಂಪಿರಿದಿಱ

10 ದಾವ . . . . . ರನಾಯಕನಾಜಿರಂಗದೊಳ್ಸುರಪುರವೈಯ್ದಿಪಂನಿಜಭುಜೋದ್ಧತ . . . . ವಾ

11 ರಣಂ ॥ . . . . ಪಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ॥ ಸಿದ್ಧೇಶ್ವರಾಯನಮಃ ॥

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अ

ಅದೇ ಹೋಬಳಿ ತೀರ್ಥರಾಮೇಶ್ವರದ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿದ್ದ ಜಿನಬಿಂಬದ ಪದ್ಮಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀಮೂಲಸಂಘಕಾಣೂರ್ಗಣಗುಡಿಯೊ
2 ಡೆಯಕೇತಿಸೆಟ್ಟಿಯಮದವಳಿಗೆ . ತಿಯ
3 ವೆದಂಮಜಿೂಜಳಿಯಪ್ರೊಪಿಯ . ಕರ್ಮದಿ
4 . . . .

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ಅದೇ ತೀರ್ಥದ ಬಳಿ ನಾಗರಕಲ್ಲಿನ ಬಲಭಾಗದಲ್ಲಿ.

ನಾಗರಕ್ಷರ

1 ವಿಕಾರಿಸಂವತ್ಸ
2 ರದಶ್ರಾವಣಶುದ್ಧ
3 . . ಜ್ಞಂನಪನಾ
4 ಯಕರುನಿಲಿಸಿದ
5 ನಾಗರಕಲ್ಲುಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಕುಳ್ಳಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯದ ಪಾತರ ಮರಡಿಯ ಬಳಿ ನಂಜಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ
2 ಸಮಸ್ತಪ್ರ[ಶ]ಸ್ತಿಸಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಸತ್ಯರತುನಾಕರಂಶರಣಾಗತವಜ್ರಪಂಜರಂ
3 ಅರಸಂಕಕರಗಸಂಬಿರುದರಂಕುಸಂಮೂರ್ತಿನಾರಾಯಣಂವಿಳಾಸವಲ್ಲಭಂಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರದಿಬ್ಯ
4 ಶ್ರೀಪಾದಪದುಮಾರಾಧಕಂಪರಬಳಸಾಧಕರುಮಪ್ಪಶ್ರೀಮತುಹರಬರದೇವರಸರುಕಲ್ಲಿಸೆಯಲುಸುಖಸಂಕಥಾ
5 ವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವುತಮಿರ್ದ್ದಲ್ಲಿಸಕವರ್ಷ ೧೧೬೮ ನೆಯವಿಸ್ವಾವಸುಸಂವತ್ಸರದಜೇಷ್ಠ ಶು ೧೩ ಶುಕ್ರವಾರದಂ
6 ದುಪೊಪ್ಪುಲಸಮಸ್ತಸೇನಾನಾಯಕರುಸಮಸ್ತಸಂನಾಹಸಹಿತಕೂಡಲಿಯಮುತ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾ
7 ನಂಬಾಹತ್ತರನಿಯೋಗಾಧಿಪತಿಸಕಳಲಕ್ಷ್ಮೀಪತಿಸೇವೃಣಸಂನಾಹನಸಮೂಹನುಮಪ್ಪಶ್ರೀಧರದಂಣ್ನಾಯಕರ
8 ಕೂಡೆತಳ್ತಿಬಿದಕ್ಕತುಳದೊಳೊಕ್ಕಿಲಿಕ್ಕಿಕಾದುವಲ್ಲಿಮಹಾಪಸಾಯಿತಂಬಬ್ಬರಬಾಹಾಸೇತುವಿನಬಲಣಮಾ
9 ಡಿದಪ್ರತಾಪವೆಂತೆಂದೊಡೆ ॥ ಧಾರಿಣಿವ್ರೊಬ್ಬವೀರನರಪಾಲಕನಂದಿಟದಯ್ವರಂತಹಣ್ನಾರನೆಗಳ್ತೆಯಂಕಡು
10 ಪುಮಂಮನಮಂಮನವಾರನೋಡಿಪೆಂಮಾರಿಯೊಲಾಮಹಾಪ್ರಳಯಭೈರವನಂತೆವಿರೋಧಿಸೈನ್ಯಸಂ
11 ಹಾರಕನಿಂಮಸೇತುಸೇತುವಿನಬಿಂಣೆಯವ್ರೊಬ್ಬನೆಪೂಣ್ದುಮಾಡಿದಂ ॥ ವೀರನ್ರಿಪಾಳಕೇಳುಕಲಿಗಳಂಕುಸನಿಂನ
12 ಯರಾಯರಾಉತಬ್ಭೊರೇರೆನಲೆ . ಮಾಮಲೆದಿದಿಟ್ಟದವೀರವಿರೋಧಿಸೈನ್ಯಮಂಭೈರವನಂ . . ತಿ
13 ಬಿಪನಂ . . ನೆಂದುಪೂಣ್ದನಂವೀರದಸೇತುಸೇತುವಿನಬಂಮ್ಮಯನಂನೆಗಳ್ಗಂಜ
14 ಗತ್ರಯಂ ॥
15 ಅನ್ತುನಿಜಪತಿಗೆ . ರಂಪೂಣ್ದಂತೆಕದಪದೊಳೆತಿವಿದುಪರಿವಾರಂಮುಯ್ವಾಂತುರೆಸುರಿಯಘಾಮ
16 ಳಯಿಂತುಸದಾಸಿವಪದಕೆಬೀರಮಂಸಂದಂ ॥ ನಮೋಸ್ತುಪರಮಾತ್ಮನೇ ॥ ಸೇತುವಿನಬೊಂಮೆಯಗೆ
17 ಕೊಟ್ಟವಳಿತವನುಹೆಂಡಿರುಮಕ್ಕಳಿಗೆಸಲಿಸಿಸುಕದಿಂಪಡೆವಾಪಳುಂಟು ॥ ತಂಮಎಚಿಪೆ
18 ಯಮನುಬೀರಗಲನಿಲಿಸಿಪ್ರತಿಪಾಲಿಸಿದನು ॥ ಸಾನ್ತಿನಾಥ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

1ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಸತ್ಯರತ್ನಾಕರಂಸರಣಾಗತವಜ್ರಪಂಜರನರಸಂಕಕರಗಸ
2ಬಿರಿದರಂಕುಸಂಮೂರ್ತ್ತಿನಾರಾಯಣಂವಿಳಾಸವಲ್ಲಭಂಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕನುಂಪ
3ರಬಲಸಾಧಕರುಮಪ್ಪಶ್ರೀಮತುಬೀರದೇವರಸರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಂಬಲಾಳಗೊಂ
4ದಳಾಸ್ಥಾನವಾಗಿವಡ್ಡೋಲಗಂಗೊಟ್ಟಿದ್ದಲ್ಲಿಪಟ್ಟಸಾಹಣದಗಂಗೆಯಸಾಹಣಿಯಳಿಯಏಚಯಕೊಟ್ಟಭಾಸೆಯೆಂತೆ
5ನೆಪರಬಳಂಸಮಸ್ತದಳಭಾರಂಸಹಿತವುರವಣಿಸಿನೂಕಿದಲ್ಲಿರಾಜಾಧ್ಯಕ್ಷಂಹಿಡಿದುಬಿಡೆಕಟಾರದಿಂಕುಱುಹಿನ
6ಕುದುರೆಗಳಂಅವಿಕೆಯನಾಯಕರಂತಿವಿದುಪರಬಳಮಂಕಳಕುಳಮಂಮಾಡುವೆನೆಂದಂಪಣಸತ್ತಿಗೆಯಂಪದೆದುಸು
7ಖದಿನಿರ್ಪ್ಪನಂ ॥ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂದೇಕರಸನುಂಚೇಳಂಗಿಯಬೀರೆಯನಾಯಕನುಂತಂಮಸಮಸ್ತದಳಭಾ
8ರಂಬೆರಸುನೇಮತ್ತಿಯಬಯಲೊಳುಮೋಹರಿಸಿನೂಕಿದಲ್ಲಿ ॥ ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂಮೆದಿಮೆಯನಾಯಕನುಂ
9ಶ್ರೀಧರದೇವನುಂಕೊಪ್ಪಲಸಮಸ್ತಪಾಡಿಪರಿವಾರಸಹಿತಂಮೋಹರಿಸಿನಡೆದುತಾಗಿಜವನೊಕ್ಕಿಲಿಕ್ಕಿದಂತಿರದ್ಭುತ
10ಮಾಗೆಹೇಸಳೆಕೊಂಡುಬೆಂನಟ್ಟಿದಲ್ಲಿಪರಬಳದವನೆಲೆಯಮೋಹರಂಸಂಕಳಿಸಿಕೂಡಿಕೊಂಡುನೂಂಕಿದಲ್ಲಿಪಚ
11ನಂಬಿಟ್ಟಕ್ಕಿದಾಗಳು ॥ ಬೀರರಸಂಗೆಕೊಟ್ಟಹೊಸದೇಸಿಯಭಾಸೆಯನೇನನೆಂಬೆನಾವೆಲೆಯಮೋಹರಂಪ್ರ
12ಳಯವಾರಿಧಿಯಂತೆಲಯಾಗ್ನಿಯಂತೆಕಾಮಾರಿಯಮಾರಿಯಂತಿರಱೆಯದ್ದಿದೊಡೇ
13ಚಣನಿಂದುವೈರಿಸಂಹಾರಮಾನಿಕಟಾರದೊಳೆಮಾಡುವೆನೆಂದನದಂತೆಮಾಡಿ
14ದಂ ॥ ಪಲರಂಕುಱಿದಱಿದಱಿದಂಪಲರಂಸೀಳ್ದೊಟ್ಟಿಕಡಿದುದೆಸೆವಲಿಗೆಯ್ದುಂಪಲರಂಬಾಳ್ವಲೆ
15ವಿಡಿದಂಕಲಿಚಲದಿಕಟಾರದೆಬೇಗಂರಣಧೀರಂ ॥ ಕುಱುಹಿನಕುದುರೆಗಳಂಸಂದಱಿಕೆ
16ಯನಾಯಕರನಿಱಿದುಬಳೆದಂಮೆಱೆದಂನೆಱೆಗಲಿಕಟಾರದೇಚಂಕಱೆವಲರ್ವಾಳೆಮೇಲೆಸುರಿಯೆಸಗ್ಗ
17ಕೆಸಂದಂ ॥ ಎಂದುತಂನಕೊಟ್ಟಬಾಸೆಯಂಪೂರಯಿಸಿಶಕವರ್ಷದ ೧೧೭೫ ಪ್ಲವಂ
18ಗಸಂವತ್ಸರದವೈಶಾಖಸು ೧೦ ಬ್ರಿದಂದರಸುಪರಿವಾರಂಮೆಚ್ಚಿದೇವಲೋಕಕ್ಕೆ ಸಂದರ್ ॥

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ಇದರಬಳಿಯಲ್ಲಿರುವ ತುಂಡುಗಳಲ್ಲಿ.

(1ನೇ ತುಂಡಿನಲ್ಲಿ)

1 . . . . ಚತುಪ್ಲವಂಗಸಂವತ್ಸರದವಯಿಶಾ
2 . . . . . ವಾರಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಅರಸಂ . .
3 . . . . ದನಪ್ರಚಂಡಮಲೆಪರೊಳುಗಂಡ . . . .
4 . . . . ಡಗತ್ತುರಿಚೋಳರಾಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯ್ಯಬೀ
5 . . . . ರಾಧಕಬೀರದೇವರಸರುಪೆಳಗುವತ್ತಿ . . . .

(2ನೇ ತುಂಡಿನಲ್ಲಿ)

6ರೆಯರತೋಳೆೊಳೊಜಗಿನಗ್ಗಂಬೊಕ್ಕಂ ॥ ಕರಿಯತೈಲನಭಾವಂಕರಿಯಚಾಡಂ
7ಪಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥ ನಂಟಸಾತೆಯನಾಯಕ । ಬೀರಕಲ್ಲನಿಲಿಸಿದಂ ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ವೀರಕಲ್ಲು.

(ಮೇಲ್ಭಾಗಹೋಗಿದೆ.)

1 ರಸನುಂಬೆಳ್ಳಂಗೆಯಬೀರೆಯನಾಯ್ಕನುಂನೇಮತ್ತಿಗೆಧಾಳಿಯಿಟ್ಟಲ್ಲಿಆಳುಂಕು
2ದುರೆಘೋರನೆಯಂಬುಧಿಮೇರೆದಪ್ಪಿದಂತುಕ್ಕಿ ಬರೆಮಂಡಳಿಕಬೀರನಿ್ರ
3ಪಾಳನಲೇಂಕಗೋಳಿಗೋಡಬೋಗಜ್ಜನಂಬಿಲ್ಲಾ ಸುನಾಗಗಲುಡನವು
4ನಗೋಳಿಗೊಡದುಗ್ಗಲೆಕಿಸದಾಂತಿಱಿದುಖಣಿಲುಖಡಿಲೇಂದುಕಿಡಿ
5ಎಳೆಪೊಯ್ದುಕೊಂದೊಕ್ಕಿದರಣಾರ್ಚನೆಗೆಹತ್ತುತುರಂಗವನೊಂದೆಘಾಯದೊ
6ಳು ‖ ಅಚ್ಚರಿವಡೆಯಲುಉಭಯಬಲಂವೆುಚ್ಚಲುತಳುತಿಱಿದುಕಾದಿಪ
7ಲರಂಕೊಂದಂನಿಚ್ಚಟಕವಿದುಗ್ಗಂತಾನಚ್ಚರಗಣಿಕೆರತೋಳಸಂಗಂಬೊಕ್ಕಂ ‖ ಗೋಳಿಗೋಡದುಗ್ಗಂ
8ಸುರಲೋಕಕ್ಕೆಸಂದಂ ‖

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೪ನೇ ವೀರಕಲ್ಲು.

1ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರ[ಸ]ಸ್ತಿಸಹಿತಂಶ್ರೀಮ್ಮಹಾಮಂಡಳೇಸ್ವರಂಸತ್ಯ
2ರತ್ನಾಕರಂಸರಣಾಗತವಜ್ರಪಂಜರಂಅರಸಂಕಕರ
3ರಗಸಂಬಿರಿದರಂಕುಸಂಮೂರ್ತ್ತಿನಾರಾಯಣಂಶ್ರೀಬಿಲ್ಲೇಸ್ವ
4ರದೇವರದಿಬ್ಯಶ್ರೀಪಾದಾರಾಧಕರುಮಪ್ಪಮಂಡಳಿಕಬೀರರ
5ಸರುಬೆಳಗವತ್ತಿಯರಾಜ್ಯವನಾಳೆಸಕವರುಸ ೧೧೬೯ ನೆ
6ಯಪ್ಲವಂಗಸಂವತ್ಸರದವೈಶಾಖಸು ೧೦ ಬ್ರಿ ದೇಕರಸನುಂಜೇಳಂ
7ಗಿಬೀರೆಯನಾಯ್ಕನುಂಮತ್ತಿಗೆಧಾಳಿಕಟ್ಟಲಿಯಾಳುಕುದು
8ರೆಘೋರನೆಲಂಬುಧಿಮೇರೆದಪ್ಪಿದಂತುಕ್ಕಿ ಬರೆಮಂಡಳಿಕವೀ
9ರನಿ್ರಪಾಳವಗ್ಗವಿಂಡಿಗೆಯಳಬಪ್ಪರಬಾಹುಸಪ್ತನುಲೊಕ್ಕಿ .
10ದಂತುತಳ್ತಿಱಿದೀರಣಾಚ್ಚನಗೆಹತ್ತುತುರಂಗವಂಕೊಂದುಸು
11ರಲೋಕಕ್ಕೆಸಂದಬಿಟಿಮೊಯಜಕ್ಕಬೆಯಮಗಸತ್ತು ‖

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ಅದೇ ಹೊಲದಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ.

(1ನೇ ತುಂಡಿನಲ್ಲಿ)

1ಣ್ಮಿಪೊಣ್ಮಿದುಭೂತುಬರಲಿತ್ತು . . .
2ಂತವೆತಪ್ಪಿನಂಕದನಕ್ಕುಜ್ಜುಗ . . .
3ಲೆಲೆಇತ್ತಿಟ್ಟಿತ್ತಲೆಂದೆಬೀರಾ . .
4ದನುಸಾಹಣಾದಿಪರಿ . . . .
5ಶ್ವರಂ ‖ ತಲೆಪಱಿದುಕಂಡಜರಿಯಲು . .
6 . . . . ಕಡಿಯಪೊಯ್ದು . .

(2ನೇ ತುಂಡಿನಲ್ಲಿ)

7ಕಾದಿಪಲರಂಕೊಂದಂನಿಚ್ಚಟಗಲಿಹೈವಂತಾನಚ್ಚರಿಯರತೋಳೊ . . .
8 . ‖ ಚೊಕದುಗ್ಗಣನತಂಮಂಗೋಳಿಗೋಡಿನಹೈವಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

(3ನೇ ತುಂಡಿನಲ್ಲಿ)

9 . . ರಹರಿಜಂ ‖ ಕಲಿದೇವಲಬ್ಬಪಾಳನಬಲವಂತವೆಕೊಂ
. . ಭೂತಶಾಕಿನಿಯರುಮಂಸಲೆತಣಿಮಾಡಿದ
11 . . ಧಿಕಂಕಲಿಸಾಹಣಿಪರಿಚನೆಸೆವಸ್ವರ್ಗ್ಗದೊ
12 . . ರ್ದ್ಧಂ ‖

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ಅದೇ ಹೋಬಳಿ ಸಾಳಂಗ ಗ್ರಾಮದ ದಕ್ಷಿಣ ಶಿಕಾರಿಪುರದ ರಸ್ತೆಯ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ × 2′6″

[1]ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರು
[2]ಷಗ ೧೪೪೩ ನೆಯಪ್ರಜಾಪತಿಸಂವತ್ಸರದವೈಶಾಖಬ ೧೩
[3]ಸೋಮವಾರದಲುಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂಗವ
[4]ರಾಜಯನವರುತಂಮತಂದೆವೆಂಕಟಾದ್ರಿರಾಜಯನವರಉ
[5]ತ್ತರಕ್ರಿಯವಮಾಡುವಾಗಲುತಂಮತಂದೆಗೆಪುಂಣ್ಯವಾಗಬೇಕೆಂದು
[6]ಆನೆಗೊಂದಿಮಠದವಿಜೇಂದ್ರವೊಡೆಯರಮಠಕ್ಕೆ ಧಾರೆನೆಱದ
[7]ಸಾಳಂಗದಗ್ರಾಮಕ್ಕೆ ಶುಭಮಸ್ತು

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ಅದೇ ಗ್ರಾಮದ ಆರಾಧ್ಯಮಠದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′

[1]ಹಲಾಸಿದಪರು
[2]ಆರಾದ್ರಸ್ತೆಳಕಜ
[3]ಯಸಂವತ್ಸರವಮಾ
[4]ಗ್ಗಶರಶು ೧ ಊಯ
[5]ತ್ತವಳ್ಳಿಯಸಿದಂಣ
[6]ನೂಆರಣಯಪದೇವರ
[7]ಗೆಪ್ರತಿಷ್ಟೆಮಾಡಿನೆಟ್ಟ
[8]ಸಾಸನ . . . .

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ಅದೇ ಗ್ರಾಮದ ಪತ್ರಿಕಟ್ಟೆಮಠದ ಬಳಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

1 . ಮಾದೇವಿ . . . . ರಾಜ್ಯಂಗೆಯ್ವಲ್ಲಿ
2 . . . .
3 . . . ಮದುವರನಾಡನೀಱಕಟ್ಟದಆರಂಭವನೆಳೆ . . ಶ್ರೀಮಹಾಜನಂ
4 ಮಾಡಕೆಱೆಕೆಗವಳೆಯರನ್ನುಂಗುಣದೆಪಳಗಸನ್ನೆಯನಮ್ಮೆದುನ . . .
5 . . . ಕನಿಜಕಲಗ . . . .

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ಅದೇ ಗ್ರಾಮದ ಕೆರೆಯಮೇಲೆ ತೂಬಿನ ಬಳಿ.

ಪ್ರಮಾಣ 1′ 6″ × 3′

[1]ಶ್ರೀಮತುಪ್ರಬುವಶಂ[ವ]ತ್ಸರದಲೂಯಿರಾರಂಣಬದ್ರ
[2]ಣನುಕಟಸಿದಕೆರೆಯತೂಂಬೂ
[3]ಸೋಳಂಗದಗಉಡಯೀರಂಣಭದ್ರಂಣನು
[4]ಕೊಟಹಾಳಗಡಿಯತೆಕೊಂಡುರುಮೂಟ
[5]ದಹಣನಿಲುವಿಂದನಡುವಿಂದ . ತಿಂಮ
[6]ಮುಟದಹೊಂನುಗ ಘಘಘ

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ಅದೇ ಹೋಬಳಿ ನ್ಯಾಮತಿ ಗ್ರಾಮದ ಬೇಡರ ಕೇರಿಯಲ್ಲಿ ವೀರಭದ್ರದೇವರ ಗುಡಿಯ ಹಿತ್ತಿಲನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′ 8″

1 ಸ್ವಸ್ತಿ ಶಕಕಾಲವೊಣ್ಬುನೂಱಱುಬಂಭತ್ತಯ್ದನೆಯಶ್ರೀ
2 ಮುಖಸಂವತ್ಸರಾನ್ತರ್ಗ್ಗತಪಾಲ್ಗುಣಬಹುಳಪಂ
3 ಚಮಿಾಬೃಹಸ್ಪತಿವಾರಮುಂಶಂಕ್ರಾನ್ತಿಯನ್ದುನೆಲ್ಲಿಬ್ಬೆ
4 ಯಕಮ್ಮರಬೀದಿ . ಎರಡುಕನ್ನೆದಾನಂಗೊಟ್ಟಂಪನ್ನೆರಡುಕ
5 ವಿಲೆಯಂದೇವರ್ಗ್ಗಂವಿಟ್ಟಂಕೆಱೆಯನಗೆಱಿಸಿದೊಂ
6 . ಣಜ್ಜಮಯ್ದ . . ಟ್ಟಿದೊಳಗುಬೆಳೆವುತ್ತರು
7 ಕಕ್ಕರನಚಲ್ವ
8 ಕ್ಕೆ ಳದೇವುಗಂ
9 ಬೆನರ್ಗ್ಗೆಯಾ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′ 3″

1 ಸ್ವಸ್ತಿಶ್ರೀಮಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ ೩೦ ನೆಯವಿಸ್ವಾವಸುಸಂವತ್ಸರದಭಾದ್ರಪದಸು
2 ದ್ಧ . ಆದಿವಾರದಂದುಶ್ರೀಮದಗ್ರಹಾರಂನೆಲವತ್ತಿಯತುಱುವಂಬೆಳಗವತ್ತಿಯದೆ
3 ಸೆಯಂಕೊಂಣ್ಡುಪೋದಲ್ಲಿಚಿಪ್ಪಿಗಸದ್ಮನಮಗಚಿಕ್ಕತುಱುವಂಪಿನ್ತಿಕ್ಕಿಕುದುರೆಮೇಲಾಗಿ
4 ಱಿದುಸತ್ತುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂದಶೇಸಮಹಾಜನಂಗಳ್ಮೆಚ್ಚಿಪದ್ಮಂಗೆನೆತ್ತರುಗೊ
5 ಡಗೆಯ್ಯಾಗಿಬಿಟ್ಟಬೆದ್ದಲೆಗಳೆಯಮತ್ತಲೊಂದು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಸ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
2 ಸ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ
3 ಸ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ
4 ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋ
5 ಪಜೀವಿ ॥ ಶ್ರೀಂಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೨೯ ನೆಯಸುಭ . . . ಸಂವತ್ಸರದಆಸಾ
6 ಡಬ ೧ ಬೃಹವಾರಂವ್ಯತೀಪಾತದಕ್ಷಿಣಾಯನಸಂಕ್ರಮಣ . . . ಸ್ವಸ್ತಿಯಮ
7 ನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಾಜಪಸಮಾಧಿಶೀ
8 ಲಸಂಪನ್ನರುಸುಜನಪ್ರಸನ್ನರು ಶ್ರೀನಾರಸಿಂಹದೇವಲಬ್ಧವರಪ್ರಸಾ
9 ದರುಮನೇಕತರ್ಕ್ಕಸಾಸ್ತ್ರವ್ಯಾಕರಣಚ್ಛಂದೋಳಂಕಾರಕಾವ್ಯನಾಟಕಂಗಳೊಳು .
10 . ತರುಂಸಮಸ್ತಜನಪೂಜಿತರುಗೋತ್ರಪವಿತ್ರರುಂಚಾರುಚಾರಿತ್ರರುಂ
11 . ಗ್ವೇದಚೂಡಾಮಣಿಗ . . ಬಾಂಧವಜನರಕ್ಷಾಮಣಿಗಳುಸರಣಾಗತವಜ್ರಪಂ

12 ಜರರುನಡೆಗೋಂಟೆಮಲ್ಲರುಚಾತುರ್ಯ್ಯ . . . . ಕಾನೀನರುಂದ್ವಿಜಜನದಾರಿದ್ರ್ಯದ್ರಿ
13 . . ಜರುಸುಕರಸುಕವಿಪಿಕನಿಕ . . . ಕಾರರುಂಬಹುಳೀಳಾಧಾರರುಮೇ
14 ಕಾಂಗವೀರರುಬ್ರಂಹ್ಮವಂಸವರ್ಧನರುಮಾಸ್ಯತಜನಚಿಂತಾಮಣಿಗಳುವಿದಗ್ಧವಿ
15 ದ್ವಜನಪೂಜಾಗ್ರಣಿಗಳುಂದರ್ಪ್ಪಿತಾರಾತಿಮದನಿವಾರಣರುಚತುಸ್ಸಮುದ್ರ
16 ಪರ್ಯ್ಯಂತಯಸೋಭಾಗಿಗಳುಮೆನಿಪ್ಪಶ್ರೀಮದುತ್ತಮದಭತ್ತನ್ರಿಮೆಯಗ್ರಹಾ
17 ರಂನೆಲವತ್ತಿಯಸಾಸಿರ್ವ್ವರುಂಮಹಾಜನಮುಮಿರ್ದ್ದು ಕಾಶ್ಯಪಗೋತ್ರಾಧಾರಂಮಾಧವ
18 ಸಳಂಗಿಕೇಸವಯ್ಯನಪುತ್ರಗೋತ್ರಪವಿತ್ರಬಿಟ್ಟಿಮಯ್ಯಂಗೆಕಾರಣ್ಯಂಗೆಯ್ದುಪಾ
19 ದಪೂಜೆಯಂ ಕೊಟ್ಟುಖಣ್ಡಿಕದಧರ್ಮ್ಮಕ್ಕೆಕೊಡಸಿಗೆಯಲು ೧೬ ಕಮ್ಮತೋಂಟಮಂಸ
20 ರ್ವ್ವಬಾಧಾಪರಿಹಾರಂಮಾಡಿನಡೆಯಿಸವರಿಂತೀಧರ್ಮ್ಮಮಂಮುಂದಾಗಿವರ್ಷಂಪ್ರ
21 ತಿನಡಯಿಸಿದವರುಕುರುಕ್ಷೇತ್ರವಾರ . . . . ಯಲುಸಾಸಿರಕವಿಲೆಯಂ
22 ಸಹಶ್ರಬ್ರಾಹ್ಮಣರ್ಗೆದಾನಂಗೊಟ್ಟ . . . . . . ಕವಿಲೆಯಂಕೊನ್ದದೋ
23 . . . ಪರಹಿತನೆಂನ್ದುವಿಪ್ರ . . . . ಯೆಂನ್ದುಮ . . . . ವೈ
24 . . . ಜನೋತ್ತಮನೆಂ . . . . ತರತೇಜ . . . . ನಿ . . .
25 . . . ನೆನ್ತುಸಾಗರವ್ರ . . . . ಸುತಿಪ್ಪ . . . . ಮೂ
26 . . . . ಸೇತುನ್ರ್ಯ . . . . ಲೇಪಾ
27 . . . . ಭಾಗಿನಃಪಾರ್ಥಿವೇಂದ್ರೋಭೂಯೋಭೂಯೋ
28 . . . . ಃ ॥ ಸ್ವದತ್ತಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂ
29 . . . . ಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ(ಕ್ರಿಮಿಃ) ॥

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 8″

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
2 ಧಿರಾಜಪರಮೇಸ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕು
3 ಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವ
4 ರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾ
5 ನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋ
6 ಪಜೀವಿ ॥ ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೨ ನೆಯಸುಭಾ
7 ನುಸಂವತ್ಸರದಆಶಾಡಬ . ಬೃಹವಾರಂವ್ಯತೀಪಾತ
8 ದಕ್ಷಿಣಾಯನಸಂಕ್ರಮಣದನ್ದುಸ್ವಸ್ತಿಯಮನಿಯ
9 ಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಟಾನಜಪ
10 ಸಮಾಧಿಸೀಲಸಂಪನ್ನರಪ್ಪ . . . ಪ್ರಸನ್ನರುಂಶ್ರೀನಾ
11 ರಸಿಂಹದೇವಲಬ್ಧವರಪ್ರ . . . . . ಬ್ರಂಹ್ಮಮಂ . .
12 . . . .
13 ನೇಕತರ್ಕ್ಕಶಾಸ್ತ್ರವ್ಯಾಕರಣಛಂದೋಳಂಕಾರಕಾವ್ಯ
14 ನಾಟಕಂಗ . . . . ರುಸಮಸ್ತಜನಪೂಜಿತರು . . .
15 ವಿದಗ್ಧವಿದ್ವಜ್ಜನರಕ್ಷಕರುಮುರ್ವ್ವ . . . ಸಿಕ್ಷಕರು
16 ಸಿಷ್ಟೇಷ್ಟಜ . . . . . ವಜ್ರರುಸಮಸ್ತಜನಪೂಜಾ
17 ಗ್ರಗಣ್ಯ ಣಾಗತವಜ್ರಪಂಜರರುಚತುಸ್ಸಮು
18 ದ್ರಪರ್ಯ್ಯಂತ . . . . ನಿಪ್ಪಶ್ರೀಮದುತ್ತಮ . ಚೆ
19 . . . ಯಗ್ರಹಾರಂನೆಲವತ್ತಿಯಸಾಸಿರ್ವ್ವರುಮಹಾಜನಮು

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

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ಅದೇ ದೇವಾಲಯದ ಅಂಗಳದಲ್ಲಿ ಪಶ್ಚಿಮ ಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು . . . ಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮ
2 ಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀ
3 ರಪ್ರತಾಪಹರಿಹರಮಹಾರಾಯರಕುಮಾ
4 ರಶ್ರೀವಿರಪ್ರತಾಪ . . . ಪಯರಾಯಮಹಾರಾಜರುವಿಜಯನ ಗರಿಯ
5 ನೆಲವೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಿರ್ದ್ದಂ
6 ದುದೆವಸಂಮೂರಪಯರೊದ್ದದಗೋವನಿಗಳಂಕಮಲ್ಲಖಡ್ಗ .
7 . ಮೆಳಹಿತರಕೊಲ್ವಅಜುವತ್ತಾಜುಮಂಡಳಿಕರಗಂಡಶತಶಾ
8 ಳುಕ್ಯಬಮ್ಮನೆಂಬರಾಯಂಸಾ . ಮದ್ದರಾಜನಕುಮಾರಬನಳಿ ರಾಜಂ
9 ಬಳ್ಳಿಯನಾಡನೆಲವತ್ತಿಯ . . . ಜುತ್ತಮಿರ್ದ್ದಲ್ಲಿಶಕವರುಶ
10 ೧೩೨೦ . . ಸು

(ಮುಂದೆ ಬರವಣಿಗೆಇಲ್ಲ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು ತುಂಡಿನಲ್ಲಿ.)

1 . ತುಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿಸೋಮೇಸ್ವರದೇವರಶಕವ .
2 ದಚೆಯತ್ರಸು ೧ . . . ವಾರದಲುಶ್ರೀ
3 . ಯಗ್ರಹಾರಂನೆಲವತ್ತಿಯ . . .
4 . . ಗೋಣಿಯಮಲೆಯನೂರ . . . .

(ಮುಂದೆ ಒಡೆದು ಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಯರಗನಹಾಳು ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದೆ ಗರುಡಕಂಭದ ಮೇಲೆ.

1 ಕೀಲಕಶಾವಿತ್ತದ
2 ಮಗಮಶದಲಿ
3 ಹೊಸಕೊಪದಗೌಡ
4 ಕೆಂಗವೀರಣನ
5 ಪ್ರಣ್ಯಶ್ರೀನಿಂ
6 ಗಾವನ
7 ಮಗಕೆಂಚವೀ
8 ರಣಕಂಬನಿಲಿಸಿ
9 ದೋನುಗೌಡಹುಚಣ

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ಅದೇ ಹೋಬಳಿ ಸುರಹೊನ್ನೆ ಗ್ರಾಮದಲ್ಲಿ ಪಟೇಲ್ ಸಿದ್ದಬಸಪ್ಪನ ಮಗ ಶಿವಲಿಂಗಪ್ಪನ ಹಿತ್ತಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′2″ 2″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
2 ಭಾಯಸಂಭವೇ । ಸ್ವಸ್ತಿಶ್ರೀಭುವನಾಸ್ರಯಂಶ್ರೀಪಿಥ್ವೀವಲ್ಲಭಂಶ್ರೀಮನ್ಮಹಾರಾಜಾ
3 ಧಿರಾಜರಾಜಪರಮೇಶ್ವರಪೂರ್ವ್ವಪಶ್ಚಿಮದಕ್ಷಿಣಸಮುದ್ರಾಧಿಪತಿಅರಿರಾಯವಿಭಾಡಅ
4 ಷ್ಟದಿಕ್ಕುರಾಯಮನೋಭಯಂಕರಶ್ರೀವೀರಹರಿಹರಮಹಾರಾಯರುಹಸ್ತಿನಾವತಿಯ
5 ದುಗ್ಗದವಿಜಯನಗರಿಯನೆಲವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯು
6 ತ್ತಮಿರ್ದಲ್ಲಿತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನತುರಕವ ವಿಭಾಡಸಪ್ತಕೊಂಕಣ
7 ಧೂಳೀಪಟ್ಟಕದಂಬಸೂಜಿಕಾಟಕದಂಬಪುರಜನಪ್ರತಿಪಾಲನಗೋವಾಪುರವರಾಧೀಶ್ವರಶ್ರೀವೀರ
8 ವಸಂತಮಾಧವರಾಯರಕುಮಾರಶ್ರೀಮನ್ಮಹಾಮಂತ್ರೀಶ್ವರಂರಂಗಿಣಿಪ್ರತಾಪಗಿರಿದುರ್ಗ್ಗಮ
9 ಲ್ಲಕೊಂಕಣಪ್ರತಿಷ್ಟಾಚಾರ್ಯ್ಯಆತ್ರೇಯಕುಲೋದವನಸಬ್ಭಾಚಂಣರಾಯರುಗೋವಾಪುರವ

10 ರಾಧೀಶ್ವರಕದಂಬರಾಜಸಿಂಹ್ಯಾಸನಾಧಿಷ್ಠಿತನಾಗಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆ
11 ಯ್ಯುತ್ತಮಿರ್ದಲ್ಲಿಚಂದ್ರಗುತ್ತಿಬನವಸೆಕೊಂಕಣತಲಗಿಣಿಮೊದಲಾದಸಮಸ್ತರಾಜ್ಯವನೂ
12 ಪ್ರತಿಪಾಲ್ಸುತ್ತಂವಿದ್ದಲ್ಲಿತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಕೌಶಿಕವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದನಂದಾಉರದಸುಂ
13 ಕದಬೊಲ್ಲರಸರಮಗಅನಂತಪ್ಪಗಳುಪಾಂಡ್ಯನಾಡಬಳಗಣಹೊಳಗುಂಡಿಯಪುರದಬಾಳಿನಾ
14 ಥದೇವರಅಮ್ರುತಪಡಿಗೆಆಬಾಳಿನಾಥದೇವರಅಧಿಷ್ಠಾಯಕರುರಾಯರಾಜಗುರುಖಂ
15 ಡೆಯರಾಯಖಳೇಶ್ವರದೇವಅಗ್ನ್ಯನವರಪಾದಪ್ರಕ್ಷಾಲ್ಯವಂಮಾಡಿಹಿರಣ್ಯಉದಕಸ
16 ಹವಾಗಿಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟಧಂಮ್ಮಸಾಶಾನದಕ್ರಮವೆಂತೆಂದರೆಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ಯ
17 ದಯಶಕವರುಶಸಾವಿರದಮೂನೂಱಹದಿನೆಂಟುಸಂದುವರ್ತ್ತಮಾನಹತ್ತೊಂಭತ್ತನೆಯ
18 ಧಾತುಸಂವತ್ಸರದಆಶಾಡಸು ೧೫ ಬುಧವಾರದಸೋಮಗ್ರಹಣದಪುಂಣ್ಯಕಾಲದಲುಆ
19 ಬಾಳಿನಾಥದೇವರಅಮ್ರುತಪಡಿಗೆನಂಮ ಸುಂಕಕೆಸಲುವಗುತ್ತಿಯವೇಂಠೆಯಕೆಸಲು
20 ವಬಳೆಯನಾಡಬಳಗಣನೇಮತ್ತಿಯಗ್ರಾಮದಕಾಲುವಳಿಸುರಹೊಂನೆಯಪುರದ
21 ಲುನಂಮ್ಮಸುಂಕಕೆಸಲುವಗ್ರಾಮಗದ್ಯಾಣಪಂಚಗಾರುಕವಗ್ಗದೆಱೆಮುದ್ರೆಥನಮಾಱು
22 ಮದುವೆದೆಱೆಗಾಣದೆಱೆಹಡಿಕೆದೆಱೆಕುಲುಮೆದೆಱೆಸಾವಂತಿಕೆಮುಂತಾದಯೇನು
23 ಳ್ಳಸುಂಕವನುಆಬಾಳಿನಾಥದೇವರಅಮ್ರುತಪಡಿನಂದಾದೀವಿಗೆಗೆನಂಮ್ಮಸ್ತ್ರೀಪು
24 ತ್ರಗ್ಞಾತಿಸಾವಂತದಾಯಾದ್ಯರನುಮತಪರುಶ್ರವಾಗಿಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟಧರ್ಮ್ಮ
25 ಸಾಶನಯಿಧಂಮ್ಮವನುಆವನಾನೊಬ್ಬರುಗಳುಪಾಲ್ಸಿದಂಥವರುಗಳಿಗೆಗಂ
26 ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಶತಸಹಸ್ರಬ್ರಾಹ್ಮಣೋತ್ತಮರುಗಳಿಗೆಸಲಂಕಾರಸಹಿತ
27 ವಾಗಿಕಂನ್ಯಾದಾನಶತಸಹಸ್ರಗೋದಾನಂಗಳಕೊಟ್ಟಫಲಂಗಳಕ್ಕುಯಿಧರ್ಮ್ಮವನೂಆ
28 ವನಾನೊಬ್ಬರೂಅಳುಪಿದವರುಗಳಿಗೆಗಂಗೆವಾರಣಾಸಿಕುರಕ್ಷೇತ್ರದಲುತಮ್ಮಮಾ
29 ತಾಪಿತ್ರುಗಳನೂಶತಸಹಸ್ರಬ್ರಾಹ್ಮಣೋತ್ತಮರುಗಳನೂಶತಸಹಸ್ರ
30 ತಪಸ್ವಿಗಳನುಶತಸಹಸ್ರಗೋಉಗಳನೂತಂಮಕೆಯಿಯಾರೆವಧಿಸಿದಕುಂಭೀಪಾತಕನರಕಕ್ಕೆಯಿಳಿವರೂ ॥
31 ಸುರಚಿರಪದ್ಮಗರ್ಭಸಿರಿವಲ್ಲಭಮಂಗಳನಾಮಧೇಯಸದ್ವರಮುನಿಬ್ರುಂದವಂದಿತಜಗತ್ರಯ
32 ರಕ್ಷಕಕಂಜಜಾಕ್ಷಭೂವರಸುರನಾಥವಂದಿತಪದದ್ವಯಪಾವನಮೂರ್ತ್ತಿಮಂದರಾಧರವರನಾರಸಿ
33 ಹ್ಯಪೊರೆಬೊಲ್ಲರಸಾತ್ಮಅನಂತರಾಜನಾ ॥ ಹೊಂನಕೆಯಿಬೊಲ್ಲರಾಜನುನಿನ್ನ್ಮಮವೆಯಾದನೆಂ
34 ದುಪಾತಕನಿಕರಂನಿಂನ್ನನೆಹಾರುತಿದ್ದರುಸಂನ್ನುತಗುಣಅನಂತರಾಜಬಡವರಭಾಗ್ಯಂ ॥ ಸ್ವದ
35 ತ್ತಂವ್ವಾಪರದತ್ತಂವ್ವಾಯಾನಿಹತ್ತ್ಯವಸುಂಧರಾಶಷ್ಟಿರ್ವ್ವರುಶಸಹಸ್ರಾಣಾಂಯಿಷ್ಠಾಯಾಂಜಾ
36 ಯತೇಕ್ರಿಮಿ ॥ ಸ್ವದತ್ತಂದಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನೇಪರದತ್ತನು
37 ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಸ್ಫಲಂಭವೇತು ॥ ಅಕ್ಷಯಮಾಗಿರೆಧರ್ಮ್ಮಮನಿರೀಕ್ಷಿಸಿರಕ್ಷಿಸಿದಪುಂಣ್ಯ
38 ಪುರುಷಗ್ಗಕ್ಕುಂಭಕ್ಷಿಸಿದಾತನಸಂತಾನಕ್ಷಯಆಯುಶಕ್ಷಯಕುಲಕ್ಷಯವಿನಾಶ
39 ನಮಕ್ಕುಂ ॥ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಕಂಚಿಗನಹಳ್ಳಿ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ಪಾಳುದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 6″ × 2′ 6″

1 ಶ್ರೀಮತುಸಕವರುಷಸಾವಿರದಮುನೂಱಯಿಪ್ಪತ್ತಯರಡನೆಯಪ್ರೊರುಷವಿಕ್ರಮಸಂವತ್ಸರದ . . . ಬಹುಳ
2 . . ಮಂಗಳವರದಲ್ಲಿಯನ್ನವಿನಬಯಿರಯನಯಕನಮೇಲೆ . . . . . .
3 . ಮ . . . ಚಿಯನಯಕನುಬುವನುಚಿಯ . . ಊ . . ಬಳ್ಳಿಯ:ನಾಡಅಱಿತು . . . . ಉರನ
4 . . ನುಕೊಂದುತಾ . . . . ಸನವಂನುಮಡಿಸಿದಾತನುಆನಂ . . . . ನಯಕನುಬಾವಿಲ . . .

(ಮುಂದೆಹೋಗಿದೆ)

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುವೀರಬಲ್ಲಾ
2 . . ೧೦೩ನೆಯದುರ್ಮ್ಮತಿ
3 . . . ಆದಿವಾರದಂ
4 . . ಊರಕೆ . .
5 . , . ನಯಕಮ . .
6 . . ಬಲ್ಲಣಿ . . .
7 . ಂಜನ್ರಿಪಳ . ಂಕರಮೆಮಜ್ಜ . .
8 . ವೆತವೆಕೊಂದುಸಿಂಗಾಟನೂರಳಿ
9 ವಿನಲುಬೀಬೋಜಂಬಲ್ಲಳಿಯಂತ
10 ಗಳ್ದಜ್ಜುವೆಜ್ಜಿಸಿದಂಸುರಕನ್ತೆಯಕ್ಕರ್ಗಳ ॥

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ಅದೇ ಹೋಬಳಿ ಚಟ್ನಹಳ್ಳಿ ಗ್ರಾಮದ ಶಂಕರಲಿಂಗ ದೇವಸ್ಥಾನಕ್ಕೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 6″ × 1′ 3″

1 ಆಂಗೀರಶಸಂ । ರಾಜೇಶ್ರೀ । ಮುರಿಗಾ
2 ಗುರುಸಿದ್ಧಶ್ವಮಿಯವರಗದ್ದಿಗೆಮಠಕ್ಕೆ
3 ಕೆಳದಿಬಸಪ್ಪನಯಕರಬಕ್ತಿ

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಅರಳೀಕಟ್ಟೇ ಬಳಿ.

1 ಸರನಾಡಗೌಡ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ವೀರಭದ್ರನ ಸಾಗುವಳಿ ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 9″

1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾ
2 ರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
3 ಭಾಯಶಂಭವೇತು ॥ ಸ್ವಸ್ತಿ . . . . . .
4 . . . ದ್ವಾರಾವತೀಪ್ರರವರಾಧೀಶ್ವರಚೋಳರಾಯಸ್ತಾಪನಾ
5 ಚಾರ್ಯ್ಯಪಾಂಡ್ಯರಾಯಪ್ರತಿಷ್ಟಾಚಾರ್ಯ್ಯಮಗರರಾ
6 ಯಮಸ್ತಕಾಶೂಲಕಾಡವರಾಯ . . ಕ್ಷಅರಿರಾ

7 ಯುಗಜಕೇಸರಿರಾಯಮುಖರಾಯಗಂಡಭೇರುಂಡಸರೀರಸ
8 ಂಪತ್ತಿಗೊಸಿವೂಡುವರಾಯರಗಂಡಹೊಯಿಸಣಭುಜಬಳಪ್ರ
9 ತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರುಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯು
ತ್ತಿಹ
10 ಲ್ಲಿಶಕವರುಷದ ೧೧೦೩ ಆನಂದಸಂವತ್ಸರದಮಾರ್ಗ್ಗಶಿರಬ ೩
11 ಗುರುವಾರದಲುಸ್ವಸ್ತಿಶ್ರೀಮತುಪಳಿಯುನಾಡಬೆಳಗವತ್ತಿಯ
12 ಸಂತಾನಮುಂನೆಯುಶ್ರೀಮದನಾದಿ . . . .
13 ರಂನೇಮತ್ತಿಯಶ್ರೀಮದಶೇಷಮಹಾಜನಂಗಳುಬೆಳಗವತ್ತಿಯುಮೂ
14 ಲಿಗನಾಗಗಣದಹತ್ತಿಪ್ಪೂರಬೀಚಗವುಡಸುರಟೂರಜಾವಗವುಡಚಿ
15 ಡುಗೂರನಾಡಪ್ರೊಂನಾಳಿಯುರಾಮಗವುಡಹರಬೆನೂ
16 ಗೂರನಾಳಿಂದಗಉಜಗೊಳಿಹಳ್ಳಿಯ . . ರೊಡೆಯುಹ
17 ರಿಯುಂಣ್ಣಗೋವನಹಳಿಯುಚಿಕ್ಕಗವುಡಮಾದನಬಾವಿಯ
18 ಸಿರಿಪಗವುಡಮುಖ್ಯಪಾದನಮಸ್ತಗವುಡಗಳುಸನುಮತದಿಂ
19 ಎಂಮೊಳೇಕಸ್ತರಾಗಿಎಂಮುನಾಡಕಟ್ಟನಹಳಿಯನುಚೆಂನೆ
20 ಯನಾಯ್ಕನಮಗಕಲ್ಲಪ್ಪನಮಗಸಂಕಪ್ಪಂಗೆಗವುಡಿಕೆಯ
21 ನುಕೊಡುವದಕ್ಕೆ ಆಸಂತಾನಮಹಾಜನಗವುಡಗಳು
22 ಆಕಲಪ್ಪನಮಗಸಂಕಪ್ಪನಕಯಲಿತತ್ಕಾ ಲೋಚಿತ
23 ಕ್ರಯದ್ರಬ್ಯವನುಕೊಂಡುಆಕಲ್ಲಪ್ಪನಮಗಸಂಕ
24 ಪಂಗೆಆಚಟ್ಟನಹಳ್ಳಿಯಗವುಡಿಕೆಅಷ್ಟಭೋಗತೇಜಸಾಂ
25 ಮ್ಯವುಂಬಳಿಕೆಜಿಯಕೆಳಗೆಪ್ರೊಳಗಾಗಿಮುಮುಂಣ್ಣಸಹಿ
26 ತವಾಗಿವುಂಬಳಿಮತ್ತರು ೬ ದಂಡಿಗೆಗೆಮರು ೨ ನಡುವಟ್ಟಕ್ಕೆ ಕ
27 ನಿಸಕ್ಕತೆಱುವುದುಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುವಂತಾ
28 ಗಿಧಾರಾಪೂರ್ಬ್ಬಕಂಮಾಡಿಕೊಟ್ಟರುಯಿಂತಪ್ಪುದಕ್ಕೆ ಆಸಂ
29 ತಾನಮಹಾಜನಗವುಡುಗಳಪ್ರೊಪ್ಪಶ್ರೀಚಂನಕೇಶ
30 ವನಾಥಶ್ರೀಹಂಮಲಕೋವಿಬೆಳಗವತ್ತಿಯಶ್ರೀಸಿದ್ಧನಾಥಮಂ
31 ಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಕುಂಕೋವಾ ಗ್ರಾಮದ ಗಾಯದ ಸಂಣಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 6″ × 10′

1 ದುಂದುಭಿಸಂವತ್ಸರ
2 ದಮಾರ್ಗಶಿರಶು ೧೦ ಲು
3 ಆಯನೂರಹಾಲಸಿಥಪ
4 ಗೌಡರುಕುಂಕೋವೀ
5 ರಭದ್ರದೇವರದೇವಸ್ತ
6 ನಕಟುಸುತಿದಲಿಕುಂಕೋ
7 ಬವಕಲುಮಗಗಾಯದದೇವ
8 ಣಸಮಗರಾಮಗನಮೋಲಿಕಲು
9 ಬಿದುವಾಧೀನವಾದಸಮಂಥಶಿವಾ
10 ರ್ಪಿತವಾಗಿಸಿಲಾಸ್ತಾಪಿತನಮಾ
11 ಡಿಕೊಟಭೂವಿಾ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ರುದ್ರದೇವರ ಉಂಬಳಿ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ × 1 6″

1 . . . . ವರುಷದ ೧೨೩೩ನೆಯಾ . . . .
2 . . ಸಂವತ್ಸರವೈಶಾಖಸು . . .
3 . . . ನುಮಹಾಮಂಡಳೇಶ್ವರಂತ್ರಿಭುವನ . . . .
4 . . . . ಳಿಯಂಪ . ಯರಮಕ್ತಳಚೆಂನೆಯ
5 ನಾಯ್ಕನಕಲ್ಲಪನವರುಸುಖಸಂಗತಾವಿನೋ
6 ದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆಅವರಅಂಣಾವೀ
7 ರಯಬಯಿರಂಣನವರುಶ್ವರ್ಗ್ಗಸ್ತರಾದಲ್ಲಿಆಕಲ್ಲಪ
8 ನವರುಆಹಿರಿಯಅಂಣ್ಣನಸೆಲವಾಗಿಕುಂ
9 ಕುವದವೀರೇಶ್ವರದೇವರಿಗೆಅಮ್ರಿತಪಡಿಗೆಬಿಟ್ಟಕೆ .
10 ೨೦ ಕಂಬಪ . ಧಾರಾಪೂರ್ಬ್ಬಕವಾಗಿಬಿಟ್ಟಕಲ್ಲ
11 ನಿಟ್ಟುಕೊಟ್ಟರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಗುಂಡೀಚಟ್ನಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ಜಂಗಲಲ್ಲಿ ಕರವಿನ ಕಾವಲಲ್ಲಿ ಪಾಳುದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 3′ × 1′ 10″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಮಾರಬಮ್ಮರಸರವಿಜೆಯರಾಜ್ಯ
2 ಮುತ್ತರೋತ್ತರಾಭಿಪ್ರನರ್ಧ್ವಮಾನಂಯಾಚಂದ್ರಾರ್ಕ್ಕ
3 ತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ॥ ವಿಶ್ವಾವಸುಸಂವತ್ಸ
4 ರದಮಾರ್ಗ್ಗಸರಸುಧಸಪ್ತಮಿ ಸೋಮವಾರದಂ
5 ನ್ದಯಿಾಸೂರಕಾಲ್ವಳಿಯಪ್ಪಹಿರಿಯಚಿಗರಸಿನಜಿಡ್ಡ
6 ಗೌಡ . . . . ನಾದಡೆಅತನಮಗತೈಲ
7 ಗೌಡನ . . . ರಿಗೆ . . . ಜಿಡ್ಡೇಸ್ವರದೇವರಿಗೆಕಂದು
8 . . . . ಬಿಟ್ಟುನಿಲ್ಸಿದನಿಸಿದ್ಧಿಮಂಗ[ಳ]ಮಹಾಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 8″ × 1″ 6″

1 ಶ್ರೀಜಿಡ್ಡಗೌಡನಅಕ್ಕ ಕಾಳಗೌಡಿಗೆನಿ | 2 ಲ್ಸಿದನಿಸುದ್ಧಿಶ್ರೀಶ್ರೀಶ್ರೀ ॥

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ಅದೇ ಹೋಬಳಿ ಜೋಗದ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ೭೯ನೇ ಸರ್ವೇನಂಬರ್ ತರೀಜಮೀನನಲ್ಲಿನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 3″ × 1′ 1″

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀ
2 ವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮ
3 ಮಹೇಸ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಸ್ರ
4 ಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿ
5 ಭುವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ
6 ತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ಧ್ವಮಾನಂಚಂದ್ರಾರಕತಾರಂಬರೆಸ
7 ಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಸ್ವಸ್ತಿಯಮ
8 ಪ್ಪಸ್ವದಧ್ಯೆಯಾಧರಣಮೌನನುಷ್ಟಾಣಜಪಸನಮಾಧಿ
9 ಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದಗ್ರಹಾರಈಸವೂರದಮ
10 ಹಾಜನಂಸಸಿರ್ವ್ವರುಮಿಱ್ದನಕವರ್ಷ ೯೯೩
11 ಯಸಾಧಾರಣಸಂವತ್ಸರದಪುಶ್ಯಬಹುಳ ೫
12 ಆದಿವಾರಉತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯನ್ದುಬೆ
13 ಳ್ಗಂನ್ದದಲೊಕ್ಕಗವುಣ್ಡನಮಹದೇವಗ್ಗೆಸ್ನನ
14 ನಿವೇದ್ಯಕ್ಕೆಹೆಕು ೪ ಯಕೆಱೆಯಬಯಲಲು
15 ಗಪ್ಪೆಗಳಯಮತ್ತ ೧ ಬೆಱ್ದಲೆಯಮತ್ತ ೩ ಇ
16 ನ್ತೀಧರ್ಮ್ಮಮನಾರೋರ್ವ್ವರುಪ್ರತಿಪಾಳಿಸಿದ
17 ರಪ್ಪಡೆಕುರುಕ್ಷೇತ್ರವಾರಣಸಿಪ್ರಯಾಗೆಅ
18 ಗ್ಗಿತೀರ್ತ್ಥದೊಳ್ಸಾಸಿರ್ವರುಬ್ರಹ್ಮಣರ್ಗ್ಗೆಸಾಸಿರ
19 ಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಪೊನ್ನಲುಕಟ್ಟಿಸಿದಾ
20 ನಗೆಯ್ದಫಲಮಕ್ಕುಇದನಾರೋರ್ವ್ವರುವಕ್ರ
21 ಸ್ತರದಡೆಬ್ರಾಹ್ಮಣರುಮಂಕವಿಲೆಯುಮಂಕೊನ್ದ
22 ಲಿಂಗಭೇದಗೆಯ್ದನಿಸುದಸ | ಸ್ವದತ್ತಂಪರದತ್ತ
23 ಯಾಹರೇತಿವಸುಂಧರಾಶಷ್ಟಿರ್ವ್ವಶಸಹಶ್ರಾಣಿ
24 ಷ್ಟಾದ್ಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ಹೋಬಳಿ ಚಿನಿಕಟ್ಟೆ ಗ್ರಾಮದ ದಕ್ಷಿಣಕ್ಕೆ ಕಲ್ಲುಮಠದ ಕಂಭದ ಮೇಲೆ.

ರುದ್ರಸ್ವಾಮಿಗಳು

1 ಶ್ರೀಯುವಸಂವಚ್ಛರದಕಾರ್ತ್ತಿಕ
2 ಸುಧಪಾಡ್ಯದಲ್ಲು | ಸ್ರತ್ತಮಚಿಣಿ
3 ಕಟ್ಟೆಯವಿರತ್ತಮಾಠದವೀರಮ
4 ಹೇಶ್ವರರದಅಂನದಾಸಿಶ್ವಾಮಿಗಳಿ
5 ಗೆ | ಸಂಜನಸುಧಸಿವಾಚರಸಂಪಂನರಾ
6 ದಹಾಜುರುಪ್ರದಾನಿವೀರಬದ್ರಂಪ್ಪ

7ದೇವರಬಕ್ತಿಯಕಲ್ಲಮಠದಶ್ರೀ | 8ಅವರಪುತ್ರಗುರಪ್ಪದೇವರಭಕ್ತಿ | 9ಯಕಲ್ಲಬವಿ | ಶ್ರೀವಿಕ್ರಮಸಂವತ್ಸರದಸ್ರ
10ವಣಸುಧಪಾಡ್ಯ . . . .

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ಅದೇ ಹೋಬಳಿ ವಡೇರಹತ್ತೂರು ಗ್ರಾಮದ ಗುರುಬಸಯ್ಯ ಬಿನ್ ಮಲ್ಲಪ್ಪ ಮುದಿಮಲ್ಲಪ್ಪನ ತಾಂಮ್ರ ಶಾಸನ.

ಮುಂಭಾಗ

1ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾ
2ರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
3ಯಶಂಭವೇಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾ
4ಹನಶಕವರ್ಷ ೧೫೫೫ ನೆಯ ಅಂಗೀರಸಸಂ
5ವತ್ಸರದಚೈತ್ರಶು ೧ ಲ್ಲೂಶ್ರೀಮತುಯಿಕ್ಕೇರಿ
6 ಹೊಸಪೇಠೆಯವಳಗಣಮೈಲಾರದೇವರದೇ
7ವತ್ತಾವೆಚ್ಚಕೆಎಡವಮುರಾರಿಕೋಟಿಕೋಳಾಹಳ
8ವಿಶುಧವೈದಿಕಾದ್ವೈತಸಿಧಾಂತಪ್ರತಿಷ್ಟಾಪಕಶಿವಗು
9ರುಭಕ್ತಿಪರಾಯಣರಾದಕೆಳದೀವೆಂಕಟಪ್ಪನಾ
10ಯಕಪಾತ್ರರಾದಭದ್ರಪ್ಪನಾಯಕರಪುತ್ರರಾ
11ದವೀರಭದ್ರನಾಯಕರೂಕೊಟ್ಟಧರ್ಮಶಾಸನದ
12ಕ್ರಮವೆಂತ್ತೆಂದರೆಯಲಗಳಲೆಸೀಮೆವಳಗಣ
13ಯಲಗಳಲೆಗ್ರಾಮದಲ್ಲಿಗೊಗ್ಗಡಿಗಿಗದೆಬೀಜ
14ವರಿಖ ೪ ಕೆಕುಳಗ ೫ ಕೆಹೊಳೆಹರಿದಬೀಜವರಿ
15ಖ ೧ ಲೂ ೪ ಕೆ ಗ || ೨ || ಲ್ಶುಧಬೀಜವರಿಖ ೬||| ೧ ಕೆ
16ಕುಳಗ ೪ಲ್ಂ೨|| ಕೆಕುಳಗ ೧ ಕೆರೇಖೆಗೆ ೨||೩| ಲ್ಲೂ
17ಗ ೧೨ ಬಿವಾಡದಿಂದಸುಂಕದುರ್ಗ ಭತ್ತಗ ಲ್ಂ೧ ವೆಚ
18ಬಿರಾಡಗ ಲ್ಂ೧ ಉಭಯಂಗ ಲ್ಂ೨ ಲೂಗ || ೩ || ಉ

ಹಿಂಭಾಗ

19ಭಯಂಗ ೨||೩|| ಕೆನಿಲಿಸಿದಬಿರಾಡಗ || ೩ || ಲ್
20ಶುಧಗ ೧೨ ಹಂನೆರಡುವರಹನಭೂಮಿಯನು
21ಶಿವಾರ್ಪಿತವಾಗಿಕೊಟ್ಟೆವಾಗಿಅಭೂಮಿಗೆಸಲು
22ವಸರ್ವಸ್ವಾಮ್ಯವನುಪಾರಂಪರಿಯಾದೆಯಲ್ಲಿ
23ಆಗುಮಾಡಿಕೊಂಡುದೇವತಾವೆಚಕೆಕಾಲಂಪ್ರ
24ತಿಯಲೂನಡದುಬಾಹಬಗೆಕೊಟ್ಟಧರ್ಮಶಾಸ
25ನಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿ
26ರಾಪೋಹೃದಯಂಯಮಶ್ಚಅಹಶ್ಚರಾತ್ರಿಶ್ಚಯಿಭೇ
27ಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚಜಾನಾತಿನರಸ್ಯವೃತ್ತಂಶ್ರೀ
28ವೆಂಕಟಾದ್ರಿ

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ಅದೇ ಹೋಬಳಿ ಈಸರಾಪುರದ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯ ಹುಣಿಸೇಹಾಳಹರುವಿನಲ್ಲಿ ಮಲ್ಲಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 6′ × 1′ 6″

1ಸ್ವಸ್ತಿಸ್ವಾಗತಮತ್ತಿರ್ನಃಕ್ರತು . . . . .
2ಧಿಮಶಾಂ . . . ವಿನಿಯಮಮಾತ್ರಾಮಯೋವಿಕ್ರಮ .
3ತ್ರಯಿಪದಂದತ್ತಂಜಲಂಬಾಧ್ಯಾತಾಂ . . .
4ಮಾದೇಹೀತ್ಯುಕ್ತನಾಹರಿಂಪರಿರಯಂಪುತ್ರಂಕ[. .]ಸ್ಥಾ
5ಪಕಂ | ಯಿತ್ಯೇವಂಬಲಿನಾಚ್ಚಿರ್ತತೋಮಖಮುಖೇಪಾ
6ಯಾತ್ಸವೋವಾಮನಃ || ಸ್ವಸ್ತಿಸಮಸ್ತಭುವ
7ನಾಶ್ರ[ಯ]ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾ
8ಜರಾಜಪರಮೇಶ್ವರಂಪೂರ್ವ್ವಪ(ಶ್ಚಿ)ಮದಕ್ಷಿಣಸ
9ಮುದ್ರಾಧಿಪತಿಅರಿರಾಯವಿಭಾಡಂಆಷ್ಟಾ
10ಧಿಪಮನೋಭಯಂಕರಭಾಷೆಗೆತಪ್ಪುವರಾಯ
11ಕರಗಂಡಶ್ರೀಹರಿಹರರಾಯರುಹಸ್ತಿನಾವತೀ. .
12ಳಾಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯಿಉ
13ತ್ತಮಿದ್ದಲ್ಲಿ || ಆಹರಿಹರರಾಯನಕುಮಾರನುಶ್ರೀ
14ಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಚಿಕ್ಕರಾಯವೊಡೆಯರು
15ಆರಗದಲ್ಲಿಮೂವತ್ತಾರುಕಂಪಣವನೂಮಲೆರಾಜ್ಯ
16ದಪಟ್ಟಣಆರಗದಲ್ಲಿಚಿಕ್ಕರಾಜವೊಡೆಯರುಂ
17ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿ
18ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ | ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ | ಅರಿರಾಯ

19 ಭಯಂಕರಂ । ಮೂವರರಾಯರಗಂಡ । ತುರುಕದಳವಿಭಾಡ
20 ವೈರಿರಾಯಮಸ್ತಕಶೂಲ । ದಿ . ಬಂದಿವಿಮೋಚಕನದುಷ್ಟನಿ
21 ಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಲಕ । ದೇವಬ್ರಾಹ್ಮಣಜನದಂಮೋ
22 ದ್ಧಾರಕಶರಣಾಗತವಜ್ರಪಂಜರಶ್ರೀವೀರವಸಂತಮಾಧವರಾಯ
23 ಯನುಆರಗಗುತ್ತಿಮೂವತ್ತಾಱುಕಂಪಣವನೂಆರಗದಪ
24 ಟ್ಟಣದಲ್ಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಮಾಡು
25 ವಕಾಲದಲ್ಲಿತತ್ಪಾದಪದ್ಮೋಪಜೀವಿರೊದ್ದದಗೋವಿನೀ
26 ರಣಂಕಾಱ । ಸುಭಂಟರಾಹವಪರನಾರೀಸಹೋದರಖ
27 . . ಸಹಸ್ರ . .ದರಬಿದರಂಕೆ . ಅಯಿವತ್ತಾಱು
28 ಮಂಡಳಿಕರದಲುಗೊಂಡಗದಬಸವಪ್ಪಗಳಮಗ
29 ಮ . . ಗಳತಂಮ್ಮಬೈರಪ್ಪನಾಯಕರತಂ
30 ಮ್ಮ . . . ಪ್ಪನಾಯಕರಮಗಬಸವಪ್ಪನಾಯ
31 . . ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾ
32 ಹನಶಕವರ್ಷಂಗಳುಸಾವಿರದಮೂನೂಱಬಂದನೆ . .
33 ಶಿದ್ಧಾರ್ತ್ಥಿಸಂವತ್ಸರಭಾದ್ರಪದಬಹುಳಸಟ್ಟಿ
34 ಮಂಗಳವಾರ । ಸ್ವಸಿಶ್ರೀಮತುವೇದಮಾರ್ಗ್ಗಪ್ರ
34 ತಿಷ್ಟಾಚಾರ್ಯ್ಯಅಭ . . ರಾದನಾರಾಯಣ
35 ಶರಣಾಗತವಜ್ರಪಂಜರದುಷ್ಟನಿಗ್ರಹ
36 ಶಿಷ್ಟಪ್ರತಿಪಾಲಕಷಡುದರ್ಶನಸ್ಥಾಪನಾ
37 ಚಾರ್ಯ್ಯಗಣವೀರೋದಯಸಬನಾವಿದ್ಯಾ
38 ವಿಳಾಸಪರಾ . . ರಪ್ಪಶ್ರೀಮನ್ಮ . .
39 ಪ್ರತಿವಾದಿಭಯಂಕರಪರಮವೈಷ್ಣ
40 ವಪಾರಿಜಾತಮಾಯಾವಾದಿಕೋಳಾ
41 ಹಳಮಂತ್ರವಾದಿಭಯಂಕರಪ್ರ
42 ಳಯಾನಳದೇವಬ್ರಾಹ್ಮಣವಿರೋಧಿ
43 ದೂಷಕಸಿರತ್ಸೇದದ

(ಮುಂದಕ್ಕೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

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ಸಾಸುವೆಹಳ್ಳಿ ಹೋಬಳಿ ಸಾಸುವೆಹಳ್ಳಿ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಶಾನಭೋಗ ಸಿದ್ದಪ್ಪನ ಅಂಗಳದಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

1 . . . .
2 . . . . . ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಕುನಿಗನಗಟ್ಟ . . . .
3 . . . ರಾಜಿಸೆ ॥ ಯಮನಂದುರ್ಗ್ಗಣನಿಜದೆ . . . . . . ವಿಸ್ತಾರಮೆಂತೆಂದಡೆ ॥
4 ಸಮಸ್ತ . . . .
. . . .
7 . . . . ದುರ್ಗ್ಗನುಂ ॥ ಪರೆದುಸುರಸಸ್ತ್ರಗಳ
. . . .
11 . . ದಾರನೊಸುರಪ್ಪುರಸನ್ನಿದನೆದ್ರುಮುಮನಿತ್ತುರ್ಗಳಿಗೆ . ಎನೆಂದುಪ್ಪೋದನೊ
12 ಸುಗುಣಿಕಾಮನೋಹರರತೋತ್ಸವದಲ್ಲೈಯನೊಲ್ದುಪ್ಪೋದನೊಪಿರಿದುಮೊನಲ್ತೆತೊ
13 . . ನಾಕಮನೆಯ್ದಿದನೆಂದುದುರ್ಗ್ಗಣಂ ॥ ಉತ್ಪಲಮಾಲೆ ॥ ಹೊಡದಂಪಿಂಡದಿ
14 . . . ಶಾಕಿನಿಯರ್ಗ್ಗನಿಜಖಡ್ಗಕಾಳಯಂ . ಣ್ಡಿಗರುಳ್ಗಳಿಂದನಲ್ತೆವೈರಿಶಿರೋತ್ಪಳ
15 ಮಾಳೆಯಿಂದಪಾದಂಡಿಕೆಯಿಂಕಿರನ್ತನಾಜಟಹರಿಯಣ್ಣನತಮ್ಮದುರ್ಗ್ಗನೊಳ್ಗಣ್ಡಿ
16 ಕಲಿದೋರಗಂಡನೊಲ್ದಿನೊಸೆದುಂಧುರದೊಳ್ಸುರಕನ್ನೆಯರ್ಕ್ಕಳಂ ॥ ಚಂಪಕಮಾಲೆ ॥ ಕರು
17 . ದರ್ಪ್ಪ . . . .
18 . . . .
19 ಪೆ . . . ವೆತ್ತರಸದುರ್ಗ್ಗಣನಾರ್ದ್ದಱದಾಹವಾಂಗಣಂ ॥ ಬಟ್ಟೆಯಕಾಳೆಗಮಿದಸ್ಸೈ
20 . . ಹಸರ್ಗ್ಗಮೊಱೆವೆಂಗೆಂದಿಱಿದೊಟ್ಟೆಟ್ಟಿಕಿಲನೊಟ್ಟರಿಪುಸಂಮೊಟ್ಟದಿವಕಡರ್ದನಲ್ತೆಯ

21 ಯರದುಗ್ಗಂ ॥ ಶಕವರ್ಷ ೧೧೧೧ ಸೌಮ್ಯಸಂವತ್ಸರದಮಾರ್ಗ್ಗಶಿರಶುದ್ಧಯೇ
22 ಕಾದಶೀಆದಿತ್ಯವಾರವ್ಯತೀಪಾತದಂದುಶ್ರೀಮತ್‌ರಾಜಿಸೆಟ್ಟಿಯರಮಗದುಗ್ಗಣಂ
23 ಹರಿಹರಕ್ಕೆಹೋಗಿಬರುತ್ತಿರ್ದ್ದಲ್ಲಿನಿಟ್ಟೂರಹಾರಿವಾಳದೆಡೆಯಣಗೊಡ್ಡಿಸಾಲದಲ್ಲಿಬಟ್ಟೆಯಕಳ್ಳರಂ
24 ತಾಗಿತಳ್ತಿಱಿದುಪಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ॥ ನಮಃಶಿವಾಯ ॥

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ಅದೇ ಹೊಲದ ಬದಿವಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಗಕೊಂಡಕುಂದಾನ್ವಯ .
2 ಸಿಯುಗಣಪುಸ್ತಕಗಛನಾಗಚಂದ್ರಭಟ್ಟರಶಿ
3 ದೇವರಶಿಷ್ಯರಪ್ಪ . . ಣಕೀರ್ತ್ತಿದೇವರಗುಡ್ಡಅಜ್ಜಗಹರಿ
4 ಯಣ್ಣನಮಗತಿಪ್ಪಿಸೆಟ್ಟಿಯನಿಸಿದಿಯಕಲ್ಲು .

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ಅದೇ ಹೋಬಳಿ ಮಾವನಕೋಟೆ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗಾಣಿಗರ ರಾಮಣ್ಣನ ಹೊಲದಲ್ಲಿರುವ ಲಕ್ಷ್ಮೀನರಸಿಂಹ ದೇವಾಲಯದ ಬಾಗಲ ಮೇಲೆ ಚಪ್ಪಡಿಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಶ್ರೀವಿಷ್ಣುವರ್ದ್ಧನಯಾದವಕುಳಾಂಬರವಂಸಲೆವಿಜಯನಾರಸಿಂಹದೇವನರಾಜ್ಯದಲ್ಲಿ
2 ಶ್ರೀಲಕ್ಷ್ಮೀನರಸಿಂಹಾಯನಮಃ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮತುಪಾಂಡ್ಯನಾಡೊಳಗಣಶ್ರೀಮದನಾದಿಅಗ್ರಹಾರಂಕೊಳ್ಳಿನಘಟ್ಟದಶೇಶಮಹಾಜನಂಗಳ ಸನು
3 ಮತದಿಂದಂಲಕ್ಷ್ಮೀನರಸಿಂಹದೇವರಪ್ರದಿಷ್ಟೆಯಂಮಾಡಿಕೊಂಡುಆಕೊಳ್ಳಿಗನಗಟ್ಟದಹೆಬ್ಬಾರುವದೇಶಿಯದಂಡನಾ
4 ಯಕನಪ್ಪದೇವಪ್ಪಂಗಳುಕೊಳ್ಳಿಗನಗಟ್ಟಹ. ಮಾವನಕೋಟೆಯಹೊಲಕೆತುಂಗಭದ್ರಾಯೆತ್ತರದಲಿಬಂದುದೆಂತಲುಭೂಮಿಯು
5 ಅನೇಸಮಹಾಜನಂಗಳಕಯಲಿಧಾರಪೂರ್ಬ್ಬಕಂಮಾಡಿಸಿಕೊಂಡಸುಬನುಸಮಚರದಚೈತ್ರಮಾಸದಸುದ್ಧದಸವಿಾಸೋಮವಾರಪುಸನಕ್ಷತ್ರ ಮುಮಂ
6 ದಿನಆಸನದಲಿಆಲಕುಮಿನರಸಿಂಗದೇವರಪ್ರದಿಟೆಯಂಮಡಿದರುಆದೇವರನಿತ್ಯನೈಮಿತ್ತಿಕೋತ್ಸವಪೂಜಾವಿಧಾನಂಗಳಿಗೆಬರೆದುಕೊಟ್ಟಥೆ
7 ಮಂಗಳಮಹಾಅಗ್ರಹಾರದಉಂಟಾದಭೂಮಿಯಲ್ಲಿಗದೆಬೆದಲೆಆಗಿಬಂದುಮತ್ತುಆಭೂಮಿಯುಂಮತಂಕುಸುಗುರಕೆ
8 ಜೆಯತೆಂಕಣಕೋಡಿಯಭೂಮಿಯಲಿಬಂದುಮತಲ್‌ಭೂಮಿಯುಂಮತಂಲಕುಮಿನಾರಸಿಂಗದೇವರಪುರದಕೆಜೆಯಮಡಣಮಿಯಸಾಶವಿಹಳಿ
9 ಹೊಲದಅಚಕಲುಖಡಕಲುಗಡಿಮಾಡಲುಅಳುವಣನಕೆಜೆಬಳಗೆಗಡಿಯಾಗಿಮುವತಾಱಕಂಬಕೆಯುಂಆಱುಮತಲುಎರಡುಮುವತೊಂದು ಕಂಬಭೂಮಿ
10 ಯುಂಸರ್ವ್ವನ[ಮ]ಸ್ಯವಾಗಿಅನೇಸಮಹಾಜನಗಳುಲಕುಮಿನರಸಿಂಹದೇವರಶ್ರೀಹತದಲಿಧಾರಪುಕ
11 ಮಂಗಳಮಹಾ ॥ ಶ್ರೀಶ್ರೀಮಂಹೆಬರುವದೇವಣ್ಣನುಹೊಇಸಣವೀರವಿಜಯನರಸಿಗದೇವರ . . .
12 ದೇಸಿನಕರರುಸಮಕಂಮಸ್ವರಂಸಮಕಂಬಲಲಮನೂರ್ಬ್ಬರಸಮಕಂ . ಸ್ರಯ . . . .
13 ಮೊದಲಾಗಿಹದಿನೆಂಟುಸಮಯದವರಿಗಂಕಲದೆಯಾಗಿಕೊಟರುಇಷ್ಟಕ್ಕೆಪರಿಪಾಲಿಸದವರುಹದಿಸೆಂ
14 ಟುಸಮಕಂದ್ರೋಹಿವೀಸಶನಸುರಿಪಾದೆಯ . . . .

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ಅದೇ ದೇವಾಲಯದ ಬಾಗಲಿನ ಪಕ್ಕದಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ

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ಅದೇ ದೇವಾಲಯದ ಬಾಗಲಿನ ದಕ್ಷಿಣಕಡೆ ಬಾಗಲ್ವಾಡದ ಮೇಲೆ.

1ಕೊಳ್ಳಿಗ	4ಮುಜನಂ	7ಸಿಂಹದೇವ	10 . . .
2ನಗಟ್ಟ	5ಗಳುಲ	8ರವೂದ	
3ದಸೇಸ	6ಷ್ಕಿಮೇನರ	9 . . .	

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ಅದೇ ಹೋಬಳಿ ಕುಣಿಗಲುಘಟ್ಟದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಬಾಗಲ ಬಳಿ ದಕ್ಷಿಣಕಡೆ.

ಪ್ರಮಾಣ 4′ × 2″ 6″

1ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಗಂಚಂದ್ರಚಾಮರಚಾರಯೇತ್ರೈಲೋಕ್ಯಂನ
2ಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯುಶಂಭವೇ ॥ ಶ್ರೀನಮಃಶಿವಾಯ .
3ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಷ ೧೦೩೩ ನೆಯವಿಕೃತಸಂವತ್ಸರದವಯಿಶಾ
4ಖಸುದ ೧ ಬ್ರಿದಂದುಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ
5ಮಲೆರಾಜರಾಜಮಲೆಪರೊಳುಗಂಡಗಂಡಭೇರುಂಡಕದನಪ್ರಚಂಡಶನಿವಾರಸಿದ್ಧಿಗಿರಿದು
6ರ್ಗ್ಗಮಲ್ಲಅಸಹಾಯಶೂರಏಕಾಂಗವೀರನಿಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯಣಭುಜಬಳಶ್ರೀ
7ವೀರನಾರಸಿಂಹ್ವದೇವರಸರುದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಿ
8ಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತವಿರ್ದ್ದಲ್ಲಿಗಂಗವಾಡಿಗೆ . . . ಸಿದರಾಜ್ಯಾ . . ವಾದಕ್ಕೈವಾರರಾಜಧಾನಿಗೆ
9ಸಿಖಾಮಣಿಅಪ್ಪಚೆಲುವಿಡಿದೇವರಸರು . . . . ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಮಾವನಂ
10ಕಕಾಬರುಂವೀರಾದಿತ್ಯ . . . . ಸತ್ಯನಾರಾಯಣಸರಣಾಗತವಜ್ರಪಂಜರಚೋಳಕಟಕಸೂ
11ಱೆಕಾಱಗಾಯಿಗೋವಾಳ . . . . ಯಕಗಂಡರಜನರಾಯಣಬ್ರಹ್ಮಾಧಿ
12ರಾಜರುಮಪ್ಪಗಂಗಪೆರುಮಾಳದೇವರಸರುಪಾಂಡ್ಯನಾಡೊಳಗಣಕೊಳಿಗನಗಟ್ಟದವಿತ್ತಿಯ
13ವಳಿತೇಶ್ವರವಾಗಿರಾಜ್ಯಂಗೆಯುತ್ತಿರ್ದ್ದಲ್ಲಿಸ್ವಸ್ತಿಮದನಾದಿಅಗ್ರಹಾರಂಚೋಳ
14ಮಹಾದೇವಿಪುರವಾದಕೊಳಿಗನಗಟ್ಟದಶ್ರೀಮದಸೇಷಮಹಾಜನಂಗಳಅಧಿದೇವತೆ
15ಯದಶ್ರೀಮಾಧವದೇವರ್ಗ್ಗವೂಶ್ರೀಸೋಮನಾಥದೇವರಿಗೆವೂಕೊಟ್ಟಭೂಮಿಕೇಸರಿ
16ಯಕೆಱೆಯಲುದೇವಿಗೆಱೆಯ . . ಹಿಂದೆಬಳ್ಳಿಗೆಱೆಯವೊಳಗೆಗಂಗಪೆರು
17ಮಾಳೆದೇವರುಪೂರ್ಬ್ಬದಲು . . . ಯನುಚತುರಾಸ್ರಯದಿಲಿಂಗಕಲಿ
18ಲೆಂದುಯೆರಡುವರುಷ . . . ಡರಿದ್ರ್ದಯಿಾಥಂವ್ಮ್ರವನುಪ್ರತಿಪಾಲಿ
19ಸಿಚತುರಾಸ್ರಯಬಲುಂಕಲ್ಲನೆಟ್ಟು . . ಧಾಱೆಯಾಗಿಕೊಟ್ಟಭೂಮಿ ।
20ನವಿಷಂವಿಷಮಿತ್ಯಾಹುಬ್ರಹ್ಮಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹಂತಿಬಹ್ಮಸ್ವಂ

21 ಕ್ಷತ್ರಪಾತ್ರಿಕಂ ॥ ಸ್ವದತ್ತಾಂಪರ . . . .
22 ಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ . . . ಸದವರು . .
23 ಯಿಾದಂಮ್ಮರ್ಗವಳಿರಾನುಳಿ . . . . . ತಡಿಯಲುಕವಿಲೆ
24 ಯಂಬ್ರಾಹ್ಮಣವಧಿಸಿದ . . . . ಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ಗುರುನಂಜಪ್ಪನ ಹೊಲದಲ್ಲಿರುವ ಕಂಭದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 6′ 9″

ಪಶ್ಚಿಮಮುಖ

. . . .

4 . . ಕಲ್ಲೇಶ್ವರ ॥ ಸ್ವಸ್ತಿ
5 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿ
6 ಪರಮೇಶ್ವರಂಪರಮಭ .
7 . . . . ರಾಯರ
8 . ಸರ್ವ್ವಜ್ಞ ಚೂಡಾಮಣಿ
9 . . . ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ
10 . . ವೀರಬಲ್ಲಾಳದೇವರಸರುಸು
11 ಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
12 . . . ವಿಸ್ಸರ್ಗಂಶಕವರ್ಷ ೧೧೩೬
13 ನೆಯ ವಿಶ್ವಾವಸುಸಂವತ್ಸರದ . .
14 ಸ್ರಾವಣಚತುರ್ತ್ಥಿಬ್ರಿಹಸ್ಪತಿ
15 ವಾರದಂದುಶ್ರೀಸ್ವಸ್ತಿಯ
16 ಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನ
17 ಮೌನಾನುಷ್ಠಾನಜಪಸಮಾ
18 ಧಿಶೀಲಗುಣಸಂಪನ್ನ ಷೋಡಶ .
19 . . . ತ್ರದ್ವಿಜಗುರುದೇವತಾ
20 . . . . ರೇಶ್ವರರುಂ . . .
21 ವ್ವರ್ಜ್ಞತರ್ಕ್ಕ . . ಕರುಂಅನೇಕಯ
22 ಜ್ಞ . . . . ಸೂನಪವಿತ್ರ
23 . . . . ಕರುಂರುಗ್ಯಜುಸ್ಸಾ . .
24 ಣಗುಮನೇಕಸಕಳಶಾಸ್ತ್ರಪ್ರ
25 ವೀಣರುಂ . ಣಕುಣ್ಡಳಾಭ
26 ರಣಭೂಷಿತರುಂಅಪಶಬ್ದ
27 ವರ್ಜ್ಜಿತರುಂಸುಶಬ್ದಪದ . ಪ್ರ
28 . . . ಹಿಚ್ಚಿತ್ರಾನ್ವಿತರು
29 ಮಪ್ಪಶ್ರೀಮದನಾದಿಅಗ್ರಹಾರಂ
30 . . ಳಯ್ಯಾವಳಿಗೆತಾಳಮಳಗೆ
31 ಯನವದ್ವಾರಾವತಿನಾಲ್ಕುದಿಶಾ .
32 ವರದಸಮಸ್ತನಾನಾದೇಶಗಳಿಗಾ
33 ಶ್ರಯವಾದಕೊಳ್ಳಿಗಣಘಟ್ಟದಾಯುಂ
34 ದ್ರಾವಿಳದಾಸರಪ್ಪಪಿರಿಯಾಂ
35 ಡಹೆಬ್ಬಾರುವಪ್ರಮುಖವಾದಶೇಷ
36 ಮಹಾಜನಂಗಳುತಂಮ್ಮಸ್ಥಳಮರಿ
37 ಯಾದೆಯಮಹಿಮೆಯಪ್ರದಕೆ
38 . . ಉದಯಾದಿಪಡುವಲ . . ತೆಂಕ
39 ಕಬಡಗಹಿಮವಂತಪರಿಯಂತಸ
40 ಲವಂತಾಗಿಸ್ವಸ್ತಿಸಮಸ್ತಸು
41 ವರ್ಣ್ನಘೂರ್ಣ್ನಿತಾನ್ನರ್ಗವಸಂಕಶತವೀರ
42 ಶಾಸನಲಬ್ಧಾನೇಕಗುಣಗಣಾಲಂ
43 ಕ್ರಿತಸತ್ಯಶೌಚಾಚಾರಚಾರಿತ್ರನಯವಿ
44 ನಯವಿಜನವೀರಬಣಂಜುದಂರ್ಮ .
45 . . . . ವಿಶುದ್ಧಗುಡ್ಡಧ್ವಜವಿರಾಜ
46 ಮಾನಸಾಹಸಸಮಾಲಿಂಗಿ
47 ತವಕ್ಷಸ್ಥಳಭುವನಪರಾಕ್ರಮೋನ್ನತ
48 ರುಂಬಲದೇವವಾಸುದೇವಖಂಡಲಿಮೂ

ದಕ್ಷಿಣಮುಖ

. . . .
91 ಜನಂಗಳೆಂನಾಲ್ಕುಂನಾಡಿಂಗೆಕೊಟ್ಟಶಾಸನದಿಂ
92 ಶಾಸನವಃರಿಯಾದೆಯುಂವಿಶಾಖಿದೇವಾ
93 ದಡೆಸಮುಯದ್ರೋಹಿಗಳುಬಣಂಜಗೊಂ .
94 . ರುನೆತ್ತರುಗ್ಗೈಯುರುಳಗಡಿಗೆಯುಂ .
95 ಗಾಣಿಕೆಯುಂಮಗ್ಗಕೆಯುಂ . . .
96 . . ಸಹಿತಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ
97 ಶ್ರೀಗವಜೇಶ್ವರದೇವರಿಗಶೇಷಮಹಾಜನಂ
98 ಗಳುನೈವೇದ್ಯಕ್ಕೆ ಕೊಟ್ಟಕಂ . . .

(ಮುಂದೆ ಸುತರಾಂ ಕಾಣುವದಿಲ್ಲ.)

92

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಹಾಲಿವಾಣದ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ೫ನೇ ನಂಬರು ಜಮೀನಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

1 ಶ್ರೀಹರಿಹರರಾಯನಮಃನಿರ್ವಿಘ್ನಮಸ್ತು
2 ಮಂದೆಗಾವುಂಡಸೋಯನಮಗಂವೀರನರನಾವಮಾದಿವುರಿವಾನಬೊಂಮನಾಯಕ
3 ಮಗಳುಕಾಳದೇವಿಸಹಗಮನವಮಾಡಿದಳುಮಂಗಳಮಹಾ.

93

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

1 . . . .
2 ಚಿತ್ರಭಾನುಸಂ । ವಾಘಬ ೧೪ ಸೋ ॥ ಸಜಂಡಳಣತಚಿಕ್ಕರಸಿಗಂಬಾಯಿಸಹ
3 ಗಮನವವಮಾಡಿದಳು

94

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲು.

1 ಶ್ರೀಬಟನಿಸರಗಂಡ . . . ವಮಲ್ಲನರಗಳವಃಜಿಯೊಕ್ಕ
2 ಮಲಾಯತಾತ್ತುಳದ . . . .
3 . . . ಮಂಡಳಿಕರಗಂಡಗಂಡರಗಂಡಹಾಲಿವಾಳದ . .
4 ನಾಯಕರಮಗರಾಮಂಣನೂ . . . ಚಿತ್ರಭಾನುಸಂ। ವಾಘಬ ೧೪ ಸೋ
5 . . . .

95

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ವೀರಕಲ್ಲು.

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯ
2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದ

³ಯಶಕವರುಷ ೧೩೨೪ನೇಚಿತ್ರಭಾನುಸಂವತ್ಸರದಮಾಘಬ ೧೪ ಸೋ॥ . . . ಕಾರಣಿ
⁴ವಕ . . . ಮಗ . ಶಕಂಣಆತನಮದವಳಿಗೆದೇವನಾಕಿತ್ತಿ ಸ್ವರ್ಗಸ್ಥರಾದರು . . . .

96

ಅದೇ ಹೋಬಳಿ ಸಿಂಗಟಗೆರೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಸವನಗುಡಿಯಬಳಿ ದಕ್ಷಿಣಕಡೆ.

2 . . . .

3 . . . . ೧೩೨೩ ನೇದ
4ಧಾತುಸಂಆಸ್ವಯುಜಸು ೧ ಸುಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ
5ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀಹರಿಹರರಾಯ
6ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ . . . . ರಾಮನಕೆ
7ಜಿಯೊ . . . . ಗೆರೆಕಾಲುವೆಹಿಂದುಶ್ರೀಮಂನುಸೋಯ
8ನಾಯ್ಕ ಕನ್ನೆಯಕಾಲಂಕ . . . ನಾಯ್ಕನಮಗನಾಗೆಯಂಣನು
9ಮಲಸಗಾನಗ . ನೈಕಂಣರಸರಕುಮಾರನಾಗಣಂಗಳೂ
10 . . . .

97

ಅದೇ ಹೋಬಳಿ ಬೇಲಿಮಲ್ಲೂರು ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಪೂರ್ವಭಾಗಲ್ಲಿ ೧ನೇ ಕಲ್ಲು.

(ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ)

1ಸ್ವಸ್ತಿ . . . . ದಸಳಿರಭಿ
2 . . ಲಣಅ . ಮಲೂರ . ನೆರಡು . .
3 . . ಯಬಮನೆಯದರಾಆರದಯರಾಳಅ . .
4ಮುಹವನೆತತುಮಿಲಕಟ್ಟಿದು . . . .
5 . . ಮಣ್ಣಬಡಿಸಿದಂಆಚ್ಚರ್ನವಹಿ . . .
6 . . ವಾರಣಾಸಿಯಕವಿಲಯಾಅಟಿ . . .
7 . . ಪಮಗಳುಮಲ . ದೇವರ
8 . . ಕೆ . ಪಕೆಮಲ್ತ . . . . .

98

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 10″

1ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಣಂಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊ
2ಯಸಣವೀರನಾರಸಿಂಗದೇವರಾಜ್ಯಾಭ್ಯುದಯವಿಕ್ರಮವರ್ಷ
3ದ ೧ ವ್ಯಯಸಂವತ್ಸರದಭಾದ್ರಪದಬ ೧೨ ಬ್ರಿಹವಾರದಂದುಶ್ರೀ
4ಮತುಮಹಾಮಂಡಳೇಶ್ವರಂಸಿಂಧಗೋವಿಂದಸಿತಗರಗಂಡಪಾತಾ
5ಳಚಕ್ರವರ್ತ್ತಿಯಿಶ್ವರದೇವರಸರುಅರಕೆಱೆನಾಡಿಂಗೆಮುಸಿದು
ಥಾಳಿ
6ಯಹೇಳಿದಡೆಮಲೆಪೂರನಿಪೆದುಹಣ್ಣಿಸಿಗೆಯಂಗೊಂಡುಹೋಹಾಗ
ಳ್ರೀ
9ಮನುಮಹಾಪಸಾಯಿತರುಮಪ್ಪವೀರನಾರಸಿಂಗದೇವರಕಟ್ಟಿದಲ
ಗಿ
10ನಮುಕ್ಕಳುದಂಡದಮುಂದೆಆಕಸಾಲರಾಮೋಜನಮಗಕಾಮೋಜಂ
11ಕಂಡುಹರಿಗೆಕಕ್ಕೆಡೆಯಂಕೊಂಡುತಾಗಿತತ್ತುಱಿದುಪ್ರಜ್ಞಾನಂದದೇ
ವರ
12ಶ್ರೀಪಾದಸರಣೆನುತಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

99

ಅದೇ ಸ್ಥಳದ ಇನೆಗೇ ವೀರಗಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ × 1′ 2″

1 ಕಾಯಿಬೋವಚವುಗವೂರವುಸು
2 ದುಬೊಂಮನಕೊಂದಕೆ . ಕೆ . . ನ್ನಗಳು
3 ಳಗಡಬಿಟ್ಟುಕೆಯಿಕಂಬು ೬೦ ಶ್ರೀ
4 ರಾಮೋಜ

100

ಆದೇ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ ದ್ವಾರಬಂಧದ ಕಲ್ಲಿನಲ್ಲಿ,

1 ಶ್ರೀರಾಮೇಶ್ವರದೇವರದಾರಸಜೀಯರನಟಕೇಶ್ವರದೇವರಪ್ರತಿಷ್ಠಿ ಸಿದಸೇ
2 ನಬೋವಜೊಪ್ಪಂಣ್ಣಂಗಳ್ ॥ ಅಭಿನವವಸ್ತ್ರರೂಪಾರಿಬಾಪೋ
3 ಜನಜೇರ್ಣ್ಣ . .

101

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಗೋಣಿಗೆರೆ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಕೈಸಾಲೆಯಲ್ಲಿ ಪೂರ್ವಕಡೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′

1 ಪ್ರಮಾದಿಸಂವಛ[ರ]ದಮಾಘ
2 ಶುಧ ೧೧ ಸೋಮವಾರದಲೂಶ್ರೀಮತು
3 ಗಾಜನೂರಕರಚುರಿಗೌಡತಿರುಮಲೆ
4 ದೇವಿಯಪಟಣದಲಿನಿವಾಸಿಮಾಡವ
5 ಕಟಿಕೊಂಡುಯಿಹಸುರಗಿಪ್ರೊಡೆಯ
6 ರಿಗೆನಾಲುಕೊಟಿಪ್ರರವರ್ಗದವಿವರಶ್ರೀ
7 ಕ್ರಿಷ್ಣರಾಯಮಹಾರಾಯರುನಮಗೆಉಂ
8 ಬಳಿಯಾಪಾಲಿಸಿದವಾಪ್ರೊರಸೀಮೆಯೊಳಗ
9 ಣಚಿಕಗೋಳಿಗೆರೆಯೆಂಬಗ್ರಾಮವನುನಂ
10 ಮತಂದೆತಾಯಿಗೆಪುಣ್ಯವಾಗಬೇಕುಎಂ
11 ದುಶಿವಾರ್ಪಣವಮಾಡಿದೆಉಳಿಪು . . ಕೆಬೇಡಿಗೆ
12 ಚಿರಾಡಕಾಣಿಕೆಸುಂಕತಳವಾಜುಕೆಬಿಳಿ
13 ಅಂನ್ಯಾಯನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಶಾಣಅ
14 ಕ್ಷೀಣಿಆಗಾಮಿಯ . ತಂನಾಉನಂಮ .
15 ಕಲಿಪರಿಯಂತ . . ವರುಯಿ . . . .
16 ಆವನಾನೊಬನುಅಳುಪಿದ್ರೆವೇದಪ್ರರಕೆಅ
17 ಳುಪಿದವಯಿಹಲೋಕವಿಟ್ಟುಪರಲೋಕವಿಟ್ಟುವಿಭೂ
18 ತಿರುದ್ರಾಕ್ಷದೇವಲೋಕಮರ್ತಲೋಕಕೆಬಿಟ್ಟು
19 ರುತಾಉತಂಮತಾಯಿತಂದೆಯನುವಾ
20 ರಣಾಸಿಯಲಿಕೊಂದಪಾಪಕೆಹೋಹರು
21 ದೇವರ‐ಬ್ರಾಹ್ಮರುಗೋವಕೊಂದಪಾಪಕೆ
22 ಹೋಹರುಇಷ್ಟಕೆನಾಉನಂಮಸನುಮತಿ
23 ಯೆಂದಪ್ರೊಡಂಬಟುಕೊಟಧರ್ಮಸಾಶನ

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ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ 4′ × 2′ ″

. . . . . , ...
5 . . . . ಸಕವರ್ಷ . . . . . .
6 . . . ಪದಸುದ್ದ ೧ ಆದಿತ್ಯವಾರದಂದು
7 ಗವುಣ್ಡನುಳಿತನಮಗಂಮುಪ್ಪಣ್ಣನುಂತುಬುಗಳಲ್ಸ
8 ತ್ತಗುಡಿಯ . ಮಲ್ಲನುಡಿದನ್ತ . . ಪರನಾರೀಪುತ್ರಂಗೋತೆ
9 ಪವಿತ್ರಂಚಲಕ್ಕೆ ಬಲ್ಗಣ್ಡನುಡಿದನ್ತೆ ಗಣ್ಡಂಶಿವಪಾ
10 ದಶೇಕರಂಗಾವಣಿಗಕುಲತಿಲಕಶ್ರೀ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

103

ಅದೇ ಹೋಬಳಿ ಕ್ಯಾಸನಕೆರೆ ಗ್ರಾಮದ ಗೌಡ ಚನ್ನಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 2 × 1 2″

1 ಶ್ರೀಮತುಬಿಜಯ . .
2 ದಣ್ನಾಯ್ಕರುಕಾಳಿಗವು
3 ಡ . . ಬೊಂಮುಗವುಡಂಗೆ
4 ಉಂಬಳಿಹಿರಿಯಕೆ
5 ಚಿಯಕೆಳಗೆಮತ್ತರು
6 ೧ ಕಂಬ ೧೦ ಶ್ರೀಶ್ರೀ
7 ಶ್ರೀನಂದಿನಾಥ

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ಅದೇ ಹೋಬಳಿ ಚೆನ್ನಮಾಂಬಾಪುರದ ಹನುಮಂತ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1′ 1″

1 ಶ್ರೀವಾಮನದೇ
2 ವರಮುದ್ರೆಕಲು
3 ನಮುಸ್ತುಂಗಃರಸ್ತುಂ
4 ಚಿಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
5 ನಗರೀರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ
6 ವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯುಶಾಲಿವಾಹನಶ
7 ಕವರ್ಷ ೧(೦)೬೦೭ ಕ್ರೋಧನನಂ ಮಾರ್ಗಶಿ .
8 ಶು೨ ಲುಭಾಗಾನಗರದಮತುಶಾಹಜಿ . .
9 ದುರುಶಾಹಜಿ . ಬೀರಯನಗಣಶಾಹ . . .
10 . . . . ವಳಗಣಚೆನಂಮಾಂಬಾಪುರ .
11 (.) . ಅಗ್ರಹಾರಕ್ಕೆ ಕೊಟುನಿರೂಪವಲಿ . .
12 . ನಿರೂಪ . ಹಣಲು . . ಪ್ರಧಾನಿರಾ . .
13 ಶಾಸನಮಾಡಿಕೊಟುಚತುಶೀಮೆ . . . .
14 ವಾಮನಮುದ್ರೆಶಿಲಾಸ್ಥಾಪನೆಯನು . . .
15 ಟನು ॥

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ಅದೇ ಹೋಬಳಿ ಕುಂದೂರು ಗ್ರಾಮದ ಪೂರಬಾಗಿಲ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1 3″

1 ಶುಭಮಸ್ತು
2 . . ದಿಸಂವತ್ಸರ . .
3 . . . ಯಲುಶ್ರೀ . . . .
4 . . ಪ್ರತಿಷ್ಟಾಚಾರ್ಯ್ಯ .

5 ತಿರುವೆಂಗಳನಾಥ .
6 . ದಾಸನಾಯಕರುಕೊ
7 ಟಸಾಸನ . . . .
8 ಕುಂದೂರಗ . . . . .
9 ಂತಯಗೆಅದರ .
10 ರುವಿನಯು . . .

ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ

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ಅದೇ ಹೋಬಳಿ ಮುಕ್ತೇನಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 2′6″ × 1′ 6″

1 ಸಿಧಾರ್ತಿಸಂವಛರ
2 ದಶ್ರಾವಣಶುಧ ೧೦ ಲುಶ್ರೀ
3 ಮತುಮಲುಕನಿರಂನವಡೆಯ
4 ರಕಾರ್ಯ್ಯಕೆಕಾರ್ತರಾದಗೋ
5 ಪಾಲದಾಸರ್ಯ್ಯಯನವರು
6 ಮುಗತೆನಹಳಿಯಾಅಸಗ
7 ರಆದೆಯನಮಗ . ಪ್ಪಗೆಹಾಕಿದ
8 ಶಿಲಾಶಾಸನ . ಹಂಪಲೂ
9 . . . .
10 . . ಹಾಕಿದಶಿಲಾಶಾಸನ
11 ಯಿ . . . . . . .ವರುಬ್ರಂ
12 ಹ್ಮ . . . . .ಹೋ
13 ಹ . . . .

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ಅದೇ ಹೋಬಳಿ ಆರಕೆರೆ ನಾಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 2′1″

1 ಶ್ರೀಸ್ವಸ್ತಿಸಕಳಜಗತಿ . . ಚರಿತಮಹಾರಾಜಾಧಿ
2 ರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳ
3 ಕಚಾಳುಕ್ಯವಂಶೋದ್ಭವಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರರಾಜ್ಯ
4 . . . . ಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬ
5 ರಂಸಲುತ್ತಮಿರೆ । ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಪಲ್ಲವಾ
6 ನ್ವಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಪಲ್ಲವಕುಳತಿಳಕನಮೋಘವಾಕ್ಯಂ
7 ಕಾಂಚೀಪುರ . . . . ತ್ರೈಳೋಕ್ಯಮಲ್ಲನನ್ನಿ . .
8 ಬಪಲ್ಲವಪೆ . . . . ರಮುಂಕೊಗಳಿ
9 ಅಯ್ಯೂನೂ . . . . ಪುರ . ಎಪ್ಪಿ
10 ತ್ತುಪಗ್ರಾಮಮನಾಳುತ್ತಮಿರೆಸಕ ೯೬೯ ನೆ
11 ಯಸರ್ವಜಿತುಸಂವತ್ಸರದಪುಷ್ಯಸುದ್ಧಪಂಚಮಿಬ್ರಿಹ
12 ಸ್ಪತಿವಾರಮುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯನ್ದುಅರಕೆ
13 ಱೆಯಊರೊಡೆಯಕೇಸಿಮಯ . . . ಭೋವಮಜ . . ಪ
14 ಣ್ಡಿತರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂನಾಗೇಶ್ವರದೇವ
15 ರ್ಗೆದೇಗುಲದಪಡುವಕಮ್ಮ ೫||೦ ಮಟಕ್ಕೆ ತೆಂಕಣಕೆದಿ .
16 ಲಿಕಮ್ಮ ೫||೦ ಅನ್ತುಗಪ್ಪೆಮತ್ತ ೧ ಊರಿಂಹೊರಪದ್ದಲಿಮತ್ತ . . .

17 ರ್೫ಹಡುವರ್ಗಂಪಡುಕೆಕೆಯಿಗೆತೆಂಕಣಕೋಡಿಯಲಿಗಷ್ದೆ

18 ಮತ್ತರ್ ೧ ಬೆದ್ದಲೆಮತ್ತರ್ ೫ ಇಧರ್ಮ್ಮಂಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸ

19 ಲ್ವದುಇಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದರ್ಗ್ಗೆ ಕುರುಕ್ಷೇತ್ರಂವಾ

20 ರಣಾಸಿಪ್ರಯಾಗೆಯುಲುಂಸಾಯಿರಕವಿಲೆಯುಂನೊ .

21 ವ್ವ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಗೊಟ್ಟಅಶ್ವಮೇಧಂಗೆಯ್ದಫಲಮಕ್ಕು

22 ಇಧರ್ಮ್ಮವನಳಿದಂಸಾಇರಕವಿಲೆಯುಂಸಾಯಿರಬ್ರಾ .

23 ಣರುಂಆತೀರ್ಥದಲಳಿದಪಾಪವನೆಯ್ದುವರ್

24 ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮೀತಸ್ಯತಸ್ಯತದಾಫಲಂಸ್ವದತಂ

25 ಪರದತಂವಾಯೋಹರೇತವಸುಂಧರಾಷಷ್ಠಿರ್ವ್ವರುಷಸ

26 ಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ಶ್ರಿ

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ಅದೇ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′4″ × 2′ 2″

1 ಶ್ರೀನಾಗೇಶ್ವರದೇವರ . . . ॥ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗ

2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀ . . . . . ಮಣಪ್ರಣುತಮಹಿ . ಂಶ್ರೀ .

3 . . . ದೇವಬ್ರಂ . . . . ಕಾಶಿ . ರಸ್ತಳನ

4 ಬ್ಜಸಂಭವಸುತಂಶ್ರೀನಾಗನಾಥಂಜ . ಕಾ . . ಂನಮ . . . . . . ಸುಭಮಂಚಂದ್ರಾರ್ಕ್ಕರುಳ್ಳಂನೆ

5 ಗಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವರಂ

6 ಪರಮಭಟ್ಟಾರಕಂ . . . . ಚಿಂತಾಮಣಿನಿಸ್ಸಂಕಪ್ರತಾ

7 ಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಳವೀರಬಲ್ಲಾಳದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರ

8 ವರ್ದ್ಧಮಾನ(ಮಾನ)ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ . . . .

9 . . . . ಬರೆ

10 . . . . ಕರಗಸಗಾಳಮಂಕು

11 . . . . ಗ್ಗಣಮನಾಂತಿಬಿವಂತಮೆಕೊಂಡು

12 . . . . ಗ್ಗಣೆಯುನೆವೀರ

13 . . . . ಸಾಯಿರನೊಣಂಬವಾಡಿ

14 ನಾಡೊಳಗಣ. . . . . ದುಷ್ಟನಿಗ್ರಹ . . . .

15 . . . .

16 ಗತಮಾಳತಾಳವಕುಳಕುಳ . . . .

. . . .

19 ಶಂಕರದೇವನವಂಶಾವತಾರವೆನ್ತೆನೆ . . . .

. . . .

37 . . . ಪೆರ್ಗ್ಗಡೆ . . ದೇವನ . ಸೆಲೆವೆತ್ತನೂರೊಡೆಯನಾಗನಪ್ರಣ್ಯದಪುಂಜಮೆಂಬಿನಂ ॥ ಅನ್ತು

38 ....ಮಲ್ಲಿದೇವನಿಂದೊಳ್ಪುವೆತ್ತ ಮಹಾಪ್ರಭುನಾಗರಸಶ್ರೀನಾಗೇಶ್ವರದೇ
39 ....ಪ್ರತಿಷ್ಠೆಯಮಾಡಿಸಿದಲ್ಲಿಯಸ್ಥಾನಾಚಾರ್ಯ್ಯರಪ್ಪ....ತಿಪತಿಯುಮಹಿಮೆಎನ್ತೆ
40 ‖ ನೆವೃ ‖ ಶಿವಧರ್ಮ್ಮಾರ್ತ್ತರನೋಮಶಂಭುವವಧೂತಯೋಗಪಂಚಾಕ್ಷರೀಪ್ರ..ದ್ಯಾಗಮಕೋವಿದಂ
41 ಕ..ತಾಚಾರ...
42 ನುಮತ.....ಶೈವಾಗಮಾಚಾರದೊಳ್ ‖ ಕ ‖...........:.............
43 ....ರವೆಂಬುದಿಲ್ಲಭೈರವಯತಿತನು.........................
44 ....
45 ವಜೆಯ ‖ ಶ್ರೀನಾಗೇಶ್ವರದೇವರಂಗಭೋಗನಿವೇದ್ಯಕ್ಕಂನಂದಾದೀವಿಗೆಗಂಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಚೈತ್ರಪವಿತ್ರ
46 ...ಸಕವರ್ಷ ೧೧೬೫ ನೆಯದುಂದುಭಿಸಂವತ್ಸರದಮಾಘದಮಾವಾಸ್ಯೆಸೋಮವಾರವ್ಯತೀಪಾ
47 ತಸಂಕ್ರಮಣಸೂರ್ಯ್ಯಗ್ರ[ಹ]ಣದದಿವ್ಯತಿಥಿಯಲ್ಲಿಯುರಿಯಸೋಮಾಚಾರ್ಯ್ಯರಪ್ಪಭೈರವಯತಿ
48 ಗಳ ಕಾಲತೊಳೆದುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಭೂಮಿಗೆ, ನಘಳೆ ೧ । ಮಾಱುಪೊತ್ತೊಳಗಡಿಬದಲಗಟ್ಟ
49 ಹಿರಿಯಕೆಱೆ .... ಮತ್ತಗದ್ದೆಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರಹಿಂದೆಕಂಬ ೪ ಊರಂ
50 ಪಡುವಲೆಮಣಲೆಗದ್ದೆಕಂಬ ೧೫ ಬೆದ್ದ. ಬೇವಿನಕಟ್ಟೆಯಬಡಗಲೆಮತ್ತರ್ ೧ ಮತ್ತಂಊರಿಂಬಡಗಬೊಂಮದೇವ
51 ನಬನದಲಿಮತ್ತರು ೧೦ ದಣ್ಡಲಿಕೆಯಹೊಳಳಿಟಡಿಲಹುಣಸೆಯಲಿಮಲ್ಲಿಕಾರ್ಜುನದೇ
52 ವರಿಗೆಬೆದಲೆಕಂಮ್ಮ ೬೦ ಭಿಲ್ಲೇಸ್ವರದೇವರಿಗೆಗದ್ದೆಕಮ್ಮ ೫ ಕೊಡಿಯಶಂಖರದೇ
53 ವಗ್ಗೆದೇವರಿಂಪಡುವಮುದುಗೆಱೆಯಗಡಿಗದ್ದೆಕಮ್ಮ ೨೦ ಹಿರಿಯಕೆಱೆಯೊಳಗೆನಾ
54 ರಿಯಹಳ್ಳದಿಂಬಡಗಬೆದ್ದಲೆಕಮ್ಮ ೬೦ ದೇವರನಂದಾದೀವಿಗೆಗೆಸರ್ವ್ವಬಾಧೆಪರಿಹಾ
55 ರವಾಗಿಸಲುಸುವಗಾಣವೊಂದುಮುಂಮುರಿದಂಡಂಗಳುಬಿಟ್ಟದಾಯಸಂತೆಯ
56 ದಾಯಕೊಡಾಕೆಅರವನೆಣ್ಣೆ ಹೇಱಿಂಗೆನೂಱೆಲೆಹೊಱೆಯವತುಹಸುಬೆಗೆಅಡಿಕೆ ೨
57 ಭತ್ತಕೆಸೊಡಿಗೆಭತಯಿಂತೀಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದವರಿಗೆವಾರಣಾ
58 ಸಿಯಲುಕೋಟಿಕವಿಲೆಯನುಕೋಟಿಬ್ರಾಹ್ಮಣ...ನವಂಕೊಟ್ಟಫಲಯಿಾಧರ್ಮ್ಮ
59 ವನಳಿದವಂಗೆಕೋಟಿಬ್ರಾಹ್ಮಣರಂವಾರಣಾಸಿಯಲಳಿದ...........

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ಅದೇ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 44″ × 22′

1 ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ
2 ... ಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಶ್ರಿಮತ್ತ್ರಿ
3 ..ರವಿಜಯರಾಜ್ಯಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚನ್ದ್ರಾರ್ಕತಾರಂಬರಂಸ

.. ..

7 ಸಂವತ್ಸರದಜೇಷ್ಟಸುದ್ಧ.........

.. ..

ಇಧರ್ಮ್ಮ.............

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ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇರುವ ೧ ನೇವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′

1 ಸ್ವಸ್ತಿಶ್ರೀ.. ....
....
3 ಆರಕೆಜಿಯತುಜುವನು ....ಆರಗಿಲುಕಾ..
4 ಬೋವನತಂಮುಮಾದೆಯನಾಯ್ಕನುಕಾದಿಬಿದ್ದಲಿಆಕಲೆನಾಯುಕ
5 ......ಸೆಟ್ಟಿಯಚಿಕಂಣಬಂದು......ಳುನೆತ್ತರು
6 ಕೊಡುಗೆಭೂಮಿವೂರಪಡುವಣಹೊಲನೊಳಗೆಕಂ ೧೦
7 ಶ್ರೀಶ್ರೀ

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ಅದೇ ಸಳದಲ್ಲಿ ೨ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಹೊಯ್ಸಣವೀರಬ
2 ಲ್ಲಾಳದೇವ.....ಸಂವತ್ಸರದ.....
3 ರ.........ಕಲಿಯನಾಯ್ಕನುಅರಕೆಜಿ
4 ತುಜುವನುಕಳರುಕೊಂಡುಹೋಹಲಿಅರಕೆಜಿನೊಡ...ಮಾಳ
5 ಬೋವನತಂಮುಮಲ್ಲಯನಾಯುಕ . ಬಿದ್ದಲಿನೆತ್ತರುಗೊಡೆಗೆಆಕಲ್ಯ
6 ನಾಯ್ಕನು..

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 6″

5 ಆರಕೆಜಿಯ.ಬಂಪ್ಯೆಯಂನಾಯ್ಕಮಾದೆಯನಾಯ್ಕ
6 ಆಪೂರಾಳಿಕೆಯಲಿತ.ಜುಹರಿಯ . ಬಿದ್ದತಜ
7 ಲಬಯಿಜಂಗೆಬಿಟ್ಟನೆತ್ತರಾಗೊಡಿಗಿವಿಕ್ರಮ
8 ಸಂವತ್ಸರಚೈತ್ರಬ ೫ ಸೋ । ಪೂರಏಕಲನಾಯ
9 . ....ಮೂಡಣಕಡೆಯಲ್ಲಿಕಂಬ ೨೦ ನೆಡ
10 ಸುವಂತಾಗಿಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 7″

1 ಸ್ವಸ್ತಿಶ್ರೀಮಸುಮ..ಮಂಡಳೇಸ್ವರಂಸೋಮ
2 ಸ್ವರರಾಯನ..ನಾರಸಿಂಹದೇವ...
3 .....ರಾಯರಸೋಮಯದಂ
4 ಣ್ಣಾಯಕ...............

(4 ಪಂಕ್ತಿಗಳು ಹೋಗಿವೆ.)

9 ..ಪೂರಿಂಬಡಗಲುಆರಳಿಹಸಲುವಿ
10 ಕ್ರಮಸಂವತ್ಸರದಚೈತ್ರಬ ೫ ಸೋದಂದು
11 ಬಿಟಕೆಯಿಕಂಬ ೨೫ ನಡಹುವು
12 ದುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇಸ್ಥಳದಲ್ಲಿ ೫ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

1 ...ಶಕಸಾಸಿರ ೧೧. . . .ವಸುಸಂವತ್ಸರ
2 . .ಚೈತ್ರಸು ೧೦. . . . .
3 . .ತುಱುಹರಿಯಲು...ಮಂತ್ರಿಸೋಮೈಯ
4 ......ಕಬಿಟ್ಟಕಲುಅರೆವತ್ತರು
5 ಶ್ರೀನರಸಿಂಗದೇವನಕಾಲದಲಿಆರಕೆಱೆಯ
6 ಬಡಗಣಹಾನಹಾದರಿಯಹಕ್ಕ
7 ಲು

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ಅದೇ ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′6″ × 1′6″

1 ಶ್ರೀರಾಮನಾಥದೇವಸರಣು
2 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ
3 . . . .
4 ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂ
5 ಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇಜೇಯಾತ್ತ್ರೈಳೋ
6 ಕ್ಯನಾಥಸ್ಯಶಾಸನಂಧರ್ಮ್ಮಸಾಸನಂ ॥ ಸ್ವಸ್ತಿಯ
7 ಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌ
8 ನಾನುಷ್ಠಾಣಪಾರಾಯಣಜಪಸಮಾಧಿ
9 ಸೀಲಗುಣಸಂಪನ್ನರುಂಸಕಳಸಾಸ್ತ್ರಪರಿಣ
10 ತರುಂಚತುರ್ವ್ವೇದಪಾರಗರುಂಸಿವಧರ್ಮ್ಮಪ್ರತೀ
11 ತರುಂಸಕಳಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದನಾದಿಯ
12 ಗ್ರಹಾರಂಕೋಟಿಗನಪುರದಹೆಬ್ಬಾರುವಪ್ರೊಱೆ
13 ಗೋವಿಲ್ಲಿದಾಸರುಮುಖ್ಯವಾಗಿಅಸೇಷಮಹಾ
14 ಜನಂಗಳುತಮ್ಮಶ್ರೀಹರದಕೊಲುವಳ್ಳಿಹೊಸವಳ್ಳಿ
15 ಶ್ರೀರಾ . .ದೇವರಖಂಡಸ್ಫುಟಿತಜೀರ್ನ್ನೋದ್ಧಾರಕ್ಕಂ
16 ದೇವರನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂತಪೋಧನರಗ್ರಾಸಕ್ಕಂ
17 ಅಸೇಷಮಹಾಜನಂಗಳಿಗೆಬಿನ್ನಹಂಗೆಯಿದುಕೊ
18 ಡಿತವಗೌಡುಗಳಗಂಡರಾಮಗಾವುಂಡನುಂಚೀ
19 ಲೂರಗೊಗ್ಗಗಾವುಂಡನುಂಬಾಸೆಗಾವುಂಡನುಂಮಲ್ಲಿ
20 ಕಾರ್ಜ್ಜುನಪಂಡಿತರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ಬ್ಬಕಂ
21 ಮಾಡಿಬಿಟ್ಟಎರೆಮಳಸಗೊಳನೀರೊಡಲುಕಮ್ಮ ೩೦
22 ಹೂವಿನತೋಟದಿಂಮೂಡಣಎರೆಕಮ್ಮ ೨೫ ಚಕ್ಕ
23 ಗೌಡಗದ್ದೆಯಕೆಳಗೆಗದ್ದೆಕಂ ೫ ಹನಗವಾಡಿಯ
24 ದಾರಿಯಿಂಹಡುವಣ...ಕಮ್ಮ೩ . .ಯಿನ್ತೀ
25 ಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರಿಗೆವಾರಣಾಸಿಯ
26 ಲುಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕವಿ
27 ಲೆಯುಸುವರ್ನ್ನಾಲಂಕಾರಂಭರಸಿದಾನಂಮಾ
28 ಡಿದಯಿಾಧರ್ಮ್ಮಮನೞಿದಮಹಾಪಾತಕನನಿ .
29 . ಕವಿಲೆಯುಮನನಿಬರುಬ್ರಾಹ್ಮಣರುಮ
30 ....ಮಹಾಪಾತಕನಕ್ಕು

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ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವಕಡೆ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ × 1′9″

1 ಸ್ವಸ್ತಿಶ್ರೀಸೋಮನಾಥಾಯನ . .ಶಕವರುಶದ೧ . . . .ನೆಯ
2 ಸಾಧಾರಣಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ್ಧ
3 ೧ ಮಂಗಳಬಾರದಂದು......ದೋರಸಮುದ್ರಕೆ
4 ....ಯಸಾಮಂತಕ...
5 ....ವೊ
6 ಡನೆಬೊಂಮುಮನಾಯಕನುಆ . ತುರಕ . . . .ಡಿಯ
7 ಕೂಡಿಕಾದಿಸೆಜಿತಃಱು . . . . . . .ಬಿದನು
8 ಶ್ರೀಮಸೊನಾಥನಮಂಗಳಮಹಾಶ್ರೀ(ಶ್ರೀ)ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಹನಗವಾಡಿ ಗ್ರಾಮದ ಪಂಚಲಿಂಗೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′ 6″

1ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಕವರುಷದ ೧೨೪೮ನೆಯಕಾಳಯುಕ್ತಿಸಂವತ್ಸರಪುಷ್ಯಸು ೧೦ ಸೋಮಾರದಂದುಸ್ವಸ್ತಿಶ್ರೀ
2ಮತುಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಣಶ್ರೀವೀರಬಲ್ಲಾಳರಾಯನಹಿರಿಯಮನೆಯಪ್ರಧಾನಿಬೈಚೆ
3ಯದಂಣ್ನಾಯ್ಕರಮಯಿದುನಸಂಕಿಯಸಹಣಿಯರುಘಟ್ಟದಕೆಳಗಣಚಂದಾವು
4ರದಬಸವದೇವನಮೇಲೆನಡದಲ್ಲಿಚಂದಾಉರವನೂಕಿಡಿಸಿಮುಟ್ಟ . ನಡದುಕಾದಿದಲ್ಲಿಶ್ರೀಮನು
5ಮಹಾಸಾವಂತಸಾವಂತಾಧಿಪತಿಗಂಡರಗ್ಗಾವಮೊಹರಮಾರಿ . . . . ಕೊಟ್ಟುಕುದುರೆ
6ಯ ಕಟುವಮಂಡಳಿಕರಗಂಡಮ . ಯಮಂಡಳಿಕರಗಂಡಕಾರೆಯಾಯಿಬ್ಬರನಾಯ್ಕನಕೊಮಾ
7ರಸಂಗಿಯನಾಯ್ಕರುಲಘಟ್ಟದಕಾಳಗದಲ್ಲಿದ್ದ್ರಬಳದಕೂಡೆಕಾದಿತುಳುವರಕೆ
8ಡಿಸಿದಾವಾದಾನತೀರ್ತ್ಥಂಮಿಂದುವಯಕುಂಠಲೋಕವಾಸಕ್ಕೆಪ್ರಾಪ್ತನಾದನು ॥
9ಯಿಾಬೀರಗಲ್ಲಪೂಜೆಪ್ರನಸ್ಕಾರಕೆಊರಿಂಮೂಡಣ . . . . ಬ್ರಹ್ಮಪುರಿಯಕೆ . .
10ಪಡುವಲುಪಂಚಲಿಂಗದೇ . . . . . . ಬಡಗಲುಕಂಬ ೧೨ ನೂಸಂಕಿಯಸಹ
11ಣಿಯರುಬಿಟ್ಟಧರ್ಮ್ಮಯಿಾ . . . . . . ನಾಅಳುಪಿದವರುವಾರಣಾಸಿಯಲಿಕವಿಲೆಯ
12ಕೊಂದವರು . ಪ . . . . ಕಲುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಮಾವಿನಕೋಟೆ ಗ್ರಾಮದ ಗಾಣಿಗರ ಹೊಲದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 1′ 3″ × 8″

1ಸಂಗಣನ 2ದರಾಂಕೃಷ್ಣ । 3ಭಟರಾಹೊ । 4ಲಾ

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ಅದೇ ಹೋಬಳಿ ನೆರಳಗುಂಡಿ ಗ್ರಾಮದಲ್ಲಿ ಹುರಳಹಳ್ಳಿಗೆ ಹೋಗುವರಸ್ತೆ ಬಳಿ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದುಗಡೆ.

ಪ್ರಮಾಣ 3′ × 1′ 4″

1ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯ
2ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂ
3ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ
4ಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀ
5ಮತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರುಚತು
6ಸ್ಸಮುದ್ರಪರ್ಯ್ಯನ್ತಂಬರಸುಖಸಂಕ
7ಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ । ತ
8ತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾ
9ಸಬ್ದಪಲ್ಲವಾನ್ವಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಪಲ್ಲ
10ವಕುಳತಿಳ[ಕ]ನೇಕವಾಖ್ಯಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯ
11ಮಲ್ಲನೊಳಂಬಪಲ್ಲವಪೆರ್ಮ್ಮನಡಿದೇವರ
12ದದಿವ್ವ್ಯಾಟಿಗೆಸಾಸಿರವುಂಬಲ್ಲಕುನ್ದಮೂ
13ನೂಱುಂಕೊನಡಿಯೂಱುಮುಂಸುಖಸಂಕ
14ಥಾವಿನೋದದಿರಾಜ್ಯಗೆಯ್ಯುತ್ತಮಿ
15ರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಸ್ತರಾ
16ಜ್ಯಭರನಿರೂಪಿತಮಹಾಮಾತ್ಯಪ

17 ದವೀವಿರಾಜಮಾನಮಾನೋನ್ನತಪ್ರ
18 ಭುಮಂತ್ರೋತ್ಸಾಹಸಕ್ತಿತ್ರಯಾಸಂಪ
19 ನ್ನಸಿವಪಾದಸಖರರುತಿಹಿತಗಮಾ
20 ಜನಾಮಾದಿಸಮುಪ್ರಸಸ್ತಿಸಹಿತ
ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ
21 ಶ್ರೀಮತ್ತ್ರೈಳೋಖ್ಯಮ
22 ಲ್ಲನೊಳಂಬಪೆರ್ಮಾಡಿ
23 ರಾಜಅನುಬವಿಸಿತಮಿ
24 ರಸಕವರಿಸ ೯೧೬
25 ಜಯಸಂವಚರದ .
26 ಹೆಯನೇಱಿಲುಗುಣ್ಣ
27 ಯ್ಯೆವ್ರರೊಡೆಯಹಿಟ್ಟ
28 ಮಯ್ಯಸೂರ್ಯ್ಯಗ್ರಹಣ
29 ದಲುವಲಿಕಜ್ಜನದೇವ
30 ಗ್ಗ್ರಗದ್ದೆಕ ೪೦೦ ಬದ್ದಲೆ
31 ಮ ೪ ಮ . . ಲಿಕಬೆಯ್ಯ
32 ಕಲಕಚಿವರಪ್ರಭ್ಭ್ರಕ
33 ಮಾಡಿಕೊಟ್ಟಗೆಣಸ
34 ಸನಈಧರ್ಮ್ಮವಪ್ರ
35 ತಿಪಳಿಸದ ದಡೆಕ
36 ವಿಲೆಯಾಬಣರಸಿಯ
37 ಅಳಿದ ॥ ಸ್ವರದತ್ತಂಪರ
38 ದತ್ವಂಯೋಹರೇವತಿವಸುನ್ಧ
39 ರಸಟ್ಟಿವರಿಸಸಹಾಸ್ರಣಿ
40 ವಿಷ್ಟಯಾಂಜಾಯತೇ
41 ಕ್ರಿಮಿಃ
42 ಮಲ್ಲಿಕಜ್ಜನಮಾಡಿಸಿದದೇಗುಲ
43 .... ಪಕ
44 ....ರದ . .
(ಮುಂದೆಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಕೂಲಂಬಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ.

ಪ್ರಮಾಣ 5′ × 1′ 6″

(ಮೇಲ್ಭಾಗದಲ್ಲಿ ೧೩ ಪಂಕ್ತಿಗಳು ಸುತರಾಂ ಸವಿದು ಹೋಗಿವೆ)

14 ಸನತಪ್ಪಿದಡೆವಾನಾರಾಸಿಯಲುಸಾಯಿರಕವಿ
15 ಲೆಯಸಾಯಿರ . . . . . .
16 ಬ್ರಾಹ್ಮಣರುಮಂಸಾಯಿರಲಿಂಗವುಮಂವ
17 ಧಿಸ್ತಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವ
18 ಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾ
19 ಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಸರ್ವ್ವಸೇತಾನ್ಭಾ
20 ಗಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಯಾಚತೇರಾ
21 ಮಚಂದ್ರಃಜ . . . .
22 ತ್ಸರ್ವ್ವತ್ರ . . ಮಾಪಾದಿ . . . .
(ಮುಂದೆ ಹೋಗಿದೆ)

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ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ನವರಂಗಮಂಟಪದ ನೆಲದ ಮೇಲೆ ಹಾಸಿರುವ ಕಲ್ಲು.

1 ಬಸವಾಪಟಣದ | 2 ಹೊಸಹಳಿಸೀ | 3 ಲಕೇಶಪ್ಪನಪುತ್ರ | 4 ಗಂಗಾಧರಾ

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ಅದೇ ಶಾಸನದ ಉತ್ತರ ಪಾರ್ಶ್ವದಲ್ಲಿ.

1 ಬಸವಾಪಟಣದ | 2 ಹೊಸಹಳಿರಾಮಂಣ

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಂಭದ ಮೇಲೆ.

1 ಸ್ವಸ್ತಿಶ್ರೀಸಿನ್ದು. ರಾ | 2 ಲಯಮಗ | 3 . ನಮಿಚ್ಚೊ ॥

CHANNAGIRI TALUQ.

ಚನ್ನಗಿರಿ ತಾಲೂಕು.

1

ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ಬೆಳಗೆರೆ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′6″

. . . .
3 ಶುಭಮಸ್ತು ಬೆಳಲ
4 ಗೆರಿಯಲ್ಲಿಹಂಬಿಳಿಸಾ . .
5 ಗೆ . ಖ ೧೬೦ ಕೆನೂ . . .
6 ಅದಕೆತಪ್ಪಿದರೆವಾರ
7 ಣಾಸಿಯಲಿಬ್ರಾಹ್ಮಣನಕೊಂ
8 ದಪಾತಕಕೆಹೋಹೆಉ
9 ಶ್ರೀಹರಿಹರದೇವರಿಗೆ
10 ತೊಪಿದ । ಶ್ರೀವೀರಭದ್ರದೇ
11 ವರಿಗೆತೊಪಿದುಕೆಂಚಸಾಮ
12 ಯನಮೊಪಿತಾಯಿತೊಪಿದವೊ
13 ಕಲಿಗೆಹೋಹೋವರಿಗೆಸಿಕು
14 ತಾಕುಯಿಲ್ಲಾ ಹೊ . . . . .

2

ಅದೇ ಹೋಬಳಿ ಹಳೇಕತ್ತಲಗೆರೆ ಹನುಮಂತ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

1 ಶ್ರೀಹರಿಹರಾಯನಮಃ । ಸ್ವಸ್ತಿಶ್ರೀಶಕವರುಷ
2 ೧೪೯೯ ನೆಯಯಿಶ್ವರಸಂವತ್ಸರದಜೇಷ್ಟಸು ೨ ಗು
3 ಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರೌಢಪ್ರ
4 ತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀರಾಮಚಂದ್ರರಾಯರಾ
5 ಜ್ಯೋದಯೇಶ್ರೀಮತುರಾಯರಾಜಗುರುರೇಣು
6 ಕದೇವನುಶ್ರೀಹರಿಹರದೇವರಅಂಗಭೋಗ
7 ರಂಗಭೋಗ . . . . ಳಗಣಕತ್ತ
8 ಲಗೆಜಿಯ . . . .
9 ಸಮಂನ್ವಿತ . ಸಹ . . . . . . ಹಾರವಾಚಂ
10 ದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾ
11 ಡಿ . . . . ತ್ತಿಯಲ್ಲಿ . . ಪುಣ್ಯಂಪಡದು
12 ಕೊಂಡನು । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
13 ರೇತಿವಸುಂಧರಾ। ಷಷ್ಟಿರ್ವ್ವರುಶಸಹಸ್ರಾ
14 ಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥
15 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

3

ಅದೇ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′,

1 ಶ್ರೀಹರಿಹರಾಯನಮಃನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ
2 ಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
3 ಶಂಭವೇ ॥ ಅಭಿಪ್ರೇತಾರ್ತ್ಥಸಿದ್ಧ್ಯರ್ತ್ಥಂಪೂಜಿತೋಯಸ್ಸುರೈರಪಿ।
4 ಸರ್ವ್ವವಿಘ್ನಚ್ಛಿದೇತಸ್ಮೈಗಣಾಧಿಪತಯೇನಮಃ ॥ ಸ್ವಸ್ತಿಸ

5 .... ಮಹಾಮಂಡಳೇಶ್ವರಂ ಉಚಂ
6 .... ತ್ಯಗುಣಸಂಪಂನಂನುಡಿ
7 .... ವಿನೋದಂಮನುಜಮನೋ
8 .... ವಣಿರಮಣೀಯರುಂ
9 .... ರವಂ ॥ ಸ್ವಾ
10 .... ಮನುಮಹಾಮಂಡ...
11 .... ಬಳಿಕೆ... ಮುನ್ನೆ
12 .... ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯಿ
13 .... ಮಿರ್ದ್ದತತ್ಪಾದಪ
14 .... ಶ್ರೀಮನ್ಮಹಾ
15 .... ಯಕರಕಯ್ಯ

(ಮುಂದೆ ಹೋಗಿದೆ)

4

ಅದೇ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದಿನ ಗೋಡೆಯಲ್ಲಿನ ಕಲ್ಲು.

1 ನಮಃಶಿವಾಯ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥುವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ..
2 ಮಹಾದೇವರಾಯ .. ..
3 . . . .
4 . . . .
5 . . . . ಗೂರ... ಕತ್ತಲಗೆಜೆಯ . . . . ಶ್ರೀದೇವ...
6 ... ನಂದಾದೀವಿಗೆಗೆಸಲುವಂತಾಗಿ ಬಿಟ್ಟ ಭೂಮಿಹಿರಿಯಕೆರೆಯ ....
7 .... ಕೊಳಗವದೇವ .... ಮಣ..... ಗನಕಂಬ . ಯಿಧರ್ಮ್ಮವಂಪ್ರತಿ
8 ಪಾಳಿಸಿದವರುವಾರಣಾಶಿಯ ವಿಶ್ವೇಶ್ವರದೇವರಿಂಗೆ ಅಮ್ರುತ ಪಡಿಗೆ ಸಲಿಗೆಕಂಬ ......
9 ಪ್ಪಿದವರುತಮ್ಮಅಪ್ಪತಾಯಿತಮ್ಮಯ ಪಿತ್ರುಗಳಂತಾನುಂನರಕಕ್ಕೆ ಬೀಳು .....
10 ....

5

ಅದೇ ಹೋಬಳಿ ಕಾರಿಗನೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

1 ಶ್ರೀನಮಸ್ತುಂಗಶಿರಸುಂಬಿಚಂದ್ರಚಾ
2 ಮರಚಾರವೇತ್ । ತ್ರೈಲೋಕ್ಯ
3 ನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯ
4 ಸಂಭವೇ । ರುಧಿರೋದ್ಗಾರಿಸಂವಛರ
5 ಶ್ರಾವಣಬ ೩ ಲುಶ್ರೀಕಾರಿಗನೂ
6 ರಕಲದೇವರಪೂಜಾರಿಗಳಿಗೆಕಾ
7 ರಿಗನೂರಗಾಡಪ್ರಜೆಗಳುಪೂ
8 ಜಾರಿಗಳಿಗೆತೆಱಿಗೆಬಿಟ್ಟ ೨೦ ⋅ ರ
9 ಆಡುಗುಳು...... ಇಲ್ಲದೆ
10 ತಪ್ಪದೆನಡಸಿಬಹೆಉ
11 ಸ್ಸಕೆಆವನೊಬನುಸ್ರುತಿಮಾ
12 ಡಿಅಳಪಿದಂಥವರುಕಲದೇವರಹ
13 ರಿವಾಣಕವಿಸವನಿಕ್ಕಿದುತಂಮ
14 ಗುರುವಿಗೆತಪ್ಪಿದದೇವಲೋಕವ
15 ತ್ರೈಲೋಕಕೆಹೋಗು

6

ಅದೇ ದೇವಾಲಯದ ವೊಳಗೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 1′ 2″

[1]ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರ [ಚಾರ]
[2]ವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
[3]ಯಶಂಭವೇ । ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾ
[4]ಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾ
[5]ಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಯಾ
[6]ದವಕುಳಾಂಬರದ್ಯುಮಣಿಸರ್ವ್ವಜ್ಞಚೂಡಾ
[7]ಮಣಿಮಲೆಪರೊಳುಗಂಡಕದನಪ್ರಚಂಡ
[8]ಶನಿವಾರಸಿದ್ಧಗಿರಿದುರ್ಗ್ಗಮಲ್ಲನಿಸ್ಸಂಕಪ್ರ
[9]ತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರಹೊಯ್ಸಳಬಲ್ಲಾಳದೇವ
[10]ರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿದ್ಧಿಪ್ರ
[11]ವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿ

. . . .

[18] . . . . . . ಮೂಲಸ್ಥಾನದ . .
[19]ವಗ ೧೯ ನೈವೇದ್ಯನಂದಾದೀವಿಗೆಕ್ಷೇತ್ರಪವಿತ್ರಂ .
[20] . . . . . . ಕ್ಕೆನಡವಂತಾಗಿಸಕವರ್ಷ ೧೧೪೨
[21]ನೆಯವಿಕ್ರಮಸಂವತ್ಸರದಾಶಾಡಸು ೮ ಸೋಮವಾ
[22]ರದಕ್ಷಿಣಾಯನಸಂಕ್ರಮಣವ್ಯತೀಪಾತದಂದು
(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

7

ಅದೇ ಹೋಬಳಿ ತ್ಯಾವಣಿಗಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′6″ × 1′8″

. . . .
[7]ಳಕಟಾಳುಕ್ಯಾಭರಣಶ್ರೀಮ . . . ಮಲ್ಲದೇ
[8]ವಂಪ್ರಿಥ್ವೀವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆಸಕವರುಷ ೯೦೪ ಯು
[9]ನನ್ದನಸಂವತ್ಸರದಶ್ರಾಹಯೊಳೆಶ್ರೀಮದಾಹವ
(ಮುಂದೆಹೋಗಿಧೆ)

8

ಅದೇ ಕಲ್ಲಿನ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವದು.

. . . . . .
4 ಗೋತ್ರಪವಿತ್ರಂಸ
5 ದನಾಯಿಪುತ್ರಂ.
6 . . ದೇವಮ-ಹಾ
7 ಕಿರಾತ ಪ್ರಳಿಯ
8 ಕಾಳಾನಳಂಮಾ .
9 . ಚಕ್ರಿರಿಪುಕು
10 ಳವಕ್ರಂ . . . .
11 . . ನಾಮಾದಿಪ್ರ

[12]ಸೊಸ್ತಿ ಸಹಿತಂಶ್ರೀಮ
[13]ತುಬಳಗಾವುಣ್ಡ
[14]ನಳಿಯನೇಣಿಗೆಯ
[15]ಮಲ್ಲಕೆಜಿಯಂಕಟ್ಟಿ
[16]ಸಿದೇಗುಲಮನೆತ್ತಿಸಿಅ
[17]ದೇಸ್ಥಲದಭಾಗಕ್ಕೆ ೩೦೦
[18]ಕಮ್ಮಗಪ್ಪೆಯು ೩ ಮತ್ತರೆ
[19]ಳೆಯು . ಮತ್ತರುಕೆಯುವಿ
[20]ನಿತುಮಂಬಿಟ್ಟುಸುಕದಿನಾ

[21]ಳುತ್ತಮಿಬ್ಬುನೊಳಂಬನ
[22]ಪ್ರಸ್ತಾವದೊಳ್ವೊದಲೇ
[23]ಋಬೆಸನಪಡದುಚೋಳನ
[24]ಮಹಾಸೇನೆಗೆಪರಿಸಿಕರಿ
[25]ತುರಗನರಪದಾತಿವರ್ಗ್ಗ
[26]ಮಂಪಡಲ್ವಡಿಸಿಯಿಋಬಿ
[27]ದುಸಗ್ಗಸ್ತನಾಗಿದೇವಲೋ
[28]ಕೆಸನ್ದ

9

ಅದೇ ಕಲ್ಲಿನ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿರುವದು.

. . . .
11 ಶ್ರೀಪಲ್ಲವರಸ
12 ರನ್ವಯದಿಂಸ್ವ
13 ಸ್ತಿ ಸಮಧಿಗತ
14 ಪಂಚಮಹಾ
15 ಶಬ್ದ ಪಲ್ಲವಾ
16 ನ್ವಯಂಶ್ರೀಪ್ರಿ
17 ಥ್ವೀವಲ್ಲಭಂಪಲ್ಲ
18 ವಕುಳ ತಿಳಕಂ
19 ನೇಕವಾಕ್ಯಂಕಾಂಚೀ
20 ಪುರವರೇಸ್ವರಂ
21 ಶ್ರೀಮತ್ರೈಳೋಕ್ಯ
22 ಮಲ್ಲನೊಳಂಬಪ
23 ಲ್ಲವಪೆರ್ಮ್ಮಾಡಿದೇ
24 ವರುದಾಳಿಯನಿಟ್ಟು
25 ಬಮ್ಮಕೂರಲುಬಿ
26 ಟ್ಟುಸಮಸ್ತವಸ್ತು
27 ಗುಣಸಂಪನ್ನನು

(ಮುಂದೆಬರವಣಿಗೆಇಲ್ಲ)

10

ಸಂತೆಬೆಂನೂರು ಹೋಬಳಿ ಸಂತೆಬೆಂನೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಮಸೀತಿ ಹಿಂದಿನ ಬಂಡೆಯಲ್ಲಿರುವದು.

1 ಶ್ರೀರುದ್ರಪಾದವ
2 ನೋಡಿರೆಪ್ರಣ್ಯ .
3 . . . . . .ಸಿಲ

11

ಸಂತೆಬೆನ್ನೂರು ದಕ್ಷಿಣಬಾಗಿಲ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1′ 3″

1 . . . .
2 ಲಿಂಗದೇವರಿ ಗೆಸಿರಿನಾ
3 ಯಕಕೊಟಮಟವು
4 ನ್ಯಚಂದ್ರಾರ್ಕ್ಕಬರಉಳನ
5 ಕ್ಕೆನಡಸುವ್ರೊದುಅಪಟದ
6 ಮಟದಜಂಗಮ . . ನ್ಯಪಾಳಿ
7 ದಂಥಭೂಮಿಶ್ರೀ

12

ಅದೇ ಗ್ರಾಮದ ಆನೇಹೊಂಡದ ಆಗ್ನೇಯದಲ್ಲಿ ಬಿದ್ದ ಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ.— ಪ್ರಮಾಣ 3′ × 1′ 2″

1 ಸಪೇಕರ
2 ಸಟವಾಜೀ
3 ನಾವಿಆ
4 ವೀಸಾಕರಾ .

13

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ನಾಡಿಗ ಗುರುರಾಯರ ವಶದಲ್ಲಿದ್ದ ತಾಂಮ್ರಶಾಸನ

ಮುಂಭಾಗ

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ। ಅವ್ಯಾದವ್ಯಹ
2 ತೈಶ್ವರ್ಯಕಾರಣೋವಾರಣಾನನಃ। ವರದಸ್ತ್ರೀವೃತಿಮಿರಮಿಹಿರೋಹರನಂದನಃ ।ಶ್ರೀಮಾನಾದಿವರಾಹೋಯಂಶ್ರೀ

3 ಯಸೇಭೂಯಸೇಸ್ತುಸಃಗಾಢಮಾಲಿಂಗಿತಾಯೇನಮೇದಿನೀಮೋದತೇಸದಾ । ಅಸ್ತು ಕೌಸ್ತುಭಕಲ್ಪದ್ರುಕಾಮಧೇನುಸ
4 ಹೋದರಃರಮಾನುಜಃಸುಧಾಧಾಮಾಕ್ಷೀರಸಾಗರಸಂಭವಃ ಉದಭೂದನ್ವಯೇತಸ್ಯಯದುನಾಮಾಮಹೀಪತಿಃ।
5 ಪಾಲಿತಂಯತ್ಕುಲಂಯೇನವಾಸುದೇವೇನಭೂತಳೇ।ಅಭೂತ್ತಸ್ಯಕುಲೇಶ್ರೀಮಾನ್‌ಪ್ರಭುರ್ಗುರುಗುಣೋದಯಃ।ಅಪಾಸ್ತದೋಷಸಂ
6 ಸರ್ಗಃಸಂಗಮೋನಾಮಭೂಪತಿಃ।ತಸ್ಯಗೌರಾಂಬಿಕಾನಾಮಾಮಹಿಷೀಸಮಭೂದ್ವರಾ। ಮಾನನೀಯಗುಣಾರಾಮಾವಲ್ಲಭಸ್ಯಮ
7 ನೋನುಗಾ।ಕಪರ್ದಿನೋಯಥಾಗೌರೀಶಚೀವನಮುಚಿದ್ವಿಷಃಪಿತಾಮಹಸ್ಯಸಾವಿತ್ರೀಛಾಯಾದಿನಮಣೇರಿವ । ವಿಲಾಸವಿಭ್ರಮೋ
8 ಲ್ಲಾಸತಿರಸ್ಕೃತತಿಲೋತ್ತಮಾ।ಅನಸೂಯಾಪಿಸಾಸೂಯಾಯತ್ಪಾತಿವ್ರತ್ಯಸಂಪದಾ। ಆಸನ್‌ಹರಿಹರಃಕಂ
9 ಪೋಬುಕ್ಕರಾಯೋಮಹೀಪತಿಃ। ಮಾರಪೋಮುದ್ದಪಶ್ಚೇತಿಕುಮಾರಾಸ್ತಸ್ಯಭೂಪತೇಃಪಂಚಾನಾಂಸಮಭೂ
10 ತ್ತೇಷಾಂಪ್ರಖ್ಯಾತೋಬುಕ್ಕಭೂಪತಿಃಪ್ರಚಂಡವಿಕ್ರ[ಮೊ]ಮಧ್ಯೇಪಾಂಡವಾನಾಂಯಥಾರ್ಜುನಃ। ದಿಕ್ಕರೀಂದ್ರಸುಧೌರೇಯ
11 ದಕ್ಷಿಣಾಶಾಧುರಂಧರಃಬುಕ್ಕರಾಯಸ್ತತಃಶ್ರೀಮಾನ್‌ಆಸೀದಾಹವಕರ್ಕಶಃಯತ್ಸೇನಾಸಕ್ತ್ತರ . ವಿದಧತಿಪ
12 ರಿತಃತಾಂಡವಾನ್‌ಮಂಡಲೇಶಾವಕ್ತ್ರೇಶುಷ್ಕಾಸ್ತುರಷ್ಕಾಃಬಹುಭಯಭರಿತಾಃಕೊಂಕಣಾಃಶಂಕಯಾಸನ್‌ಆ
13 ಂಧ್ರಾರಂಧ್ರಾಣ್ಯವಿಂದನ್‌ಉದಯಗಿರಿವರೇಗುರ್ಜರಾಃಜರ್ಜರಾಂಗಾಃಕಾಂಭೋಜಾಭಿನ್ನಧೈರ್ಯಾಃಸರಭಸಮಭ
14 ವನ್‌ಪ್ರಾಪ್ತಭಂಗಾಃಕಳಿಂಗಾಃಅಹಿನಾಭಾಖ್ಯಸಂಶಕ್ತಿಃಅಭೂರಸಿಖಾಮಣಿಃ। ತಸ್ಯಾಗ್ರಜಸ್ತ್ಯಾಗಶೀಲೋನಾಮ್ನಾ
15 ಹರಿಹರೋನೃಪಃ।ರಾಜಾಧಿರಾಜಃತೇಜಸ್ವೀಯೋರಾಜಪರಮೇಶ್ವರಃ।ಸರ್ವಸಾಮಂತಭೂಪಾಲಭುಜಂಗಮವಿ
16 ಹಂಗರಾಟ್‌।ಭಾಷರಾಜಭುಜಂಗೋಯಃಪರರಾಜಭಯಂಕರಃ। ಹಿಂದುರಾಯಕೃತತ್ರಾಣೋದುಷ್ಟಶಾರ್ದೂಲಮರ್ದ
17 ನಃ।ಯದ್ರಾಜಧಾನೀವಿಜಯಾನಗರೀಸಜಯೋದಯಾ।ರಾಜ್ಞಾಂಚಕಾಸ್ತೇವಿಖ್ಯಾತರಾಜಧಾನೀಶ್ರಿತಾಶ್ರಯಾ।ಶಿಷ್ಟಾ
18 ಸಂರಕ್ಷಿತಾಯೇನದುಷ್ಟಾಂನಿಗ್ರಹಕಾರಿಣಾಲಬ್ಧಾಚವಿದುಷಾಂಪ್ರೀತಿಃ। ಶ್ಲಾಘ್ಯೋಹರಿಹರೋನೃಪಃ। ಯಾತುರ್ಶ್ಲೋಡ(ಶ)
19 ಶಮಾಹಾದಾನಸಮಯೋದಿತವಾರಿಣಾ। ರಮ್ಯಾಬುದ್ಧೇರಪಾರಸ್ಯವರ್ದ್ಧಿತೋಧರ್ಮಪಾದಪಃ। ಶಾಲಿವಾಹನನಿರ್ಣೀ
20 ತಶಕವರ್ಷಕ್ರಮಾಗತೇ। ರಸಚಂದ್ರಾಗ್ನಿವಿಧುಕೇತಸ್ಮಿನ್ಭಾವಾಖ್ಯವತ್ಸರೇ। ವೈಶಾಖೇಮಾಸಿಪೂರ್ಣಮಾಸ್ಯಾಂ
21 ದಿವಸೇಗ್ರಹಣೇವಿಧೋಃ। ಸಂಗಮೇತುಂಗಭದ್ರಾಯಾಹರಿದ್ರಾಯಾಶ್ಚಪಾವನೇ। ಕ್ಷೇತ್ರೇಹರಿಹರಾಖ್ಯೇಸ್ಮಿನ್‌ಕೋಟಿ
22 ತೀರ್ಥಸಮಾಕುಲೇ। ಗುಹಾರಣ್ಯಾಭಿಧೇಪುಣ್ಯೇಸರ್ವಧರ್ಮವಿವರ್ಧನೇ। ರುದ್ರಪಾದೇಮಹಾತೀರ್ಥೇಅದ್ಯೋಹರಿಹ
23 ರಾತ್ಮಕೇ। ದೇವರ್ಷಿಸಿದ್ಧಗಂಧರ್ವವಿದ್ಯಾಧರನಿಷೇವಿತೇ। ಯೋಸಂದೋಹಸಂಕೀರ್ಣೇಗುಹಾರಣ್ಯಸ್ಥಲೇಶುಭೇ। ತು
24 ಲಾಪುರುಷಮುಖ್ಯಾನಿಕೃತ್ವಾದಾನಾನಿವಂಟಿಪೇ। ಸುಪ್ರಸನ್ನೋಮಹೀಪಾಲೋರಾಜಾಹರಿಹರೇಶ್ವರಃ। ತುಲಿತೇಹಸ್ತಿನಾವತ್ಯಾ
25 ವೃತ್ಸಂಗೀಮೇಂತ್ಯಭೂತಳೇ। ಶ್ರೀಮಹಾರಂಗಕೇರಾಜ್ಯೇಮದಕರಿಯಾಖ್ಯಶೀಮನಿ। ಚಂದ್ರಮಂಡಲನಾಡಾಚರಂವ್ಯೇಮದಕರಿ
26 ಸ್ಥಳೇಶ್ರೀವತ್ಸಗೋತ್ರಜಾತಾಯಯಾಜುಷಾಯತಥೈವಚ। ಯಿಂದ್ರಕಂತ್ಯಾವಲಾಖ್ಯಾಯನರಸಿಂಭಟ್ಟಾಯಧೀಮತೇ। ದೈವಜ್ಞಾ
27 ಯದದಾವೃತ್ತಿದ್ವಯಂಹರಿಹರೋನೃಪಃ। ತತ್ರೈಕಾಜ್ಯೋತಿಷಾಂವೃತ್ತಿಃಅಪರಾಲೇಖನಸ್ಯಚ। ವೇಂಕಟೇಶಾಲಯಾತ್ಪ್ರಾ
ಚ್ಯಾಂದಿಶಿದೇವಾಗ್ರತಸ್ಥಿ
28 ತಂ। ಬ್ರಹ್ಮಸಾಮಕಸದ್ಗ್ರಾಮಂಮಹಾರಾಮೇಶ್ವರಾಲಯಂ। ಹರಿದ್ರಾತೀರಸಂಭೂತಂಮಹಾಪುಣ್ಯವಿವರ್ದ್ಧನಂ। ತಸ್ಯವಾಯ
29 ವ್ಯದಿಗ್ಭಾಗೇಗ್ರಾಮಾಂತರಮತಸ್ಥಿತಂ। ಪವಳಕಟ್ಟೇತಿವಿಖ್ಯಾತಂದದೌಹರಿಹರೇಶ್ವರಃ। ವಿಪ್ರಾಯತಸ್ಮೈವಿದುಷೇಗ್ರಾಮದ್ವ
30 ಯಮನುತ್ತಮಂ। ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಹಿತಂಚಸಮಂತತಃ। ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ।

ಹಿಂಭಾಗ

31 ಅಕ್ಷೀಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತೈರಷ್ಟಭೋಗೈಸ್ಸಮನ್ವಿತಂ। ವಾಪೀಕೂಪತಟಾಕಾದಿಕಚ್ಛಾರಾಮಸಮನ್ವಿತಂಪುತ್ರಪೌತ್ರಾದಿಭಿ
32 ರ್ಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ। ದಾನಸ್ವವಿಕ್ರಯಸ್ಯಾಪಿಯೋಗ್ಯಂವಿನಿಮಯಸ್ಯಚ। ಶ್ರೀಮಾನ್‌ಹರಿಹರೋರಾಜಾ
33 ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ। ಸಹಿರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂಪ್ರದದೌಮುದಾ। ನರಸಿಂಭಟ್ಟಾಯವಿಪ್ರಾಯಸತುಸಂತು
34 ಷ್ಟಮಾನಸಃ। ರಾಜ್ಞೇಚೈವಾಶಿಷಂಚಕ್ರೇಚಿರಂಜೀವೇತಿಸದ್ವಿಜಃ। ಬ್ರಹ್ಮನಾಮ್ನಶ್ಚತುರ್ದಿಕ್ಷುಶಿಲಾಸ್ಥಾಪನಮುತ್ತಮಂ।
ಕಾರಯಾಮಾಸ
35 ರಾಜಾ[illegible]ಪವಳಕಟ್ಟಕಂ। ಗ್ರಾಮಸ್ಯಾಪಿಚತುರ್ದಿಕ್ಷುಶಿಲಾ[illegible]ಮನಮುದ್ರಯಾ। ಸಹಿತಾಂಸ್ಥಾ[illegible]ಮಾಸರಾಜಾಹರಿಹ

36 ರೇಶ್ವರಃ । ವಿದಧೇಶಾಶ್ವತಂಧರ್ಮ್ಮಮೇತಮಾಚಂದ್ರತಾರಕಂ । ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂ
37 ಯಮಶ್ಚ । ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಸ್ಯಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ । ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂ।
38 ಷಷ್ಟಿರ್ವರುಷಸಹಸ್ರಾಣಿಯಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ । ಮದ್ವಂಶಜಾಃಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇವೈನೃಪಾಸತತಧರ್ಮ್ಮವಿ
39 ಚಾರಚಿತ್ತಾಃ । ಮದ್ಧರ್ಮ್ಮಮೇವಸತತಂಪರಿಪಾಲಯಂತಿತತ್ಪಾದಪದ್ಮಯುಗಳಂಶಿರಸಾವಹಾಮಿ ॥

ಶ್ರೀವಿರುಪಾಕ್ಷ

14

ಅದೇ ಹೋಬಳಿ ತಣಿಗೆರೆ ಗ್ರಾಮದ ಕೋಟೆಗೆ ದಕ್ಷಿಣ ಆಗಳೇರಿಯ ಮೇಲೆ ಯಿರುವದು.

ಪ್ರಮಾಣ 2 × 19

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ)

1 . . . . .ವಿಕಾರಿ
2 ಸಂವತ್ಸರಚಯಿತ್ರಬ ೫ ಲು
3 ತಣಿಗೆರೆಪಾಲ್ಹೊಂನಕಳಸಪನಮ
4 ಗತಣಿಗೆರೆನಾಯಕರುಕೋಗುಂಡೆಬಸ
5 ವಪದೇವರಿಗೆಕೊಟಹೊಂನುಮಟ

15

ಅದೇ ಗ್ರಾಮದ ಕೋಟೆಯ ಆಗಳಿನಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1 6″ × 1′

1 ಶ್ರೀಮತುವಡನಹಾಳ್ಳೆ
2 ಯನವರಿಗೆವಲೋರು
3 ಕೊಟಮಟ

16

ಅದೇ ಗ್ರಾಮದ ಹಜಾಮ ಚನ್ನನ ಕಣದಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 1′′6 × 1′

1 ಹೊಂನಮಲಪ
2 ನಾನಾನಾಕರ
3 ನಮಗಕಲಣ
4 ಗಾಡನಮಗ
5 ತಳಿಗೆರೆಗಾಡ
6 ಕೊಟದು

17

ಅದೇ ಹೋಬಳಿ ಮೆದಕೆರೆ ಗ್ರಾಮದ ಪೂಜಾರಿಯ ಕಣದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2 × 1′6″

1 ಸಾರ್ವರಿಸಂವತ್ಸರಮಾಘ
2 ಶುದ್ಧ ೧ ಲುಶ್ರೀಮತುಹಲಗೊ
3 ಡೇರುಕರಿಯೊಡೇರುನುಗ್ಗಿಹಳಿಯ
4 ಹನುಮಂತದೇವರುಬಸವಣ್ಣನಗು

[5]ಡಿಯನುಕಟಿಸಿದರುಆತನಮಗಕಂಗ
[6]ಳದೇವರುಪರದೇಸಿತನದಲಿಯಿದುತಿರಿತಂದುಹ
[7]ನುಮಂತದೇವರಗುಡಿಗೆಕಟುಪಂಜರವಮಾ
[8]ಡಿಸಿಸಮುಸ್ತರಿಗುಧರ್ಮಕೀರ್ತಿಬರಪೇಕೆಂ
[9]ದುಲಿಪಿಸಾಸನವಮಾಡಿಸಿನಿಲಿಸಿದನು

18

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಧುಕೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2″

....

[3] ....ಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರೈಲೋಕ್ಯಮಲ್ಲ...............
[4] ....ವೃದ್ಧಿಪ್ರವೃದ್ಧಮಾನ[ಮಾ]ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ.........

....

[10] ....ಮಾರ್ತಣ್ಡ..................
[11] ....ಮಣ್ಡಳಿಕ.....ಗಣ್ಡ
[12] ....ಶ್ರೀವಿಷ್ಣುವರ್ಧನಮಹಾ..........ಜಯಾದಿತ್ಯ
[14] ....ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ವುತ್ತುಂದಕ್ಷಿಣದಿಶಾವರಕ್ಕೆ ದಿಗ್ವಿಜಯಂಗೆಯ್ವಂದು
[15]ಮದುಕಕೆಱೆಯೊಳಗೆಬಿಟ್ಟವೀಡಿನೊಳ್ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ್ವಸ್ತಿಸಮಸ್ತ
[16]ಗುಣಸಂಪನ್ನನುಮೆಂದುಮತ್ತೆನಿಸಿದಪಾತ್ರಸೇಕರಂಧರ್ಮ್ಮರಕ್ಷಾಕರಣಸ್ಥಾನಜೋ
[17] ....ಧಾತ್ರಿಕೀರ್ತ್ತಿಗುಣರತ್ನಭೂಷಣಮಾವನಗನ್ಧವಾರಣಭದ್ರಜನಪಾದರೇಣು
[18] ....ಯಮಿತ್ರಶ್ರೀಮತುಚಲ್ತುಱುವದಮಾಚಗಾವುಂಡತನ್ನೂರು
[19] ....ಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರಅಂಗಭೋಗಕ್ಕಂನಿವೇದ್ಯಕ್ಕಂ ಅಲ್ಲಿಯತಪೋಧನರಗ್ರಾಸ
[20]ಕ್ಕ ಮೆಂದುಬಿನ್ನಪಂಗೆಯ್ಯಲುಸಕವರಿಷ ೯೭೫ ನೆಯಶೋಭಕ್ರಿತುಸಂವತ್ಸರದಚೈತ್ರಸು
[21]೧೩ ಆದಿತ್ಯವಾರದನ್ದುಶ್ರೀಮ............................ತಯ್ದುಗಪ್ಪೆಮತ್ತರೆ
[22]ರಡುಬೆದ್ದಲೆಮನಾಲ್ಕುಎತ್ತುಗಾಣವೊಂದುಇಂತಿನಿತವಱೊಳಗೆ ....ಕವಂಗಭೋಗಕ್ಕ ೫೫
[23]ಕಮ್ಮತೋಂಟಮುಅರೆಗೆಱೆಯಮೊದಲೇರಿಯಲು೧ಮತ್ತ.........ರಿಗೆಕಂಬ ೪೫೦..
[24]ಹಱೆಕಾಱನನ್ನಕಂಗೆಕಮ್ಮ ೪೫೦ ಬಡಗಣಪೊಲ............ಹೊರವರಿಗೆಮತ್ತ೧ಪ
[25]ಱೆಕಾಱರಿಗೆಮತ್ತ.....ದೇವರಿಗೆನಂದಾದೀವಿಗೆಗೆಕೊ..........ಶ್ರೀಮತ್ಮಾಚಗಾವುಣ್ಡನಂಗುರು
[26]ಗಳ್ಸಕಳೇಶ್ವರಪಣ್ಡಿತದೇವರಮಠದನ್ನ........ನಾಹಾರದಾನಕ್ಕೆ ಹಿರಿಯಕೆ
[27]ಱೆಯಬಡಗಣಬಯಲಲುಗಱ್ದೆಮತ್ತ ೧........ದಲುಪೆಱ್ದಲೆಮತ್ತ ೨ ಇನ್ತೀಧರ್ಮ್ಮ
[28]ಮಂಪ್ರತಿಪಾಳಿಸಿದವಗ್ಗೆವಾರಣಾಸಿಯೊಳ್ಸಾಸಿರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮುಂಪೊನ್ನಲುಕಟ್ಟಿಸಿಸಾಸಿರ್ವ್ವರು
[29]ಬ್ರಾಹ್ಮಣರಿಗುಭಯಮುಖಿಗೊಟ್ಟಪಲಮಕ್ಕುಮಿದನಳಿದವಂಗಾತೀರ್ತ್ಥದೊಳಾಕವಿಲೆಯುಮಾಬ್ರಾಹ್ಮಣರು
[30]ಮನಳಿದ ಪಾತಕನಕ್ಕು ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭವದ್ಭಿಃಸರ್ವ್ವಾ
[31]ನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂದ್ರಾಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ
[32]ಯೋಹರೇತಿವಸುನ್ಧರಾಂ ॥ ಷಷ್ಟಿರ್ವ್ವರಿಷಸಹಶ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

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ಅದೇ ಹೋಬಳಿ ಶಿದ್ಧರಮಠ ಗ್ರಾಮದ ರಾಮೇಶ್ವರಗುಡಿಯ ಆಗ್ನೇಯಕ್ಕೆ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ

1 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
2 ಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭ
3 ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಪರಮಭ.............ರಣಂ
4 ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವ..............ಮಾನಮಾ
5 .. ಕ್ಕಗತಾರಂಬರಂಸಲುತ್ತಮಿರೆ...........
6 ....ಣಧಿ
7 ....ನಿಕರಕೋರಕಿತ......ಸೀಲಆನರ್ತ್ತಿ
8 ....ಕುನಿಂಗಿಲುಕೋಟೆಯಪ್ರೋಕ್ಷವಿಡೆ ... ಕೀರ್ತ್ತಿವಲ್ಲೀಪ
9 ....
10 ....ತಸ್ಯತಸ್ಯತದಾಫಲಂ ॥ ಸ್ವದತ್ತಾಂಪರ
11 ....ವಿಷ್ಠಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿ ॥ವೃತ್ತ॥
12 ....ಭುಂಭುಕನಕ್ಕಂ ವಿಪರೀತದೊಳ್ಕಡೆದವಂ ಗಂಗಾಗಯಾ
13 ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ... ....ತಗಳಂಕೊಂದಪಾತಕನಕ್ಕುಂಬಿಡದಿಕ್ಕುಗಮಾಪುರುಷನೆಂದು
14 ಪಸ್ಥಾನಮುಂ ॥ಕಂದ॥ ......ಕುಳಮುಖ್ಯಮೆನೆಪರಮನ್ಯಬ್ಧಕಸ್ಥಾನಂ ದಿವ್ಯಸ್ಥಾನಮಿಲ್ಲಿಗಮನತತಾರಪಸ್ಥನ್ಯಬ್ಧಕೆ?
15 ತಪೋಧನಸ್ಥಾನಾಹ್ರಂ ॥ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಮೊರಡಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಗುಡ್ಡದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ. 2′ 6″ × 2′

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂ
2 ಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
3 ಹನಶಕವರುಷಂಗಳು ೧೬೩೭ ನೆಯಸುಕ್ಲನಾಮಸಂವತ್ಸರದ ವೈಶಾಖಶುಧ ೧೦
4 ....ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ...
5 ....ಕರಿಯಪ್ಪನಾಯಕರಪೌತ್ರರಾದಮೊದಕೆರೆನಾಯಕ.....
6 ಪುತ್ರರಾದಬೊಂಮಣನಾಯಕರುಆಪಸ್ತಂಬಸೂತ್ರದ ಭಾರದ್ವಾಜ
7 ಗೋತ್ರದ । ಆರುವೇಲಿಹರಿಭಟ್ಟರಪೌತ್ರರಾದವೆಂಗ್ಗಂಭಟ್ಟರಪುತ್ರರಾದಶಿ..
8 ಮಭಟ್ಟರಿಗೆಬರಸಿಕೊಟ್ಟಯೇಕಭೋಗ್ಯದಗ್ರಹಾರವದಾನಶಾಸನದಪತ್ರ ಕ್ರ
9 ಮವೆಂತೆಂದರೆ ॥ ನಂಮಹಿರಿಯರುಗಳಿಗೆ ಸುಕೃತವಾಗಬೇಕೆಂದು । ನಾಉಆಳು
10 ವಂಥಾರಾಜ್ಯ ಸಂತೇಬೆಂನೂರುಸೀಮೆಯೊಳಗಣದೇಮುಚಯುಪನದುರ್ಗವೆಂಬಗ್ರಾಮ
11 ವಂನುಯಿಮಹಾವೈಶಾಖಶುದ್ಧಪೌರ್ನಮಿಪುಣ್ಯಕಾಲದಲುಶಿವಾ
12 ರ್ಪಿತವಾಗಿಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟುಯಿಧೇವೆ । ಯಿದ
13 ಕ್ಕೆ ಸಲುವಕಾಡಾರಂಭಸೀರಾರಂಭನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣಅಕ್ಷೀಣಅಗಾಮಿಸಿ

[14]ಧಸಾಧ್ಯಂಗಳೆಂಬಅಷ್ಟಭೋಗತೇಜೋಪಾರ್ಜನೆಯುಂ ಅನುಭವಿಸಿಕೊಂಡು ನ
[15]ಮಗಾಶೀರ್ವಾದವಮಾಡಿಕೊಂಡು ನಿಂಮಪುತ್ರಪಾರಂಪರ್ಯ್ಯಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿ
[16]ಗಳಾಗಿ ಸುಖದಲ್ಲಿ ಯಿರಪೇಕೆಂದುಬರಸಿಕೊಟ್ಟದಾನಪತ್ರ ॥ ಸ್ವದತ್ತಾದ್ದ್ವಿಗುಣಂ
[17]ಪುಂಣ್ಯಂ । ಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣ । ಸ್ವದತ್ತಂನಿಷ್ಫಲಂಭ
[18]ವೇತು ॥ ದಾನಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೇ । ದಾನಾಶ್ರೇಯೋನಪಾಲನಂ ॥ ದಾನಾ
[19]ತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿ । ಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಯಿ
20 . . . .

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ಆದೇ ಹೋಬಳಿ ಹಿರೇಕೋಗಿಲೂರು ಗ್ರಾಮದ ಪಟೇಲ್ ವೀರಭದ್ರಯ್ಯನ ಹಿತ್ತಲಿಗೆ ದಕ್ಷಿಣ ಬೇಲಿಯ ಪತ್ತಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3′6″ × 1′8″

[1] ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥
[2] ಸ್ವಸ್ತಿಶ್ರೀಸೋಮವಂಶಾದುದಯತಿನ್ರಿಪತಿರ್ಜ್ಜೈತುಗಿಸ್ತಜ್ಜಾತೋಸಾತೋಭೂ[ತ್]ಜಾತೋಸಾಬಲ್ಲನಾಖ್ಯಸ್ತದನು
[3] ವಿಜಯತೇ ಸಿಂಘಣಶ್ಚಕ್ರವರ್ತ್ತೀತಸ್ಮಾತ್ಸ್ವರ್ಗ್ಗಗಪಾಣೇಃ ಪ್ರತಿನ್ರಿಪತಿಬಲಬ್ರಾತವಿದ್ರಾವಕೋಯಂ
[4] ವೀರಶ್ರೀಮಹದೇವರಾಯನ್ರಿಪತಿಃಸ್ತ್ರೈಲೋ[ಕ್ಯ]ಮಾಕ್ರಾಮ[ತಿ] ॥ ಸ್ವಸ್ತಿಶ್ರೀನಿಂಬಿರಾಜಾತ್ಸಮುದ
[5] ಯತಿಸುತಶ್ಚಟ್ಟಿರಾಜಸ್ತದೀಯೋಭ್ರಾತಾಭಾಸ್ವತ್ಪ್ರತಾಪಃ ಪ್ರಗುಣಗುಣಗಣಾಳಂಕೃತಃಶೂಚ
[6] ರಾಜಃಬ್ರಹ್ಮಕ್ಷತ್ರಶ್ಚನೀತಿಶಾನ್ತಿನಿಪುಣಾಗೋತ್ರಾನ್ವಿತಾಕೌಶಿಕಾವೇತಾಶ್ರೀಮಹದೇವರಾಯಸ
[7]ಚಿವಾಭೂಮಾಚಿರಂಜೀವ್ಯತಾಂ ॥ ಈಂದುರ್ಬಂಧುಭಿರಂಗನಾಭಿರಪರೈಃಕಾಮೋಯಮುರ್ವೀತಳೇಜಾ
[8]ತಃಕಲ್ಪತರುರ್ವ್ವನೀಪಕಜನೈಸ್ತೇಜೋಭಿರಪ್ಯರ್ಯ್ಯಮಾಗೋತ್ರಬ್ರಾತಮನೋರಥಪ್ರದಮಹೀಸಂಚಾ
[9]ರಿಚಿಂತಾಮಣಿಃಸೋಯಂಚಟ್ಟಿತನೂಭವೋವಿಜ[ಯ]ತೇಚಾಉಂಡಪದಂಡಾಧಿಪಃ ॥ ಪಂಡಿತೈಃ ಪರಿಸಂಸ್ತುತ್ಯಖಂಡಿತಾರಾತಿ
[10]ಮಂಡಳ । ಚಾಉಂಡಸ್ತಂಡದೋರ್ದಂಡೋಜೀಯಾದಾಚಂದ್ರತಾರಕಂ ॥ ಯೇಷಾಮಧ್ವರಹೋಮಧೂಮನಿವಹೈ
[11]ನ್ನೀಲಾಲಮೇತಂನಭಯೇಷಾಂಕೀರ್ತ್ತಿಭರಾ[...]ಭ್ರಮ..ಪತೇಶೋಭಾವಿಲಂದಿಗ್ಗಜಾಃ । ಯೇಷಾಂವೇದರವೈಸ್ಸಮಸ್ತಗಿರ
[12]ಯೋಭೂವನ್ನಪರಂವಾಗ್ಮಿನಸ್ತೇಷಾಂದಕ್ಷಿಣಭಾಸ್ಕರಾಹ್ವಯಪುರೀಂವಂದೇಸದಾನಂದನೀಂ ॥ ವಿದ್ಯಾವಿನಯ
[13]ಸೌಜನ್ಯತ್ಯಾಗಸಾಹಿತ್ಯಸೋ(ಽ)ದರೀದಕ್ಷಿಣಾದಿತ್ಯನಗರೀಕೀರ್ತ್ತಿಃಕ್ಕೈರಿಹವರ್ಣ್ಯತೇ ॥ ನಾನಾಭೂತ
[14]ಭಯಂಕರಾಟವಿಮಹಾಭೇತಾಳಕಾಪಾಳಿಕೀಕಂಕಾಳೋಜಲದುಗ್ರಕಾಳವಿಳಸದ್ಭೀತಾಕುಳಾಭೂತ
[15]ಳೇಪಡೆಮಾತೇಂಗಡಿಯಂಕಭೀಮ . . . ಗೆದಕಾರ್ಡಾನೆಮಲ್ಲಂಗಡ ಂ . . ನಿಭಾರಂಬಲಬಲುಮೊಗಡಾ
[16]ರಾಂಪರೀಗಂಡರೊಳು ॥ ಮತ್ತಮಾಮೇದಿನೀಮಂಡ[ಳ]ದೊಳಿಂದ್ರಪಭೋಗಭಾಜನರುಂ । ಶಂಕರಸಮತೇಜರುಂ ।
[17]ಪರಸಮಯಕುಲವಿದ್ಯಾಟವೀದಾವಾನಳರುಂ । ಉದಂಡಮಂಡಳಿಕದಂಡಖಂಕರುಂ । ಚಂಡಪ್ರಚಂಡಮಂ
[18]ಡಿತಭುಜಾದಂಡಕೋದಂಡಖಂಡಿತಾರಾತಿಮಂಡಳರುಂ । ನಾನಾಸಮಯಸಮುದ್ಧರಣರುಂ । ಶರಣಾ
[19]ಗತವಜ್ರಪಂಜರರುಂ । ಪ್ರತಿಭಟಸಮಯಸಮೂಹವಿಭೇದಕರುಂ । ಕನಕದಂಡಾಗ್ರವಿರಾಜಿತಮಾನ್ಯೈರಾ
[20]ವತಕಾಕಧ್ವಜರುಂ । ಸಮಯಸಮೂಹಧರ್ಮಚಕ್ರವರ್ತಕರುಂ । ನಾನಾಸಮಯಾಭಿಮಾನಸಂಸ್ಥಾ
[21]ಪಕರುಂ । ಅಖಂಡಪ್ರಚಂಡಮಹಾಭೈರವಪದಾರವಿಂದದ್ವಂದ್ವಸಮಾರಾಧಕರುಂ । ಶ್ರೀಬಿಲೇಶ್ವರದೇವರದಿವ್ಯಶ್ರೀ
[22]ಪದ್ಮೋಪಜೀವಿಗಳುಮಪ್ಪಅಡವಿಕಂದರ್ಪ್ಪರಪರಾಕ್ರಮಮುಂಪೇಳ್ವಡೆ ॥ ಮಲಪರೊಳುಗಂಡರೆನಿಪರುಭಲಿಗ
[23]ಳುಶರಣೆಂದುಬಂದಭೀತರಂಕಾವರುಕುಲದಲು ಕೌಶಿಕರೆಂಬರುಕಲಿಗಳುಕಾಡಾನೆಮಲ್ಲರಗಣಿತಚ

24 ರಿತರು ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಸುವರ್ಣ್ಣಗರುಡಧ್ವ
25 ಜಯಾದವಕುಳಕಮಳಿಕಾವಿಕಾಸಭಾಸ್ಕರಅರಿರಾಯಜಗಝ್ಝಂಪಮಾಳವರಾಯಮದನ
26 ತ್ರಿಣೇತ್ರಗೂರ್ಜ್ಜರರಾಯಭಯಂಕರತೆಲುಂಗರಾಯಸಿರಃಕಮಳನಾಳೋನ್ಮೂಲನಯಿತ್ಯಾ
27 ದಿನಾಮಾವಳೀಗುಣಗಣಾಲಂಕೃತಶ್ರೀಮಹಾದೇವರಾಯವಿಜಯರಾಜ್ಯೋದಯತತುಪದಪ
28 ದ್ಮೋಪಜೀವಿನೌಪರೋಪಕಾರನಿ[ರ]ತೌಶರಣಾಗತವಜ್ರಪಂಜರೌಕೀರ್ತ್ತಿಕಾಂತಾಮನೋಹರೌಜಗದ್ವಳ
29 ಪೇಶಳಹನೂಮಂತಧ್ವಜೌಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಜಟ್ಟಿರಸರಾಚರಾಸರುನೊಣಂಬವಾಡಿಮೂವತ್ತಿ
30 ಛಾಸಿರದಅವ್ವತ್ತಾಱುಬಾಡದೊಳಗಣಪೇತೂರನಿಜರಾಜಧಾನಿಯೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ
31 ಜ್ಯಂಗೆಯ್ಯುತ್ತಿರ್ದ್ದಸಮಯದಲುಶ್ರೀಮದನಾದಿಮಹಾಗ್ರಹಾರದಕ್ಷಿಣಾದಿತ್ಯಪ್ರೊಳಲಾದಕೋಗಿಲೂ
32 ರಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರಧೂಪದೀಪನೈವೇದ್ಯಮುಖ್ಯಸಮಸ್ತಶ್ರೀಕಾರ್ಯ್ಯಕೋಸುಗರಶಕವರ್ಷ೧೧೯೦
33 ನೆಯವಿಭವಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಬ೩೦ಮಂಸೂರ್ಯ್ಯಗ್ರಹಣದಲು ಆಸ್ಥಾನಿಕದಂಡಪಾಣಿಗು
34 ರುಗಳಕಾಲಂತೊಳದುಆಜಟ್ಟಿರಸರಪಟ್ಟದಹಿರಿಯಕುಮಾ[ರ]ಚಾಉಂಡ[ರ]ಸರುಧಾರಾಪೂರ್ವ್ವಕಮಾ
35 ಗಿಸರ್ವ್ವನಮಸ್ಯವಾಗಿಮತಿಕಟ್ಟದಕೋಡಿಯಿಂಪಡುವಲುಮಣಲಕೆಯಿಗುಳಘಳೆಯಲು
36 ಮತ್ತರು ೨ ಆಪಿನಕಟ್ಟೆಯೊಳಗೆಗದ್ದೆಆಘಳೆಯಲುಕಂಮ ೧೦೦ ಈಂತಿನಿತುಮಚಂದ್ರಾ
37 ರ್ಕ್ಕತಾರಂಬರಂಸಲುವನ್ತಾಗಿಆಗ್ರಾಮದಊವತ್ತನಾಲ್ವರುಮುಖ್ಯಯೆಂಟುಪೊಟ್ಟುಸ್ಥಾನಮಾನ್ಯಂ
38 ಗಳಸಮಕ್ಷದಲುಕೊಟ್ಟರು ॥ ನಾಡೊಳಗೆಬಿಲುವಡಿಕೆಯೆನುಬಂದಡಂಕೋಗಿಲೂರಹಳಿಉ
39 ಳೂರಹದಿಕೆಯಬಿಲ್ಲೇಶ್ವರದೇವರಧೂಪದೀಪಕೆಆಸ್ತಳದಮಾಕಬೋವಕಾಳಬೋಮಂಗಳಮಂಮಪ್ಪೈ
40 ಚಬೋವನುತಂಮಯ್ಯಕಾವಬೋವನೂನಡಸಿಕೊಡುವರೂ

ಅದೇ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರದೇವಾಲ್ಯದ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 36′ × 13′

1 ಶ್ರೀಗಣಪತಯೇನಮಃನಮಸ್ತುಂಗಶಿರಶ್ಚುಂ
2 ಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂ
3 ಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ದಂಷ್ಟ್ರಾಗ್ರೇ
4 ಣೋದ್ಧೃತಾಭೂಮಿಃ ಪುರೀಸಪ್ತಾರ್ಣ್ಣವಾತ್ಮಿಕಾಯ್ಯು
6 ಲ್ಲರೀವವರಾಹಸ್ಯ...ಂಬುಪಲ್ಲವಾ ॥ ಸ್ವಸ್ತಿ
8 ಶ್ರೀಸೋಮವಂಶಾದುದಯತಿನ್ರಿಪತಿರ್ಜ್ಜೈ ತಃಗಿ
7 ಸ್ತತ್ಸೂತೋಭೂತ್ಜಾತೋಸಾಬಲ್ಲಮಾಖ್ಯಸ್ತದನು
8 ವಿಜಯತೇಸಿಂಹಣಶ್ಚಕ್ರವರ್ತ್ತೀಃ । ತಸ್ಮಾತ್ಸಾರಂಗ
9 ಪಾಣೀಪ್ರತಿನೃಪತಿಬಲಬ್ರಾತವಿದ್ರಾವಕೋಯಂ
10 ವೀರಶ್ರೀಮಹದೇವರಾಯನ್ರಿಪತಿಸ್ತ್ರೈಲೋಕ್ಯಮಾ
11 ಕ್ರಾಮತಿ ॥ ಸ್ವಸ್ತಿಶ್ರೀನಿಂಬಿರಾಜಾತ್ಸಮುದಯತಿಸುತಶ್ಚಟ್ಟ
12 ರಾಜಸ್ತದೀಯಃಭ್ರಾತಾಭಾಸ್ವತುಪ್ರತಾಪಪ್ರಗುಣಗುಣಗುಣಾ
13 ಳಂಕೃತಃಕೂಚಿರಾಜಃ । ಬ್ರಹ್ಮಕ್ಷತ್ರಸ್ವನೀತಿಶಾನ್ತಿನಿಪುಣಾಗೋ
14 ತ್ರಾನ್ವಿತೌಕೌಶಿಕಾವೇತೌಶ್ರೀಮಹದೇವರಾಯಸಚಿವೌಭೂ
15 ಮೌಚಿರಂಜೀಬ್ಯತಾ..ಂದುರ್ಬ್ಬಂದುಭಿರಂಗನಾಭಿರಪರಾಃಕಾ
16 ಮೋಯಮುಂಬ್ಬಿರ್ರೀತಳೇ ಜಾತಃಕಲ್ಪತರುರ್ವ್ವನೀಪಕಜನ್ಯೈ
ಸ್ತೋಜೋಭಿರಪ್ಯ
17 ರ್ಜ್ಯವಾಗೋತ್ರಬ್ರಾತವ ನೋರಥಪ್ರದಮಹೀಸಂಚಾರಿಚಿಂ
ತಾಮಣಿಃ
18 ಸೋಯಂಜಟ್ಟತನೂಭವೋವಿಜಯತೇಚಾಉಂಡದಂಡಾಧಿಪಃ ॥ ಪಂಡಿತ್ಯೈಃ
19 ಪರಿಸಂಸ್ತುತ್ಯಃಖಂಡಿತಾರಾತಿಮಂಡಳಃಚಾಉಂಡಶ್ಚಂಡಮೋರ್ವ್ವಂಡೋಜೀ
20 ಯಾದಾಚಂದ್ರತಾರಕಂ ॥ ವಿದ್ಯಾವಿನಯಸೌಜನ್ಯತ್ಯಾಗನಾಬಿ

21 ತ್ಯಸೋ(ಂ)ದರೀದಕ್ಷಿಣಾದಿತ್ಯನಗರೀಕೀರ್ತ್ತಿಃಕ್ಶೈರಿಹವರ್ಣ್ಯತೇ ॥ ಸ್ವ
22 ಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವ
23 ರಸುವರ್ಣ್ನಗರುಡಧ್ವಜಯಾದವಕುಳಕಮಳಕಾಳಿಕಾವಿಕಾಸಭಾ
24 ಸ್ಕರಅರಿರಾಯಜಗಝಂಪಮಾಳವರಾಯಮದನತ್ರಿಣೇತ್ರ
25 ಗೂರ್ಜ್ಜರರಾಯಭಯಂಕರತೆಲು[ಂಗ]ರಾಯಸಿರಃಕಮಳನಾ
26 ಳೋನ್ಮೂಲನ ಇತ್ಯಾದಿನಾಮಾವಳೀಗುಣಾಳಂಕೃತಶ್ರೀಮಹಾದೇ
27 ವರಾಯವಿಜಯರಾಜ್ಯೋದಯೇತತ್ಪಾದಪದ್ಮೋಪಜೀವಿನಾಪರೋ
28 ಪಕಾರಸಿತಾಶರಣಾಗತವಜ್ರಪಂಜರಾಕೀರ್ತ್ತಿಕಾಂತಾಮನೋಹ
29 ರಾಜಗದ್ವಳವೇಶಳ ....ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ
30 ಚಟ್ಟರಸಕೂಚರಸರು .... ಸಿರದಮುವತ್ತಱು
31 ಬಾಡದೊಳಗಣ ... ನಿಜರಾಜಧಾನಿಯೊಳುಸುಖಸಂಕಥಾ
32 ವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ.......ಲುಶ್ರೀಮದನಾದಿಯಗ್ರ
33 ಹಾರದಕ್ಷಿಣಾದಿತ್ಯ..............ಶ್ರೀಶ್ವಯಂಭುಕ..
34 ವರ್ಗ್ಗಧೂಪದೀಪನೈವೇದ್ಯ....ಮ.....ಕಾರ್ಯ್ಯಕೋಸುಗರಶಕ
35 ವರ್ಷ ೧೧೯೦ ನೆಯವಿಭವಸಂವತ್ಸರದಕಾರ್ತ್ತಿಕಬ೩೦..ಸೂರ್ಯ್ಯಗ್ರಹ
36 ಣದಲುಆಸ್ಥಾನಿಕಸೋಮರಾಶಿಆಚರಾಸಿಗಳಕಾಲಂತೊಳೆದು
37 ಆಚಟ್ಟರಸರಪಟ್ಟದಹಿರಿಯಕುಮಾರಚಲುಪರಸರುಧಾರಾ
38 ಪೂರ್ವ್ವಕಂಮಾಡಿಸರ್ವ್ವನಮಸ್ಯವಾಗಿ ಪೂರ್ವ್ವಸ್ಥಾನವನಾಸರ್ವ್ವಸ್ವಾ
39 ಮ್ಯವಾಗಿಬಿಟ್ಟದ್ರುಕ್ಷ ಮಾರೆಯರಸಲು ಎಂತಗಿತ.....
40 ...... ಸಲ್ವುದುಮುಖ್ಯ.....ಸ್ಥಾನಮಾನ್ಯಗಳು
41 ..ಲಕ್ಷದಲುಕೊಟ್ಟರುಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ
42 ಹರೇತಿವಸುಂಧರಾಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ
43 ವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

23

ಅದೇ ದೇವಾಲಯದ ಪಶ್ಚಿಮ ೧ ನೇ ವೀರಕಲ್ಲು

ಪ್ರಮಾಣ 5′ × 1′ 10″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವರಾಯನಾರಾಯಣಭುಜಬಳಪ್ರೌಢ
2 ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ।ಶ್ರೀವೀರರಾಮದೇವವಿಜಯರಾಜ್ಯೋದಯದ ೧೨ ಲ್ಕನೆಯ
3 ಚಿತ್ರಭಾನುಸಂವತ್ಸರದಭಾದ್ರಪದಬ ೧೦ ಆದಿವಾರದಲ್ಲಿ ಚನ್ನಪುರ
4 ಸರಮಯಿದುನಗೋಪರಸನುನಾಗವಿಕಳಸಾಪುರದೆಪೆಯ
5 ಲಿಕಾದಿವಲೋಕಪ್ರಾಪ್ತ(ಃ)ನಾದನು ಶ್ರೀಅಕಳನಾಥಸರಣು
6 ಶ್ರೀವೀರಭದ್ರಸರಣು

24

ಅದೇ ಸ್ಥಳವಲ್ಲಿ ೨ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 1′ 1″

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವರಾಯನಾರಾಯಣಂಭುಜಬಳಪ್ರೌಢಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ
2 ಶ್ರೀವೀರರಾಮದೇವವಿಜಯರಾಜ್ಯೋದಯೇ ೧೨ ನೆಯಪ್ರಮಾಥಿಸಂವತ್ಸರದಮಾಘಬ ೩೦ ಗು
3 ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂರಾಯದಂಡನಾಥಪೇಸಣಿಹನ್ಮಶ್ರೀವೀರಚಪ್ಪುಡರ್ಸರು
4 ಕ್ರುಜುಗೋಡನಾಡದೂರವದೆಗೆಮುಂಮಡಿಸಿಂಗೆಯನಾಯ್ಕನಮೇಲೆನಡದುಕಾದಿಹ
5 ಲವಾಳುಕುದುರೆಯಂಕೊಂದುಃವಲೋಕಪ್ರಾಪ್ತನಾದನದೆಂತೆಂದಡೆ ॥ ಭೂತಳದ
6 ಲ್ಲಿಯಭೋಗಂತೀದ್ದುರ್ಗದುಯಿನಾತಂಗೆಮರ್ತ್ತ್ಯವಲ್ಲಿರಬಾರದ್ದೇಗಂತಂನಿರೆಎಂದಚಳೇ
7 ಶ್ವರನಂದ್ದೊಪ್ಪುಗಾ . ಡಚಾವುಂಡನುಮಂ ॥ ಯಿಾತಂಗೆತಕ್ಕುದಲ್ಲಿಂದಾರುಂಎನಬೇಡಮುಂನಲಿ
8 ಖಿತಾಕ್ಷರಮಂಬರೆದಿಟ್ಟದಾಶಕ್ಯಂಮರು . ಟ್ಟವಿಧಾತ್ರಕೇಳಿಮಾನವರೆಲ್ಲಂ ॥ ಮಃಜಿದಿರ್ದ್ದನಂದುಮ
9 ರ್ತ್ತ್ಯದಬಳಕೆಯನೆಜಿಯಃಜುದನಲ್ಲಿಮೋಕ್ಷಲಕ್ಷ್ಮಿಯಂಸದುಗುರುಲಕ್ಷ್ಮೀನಾಥಂಯಿದಿಗ್ಗೊರ್ಗಂ
10 ಡಂಚಟ್ಟನಣುಗಚಾವುಂಡನುಮಂ ॥ ಕಟ್ಟಿಸಿದುಪ್ಪರಮುಡಿಯಂಎತ್ತಿಸಿದಂಆಭ
11 ವನೋಲ್ವನಂದಿಯಸಿಂದಂಹೋಉಘೆಉಘೆಎಂದೆನುತಂವೀರೇಶ್ವರನೊಪ್ಪು
12 ಗಾಡಚಾಉಂಡನುಮಂ ॥

25

ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ ಮಠದ ಮುರಳಯ್ಯನ ಮನೆಯ ಸಮೀಪದಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 8″

1 ಸಂಥೇಪೆಂನೂ । 2 ರಶಿಥಲಿಂ । 3 ಗಥೇವರ । 4 ಮಟಕೆಹ । 5 ನುಮುಪನಾ । 6 ಯುಕರುಕೊ । 7 ಟಮಾನ್ಯ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಾಳುಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′6″

1 ಸ್ವಸ್ತಿಶ್ರೀಸಕವರ್ಶ ೧೨೧೭ ನೆಯಮನ್ಮಥಸಂವತ್ಸರದವಯಿಶಾಖಸು ೧೦ ಸೋ ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವರಾಯನಾ
2 ರಾಯಣಂಭುಜಬಳಪ್ರೌಢಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಶ್ರೀವೀರರಾಮದೇವವಿಜಯರಾಜ್ಯೋದಯೇತ
3 ತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಮಯಿರಿಮಂಡಳಿಕ......ಣ.....
4 ಳಿಕ.. .. ..ದು
5 ....ವಾಸುದೇವ
6 ....ಯಾವಳ
7 ಯ.......... .....
8 ....ಖತಿಳಕವಾ
9 ....ರಾಜಧಾ
10 ....
11 ....ನಾಲ್ಕು...... ....

[12]ಬಿಲ್ವೇಸ್ವರದೇವರ . . ... ಗೆಯಾಗಿಗಿಕುಳಿರ್ದ್ದ ಕೋಗಿಲೂರ . . ಸೆಗೆ . ಗೆಯುಉ
[13] . . ಸೋವಬೋವಪೈಚಬೋವಂಗಳಿಗೆಕಟ್ಟಿತೆಪಟ್ಟವುದಿಟ್ಟುತೆಬಟ್ಟುತೆಯಿತಿಬಟ್ಟಿನ
[14]ಡಿಯಿಂತೀಸತ್ಯಕಾಲಂಪ್ರಗೆಪುಗೆಹಲರಬರೆತಂ . . ಲಸಾಗಿಚಂದ್ರಾರ್ಕತಾರಂಬರಂ
[15]ನಡಿಸುವಂತಾಕೊಟ . . . . ಸನಾ ಮಂಗಳ ಮಹಾಶ್ರೀಶ್ರೀ

27

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಕೋಗಿಲೂರು ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಪೌಳಿಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' × 1'

[1]ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ
[2]ಶುಭಮಸ್ತು । ಬೋಳೆಯಕಾ
[3]ಮಣನಾಯಕನಮೊಂಮಕ್ಕಳು
[4]ಹಿರಿಯತಿಂಮಣನಾಯಕ
[5]ರುಆನಂಗಸಂವತ್ಸ[ರ]
[6]ದವೈಶಾಖಶು ೧೫ ಶುಕ್ರಸೋಮ
[7]ಗ್ರಹಣಪುಂಣ್ಯಕಾಲದಲ್ಲಿಚಿ
[8]ಕಕೋಗಿಲೂರನುಆಚಿಕ . . . . .
[9] . . . .
[10] . . . . . . ಈಧರ್ಮ್ಮಕೆಆವನಾನೊ
[11]ಬಅಳಿಪಿದವರಿಗೆಧರ್ಮಾಪಹಾರದಪತ
[12]ಕ . . . . ಮಾಚಾದತ್ತಂಮನೋದತ್ತಂಧಾರಾ
[13]ದತ್ತಂದಿನಂದಿನಂ । ಶಷ್ಟಿವರುಶಸಹಸ್ರಾಣಿ
[14]ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ಮಂಗಳಮಹಶ್ರೀ
[15]ಶ್ರೀಶ್ರೀಯಿದೇವರ ... ... ತಿಪಣ

28

ಅದೇ ಹೋಬಳಿ ನೀತಗೆಜಿ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಾಲಯದ ಒಳಭಾಗದ ಗೋಡೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4' × 1' 3"

[1]ಶ್ರೀಗುರುವೇಸರಣುಶ್ರೀಪ್ರಟ್ಟುತಲಾದಿರುದ್ರನಂಸತ್ಯಸಮುದ್ರನಂವೀರಭದ್ರನಾ
[2]ಷ್ಟಿಗಳಿಂದನೆವಲಗೆಯಿಂದ . . . ಟರೆಂದುತಾಳುಳೆಂಗೊಟ್ಟಿಸಿತೋಳ ಮಂಜಡಿಉತ್ತ .
[3] . ಯೆನುತಾದ್ದಡೆಯಿ. . . . . ಬಿಟ್ಟಡೆಮೂಜಗಂಪದಜಿಹೇಳೆ .
[4]ಹಾದ್ದಡೆಸುಂಮನಿರ್ದ್ದ . ॥ ॥ ಅನತತೋಳ್ಗಳಂಕಡಿದುಪೂಸ . .
[5] ದೋಜದೆಕ . ರಾಯದಕ್ಷನತಲೆಗೊಂಡನಾತಲೆ . ಗೆಮು . ತಿವಳ್ಕೆ .
[6]ಡೆಗೊಟ್ಟುದೇವರಾಜನಪತಿನಸ್ತ್ರಮಂಸೆಳೆದುಕುಸ್ತ್ರಷ್ಟ್ಣಮುಗ್ರಾಜಿನವೆತ್ತಿ
[7]ಸಿದ್ಧರುದ್ರನಸುತವೀರಭದ್ರನೆರ . . . . ಮಾಡಿದನೆಯ್ದೆಯೋಗಮಂ ॥
[8]ಧುರಧೀರಂರಉದ್ರಾವತಾರಂ ದುರಿತಕುಲನಿವಾರಂಪ್ರತಾಪೈ
[9]ಕಸೂರಂಹರಪುತ್ರಂಬಹಪುತ್ರಂಸುರನರವರ . ಪಾತ್ರಂ
[10]ಪುಣ್ಯಂಪವಿತ್ರಂತ . ದಕ್ಷಂದಕ್ಷಸಿಕ್ಷಂತ್ರಿಭುವನಜನ
[11]ರಕ್ಷಂಸಿವಾಚಾರದಕ್ಷಂವೀರರಉಗ್ರಂತಾನುರುದ್ರಂಕರು
[12]ಣರಸಸಮುದ್ರಂಮಹಾವೀರಭದ್ರಂ॥ಅಮರರಾಯರಾ
[13]ಯು . . ಕಂಟಕರಾಯತಳಪ್ರಹಾರಿಅರಿರಾಯವಿಭಾಡ
[14]ಪರ..ಗಜಮಸ್ತಕಸೂಲವಿರಾಟರಾಯನಿರ್ಧೂಮಾಕನೆಂ

15 ಬರಾಯರಣಭೈ ... ರವಿಹಾರ್‍ರ್ಯಅರಿರಾಯವಿತಂದ್ರ
16 . . ಕ್ಕಿ . ಉದೂರಾಯ . . . . ರಹರಿಹರೇಸ್ವರಂ ॥ ಸ್ವಸ್ತಿ
17 ಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರ್ಷ . . ೧೩ . . . . . ವರ್ಧ್ಧಮಾನತಾ
18 ರ . . . . ನೀತಗೆಱೆಯ ಶ್ರೀವೀರಭ
19 ದ್ರದೇವರಃಪ್ರತಿಷ್ಟೆಆಯಿತು। ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜಪ
20 ರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಶ್ರೀವೀರಬುಕ್ಕ
21 ರಾಯ . . ॥ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರ
22 ಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರವಿಜೆಯಾ
23 ನಗರಿಯಹಸ್ತಿನಾವತಿಯಪ್ರಾತಾಪಹರಿಹರರಾಯ . ರುಸುಖ
24 ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರಲು॥ಆಪ್ರತಾಪಹರಿಹರರಾಯನಹಿಂದೆಯಿ
25 . . . . . . ವರಮಂ . . . ರಚಂದ್ರಾಯುಧಶಂಖಚಕ್ರಗಜಾಧಾ
26 ರ . ತುಂಬಳಗಾವಬಸ . . ರಂದಾನಮಂಡಳಿಕರಗಂಡದಃಂ
27 ಮಿಯಯೆಱೆಗಂಗೆಯನಾಯಕರುಆಗಂಗೆಯನಾಯ್ಕರಮಗಸಿರಂ
28 ಗ್ಗನಾಥನಾಯಕರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
26 ಮಿರಲುಅನೀತಗೆಱೆಯ . . . . . ಶ್ರೀವೀರಭದ್ರ
30 ದೇವರಿಗೆಅಮ್ರುತಪಡಿಗದ್ದೆಬೆದ್ದ . . . . . ಪೂರಿಗೆಆಗ್ನೇ
31 ಯದಿಕ್ಕಿನಲುಯೆಱೆಯಭೂಮಿನಂದಾದೀವಿಗೆಕೊಟ್ಟರು . . . ಶ್ರೀವೀರಭ
32 ದ್ರದೇವರಿಗೆದುಂಮಿಯಯೆಱಪೆಮ್ಮಯನಾಯ . . . . ನಾಯ್ಕರುತಂನ
33 ಯಗಂಗೂರಲಿಕೊಟ್ಟವ್ರಿತ್ತಿಊರಿಗೆ ನಯಿರುತ್ಯದಿಕ್ಕಿನ . . . ಪಡುವಹ .
34 ನೀತಗೆಱೆಯವೀರಭದ್ರದೇವರಿಗೆಕೊಡೆನಾಡರಾಮಾಗೌಂಡನೊಳಗಾದಸಮಸ್ತ
35 ಗೌಂಡುಪ್ರಜೆಗಳುಕೊಟ್ಟನಂದಾದೀವಿಗೆಊರಿಗೆನಯಿರಿತ್ಯದಿಕ್ಕಿನಲಿನೀತಗೆಱೆಯಸೀಮೆ
36 ವ್ರೊತ್ತಿನಿಂದದಾರಿಯಪಡುವಗದ್ದೆಮಂಣುವಿನಿಕು ೪ ॥ ನೀತಗೆಱೆಯವೀರಭದ್ರದೇವರಿಗೆಚಿಕ್ಕಗಂ
37 ಗೂರತುರುಕನಾಗಿಸೆಟ್ಟಿಯಮಗಟನಗೂಡಕೊಟ್ಟವ್ರಿತ್ತಿಬಡಗಣದಿಕ್ಕಿನಯೆಂಮಗನೂ
38 ರಹಾದಿಯಿಂದಯೆಡೆದಕಡೆತೆಂಕಲುಬಡಗಲುಹಸಲು ॥ ನೀತಗೆಱೆಯವೀರಭ
39 ದ್ರದೇವರಿಗೆಉಡುವದದೇವರಸಕೊಡಧೆಯಬು . ದಸುವಗೂರಸಮಸ್ತಪ್ರಜೆಗಳುಕೊಟ್ಟವ್ರಿ
40 ತ್ತಿಉಡುವೊರಡಿಯಮೂಡಗಡೆಯತುಂಬುರಿಗನಹಳದಗೊಂಟೆಯಕ್ಕೈನೀತಗೆಱೆಯ
41 . . . ವ್ರೊತ್ತು ॥ ನೀತಗೆಱೆಯವೀರಭದ್ರದೇವರಿಗೆಗರುಗದವೀರಪಗೌಂಡಉಳವಲಗೆ
42 . ಯಊರಿಗೆ ಯಿಶಾನ್ಯದಿಕ್ಕಿನಲಿನೀತಗೆಱೆಯಸಿ . ತುಂಬುರಿಗನಹಳ್ಳ . . . ಡ
43 . . ಹಸಲು॥ಯಃಜಗಟೆಯಹಳ್ಳಿಯಮಯಿಲಗೌಂಡನೀತಗೆಱೆಯವೀರಂಣಗೆ
44 . . ಯಸೀಮೆಯ . . . ಹರಡಿತಂನಕೊಡಗಿವ್ರೊಳಗೆಕೊಟ್ಟ॥
45 . . . . ಗೌಂಡನೀತಗೆಱೆಯ . . . ಮಹರಿಯಕೆಱೆಯವ್ರೊಳಗಣಕ್ಕೈ
46 . . . ಹಳ್ಳ ಪ . ಯಪೈರಗೌಂಡಕೊಟ್ಟ . ನಿತು
47 . . . . . . ನೀತಗೆಱೆಯಸೀಮೆ . . . ಸಮ
48 . . , . . ನೀತಗೆಱೆಯವೀರಂಣಗೆತಳಿ . ನಪೈರಗೌಂಡಕೊಟ್ಟ
49 . . . . . ವ್ರೊಳಗಣ . . ಸೂರ . . ವ್ರೊತ್ತು । ಚಾ . . ಮ್ಮ

50 . . . . . . ನೀತಗೆಱೆಯತಂಣಗೆಪೆಯಪಡುವಣಭೂಮಿತೆಂಕ

51 . . . . . ಯಹಳ್ಳದ . . ಗೌಂಡನೀತಗೆಱೆಯವೀರಂಣಂಗೆಉರಿಗೆಯ

52 . . . .

53 . . . . . . ಅಳುಪಿದವ . . . .

54 ಯುತಂಗಳುಕವಿಲೆಯುಕೊಂದಪಾಪಕೆಹೋಹರು ॥ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

55 ...ಗೌಂಡನಮಕ್ಕಳುಕಲಗೌಂಡಮಲ್ಲಿಗೌಂಡದೇವರಬೊಮ್ಮಗೌಂಡತಮ್ಮ . . ದೇ

56 . ದೇವಾಲ್ಯಮಾಡಿಸಿದವರು॥ . ದೇವರದೇವಾಲ್ಯವಮಾಡಿ

57 ಸಿ . ಳು . . ನಹಳ್ಳಿಯ . . . ನಮಗಮಲ್ಲೋಜನು

29

ಅದೇ ಹೋಬಳಿ ಬೊಂಮನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಟೇಲ ಕಲ್ಲಯ್ಯನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ. 2'×1

1 ಸಿಧರ್ಥಿಸಂವಚ್ಸರ

2 ದಲುಚಿಕಣನಾಯ

3 ಕನಪಟದಲಿನೀತ

4 ಗೆರೆಯದೊಡತಂಮನ

5 ತಂಮಮುದ್ದೈಯ

6 ಬೊಂಮೇನಹಳಿಯ

7 ಮಂಡಲಹೊಕುಗೆದ್ದು

8 ತಕೊಂಡದಕೆದಳವ

9 ಯಿರಂಗಪಚಿನದಸಾ

10 ಮುದ್ದೈಗೆಕೊಟಬುಮಿ

30

ಅದೇ ಗ್ರಾಮದ ಆಂಜನೇಯ ದೇವಾಲಯದ ಗರ್ಭದ ಗೃಹದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 1'. 7" × 1'. 3"

1 ಶ್ರೀಮತು

2 ವೆಯಸಂವ

3 ತ್ಸರದಕಾರ್ತಿಕ

4 ಬಹುಳಪಾಡ್ಯ

5 ಸುಕ್ರವಾರದಲು

6 ಭಡಗಿಲ್ಲಿಂಗಣ

7 ಗೆಪ್ರಟರಂಗಣ

8 ಕೊಟಮಾಂನ್ಯಯಿದಕೆ

9 ತ್ರಫಲಾಗದು

31

ಅದೇ ಹೋಬಳಿ ಗೊಲ್ಲರಹಳ್ಳಿ ಗ್ರಾಮದ ಹನುಮಂತದೇವಾಲಯದೊಳಗೆ ಗೋಡೆಯ ಮತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ 5'.6" × 2'.6"

1 ತಿರುಮಲಮಂಜಮಾ

2 ಲಿಕ್ರಿಷ್ಣಮಾಚಾರದು

3 ಗೊಲರಹಳ್ಳಿ

32

ಅದೇ ಹೋಬಳಿ ಕಗ್ಗತ್ತೂರು ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ಕಂಭ

ಪ್ರಮಾಣ. 6′ × 0′· 10″

(ಸುಮಾರು ೪೫ ಪಙ್ತಿಗಳು ಕಾಣುವದಿಲ್ಲ)

ಉತ್ತರಮುಖ

. . . . . .

46 ಯುಮುಂಬಿಟರು ॥ ಅಸ್ಥಳ
47 ದಅಸಂಖ್ಯಾತರುವೀರಸೋ
48 ಮನಾಥದೇವ[ರ]ಅಂಗಭೋ
49 ಗರಂಗ . ಶಿವಾರ್ಚ್ಚನೆಯ
50 ಲಿವೃದಕಗೆಱೆಮಜ್ಜನ
51 ಕ್ಕೆ ಐಸಿಕೋಂಡಲ್ಲಿಹಣ
52 . ದಂಕೊಟ್ಟರು ॥ ಮ
53 ತ್ತಂ . ತ್ಯಯಸಾ
54 ಹಣಿ . . ವೃಲ್ಲು . . ಹ
55 ನಱಲ್ಲಯ್ಯ ಅಂಮ್ಮ
56 ಯ್ಯರಾಚಯ್ಯಕೇಸವ
57 ಸಾಹಣಿಯಸಿರಿ
58 ಯಣ್ಣ ರಾಣಯ್ಯಬಮ್ಮ
59 ಯಸಾಹಣಿಯಅಳಿ
60 ಯಕೇಶಿಯಣಗೊಂದಯ್ಯ
61 ಪಿರುಮಾಳಿಕೇಯಚ್ಚೆಸಾ
62 ಹಣಿಯಮಾರಯ್ಯಮ
63 ಖ್ಯವಾದಸಮಸ್ತಸಾಹ
64 ಣಿ ಯೊಕ್ಕಟಿಗರುಶ್ರೀವೀರಸೋ
65 ಮನಾಥದೇವರ್ಗ್ಗೆಬಿಟ್ಟದತ್ತಿ ॥
66 ಅಪ್ಪಡೆಯಬಸುರಿಯಕೊ
67 ಳನಮೊದಲೇರಿಯಲುಬಿ
68 ಟ್ಟದುಗಂಗನಗಳೆಯಲುಕಂ
69 ಬಇಪ್ಪತ್ತಂಧಾರಾಪೂರ್ಬ್ಬ
70 ಕಂಮಾಡಿಕೊಟ್ಟರು ॥ ಮತ್ತಂ
71 ಸಾಱಬಡಿಮರಾಣಯ್ಯನುತಂ
72 ನಕೆಱೆಯಕೆಳಗೆಗಂಗನಕಂ
73 ಬಹತ್ತಂಧಾರಾಪೂರ್ಬ್ಬ
74 ಕಂಮಾಡಿಕೊಟ್ಟನು ॥

(ಸುಮಾರು ೬೦ ಪಙ್ತಿಗಳು ಹೋಗಿವೆ.)

ಪೂರ್ವ್ವಮುಖ

. . . .

135 ಲಿಹುಲಿಗೆಱೆಯಸೋಮ
136 ನಾಥದೇವರಕ್ಷೇತ್ರಸಂಸ್ಥಾ
137 ಸಿಹೊನ್ನಉಕಳಪ್ರಸಂನಸೋಮ
138 ನಾಥದೇವರಸತತಸೀಳೋ...
139 ಯಉಕಳಸದಿಂದೆ . . ದೇವರಹೊಂ
140 ನಯ್ಯತವಿರ . ರಾಮಯ್ಯ
141 . . . ಮೂಲಪರಿ
142 . ಸಂಭುದೇವರಸಂಕಯ್ಯ
143 . . ನಮಕ್ಕಳು ಗ . ಲಿಂಗಿನ
144 ವೆಂಬ್ರಜದಿಂದೊ. . . . . ಗ
145 ಳುಶ್ರೀವೀರಸೋಮನಾಥದೇವ
146 ರಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿದಲ್ಲಿಅ
147 ಸ್ಥಳದಮನೆಯಸಾವಿರನಾ
148 ಥಮಂನೆಯಸಿಂಗಚಟ್ಟರಸ
149 ಶ್ರೀಮನಾಳ್ವಪ್ರಭುಬೀರೇಗಾಂಡಮೃಡಬಿ
150 ಟ್ಟಿಜೆಯಬೊಪ್ಪಗವುಡಇ
151 ಟ್ಟಗೆಯಮಾರ್ತ್ತಂಡಗಾಂಡವುಡಮ
152 ದಚಿಕ್ಕಗವುಡಜಕ್ಕಿಲಿಯಮೊ
153 ಟ್ಟೆಗವುಡಮಾದಿಗವುಡಇಂ
154 ತಿವರೊಳಗಾದಬಿಟ್ಟಿಜೆಯಸ್ವ
155 ತ್ತಉಪ್ರಭುಗವುಡಗಳುಂ

(ಸುಮಾರು ೩೦ ಪಙ್ತಿಗಳು ಹೋಗಿವೆ.)

ಪ ಶ್ಚಿ ಮ ಮು ಖ

226 ಕಹದಮಾಪರಿವಾರವಪ್ಪ . . . . . .
227 ತ್ತು ಕೊತ್ತಳಿಕಾಳಿಕಾದೇವಿಯ . . . . .
228 ಪುತ್ರರಪ್ಪಇಪ್ಪತ್ತನಾಲ್ವರಲ್ಲಿಮು
229 ಖ್ಯರಪ್ಪಅಮ್ಮಿಸೆಟ್ಟಿಭಾಣಿಸೆಟ್ಟಿಯ
230 ರಪ್ರಿಯಪುತ್ರರಪ್ಪಚಿಂಚಯ್ಯ .
231 ರಾಚಯ್ಯಂಗಳುಮಾಡಿಸಿದಶ್ರೀವೀರ
232 ಸೋಮನಾಥದೇವರತ್ರಿಕೂಟದೇ
233 ವಾಲ್ಯಂಹೆರೂರನಾಗಿತ . .
234 ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾ
235 ಚಯ್ಯದೋಚಯ್ಯಮಗಜಗದೇವ ॥
236 ಕೂಡಲಿಯ . ಳಿರೆಯ . .
237 ಯ್ಯಆತನಹೆಂಡತ್ತಿಸೋಮವೆ . .
238 . . ವಣಿಯದೇವಣ । ಕೇಸವ
239 ರಾಜಅಗಸಮ್ವೆದಾಸರಗಂಗಮ
240 ಳಿದಕೆಲಸದಶಸ್ತ್ರವನೊತ್ತೆ
241 ಯಿಟ್ಟುಹೋದಡೆಅಸ್ಥಳಬಲುಇ
242 ರಜೇಕೆಂದುತಮ್ಮಹೆಸರನಿ
243 ಕ್ಕಿಯೆಂದಡೆಚಿಂಚಯ್ಯನು
244 ಕೊಟ್ಟನಂಬುಗೆಳೆಹೆಸರಇ
245 ಕಿ ಶಸ್ತ್ರಪಂಹೊಸಿದನು॥
246 ಚಿಂಚಯ್ಯದೋಚಯ್ಯಗಳತಂ
247 ದೆಸೋಮಯ್ಯತಾಯಿಮಾರ
248 ವ್ವೆಆರಾಧ್ಯರುಸಂಗಯ್ಯಆರಾ
249 ಧ್ಯರವ.ಬವಳಿಗೆ.ೂ
250 *ಪ್ಪವ್ವೆ ॥

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ಅದೇ ಹೋಬಳಿ ಹಿರೆಉತೆ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದೊಡ್ಡಬಸವ್ವೆಯ್ಯನ ಜಮೀನಿನಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′,8″ × 2′

1 ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾ
2 ಧಿರಾಜಪರಮೇಸ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳ . . .
3 ಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರರಾಜ್ಯ .
4 ತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕ
5 ತಾರಂಬರಂಸಲುತ್ತಮಿ ರೆ . ॥ ತತುಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿ .
6 ತಪಂಚಮಹಾಸಬ್ದ ಮಹಾಮಣ್ಡಳೇಸ್ವರಂ . . . . ಸಾಸಿರದ . .
7 . . ಚೂಡಾಮಣಿನಿಜಕುಳಕಮಳಮಾರ್ತ್ತಣ್ಡಂಪರಿಛೇದಿಗಣ್ಡ .
8 ಜಗಜೋಳಮನೋಭಂಗಶ್ರೀಮತ್ತ್ರಿಭುವ[ನ]ಮಲ್ಲದೇವಪಾದಾಬ್ಜಭ್ರಿಂಗ .
9 ಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂತ್ರಿಭುವನಮಲ್ಲಪಾಂಡ್ಯದೇವರುನೊಳಂಬ. . .
10 ವಾೂವತ್ತಿಚ್ಛಾಸಿರಮುಂದುಷ್ಟ[ನಿ]ಗ್ರಹವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂರಾಜ್ಯಂ. . .
11 ರೆ ॥ . . . . . . ಪರಿಚ್ಛೇದಿಸು. . . ಳುತ್ತೆ . . ಆನತಂದ .
12 . . ಣ್ಡರಲುತವಿ. . . ಮಪ್ರ. . . ಮಾದ .
13 . . ಪಗಿಂತುಚರಸಿಃ । ವಿಕ್ರಮಕಾಲದ . ೪. . . . . .
14 . . . . . . ಬ್ರಿಹಸ್ಪತಿವಾರದಂದು । . . . . . .

(ಮುಂದೆ ಹೋಗಿದೆ)

*ದಕ್ಷಿಣಮುಖವಲ್ಲಿ ಅಕ್ಷರಗಳು ಕಾಣಾವದಿಲ್ಲ

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ನಲ್ಲೂರು ಹೋಬಳಿ ಅಣಪೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕರೀಸಿದ್ದಪ್ಪನ ಹೊಲದ ಬದಿಯಲ್ಲಿ

ಪ್ರಮಾಣ 1′ 9″ × 1′ 6″

1 ರಾಮಸ್ವಹಾಕಿದಸೀಮೆಯಕ
2 ಲ್ಲುಯೆಂದುಬರದಶಾಸನ .

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ಅದೇ ಹೋಬಳಿ ಮಂಟರಂಗಟ್ಟ ಗ್ರಾಮದ ಪೂರಬಾಗಲ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6′ × 2′

1 ಶ್ರೀಮತುಮಂಮಡಿಹನುಮಪ್ಪನಾಯ
2 ಕರು ಕ್ರೋಧನಸಂವತ್ಸರದಆಸ್ವೀಜಸುದಪಂ
3 ಚಮಿಲಿಬಟರಾವೆಂಕಟಯಗೆ
4 ಮಟರು ಗಟದಗ್ರಾಮವ ಬಟ ಅ
5 ಗ್ರಾಮ ಕೊಟದ ಯಿದಕೆತಪಿದೋನ . . . .
6 . . . . ಹಾಕಿಸಿದೋನು ಉಲಿ
7 ದಃಮಣ॥

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ಅದೇ ಹೋಬಳಿ ಬಿಲ್ಲಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ನೆಟ್ಟಿದ್ದ 1 ನೇ ವೀರಕಲ್ಲು.

1 . . . . . . ಪುತ್ರಹೈವದುಂಬೆಯಗ್ಗೆಲ್ಲಂಗೆ
2 . . . . . ಗಾವುಂಡನು
3 . . . . . ನಾಶ್ರಯಶ್ರೀಪ್ರಿ
4 ಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂ ಹೊಯಿಸಣಪ್ರ
5 ತಾಪಚಕ್ರವರ್ತ್ತಿವೀರನಾರಸಿಂಹದೇವರಾಜ್ಯದ ವಿರೋಧಿಸಂವತ್ಸರದಪುಶ್ಯ
6 ಬ[ಹು]ಳದಸಮಿಬ್ರುಹಸ್ಪತಿವಾರದಂಸುರಲೋಕಪ್ರಾಪ್ತರಾದರು.

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2 ನೇ ವೀರಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ವಿಷ್ಣುವರ್ದ್ಧನ ಪ್ರತಾಪಚ
2 ಕ್ರವರ್ತ್ತಿವೀರಬಲ್ಲಾಳ ರಾಜ್ಯಂಗೆಯೆಉರುದ್ರಿಸಂವತ್ಸರ
3 ದಮಾರ್ಗ್ಗಸಿರಪುಷ್ಯಸುದ್ಧ ಸಪ್ತಮಿ ಆದಿವಾರ[ದ]ಲು ಬಿಲ್ಲ
4 ಹಳ್ಳಿಯಬಿಲ್ಲಗಉಡನಮಗಮಾದಿಗ ಉಡನುಬೇ
5 ಡರೊಡನೆಕಾದಿಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತನಾದನು॥
6 ಮಂಗಳಮ ಹಾಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಅಸ್ತಾಪುರ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕಟ್ಟೇ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 2′ 6″

2 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
2 ಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿ
3 ರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀ
4 ಮಜ್ಜಗನೇಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕ
5 ತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾ
6 ಮಂಡ್ಡಳೇಶ್ವರಂ ಕಾಂಚೀಪುರವರಾಧೀಶ್ವರಂನೊಳಂಬವಾಡಿಮೂವತ್ತಿರ್ಚ್ಛಾಸಿರಮಂತ್ರಿಭೋಗಾ
7 ಭ್ಯಂ[ತ]ರಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತುರಾಜಧಾನಿಉಚ್ಚಂಗಿಯ
8 ನೆಲೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪ
9 ಜೀವಿ । ಮದವದರಿ ನ್ರಿಪರನಾಜಿಯೊಳದಿರದೆ ಜೆಂಕೊಂಡು ಧರೆಯನನ್ನತಶೌರ್ಯ್ಯಂಪದುಳಿಸಿ
10 ಪಾಳಿಸಿಕೀರ್ತ್ತಿಯನೊದವಿಸಿದಂಗುಣವಿಭಾಸಿ ಮನ್ನೆಯಸೋಮ ॥ ಆಮಹಾಸಾಮಂತಸೋವಿದೇ
11 ವಗಂಸೋವಲದೇವಿಗಂಉದಯಿಸಿದಂಎಡವರಿದೇವ ॥ ಆತಂಸಮಸ್ತಗುಣವಿಖ್ಯಾತಂಭೂತಳದೊಳೆ
12 ಸೆಯೆಧರ್ಮ್ಮಂಗಳನುದಿತೋದಿತದಿಂದಂಪ್ರತಿಪಾಳಿಸಲುದಿಯಿಸಿದಂಸೋಮದೇವನಣುಗಿನ
13 ಪುತ್ರ ॥ ಧರೆಯುಂವಾರ್ದ್ಧಿಗಳುಂಕುಳಾದ್ರಿಕುಳಮುಂದಿಗ್ದಂತಿಯುಂಚಂದ್ರಸೂರ್ಯ್ಯರುಮು
14 ಳ್ಳಂನೆಗಮೆಯ್ದೆನಿಲ್ಕೆ ದಶೆಯುಂಸದ್ಧರ್ಮ್ಮಮುಂಕೀರ್ತ್ತಿಯುಂ[. . . . . . .]ಸಾಮ್ರಾಜ್ಯಮುಂಸತ್ಯಮುಂ
15 ಪರಿದೊಂದುನ್ನತಿಯುಂಶಿವಂದಯೆಯಿನಾಕಲ್ಪಾಂತರಸ್ಥಾಯಿ
16 ವ ॥ ನುಡಿದನುಡಿರಾಮಬಾಣಂತೊಡಪ್ಪೆಡೆಯೊಳುಭೀಮನಾರ್ತ್ತುಕುಡುವಡೆಕರ್ಣ್ಣಂಪಡಿಯೆನಿಸಿನೆ
17 ಗರ್ಳ್ದನಿಮ್ಮಎಡವರಿದೇವಂಗೆಕುಚಿತಮನ್ನೆಯುದ್ಧೋರೆಯೆ ॥ ಬಡತನಮಾದುದೆನ್ದು ಬುಧಕೋಟಿವಿಮೋಹಿಸಿ
18 ಬನ್ದು ಮುನ್ದೆನಿನ್ದಡಿಗಿಡೆಪೇಡಲೀವನೆಮನಂಗಿಡಲೀವನೆಪ್ರೋಗಿಬಂನಿಮೆಂದೆಡೆಯುಡಿಯಾಡಲೀವನೆಮ
19 ನೋಮುದದಿಂಕರದಿತ್ತುಕಯ್ಗ್ಗಳಂಬಿಡೆಮುಗಿವಾಜೆದಲನೆಗರ್ಳ್ದನೀಧರೆಯೊಳ್ಎಡೆವರಿದೇವನೆ ॥
20 ಸೂಸಲುಗೆಱೆಯಮೂಲಸ್ಥಾನ[ದ]ಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರಿಗೆಎಡವರಿಯರಸದೇವರಾಸಿಪಂಡಿತರಿಗೆಕಾಲಂಕರ್ಚ್ಚಿ
21 ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಧರ್ಮ್ಮಹಿರಿಯಕೆಱೆಯಕೆಳಗೆಗದ್ದೆಕಮ್ಮ ೫೦೦ ಕಿಱುಗೆಱೆಯಕೆಳ
22 ಗೆಪೂದೋಂಟಕಮ್ಮಂ ೧೦೦ ದೇವಾಲ್ಯಕ್ಕೆ ಪೂರ್ವ್ವದಲುಪಡಲುಮತ್ತರು ೨ ದೇವರಕಾಣದೀವಿಗೆಗೆಗಾ
23 ಣ ೧ ದೇವರಪಶ್ಚಿಮದಲುಮೂಱುಮನೆಯನಿವೇಷಣಈಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸುವರು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂ
24 ವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರುಷಸಹಶ್ರಾಣಿಮಿಷ್ಠಾ[ಯಾ]ಂಜಾಯುತೇಕ್ರಿಮಿ ॥ ನವಿಶಂವಿಶಮಿತ್ಯಾಹು
25 ರ್ದೇವಸ್ವಂವಿಷಮುಚ್ಚ್ಯತೇ । ವಿಶಮೇಕಾಕಿನಂಹಂನ್ತಿ ದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ॥ ಈಧರ್ಮ್ಮವಂಆವನಾನೊರ್ವ್ವಂಪ್ರತಿ
26 ಪಾಳಿಸುವಗಂಗೆಕುರುಕ್ಷೇತ್ರವಾರಣಾಸಿಪ್ರಯಾಗೆಪ್ರಭಾಸತೀರ್ತ್ಥಶ್ರೀಪರ್ವ್ವತರಾಮೇಶ್ವರಗಂಗಾಸಾಗರತೀರ್ತ್ಥಂ
27 ಗಳೊಳುಸಾಸಿರಕವಿಲೆಯನಳಂಕಾರದಕ್ಷಿಣಸಹಿತಸಾಸಿರ್ವ್ವರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕೊ
28 ಟ್ಟಫಲಮಪಡೆವರು ॥ ಈಧರ್ಮ್ಮಮನಾವನಾನೊರ್ವ್ವಪ್ರತಿಪಾಳಿಸದೆಕಿಡಿಸಿದವನೀತಿರ್ತ್ಥಂಗಳೊಳುಸಾಸಿರಕವಿಲೆ
29 ಯುಸಾಸಿರ್ವ್ವರುವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದಪಾತಕನೆಯ್ದುವರು ॥ ಇಂತೀಸಾಸನವು
30 ಬರೆದಂಮಣ್ಡಲಿಯ ಗುರುತ್ರಿಲೋಚನದೇವರು । ನ್ಯೂನಾಕ್ಷರವ ಧಿಕಾಕ್ಷರಂವಾಸರ್ವ್ವಂಪ್ರಮಾಣಮಿತಿ

39

ಅದೇ ಹೋಬಳಿ ಆಸ್ತಾಪನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ನೈಋತ್ಯದಲ್ಲಿ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ವುತ್ತರಕ್ಕೆ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 6′ × 2′ 9″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ . . . . . .

2 ತುಜಗತ್ರಯನಾಥಜ್ಞಾನಕಳಾಧಾರನೇತ್ರತ್ರಿತಯಫಣಿಪತಿವಿ . . . .

3 ಮದನಶಂಭುಃ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವ . . . .

4 ಸ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾ . . .

5 ಚಕ್ರವರ್ತ್ತಿಜಗದೇಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತ . . . .

6 ನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ . .

7 ರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಪ್ರಣತಪ್ರತ್ಯಂತಧಾತ್ರೀಶ್ವರಶಿರತಲೆಗಳೊಳ್ಕಯ್ಯನಿಟ್ಟ

8 . ವೊಳ್ಗಣವೊಪ್ಪುತ್ತಿರ್ಪ್ಪನಂರಕ್ಷಿಸನತಿಕ್ರಿಪೆಇಂವಿಗಾಖಿವಾಜಿ . . . . . .

9 ದಂಡುಕೊಂದಿಕ್ಕುವನದಟರನಾಬಾಳಪೊಯಿಂಪಡಲ್ವಟ್ಟಣೆಯಬವಾತ್ರ್ಟೈತಟ್ಟುತ್ತಿಖಿಯಿ . . .

10 ಯಸಂಣ್ಡ್ಯಕ್ಷಿತೀಶಂ ॥ ಆತನತನಯಂಭುವನಖ್ಯಾತಂನಿಗನಹಂಶನಳಭ . . .

11 ಸಾಯ್ರ್ಯದೊಳಾಪ್ಪಿನೊಳಾತತಯಃದಿಂದೆವೀರಪಾಣ್ಡ್ಯಕ್ಷಿತಿಪಂ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ . . . .

12 ಹಾಶಬ್ದ ಮಹಾಮಣ್ಡಳೇಶ್ವರಂಕಾಂಚೀಪುರವರಾಧೀಶ್ವರಂಯದುವಂಶಾಂಬರದ್ಯುಮಣಿ . . .

13 ತಾಮಣಿನಿಜಕುಳಕಮಳಮಾರ್ತ್ತಂಡಂಪರಿಚ್ಛೇದಿಗಂಡರಾಜೇಂದ್ರಚೋಳಮನೋಭಂಗಜಯಾಂ . . .

14 ಜ್ಜಗದೇಕಮಲ್ಲವೀರಪಾಣ್ಡ್ಯದೇವರುನೊಣಂಬವಾಡಿಮುವತ್ತಿಚ್ಛಾಸಿರವಂದುಷ್ಟ . . . .

15 ಪ್ರತಿಪಾಳನದಿಂಉಚ್ಚಂಗಿಯನೆಲೆವೀಡಿನೊಳ್ಸುಕಸಂಕಥಾವಿನೋದದಿಂರಾ . . . .

16 ತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಘನಸಾಯ್ರ್ಯನಭಯನಾಶ್ರಿತಜನಕಲ್ಪಾವನಿಜನ . . . .

17 ದಟರಮಲ್ಲಂವಿನಯನಿಧಿವಿಕ್ರಮಕ್ರಮಧನನೇನೇನೇಯಶೋಧಿಕಂಸೋವರಸಂ ॥ ಆ . . .

18 . . ನಖ್ಯಾತಿಯಸೋಬರಸಿಸದುಬುಧಸ್ತುತೆನೆಗರ್ದ್ದಳ್ಶೀತೆಗೆರುಂಧತಿಗೆಕುಭ್ರಿಜ್ಞಾತೆಗೆಮಿಗಿಲೆಸಕದಾಪ್ಪಿ .

19 ಳೆಮಾಂತನದೊಳ್ ॥ ಅನ್ತವರ್ಗ್ಗತನೂಜನಾದಂಕನ್ತುಪ್ರತಿಭಂಗುಣಾಂಬುನಿಧಿಜಯಲಕ್ಷ್ಮೀ . .

20 ಭೂಭುವನಸ್ತುತನನ್ತಕನೆನೆರಿಪುಬಲಕ್ಕೆ ಯಡೆಮಂದೇವ ॥ ಆತನವಲ್ಲಭೆಯಜ್ಜಗತೀತಳವಿ .

21 ತೆಯಗ್ಗ್ರಣಾಧಿಕೆಯರುಸಂಭೂತಶುಭಮತಿಗಳೆನಲೀಭೂತಳಪೊಗಳಲರಿದುಧರಣೀಂದ್ರಂಗಂ ॥

22 ಭೂನುತೆಚಂದಲದೇವಿಯನೂನಗುಣಾನ್ವಿತೆಯೆನಿಪ್ಪಗಂಗರಸಿಸರೋಜಾನನೆಹೊನ್ನರಸಿಯುಮುದ್ದಾ

23 ನಿಯಶಕ್ತಿತ್ರಯಂಗಳಂದದಿನೆಸೆವರು ॥ ಹರಸತಿಗೆಮಿಗಿಲ್ರೂಪಿಂಸರಸತಿಗೆಣೆಯೆನಿಸಬ

24 ಹುಕಳಾಪರಿಣತೆಯಿಂಪರಿಸೆತನಸತಿಯಸೊಬಗಿನದೊರೆಯೆನೆಗಂಗವ್ವೆಗಿತರಸತಿಯದೊರ್ದ್ದರೆ

25 ಯೆ ॥ ಮತ್ತಮಾಯೆಡೆಮರಿದೇವನಪ್ರತಾಪವೆನ್ತೆಂದಡೆ ॥ ಪಣಿಮಂಪುಯ್ದುನೃಪಸೈನ್ಯದ್ವಿಪಹಯಭಟ

26 ಸಂದೋಹಮಂತನ್ನತೋಳೊಳ್ಕುಣಿಯಲುಕುತ್ಸಾಹದಿಂದಂಜಯಸಿರಿಸಿರಿತಳ್ತಿಪ್ಪಿರಲುತನ್ನನೀಧಾರಿಣಿ

27 ಯಂಪಾಣ್ಡ್ಯಾವನೀಶಂಗಳವಡಿಸುವನೀವಾರ್ದ್ಧಿತೀರಂಬರಂಬಂಡನದೊಳ್ಮಾರ್ತ್ತಂಡರಂತೊಳ್ತಖಿದೆಡಮರಿದೇವಂ

28 ಜಗಸ್ತುತ್ಯನಾದಂ ॥ ಎಳೆಯನಿತುಂರಸಾತಳದೊಳರ್ದ್ದಿರೆಕಂಡುವರಾಹವೇಶಮಂತಳೆದುಗದಾಧರಂನೆಗಪಿ

29 ಪೊತ್ತಿರೆಯಂಕಲೆಕಾಯ್ದುಸನೂಂಕೇಗ್ಗಲಿಸಿದರಿದ್ರತಾರ್ಣ್ಣವದೊಳರ್ದ್ದಧರಿತ್ರಿಯನೋಹೊತನ್ನಕೋಡೊಳೆನೆ

30ಗಹಿತ್ತು ಕೇವಳವೆಭೂನುತವಣ್ಣ ನಗಂಧವಾರಣ ॥ ಒದವಿದದಾನದಿಂದಮೊರೆದಂಗ(ಿ)ಮಾ
31ರಾತಿಗಮಿಾವತೋರ್ಪ್ಪ ಕೂರಿದವೆನಿಸಿರ್ಪ್ಪ ಕೋಡೆರಡಱಿಂನೆಗರ್ದ್ದ ಂನತವಂಶದಿಂಸಗಾತ್ರದಕಡುಗಾಡಿನೇ
32ತ್ರದಮಧುತ್ಸವಿಯಿಂದಮಗುರ್ವ್ವವೆತ್ತು ಪೋಲ್ತು ದುದಿಗುದಂತಿಯಂವಿಜಯಕಾರಣಾವಣ್ಣ ನಗಂ
33ಧವಾರಣ ॥ ಅನ್ತೆನಿಸಿದಪೊಗತ್ತೆ ಗಂನೆಗತ್ತೆ ಗಗಂನೆಲೆಯಾಗಿ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂತ್ರಿಭು
34ವನಜನಸ್ತು ತಂಜಗದೇಕಮಲ್ಲವೀರಪಾಂಡ್ಯದೇವಚಿತ್ತ ಸರೋವರರಾಜಹಂಸಂತ್ರಿಭುವನಪ್ರಸಂಸದಾ
35ಯಿಗಮಂನೆಯಮ್ರಿಗಬೇಂಟೆಕಾಱರಿಪುಮಂಡಳಸೂಱೆಕಾಱಕೂಡಿಕೂಟಕ್ಕೆ ತಪ್ಪುವಮಂನೆಯ
36ರಗಂಡಕದನಪ್ರಚಂಡಉದ್ದಂಡರಿಪುಮದನಿವಾರಣಂಅಣ್ಣ ನಗಂಧವಾರಣಚಂದ್ರಸೇಖರನಖಚಂ
37ದ್ರಚಂದ್ರಿಕಾಸ್ವಾದನಚಕೋರಂಸರಸಮ್ರಿದುಗೇಯಕಣ್ಣ ಪೂರಸತ್ಯಹರಿಶ್ಚಂದ್ರಪ್ರಜಾಪಾಳನೋಪೇಂದ್ರ
38ಇತ್ಯಾದಿನಾಮಾಳಿಕಾವಿರಾಜಿತರಪ್ಪಶ್ರೀಮದುಬಿಳಿಚೆಯೊಪ್ಪತ್ತ ಱಮ
39ನ್ನ ಯಯೊಡವರಿಯರಸರುಸೂಸುಲಗೆಱೆಯಲಿಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದ ಶ್ರೀ
40ಮತುಪ್ರತಾಪಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿ ಜಗದೇಕಮಲ್ಲವರ್ಷದ ೧೧ ನೆಯವಿಭವಸಂ
41 . . . . ವಾರದಂದುಶ್ರೀಸೋಮೇಶ್ವರದೇವರಂಗಭೋಗಕ್ಕಂಪೂಜಾ
42 . . . . ಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿ ದೇವಾಲ್ಯಕ್ಕೀಶಾ
43 . . . . ದೇವಾಲ್ಯಕ್ಕೆ ಮೂಡಕಾಂಗಿನತೋಟ
44 . . . . ದೇವಾಲ್ಯದಿಂಪಡುವಮ .

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.)

40

ಅದೇ ಹೋಬಳಿ ಕಾಶೀಪುರ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕಲ್ಲುಬುರುಜಿನ ಬಳಿ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

1ಸ್ವಸ್ತಿಶ್ರೀಮತು ॥ ಶಕವ(ರು)ರ್ಷ ೧೧೫೮ ಪಾರ್ತ್ಥಿವ
2ಸಂವತ್ಸರದವಯಿಶಾಖಸು ೫ ಬ್ರಿ । ಹೊಯಿಸ
3ಣನಾರಸಿಂಹದೇವರರಾಜ್ಯದಂದುಹಡಲಕೆಱೆ
4ಯಹರಿಪೂರೊಡೆಯನಕಾಲಕೆಳಗೆಗಳುಡಿಯಹಳ್ಳಿ
5ಯತುಱುಹರುವಲ್ಲಿಬಡಿಗೆಮಾಕೋಜಯಿಱಿದುಸುರ
6ಲೊಕಪ್ರಾಪ್ತನಾದಲ್ಲಿಗೆಬಡಗಣಹೊಲದಕಟ್ಟೆಐವೆಯ
7ಬಡಗಮಾನಿಕಂಬಹತ್ತು ಸೋಮೂರೊಡೆಯಕೊಟ್ಟ
8ಕ ೧೦

41

ಅದೇ ಹೋಬಳಿ ಸೂಳೇಕೆರೆ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಮುಂಭಾಗದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1 3″

1ಶ್ರೀನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾ
2ರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ
3ಭವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಖವರು
4ಷಸ ೧೫೩೯ನೆಯಯಿಶ್ವರಂವತ್ಸರದಶ್ರಾವಣ
5ಬ............ಧಿರಾಜರಾ
6ಜಪರಮೇಶ್ವರ . . . .
7.........
. . . .

21 ....ಹಳ್ಳಿಯ
22 ...ಆವನಾನೊಬ್ಬನುಅಳುಪಿದವರು
23 ....ಪಾತಕಕೆ
24 ಹೋಹರು

ಅದೇ ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಯ ಈಶ್ವರದೇವರ ಗುಡಿಯ ಬಳಿ ಯಿದ್ದ ಕಲ್ಲು.

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ಪ್ರಮಾಣ 1′ 6′ × 1′

1 ಶುಭಮಸ್ತು ಪ್ಲವಂಗಸಂವತ್ಸರದಆಶಾಢಬ ೧
2 ಮಂಗಳವಾರ । ಕ . . ಲಿಕಶಾ . ಂಮನ
3 ಕಾಲದಲು । ಸಂತೇಬೆಂನೂರವುಂಮಡಿಹನು
4 ಮಪ್ಪನಾಯಕರು ॥ ಸಿಂಹದಮಲ್ಲಿಭಟ್ಟಉ
5 ಪಾಧ್ಯರಮಕ್ಕಳು । ನಿಂಗಣಭಟ್ಟರಿಗೆಸ
6 ಹಿರಣ್ಯೋದಕಧರ . । ಪೂರ್ವಕವಾಗಿ
7 ಕೊಟ್ಟದುಃಶಿಲಾಶಾಸನದಚತುಂಗುಡೆಯುಅಯಿಗ
8 ಳದಗದೆಶುಭಮಸ್ತು । ಹೊಸಹಳ್ಳಿಯಸ್ಥಳ
9 ದಲಃಚಿಕಂಣಗಉಡರುಂನಾಡಸೇ
10 ನಬೋವಮಲ್ಲರಸಯ್ಯಸೂಳೇಕೆರೆಯಹಿ
11 ರಿಯಾಂಣನಮಗಸೇನಬೋವಪುಟ್ಟಂಣ
12 ....
13 ಬರಸಿದಶಾಸನ........
14 ....

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ಅದೇ ಹೋಬಳಿ ಬಡೇಸಾಬೀ ಕೆರೆಯ ಕಟ್ಟೇಮೇಲೆ ಯಿದ್ದ 1ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′6″ × 1′ 6″

(ಮೇಲ್ಭಾಗವಲ್ಲಿ ೯ ಪಂಙ್ತಿಗಳು ಫಾರಸಿಯಲ್ಲಿ ಬರೆದುಯಿದೆ.)

10 ಬಿಸಮಿಲ್ಲರಹಿಮಾಂನುರಹಿಂಮ ॥ ಹ ॥ ದಿವಾಣಸುಲಿತಾನಮಹಂಮದುಷಾತುಶಾಹ
11 ಹ॥ ಖಾನಖಾನಸಾಹೇಬರು ॥ ಶ್ರೀಗಂಗಾವಿಶ್ವೇಶ್ವರಾಯನಮಃ । ನಿರ್ವಿಘ್ನಮಸ್ತು
12 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭ । ಮೂ
13 ಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ೧ ॥ ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನ್ನರಾಣಾಂಕಾಲೇಕಾ
14 ಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸರ್ವಾಂನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ । ಭೂಯೋಭೂಯೋ
15 ಯಾಚತೇರಾಮಚಂದ್ರಃ ॥ ೨ ॥ ಮದ್ವಂಸಜಾಃಪರಮಹೀಪತಿವಉಂಶಜಾವಾ । ಯೇಂನ್ಯೇನು
16 ಪಾಸ್ಸಕಳಧರ್ಮವಿಚಾರಚಿತ್ತಾಃ । ಮದ್ಧರ್ಮಮೇವಸತತಂಪರಿಪಾಲಯಂತಿ । ತತ್ಪಾದ
17 ಪದ್ಮಯುಗಳಂಸಿರಸಾವಹಾಮಿ ॥ ೩ ॥ ಲಾವಕಶ್ಚವರಾಹಶ್ಚಮಹಿಷೀಕುಂಜರಸ್ತಥಾ । ಉ
18 ಪದೇಶಾಚಕರ್ತಾಚಷಡ್ಮೈತೇಸ್ವರ್ಗಗಾಮಿನಃ ॥ ೪ ॥ ತಟಾಕಂಧನನಿಕ್ಷೇಪಂ । ಬ್ರಂಹ
19 ...ಸಿವಾಲಯಂ । ವನಾನಿಸಂತತಿಃಪುತ್ರಾಃಸಪ್ತಸಂತಾನಮುಚ್ಯತೇ ॥ ೫ ॥ ಸ್ವಸ್ತಿ
20 ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಖವರುಷ ೧೫೭೫ ದನೆಯಾವಿಜಯ
21 ಸಂವತ್ಸರದಭಾದ್ರಪದಶುಧ ೫ ಗುರುವಾರಸ್ವಾತೀನಕ್ಷತ್ರದಲ್ಲಿಬರದಂಥಾ ಶಾಸನಾ ॥
22 ಕುಸುಮಾಸ್ತ್ರಂಸಮರೂಪಸೇಖಮಲಿಕಂವೆಸರಾದಸುಕುಮಾರನಂಹೊಸನಶಿ . ಯ
23 ಶೋಂಚಿತಂದಯನಿಧಿಂಧುರವೀರಲಾ. ನಗುಂಶಸಿಕಾಂತಂಸುಕುಮಾರ ಬಡೆಯ
24 ಮಲ್ಲಿಕಂತತ್ಸೂನುಸೇಕುಮಲ್ಲಿಕಂ । ದೆಸೆಯತ್ರಿಯಲ್ಸಹಶಾಸನವನುನಿಲಿನಿ...

25 . . ತಂಶವಂ ॥ ೬ ॥ ಧರೆಯೊಳು ಬಸವಾಪಟ್ಟಣಕೊರದಕ್ಷಿಣದಿಕ್ಕಿಲಿರುವತೆಱ . .
26 ಧರೆಯೊಳು । ಪರಮಾರಣ್ಯಮದಾಗಿರೆಮೊರೆಯಿಟ್ಟರುಸಕಲಜನರುಚೋರರಭ
27 ಯಾಕಂ ॥ ೭ ॥ ನಾಡಿಗರುಸೆಟ್ಟರುಜೀಗಳುರೂಡಿಪಪರಮಾರ್ಗಮಂದಿಪೇಳಲುಭರದೊಳು
28 ಪಾಡಿನದೊರೆಬಡೆಯಮಲ್ಲಿಕನುನೋಡುವೆನೇವುಂಟದೆಂದುಮನಸಿಗೆತಂದಂ ॥ ೮ ॥
29 ಬಲ್ಲಿದನುಬಹುಪರಾಕ್ರಮಿನಿಲ್ಲದೆತಾಂಪೋಗಿಸಕಲಮೊಳೆಮರತೆರುಗಳನೆಲ್ಲವ
30 ನುಕರ್ರಿಸಿಮುದದಿಂಮೊಲ್ಲಿಪುರವೆಂಬಗ್ರಾಮವನುಕಟ್ಟಿಸಿದಂ ॥ ೯ ॥ ಮೂರುಭುವನ
31 ದೊಳುರಾಜಿಪಚಾರುವಿಚಿ . ದಲ್ಲಿಮೆರೆವಗಿರ್ರಿಯೊಳುವಲ್ಲಿನಸರೋವರವೆನಿಸುವ
32 ಕೆರ್ರೆಯನುಧಾರುಣಿಪತಿನಿಲಿಸಿಕೀರ್ತ್ತಿಯೊಡಮುಂದೆಸೆಯೊಳು ॥ ೧೦ ॥ ಪರಮಾನಂ
33 ದನಸಂವತ್ಸರದೊಳುಹಜರತ್ತುಪಾತ್ತುಶಾಹಗೆಬದಲಾಗಿರೆಹರಸಿಕೊಂಡನೊಲಿತಾ
34 ವರೆಕೆರ್ರೆಯುಂನಿಲಿಸಿದವ . . . . . ನಲು ॥ ೧೧ ॥ ಬಿತ್ತಿಸುವೆನೆಗಡಿಮಿಲ್ಲದೆಲು
35 ತ್ತುಮರಾಮೇಶಕಾಃಗೆಡೆಯಾಡುವರಿಗೆ । ನಿತ್ಯಂಕಬ್ಬಲೆಯಾಡಿಸಿ । ಯಿತ್ತರಪಾಲರವ
36 ಟಗೆಯನಿಕ್ಕುವೆನೆನುತಂ ॥ ೧೨ ॥ ತೆಂಗುರಸವಾಳೆರಾಜಾನಂಗಳುಮೊದಲಾದನಾಗವಲ್ಲಿ
37 ಯಸಹಿತಂಹಿಂಗದೆಬಿತ್ತಿಸಿಪ್ರಜೆಗಳುತುಂಗಬಲಂನಡಿಸಿಕೊಂಡೆತವೆಸಂತಸದಿಂ
38 ॥ ೧೩ ॥ ಯೀಧರಣಿಯುಬಸವಪಟ್ಟಣದಾದಿಯೊಳುಂರಾಯರೇಖರಾಜ್ಯದೊಳೆಲ್ಲಾಮೇ
39 ದಿನಿ . . ಭೂರಣ್ಯಂಗಳಲಾದಬಳಿಕ್ಕಿನಿತಾದನುಸಿಸ್ತೆಗೆಹೊರತುಂ ॥ ೧೪ ॥ ಸುತ್ತಚತು
40 ಸೀಮೆಗಉಡರುಉತ್ತುಮನಾಡಿಗರುಸೆಟ್ಟಿಪ್ರಜೆಪರ್ರಿವಾರಂ । ಅತ್ಯಧಿಕಾನಂದದೊಳು
41 ಬಿತ್ತರದಿಂದೊಪ್ಪಿಕೊಟ್ಟನೂತನಭೂಮಿಂ ॥ ೧೫ ॥ ಹಿಂದುವನಾಗಲಿಅಥವಾಭಂದ
42 ರಿತಾಂಮುಸಲಮಾನನಾದಡೆಮತ್ತಾ । ಬಂದದೊರೆನಡಸಿಕೊಂಡರೆಚಂದ್ರಾರ್ಕರುಉಳ್ಳ
43 ದನಕಕೀರ್ತಿಯನಾಳ್ವಂ ॥ ೧೬ ॥ ಯಿದಕ್ಕೆತಪಿದರೆಹಿಂದುವಮುದದಿಂದ ।
44 ಲ್ಲಿಕಾಸಿಯಲಿಗೋವಂಕೊಯಿದವನಿದಕ್ಕೆಮುಸಲಮಾನತಪಲುವಿದವಿದದಮಸೀತಿಯ
45 ಲಿಪಂದಿಯಕೊಂದವ ॥ ೧೭ ॥ ಹಿಂದುವನಡಸಲುಕಾಶಿಗೆಕುಂದದೆತಾಂಪೋದಫಲಉ
46 ಪರಮಾಯುಷ್ಯಂಮುಂದೆಮುಸಲುಮಾನನಡಸಲ್ಕಾನಂದದಿಮಖ್ಖವನುಹೊಕ್ಕಫಲವಹುದಿ
47 ದರ್ರಿಂ ॥ ೧೮ ॥ ದೊರೆರಾಯನುಖಾನಖಾನಿಗೆಸಿರಿಸಂಪದಹೆಚ್ಚಲೆಂದುಯಿನಿ
48 ಶ್ರೀಧರ್ಮಾರ್ಣವ । ಕರ . ವಿಧನುಬಡೆಯಮಲ್ಲಿಕನು । ಪರಬಲಮಲ್ಲಅಷಹಾರವಂ
49 ದದಧೀರಂ ॥ ೧೯ ॥ ಧರೆಯೊಳಗಣಸತ್ಪುರುಶರುಕರುಣದೊಳೇಶಾಸನವನುಪ್ರೋದಿ
50 ಕೆರ್ರೆಯಂನೆರ್ರೆಕಂಡಾಕ್ಷಣದಿಂದಂಪರಿಹರಿಪುದುಸಕಲಸಂಪದಂಕೈಸಾರ್ಗುಂ ॥ ೨೦ ॥
51 ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರೀ । ಪಿತ್ರುದತ್ತಾಸಹೋದರೀ । ಪರದತ್ತಾಚಮಾತಾಚದತ್ತಾಂಭೂಮಿಂ
52 ಪರ್ರಿತ್ಯಜೇತ್ ॥ ೨೧ ॥ ಸ್ವದತ್ತಾಂದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂಪರದತ್ತಾ
53 ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಶ್ಫಲಂಭವೇತ್ ॥ ೨೨ ॥ ಶ್ರೀದೇಶಕುಲಕರಣಿಚಿಕಂಣ । . .
54 . . . . ಗಉಡಗುರ-ಸಿದೆಯ್ಯ ॥ ಸಮುಕ ॥ ಮಲೆಬೆಂನೂ
55 ರತಿಂಮಗಡವುಸೂಳೇಕೆರ್ರೆಹೊ . . . . . ಣಕೆಂಚದೇಮಂಣ ॥ ಹೂಲಿಕೆ
56 ರೆಗೆ ॥ ಜಿಲ್ಲಹಳ್ಳಿಅನಂತಯ್ಯ ॥ ಮಂಡೆ . . . ರೆಮರಿಯಂಣಸೂಳೇಕೆರೆಸೀಮೆಗೆ
57 ಕಾರಿಗನೂರಚಿಕಂಣ ॥ ಸೂಳೇಕೆರ್ರೆಸಿವಲಿಂಗ ॥ ಮಲೂರಸೀಮೆಗೆ ॥ ಕಸಬೇಸಂತ
58 ಮು ॥ ಮಾವಿನಕೋಟೆಕೆಂಚಮಲ್ಲಂಣ ॥ ತಾವರೇಕೆರ್ರೆದೇಮಂಣಮಲ್ಲರಸ ॥ ಬಸವಾಪ
59 ಟ್ಟಣದಮಹಾನಾಡು ॥ ಪಟ್ಟಣಸೆಟ್ಟಿವೀರಂಣ ॥ ಚಿಸಿವಾರದತಿಮ್ಮಂಣನಮಗವೆಂಕ

60 ಟ ॥ ಆನುವೇರ್ರಿಚಕವುಡಪ್ಪಜವ... ಕಪ್ಪ ॥ ಸಾಗರದಮಹಾನಾಡು ॥ . . ಕಬಳಿಗೆವೀರಪ ॥
61 ಕೋವಮಟಿಗರಸೆಟ್ಟಿಪಆಲೂರಲಿಂಗಪ ॥ ಯಿವರುವುಂತಾದಸಮಸ್ತಮಹಾನಾಡು ॥ ಯಿಾ
62 ರಾಜ್ಜಕ್ಕೆ ಕರ್ತನಾಗಿಬಂದಂತಾಯಿೊಧರ್ಮ್ಮ । ವನಡಿಸದೆಯಿಸಿಕಿಲಮಾಡಿದರೆನಾಡಿಗರುಮುಂ
63 ತಾದವರುಅವರಿಗೆಹೇಳಿಕೇಳಿಗೊಂಡುನಡಸದೆವುಪೇಕ್ಷೆಮಾಡಿದಗವುಡರಸು ಸಿವಾಚಾ
64 ರಕುಲಾಚಾರಕ್ಕೆ ಹೊರಗು ॥ ಬ್ರಾಹ್ಮಣಪ್ರಜೆಗಳುಸಭೆಸಂಧ್ಯಾಮಂಟಪಕ್ಕೆ ಹೊರಗು

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ಅದೇ ಕೆರೆಯ ಕಟ್ಟೇಮೇಲೆ ಯಿದ್ದ 2 ನೇ ಕಲ್ಲು.

ಘಾರೀ ಅಕ್ಷರ – ಪ್ರಮಾಣ 4′ 6 × 1′ 6″

45

ಅದೇ ಹೋಬಳಿ ದೊಂಡ್ರಗಟ್ಟದ ಹಳ್ಳದ ಬಳಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು

ಪ್ರಮಾಣ 5′ × 2′ 3″

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ
2 ಸ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸರ್ವಜ್ಞ ಚೂಡಾ
3 ಮಣಿಮಲೆರಾಜರಾಜಮಲಪರೊಳುಗಂಡಗಂಡಭೇರುಂಡಕದನಪ್ರಚಂಡನಸಹಾಯಸೂ
4 ರನೇಕಾಂಗವೀರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮಮಗರರಾಜ್ಯನಿರ್ಮ್ಮೂಳನುಂಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಟಾಚಾರ್ಯ್ಯ
5 ನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯಿಸಣಶ್ರೀವೀರನಾರಸಿಂಹದೇವನರಾಜ್ಯ . ದು ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಸಸ್ತಿ
6 ಸಹಿತಂಸೂಸಲುಗೆಜಿಬೆಯವಿತ್ತಿಯದೊಂಡರಗಟ್ಟದಗ್ರೀಮಂನಾಳುಪ್ರಭುಬೀರಗಾವುಂಡನಮಗಸಂಕಗಾ
7 ವುಂಡನಮಗಬೀರಗವುಡಮಲ್ಲಗವುಡನಮಗಸಂಕಗವುಡಯಿಬರುಬೀರಗವುಡಸಂಕಯನುಸರ್ವ್ವಜಿತುಸಂವಛರ
8 ದಸ್ರಾವಣಸುದ್ಧ ೧೧ ಸೋ ತುಱುವಂಗಯಲುಸುರಲೋಕಪ್ರಾಪ್ತನಾದುದಕ್ಕೆ ಸರ್ವ್ವಧಾರಿಸಂವಛರದಮಾಘಸುದ್ಧ ೧೩ ಗು
9 ಪ್ರನರ್ವಸುನಕ್ಷತ್ರವಿಷ್ಕಂಭಯೋಗತೈಲಕರಣದಂದುಬೀರಗವುಡಸಂಕಯ್ಯಂಗಳುಸುರಲೋಕಪ್ರಾಪ್ತರಾದುದಕ್ಕೆ ಪೂಜೆ . .
10 ದುಕ್ಕಿಗದ್ದೆಕ ೫ ಬೆದ್ದಲೆಕ ೧೦ ಬೀರಗವುಡಸಂಕಗವುಡಕಡಲಗವುಡನಾದಿಆಗಿಗವುಡಿಂಗೆಸರ್ವ್ವಮಂಬಳಿಸಾಸ
11 ನಕ್ರಮವೆಂತೆಂ . . . . . ಳದತೋಟಸಹಿತಗದ್ದೆಮತ್ತರು ೩ ಬಱತಲೆಮತ್ತರು ೩ ಬೆದ್ದಲೆಮತ್ತರುಊಊ ೬ ಅಸ್ತುಮ ೧೨

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ಅದೇ ಹೋಬಳಿ ಹಿರೇಮಾಡಾಳು ಗ್ರಾಮದ ಕೇಶವದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3′ × 2′ 3″

1 ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದ
2 ಯಶಾಲಿವಾಹಶಖ
3 ವರುಶ ೧೬೦೦ನೆಯ
4 ಸಿಧಾರ್ತಿನಾಮಸಂವತ್ಸರ
5 ದಕಾರ್ತಿಕ . ಉಬಸವ
6 ಪಟಣದನವಾ . . ಲ್ಲದಿವಾ

7 . ರ . . . . . ಶುಭೇದಾರಲಿಂಗಸ ।
8ನವರುಕಂ . ನವುಟದಧರ್ಮಕೆನಲ್ಲೂರ
9ಸೀವೆುಗೆಸಲುವಹಿರೇವೂಡಹಾಳುಗ್ರಾಮವನು
10ಕೊಟ್ಟು . . . . . . ಯಿದಕೆತ
11ಏದರೆವುಕ್ಕದಲ್ಲಿಹಂದಿಕೊ
12ಯಿದಹಾಗೆ. . . .

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ೧ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 6″

1ಶ್ರೀ
2ಸುಭಮಸ್ತು
3ಶ್ರವಲಿಂ
4ಗಸ್ಥಾಪನಾಕರೂನಗೋ
5ದಾನಭೂದಾನಹಿರಣ್ಯ
6ದಾನವಆಪಲೇವೂತಾ
7ಪಿತರುವಅಕ್ಷಯುಪ್ರಣ್ಯ
8ಅಣಿಆಪಣಾಸಿಜೀವಪ
9ದಪಾ್ರಪ್ತೋವ್ತು ಣವ್ರನಜೀ
10ರ್ಣಉಧಾರಕರೂನ
11ಆಪಲಇನಾವುಸ್ಥ
12ಳಇಕ್ಕಳದೇವಸ್ಥಾನ
13ಬಾಂಧೂನಶಿವಲಿಂಗಕೃಪಾಕ
14ಟಾಕ್ಷ

* 8

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 2″

1 . . . .
2 . . . ಸ
3ನ್ಸಂವತ್ಸ. .
4ಕಾರ್ತಿಕಸುದ .
5ಪ್ರತಿಪಾಸೋವುವಾರೀಸ .
6ಜೆಂನುರಹನುವುಪ. .
7ಇಕಾ . ಹಜಾ . .
8ದಾದಾಜಿರಾಯಾರಾ
9ವಯಾಸಿಹಿರೆವೂಡ
10ಹಾಳಇನಾವುಅ
11ಸತತೆಥೆಅ . .
12ಸೀ. . ಗಭೂಮಿ . .
13ತಅಸತಾಪಾಪ್ರಾಣಪ್ರ
14 . ಕಪ್ರನಸ್ತಾ
15ಪೋನಕರೂನಭೂಮಿ
16ದಾನಗೋದಾನಹಿ
17ರೇಣದಾನ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ).

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*ಮಹಾರಾಷ್ಟ್ರ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 4″

1 ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇವರ
2 ಪಾದವೇಗತಿ ನಳಸಂವತ್ಸರದ
3 ಕಾರ್ತಿಕಸುದದಸಮಿಸೋ
4 ಮವಾರದಿವಸಸಂಥೇಪಂನೂರಹ
5 ಮಪನಾಯಕರಹ . ಬದದಾ
6 ಽರಾಯೂರಾಯೆನುಹಿರೇಮಾಡಹಾ
7 ಳಗ್ರಾಮದಲ್ಲಿಬಹುಕಾಲನೆಲದಕಲ
8 ದಿಂದಲಿತುಂಗಭದ್ರೆಗೆಸಿವಪಾದ
9 ಽವಲಿಂಗದೇವರಸ್ಥಾಪನೆಮಾ
10 ಡಿಗೋದಾನಭೂದಾನತವು
11 ಮಾತೃಪಿತೃಗೆಅಕ್ಷಯ
12 . . . . ಲೋಕವಾಗಲಿ
13 ಯೆಂದು
14 . . . .

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ಅದೇ ಗ್ರಾಮದ ಚನ್ನನಕೆರೆ ತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 10″

1 ರೂಪಣಹಕಿದಕಲು
2 ಹೊಸಳೀಮಠದಸಂಗ
3 ಪದೇವರಸಿಶಯ
4 ಚೆಂನಬಸವಪಗೆಕ .
5 . ಕೆಗೌಡನಮಗವಿ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಹೋಬಳಿ ಉಡವ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ಬೇವಿನ ಮರದ ಬುಡದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಬ್ಧಯಸ್ಯಲಿವಾಹನ
2 ಶಕ ೧೬೮೦ ಬಹುಧಾನ್ಯನಾಮಸಂ ॥
3 ಶ್ರಾ । ಬ ॥ ೧೦ ಯೆಲುರಾಜೇಶ್ರೀಶೀಮಂತ್ತಸಾ ॥
4 ಸರಜಹಿಂದಾರುಸಹವಾಗಿಬಸವ
5 ಪಟ್ಟಣಸಾಗರಪೇಟೆಶೆಟ್ರುರಬಳಿಗೆ
6 ಮರಿಲಿಂಗಪನವರಿಗೆಶೆಟಿತನದಬಗೆ
7 ಪಲಕಿಉಂಬಳಿಸೂಳೇಕೆರಸೀಮೆವಳಗಣ
8 ಕೊಲೆದಉಡೊವಗ್ರಾಮವಂನೂಪರುಪ್ರಕರಾ
9 ನಡಿಸಿಬರುತಾಯಿದಲ್ಲಿನಾಉಯಿಗ್ರಮದಸಿಲಾಸ್ತ
10 ಪನಮಾಡ್ಸಿಕೊಟುಯಿದೇವೆಅಚಂದ್ರಅರ್ಕಸ್ತಾಯಿ
11 ಗಳಾಗಿನಿಂಮಸಂತ್ತಾನಪರಂಪರಾಯಾಗಿಅನು
12 ಭವಿಸಿಕೊಂಡುಬಹದೂ ॥ ಅಹೋರಾಗವ
13 ರಾಜೇಂದ್ರಸಪ್ತಕಲ್ಪಸೂಜೀವನ(ಮಂ)ನಸ್ರುಣೋ
14 ಮಿನಪಶ್ಯಾಮಿಸ್ವಯಂದತ್ತಾಪಹಾರಿಣಂ ॥

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ಅದೇ ಹೋಬಳಿ ನಲ್ಕುದುರೆ ಗ್ರಾಮದ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಗೋಡೆಯ ಮಗ್ಗುಲಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವದು.

ಪ್ರಮಾಣ 5 × 2 6″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮ ೧
2 ಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದ ೨
3 ವಕುಳಾಂಬರದ್ಯುಮಣಿಸರ್ವ್ವಜ್ಞಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಪರೊಳ್ಗಣ್ಡಗಣ್ಡಭೇರುಂಡನ ೩
4 ಸಹಾಯಶೂರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರಿಭಕಂಠೀರವಂಮಗರರಾಜ್ಯ ೪
5 ನಿರ್ಮ್ಮೂಳನಂಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯ್ಯನುಂಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಳಶ್ರೀವೀರನಾರ ೫
6 ಸಿಂಹದೇವಂಪೋಳಲನಾಡಪಾಂಚಲನೆಲೆವೀಡಿನೊಳುದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳನಂಮಾ ೬
7 ಡಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ದಿಗಧೀಶರ್ವ್ವಾರ್ದ್ಧಿಯಿಂದತ್ತಲೆಮಡಗಿದರಾದಿಗ್ಗಜಾನೀಕಮಂವಾ ೭
8 ಜಿಗಳಂವ್ಯೋಮಾಗ್ರದಿಂದಂದಿನಪನಿಳಿಪನಾದಿಬ್ಯರತ್ನೇಚ್ಛೆಯಿಂಪಾಸುಗಿಪಾತಾಳಸ್ಥನಾದಂದುದಧಿವಳಯ ೮
9 ದುರ್ವ್ವೀತಳಂತಸ್ಥನಾದಂದುಗಜಾಶ್ವಬ್ರಾತರತ್ನಂಗಳನವಗಣಿಸಂವೀರಬಲ್ಲಾಳಭೂಪಂ ॥ ವೀರದೊಳಂನತಿಕ್ಕ ೯
10 ಯದುವಂಶಜರೊಳ್ಕಲಿನಾರಸಿಂಹನಂಧೀರನವೀರದೆಳ್ಗೆಗಳಪೇಳ್ವಡೆಕೌತುಕಮಿಂತುನೋಳ್ಪಡೀಧ ೧೦
11 ರಿಣಿಯುಕ್ಕ್ಕಳಪ್ಪರಸುಗಳ್ಪಲರಂತವೆಕೊನ್ದುಕೋಪದಿಂಭೋರೆನೆಕಾಡನಂಮಗರಪಾಂಡ್ಯ ೧೧
12 ನಬೇನೊಳುಧಾಳಿಇಟ್ಟನೋವಾರಿಧಿಮೇರೆಯಾಗಿಧರೆಗೊರ್ವ್ವನೆಗಂಡನುಹೊಯಿ ೧೨
13 ಶಣೇಶ್ವರಂ ॥ ನರಪತಿನಾರಸಿಂಹನೊಳಿದಿರ್ಚ್ಚಿಡದೆಚ್ಚಱದೆಂಬಭೀತಿಯಿಂಹರಣದಹಾನಿಗಂಜಿ ೧೩
14 ಜವನಂಮಱೆವೊಕ್ಕುಬದುಕುಂಕುಪ್ರೋಪರಾಯರನಡುಪನ್ನೊಳುಂಡಿಗೆಯನೊತ್ತುವನೇದಮಿತ್ರಾಂ ೧೪
15 ಶತಾಳ್ದನೆಂದರಳೆಯನೆಂದಡೇವೊಗಳ್ಪದುಂನತಿಯಂಶಸಿವಂಶರತ್ನನಂ ॥ ಶ್ರೀಗನೆಲೆಯಾಗಿವಿದ್ಯಾಶ್ರೀಗಾ ೧೫
16 ಗರಮೆನಿಸಿತೀಗಳೀನೆಲ್ಕುದರೆಶ್ರೀಗೆಮೊದಲೆನಿಸಿತೀಭೂಭಾಗದೊಳೂರಡೆಯಗ್ರಾಮಚೂಡಾ ೧೬
17 ರತ್ನಂ ॥ ಧೀರನುದಾರಸತ್ಯಗುಣನಪದುಮೆಯನಾಳ್ವನಿಳಾತಳಕ್ಕೆ ವಿಸ್ತಾರಮೆನಿಪ್ಪದೂರಡೆಯುಗ್ರಾಮ ೧೭
18 ವನುಂಪ್ರತಿಪಾಳಿಸುತ್ತತಾಂಧಾರಿಣಿಯುಲ್ಲಿವುಂನತನುದಾರಗುಣಂಧರೆಯೆಯ್ದೆಬಣ್ಣಿಕುಂ ೧೮
19 ವಾರಿಜಲೋಚನಿತ್ತವರಮಂಸ್ಥಿರದಿಂದೆಶಶಾಂಕನುಳ್ಳನಂ ॥ ಸಚ್ಚರಿತನಮಳಗುಣಗಣಬಿ ೧೯
20 ಚ್ಚತಿಕೆಪರೋಪಕಾರಿಶೀಲವ್ಯಸನ . . ಮೆಚ್ಚಿಸುವಂಸಜ್ಜನರಂಮೆಚ್ಚದರಾರ್ಬ್ಬಂಮ್ಮನಿಂನವಸು ೨೦
21 ಧಾತಳದೊಳು ॥ ನಯವತಿಯೆಂದುಶೀಲವತಿಯೆಂದುಕಳಾವತಿಯೆಂದುಸದುಗುಣಾಂನ್ವ ೨೧
22 ಯವತಿಯೆಂಮುಧರ್ಮ್ಮವತಿಯೆಂದುದಯಾವತಿಯೆಂದುಪುಂಣ್ಯಸಂಚಯವತಿಯೆಂದು ೨೨
23 ತ್ರಿಸುವುದೂರಡೆಬೋಕನಪೆರ್ಮ್ಮವೆತ್ತಕಾಂತೆಯನೊಲವಿಂದಮುದ್ದಲೆಮಹಾಸತಿಯಂನೆಗಳ್ದಿಜಗ ೨೩
24 ಜ್ಜನಂ ॥ ಭಾನ.ಸ.ತದಾನವೇಂದ್ರನದಾನಂಮೊದಲಾಗೆವಿದ್ಯವಿತರಣಶೀಲಂತಾನೆಪ್ರತಿಬಿಂಬಿಕುಂಸಲೆ ೨೪
25 ಭೂನುತಬಸವಣನಹಸ್ತದರ್ಪಣತಳದೊಳು ॥ ನೆಗಳ್ದಸುವರ್ಣ್ಣವಸ್ತ್ರವರಭೂಷಣರಾಜಿ ೨೫
26 ಯನೇನನಿತ್ತಡಂಬಗೆಗಣಮಿಲ್ಲತಾಂತಣಿವುಸಂತೊಸಮಂಮನಕೀವದೇಹಿಗಳ್ಗಣಿತ ೨೬
27 ತೃಪ್ತಿಯಂಪಡೆವುದೊಂದಮ್ರಿತಾಂನ್ನದಿಅಂನ್ನದಾನಮುಂಜಗಕೆಸೆವಂತೆಕೋಟಿಗುಣಿಪೂರಡೆಸಂ ೨೭
28 ಕನಿದೇಂಸ್ರಿತಾರ್ತ್ಥನೋ ॥ ನುಡಿದಡೆರಾಮಬಾಣಕರದಿತ್ತಡೆಗುತ್ತನುದಾರಮಾರ್ಗ್ಗದಿಂಮ್ರಿಡನವರಂದಿ ೨೮
29 ಚಂಮಾನದಮೆಚ್ಚಿದನಾದಡೆಈವನೆಂಬುದುಂಕುಡುವಡೆಚಾಗಿಧರ್ಮ್ಮದೆಯುಧಿಷ್ಠರನೆಂದಖಿಳೋರ್ವ್ವಿಬಣ್ಣಿ ೨೯
30 ಕುಂತಡೆಯದೆಬೇಳಬೀಡುವನಮುಟ್ಟನನಾಶೃತಕಳ್ಪಭೂಜನಂ ॥ ಗುಣಿಯೆನಿಪಂಸಾಜನ್ಯ ೩೦

31 ದಕಣಿಯೆನಿಪಂವಿಬುಧತತಿಗೆಕೊಡುವಡೆಚಿಂತಾಮಣಿಯೆನಿಪಂಗೋತ್ರಶಿಖಾಮಣಿ ೩೧
32 ಯೆನಿಪೂರಡೆಯಮುಟ್ಟನವನೀತಳದೊಳೂ ॥ ವದನದೊಳಾಗಳುಂನಲಿದುನರ್ತ್ತಿಸುವಳುಶ್ರುತಕಾಂತೆಸಂತ ೩೨
33 ತಂಮುದದೆಸೆವಕ್ಷದೊಳ್ನೆಲಸಿಯಿರ್ಪ್ಪಳದಾವಗಪುಣ್ಯಕಾಂತೆವುನ್ಮದಬಳಬಾಹುಗೇಹದೊಳಗಿರ್ದ್ದತಿ ೩೩
34 ಶೋಭಿಸೆಯಿರಾವಕಾಂತೆಸಂಪದದಪದವೆತ್ತುದೀನೆಗಳ್ದವೂರಡೆಚಂದ್ರಗನೇನೆಬಣ್ಣಿಪೆಂ ॥ ಧ ೩೪
35 ರ್ಮ್ಮದಮೇರುಧರ್ಮ್ಮದತವರ್ಮ್ಮನೆಧರ್ಮ್ಮದಬಿತ್ತುಸತ್ಯದಾಧರ್ಮ್ಮಗುಣಪ್ರಭಾವವಮಹಿಮಾಂಬುಧಿ ೩೫
36 ನಿರ್ಮ್ಮಳಧರ್ಮ್ಮಸಾಗರಂಧರ್ಮ್ಮಸಖಾಯುಧರ್ಮ್ಮಸಿಧಿಧರ್ಮ್ಮಪರಂಶಿವಧರ್ಮ್ಮದೀಪಕಂ ೩೬
37 ಧರ್ಮ್ಮನಿಧಾನನೆಂದುಧರೆಕೀರ್ತ್ತಿಸುತಿರ್ಪ್ಪುದುಚಂದ್ರದೇವನಂ ॥ ಶ್ರೀಮ. . . . .ಬೋಕನಶ್ರೀಕೀ ೩೭
38 ರ್ತ್ತಿಗನೆಲೆಗಳಾಗಿಪುಟ್ಟಿದರೀಗಳುಶ್ರೀಮದ್ವಾಷ್ಟಗೋತ್ರಂಶ್ರೀಮತುಮುದ್ವಲೆಯಸುತರು ೩೮
39 ಸುಖದಿಂದಿರ್ಪ್ಪರು ॥ ಭಾಸುರತೇಜದೊಳುದಿನಪನೀವೆಡೆಗಕ್ಕರ್ಣಸುತಂಕಳಾಗಮಾಭ್ಯಾ ೩೯
40 ಸದೊಳಬ್ಜಗರ್ಭನುರುಮಂತ್ರದೊಳಂಸುರಮಂತ್ರಿಭೋಗದೊಳುವಾಸವನಾಂತರಾತಿಗೆಧನಂಜ ೪೦
41 ಯನೆನ್ದಖಿಳೋರ್ವ್ವಿಕೀರ್ತ್ತಿಕುಂಈಶ್ವರಭಕ್ತನೂರೊಡೆಯದೇವಣನಂಸನುಮಾನದಾನಿ ೪೧
42 ಯಂ ॥ ಎಸೆವೆಂಬಕಳ್ಪತರುವಂಪೊಸೆದುಂಲತೆವರ್ಪ್ಪದಿಂತಿರೆನಿಂನೀಪೆಸರೆಂಬಕೀರ್ತ್ತಿರವಿಗಂಪೊಸತಾದು ೪೨
43 ದಾದೇವಣಂಗೆಗುಣವಿಭವಂಗಳು ॥ ಶ್ರೀಮನ್ಮಹಾಪಸಾಯಿತಪರಮವಿಶ್ವಾಸಿಮೂಲಿಗಹೆಗ್ಗಡೆಬಂಮ್ಮಯ್ಯನುಂ ೪೩
44 ಬಸವಯ್ಯನುಂಪದುಮಯ್ಯನುಂಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪ ೪೪
45 ಸಮಾಧಿಸೀಲಗುಣಸಂಪಂನರುಂಅಪ್ರಪಾಸನಾಗ್ನಿಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರುಮಪ್ಪ ೪೫
46 ಶ್ರೀಮನ್ಮಹಾನಾಳ್ಪ್ರಭೂತರುಂಪರೋಪಕಾರಪರಿಣತರುಂಪರೀಕ್ಷಾದಕ್ಷರುಂಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹ ೪೬
47 ಶಕ್ತಿತ್ರಯಸಂಪಂನರುಮಪ್ಪನೆಲ್ಕುದುರೆಯವೂರಡೆಯಶಂಕರದೇವನುಂಮಾದಯ್ಯನುಂಭಾಸ್ಕರದೇ ೪೭
48 ವನುಂಹರಿಹರದೇವನುಂಮುಟ್ಟಯ್ಯನುಂಲೋಕಯ್ಯನುಂಅಬ್ಬುಜೆಯಕಲ್ಲಯ್ಯನುಂನಾರಾ ೪೮
49 ಯಣದೇವನುಂದೇವಯ್ಯನುಂಚಂದಯ್ಯನುಂಸತ್ಯಣ್ಣನುಂಅಚ್ಯುತದೇವನೊಳಗಾ ೪೯
50 ದವೂರಡೆಯರುಶಕವರ್ಷಂ ೧೧೫೬ ನೆಯವಿಜಯಸಂವತ್ಸರದಮಾರ್ಗ್ಗಶಿರಶು ೧೦ ಬೃಪುಷ್ಯ ೫೦
51 ನಕ್ಷತ್ರವ್ಯತಿಯಪಾತಧನೂಸಂಕ್ರಾಂತಿಯಲುನೆಲ್ಕುದುರೆಯಶ್ರೀಬ್ರಹ್ಮೇಶ್ವರದೇವರಅಂಗಭೋಗ ೫೧
52 ರಂಗಭೋಗಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಕವೆಂದುಬೊಂತೆಯಮಾಮರಾಶಿಗುರುಗಳಕಾಲಂ ೫೨
53 ಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟಭೂಮಿಪಿರಿಯಕೆಱೆಯಕೆಳಗೆತೋಟದಿಂತೆಂಕಹೆ ೫೩
54 ಬ್ಬಾಯಿಕಾಲಿಂಬಡಗಹದಿನಾಲ್ಕುಮಾರುಂಪೊತ್ತೋಳುಘಳಿಯಲುಗದ್ದೆಕಂಮ ೨೫ ಮತ್ತಂಕೇ ೫೪
55 ಸಿಯಕಟ್ಟಿದಕೆಳಗೆತೋಟದಸ್ಥಳಕಮ್ಮ ೧೫ ಮತ್ತಂಪೆದ್ದಲೆಪಿರಿಯಕೆಱೆಯೊಳಗೆಏರೆಆಘಳೆಯ ೫೫
56 ಲುಬಿಳಿಚಿಗಟ್ಟದದಾರಿಕಾಂಮೂಡಕೋಗಿಲೂರದಾರಿಯಿಂತೆಂಕಮತ್ತರೊಂದುಕಂಮ್ಮ ೨೦ ಆಕೆಲ ೫೬
57 ದಸಾಳುಕಂಮ ೫೦ ಮತ್ತಂಶ್ರೀಕಲಿದೇವರಕೆಯ್ಯನಡುವೆಕಂಮ ೧೮ ಮತ್ತಂವೂರಬಳಿಯಹಾಳ ೫೭
58 ಕೆಯಿಕಂ ೩೦ ಮತ್ತಂಬಡಗಣಹೊಲದನಡುವಣಏರೆಕಂ ೭೦ ಅಂತುಬೆಟ್ಟಿಲುಮತ್ತರೆರಡು ೨ ೫೮
59 ಕಂಬ ೮೮ ಗದ್ದೆಕ ೨೫ ತೋಟದಸ್ಥಳಕಮ್ಬ ೧೫ ಎಲೆಯಹೇರುಂಗೆವೀಸಈಧರ್ಮ್ಮಮಂಸುಧರ್ಮ್ಮನ ೫೯
60 ಡಸಿದವರ್ಗ್ಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳುಸಾವಿರಕವಿಲೆಯಂಸದಕ್ಷಿಣೆ ೬೦
61 ಸಹಿತಸಹಸ್ರವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟಫಲಮಕ್ಕುಈಧರ್ಮ್ಮವ ೬೧
62 ನಳಿದವರ್ಗ್ಗಾಪ್ರಣ್ಯಕ್ಷೇತ್ರದೊಳುಸ. ವಿರಕವಿಲೆಯುಮಂಸಹಸ್ರಬ್ರಾಹ್ಮಣರುಮಂ ೬೨
63 ಕೊಂದಪಾತಕಮಕ್ಕು ॥ * (ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿವರ್ಷಸ ೬೩
64 ಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾತ್ಸ್ರೇಯೋನುಪಾಲನಂ ೬೪

* ಈ ಆವರಣ ಚಿನ್ಹೆಗಳಮಧ್ಯೆ ಇರುವದು ನಾಗರಾಕ್ಷರದಲ್ಲಿ ಬರೆದಿದೆ.

65ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ) ॥ ಊರೊಡೆಯಚಂದ್ರದೇವನಬ ೬೫
66ರೆಪಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀವಿಜೆಯದ್ದ್ರಶಕೀರ್ತ್ತಿದ್ದೇವರ್ವ್ವರಚಿಸಿದರ್ಸೇವ್ಯಶಾಸನಕೃತಿಯಂ ೬೬
67ಗಾಣದಲುಅರವನೆಣ್ಣೆಪಸುವಗೇರಿಯನನುಮಿತ್ತಿಕಭ್ರಮೇಶ್ವರದೇವರದು ॥ ಸಂಕರೋಜಹೊಯಿದಶಾಸನ೬೭

53

ಅದೇ ದೇವಸ್ಥಾನದ ಹೊರಗಡೆ ನಟ್ಟ ೧ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′

1ಸ್ವಸ್ತಿಶ್ರೀಮತುಶಕವರುಷದ ೧೧೬೪ ಶುಭಕೃತುಸಂವತ್ಸರದವೈಶಾ
2ಖಶುದ್ಧ ೩ ಶುಕ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂಮರಸೂರವಂಡ
3. . . . . ಱದವೂರ . . . . . .
4. . ನೆಲ್ಕುದುರೆಯುಗಡಿಯುಪಗೆಜೇಡರಬಲುಮನುಶ್ಯದುಗಿಸೆಟಿಸೋಮಯ್ಯ
5ನಮಗಬೊಂಮೆಯನಾಯಕನುತಾಗಿತಳ್ತಿಱಿದುಸೂರನಾಗಿಶ್ರೀಹರಿ
6ಸರಣೆಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು ॥

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′ 8″

1ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಷದ ೧೧೯೯ನೇ
2ಈಶ್ವರಸಂವತ್ಸರದವೈಶಾಖಸು ೧೫ ಸೋನೆಲ್ಕುದುರೆಯ
3ಲಿಹಿರಿಯಬೊಂಮನಮಗನಾಗಯನಾಯ್ಕನುತುಱಹ
4ರಿಯಲಿಕಾದಿತಳ್ತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಲಿಆತನವೀರಕ್ಕೆ
5ಮೆಚ್ಚಿನೆಲ್ಕುದುರೆಯುಸಮಸ್ತವೂರೊಡೆಯರುಂಜೆಯದೇವದಂಣಾಯ . .
6ರುಂ . ಸಮಸ್ತಪ್ರಜೆಗಳುಆತಂಗೆಕೋಗಿಲೂರದಾರಿಇಂಬಡಗಲುತಾಳ
7ಕಟ್ಟದಹಿಂದೆ ಕಂಬ ೧೫ ಮಕಲ್ಲನಟ್ಟನೆತ್ತರುಗೆಇಯಾಗಿಕೊ
8ಟ್ಟರಾಸಿಗೆಮೊಱವತವಕೊಟ್ಟರುಈದನಾರುನಡ
9ಸಿದವರಿಗೆ ಆನಂತಪುಣ್ಯಆಪಕಾರಳಿಪಿದವರು . ಕಳಿಂ
10ಗೆಆಳಿಪಿದಗು ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

55

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ 2′ × 6″

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರ್ಷದ ೧೭೦೧ ನೆಯಪ್ರ[ಮಾ]ತಿ ಸಂವತ್ಸ
[2]ರದಆಶ್ವ್ಯಜಸು ೧೫ ಸೋನೆಲ್ಕು ದುರೇಲಿಆಯರ. .
[3]ನಮಗವಾರೆಯನಾಯ್ಕನುತುಱುಹರಿಯಲು . . ಕಾ
[4]ದಿತಳಿತಿಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಲ್ಲಿನೆಲ್ಕು ದುರೆಯುಸಮಸ್ತಪ್ರ
[5] . . ಡೆಯರುಂಜೆಯಿದೇವ . . . ಯರುಂಸಮಸ್ತಪ್ರಜೆಗಳುಂ
[6]ಆತನವೀರಕ್ಕೆ ಮೆಚ್ಚಿ ಕೋಗಿಲೂರದಾರಿಇಂಬಡಗಲುತ್ತಾಳಕಟ್ಟ
[7]ದತೆಂಕಣಕೋಡಿಯಹಿಂದೆಗಂಗನಗಳೆಯಲುಕಂಬ ೧೫
[8]ನುನೆತ್ತರುಗೆಇಯಾಗಿಕಲ್ಲನಟ್ಟುಕೊಟ್ಟರುಮಂಗಳಮ
[9]ಹಾಶ್ರೀಶ್ರೀಶ್ರೀಬಡಗಿಕಂಕೆಱ . . . . ಲಿಮೊಟಿ
[10]ವತ್ತವಾಗಿಸಲ್ಲಿಸಿವರು

56

ಅದೇ ಹೋಬಳಿ ಇಟೆಗೆ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4 6″ × 2″

[1]ದುರ್ಮುಖಸಂವತ್ಸರದಆಶ್ವೀಜಬ ೧೦ ಶುಯಿಟಗೆಯ .
[2] . ತೋಜನಮಕ್ಕಳುಸೋವರಸಾವಿಗಮಹಾ. . .
[3] . . . . ದಲಿಕಾದಿಸತ್ತನು ||

57

ಅದೇ ಹೋಬಳಿ ಹಿರೇಮಳಲಿ ಗ್ರಾಮದ ಉತ್ತರ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4′6″ × 1′ 6″

[1]ಶ್ರೀಮಾರ್ತಂಡನಾಯಕರಮುಂದೆಮಣಲಿಯೂರಳಿವಿ[ನ]ಲ್ಲಿ. . . . .
[2]ಳಲಿ . ಸುರಲೋಕಪ್ರಾಪ್ತನಾದಡನಳಸಂವತ್ಸರದಚೈತ್ರಬಹುಳ ೧೨ ಬುಧ
[3]ವಾರದಂದುಮಯುಸಂಕಯ್ಯನವನತಮ್ಮಂಮ. . . ಬೊಮ್ಮಿ. . .
[4]ಯಣಗೆಱೆಯತೆಂಕಗೋಡಿಯಲ್ಲಿಗದ್ದೆಕಮ್ಮ ೮ ಜೇಯಗೆಱೆಯತೆಂಕಗೋ
[5]ಡಿಯಲಿಬೆದ್ದಲೆಕಮ್ಮ ೫೦ ಯಿನ್ತಿನುತಮಂಕೊಡಗೆಯ್ಯಾಗೆ
[6]ಬಿಟ್ಟಮಂಗಳಮಹಾಶ್ರೀ ||

58

ಅದೇ ಹೋಬಳಿ ತಿರುಮಲಾಪುರ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಈಶ್ವರದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಮತುನಂದನಸಂವತ್ಸರದವಯಿಸಾಖಸು . . . .
[2]ಶ್ರೀಮನ್ಮಹಾ . . . .
[3]ದುಚಂಗಿಬನವ . . . . ರಾಜ್ಯಂಗೆಯು

4ತ್ತಮಿರಳಿ....................
5ದೇವರು.......................ಯನಾಯಕನಾ
6..ತಂಮ........................ಲೋಕಪ್ರಸಿದ್ಧರಾದರು

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ಚನ್ನಗಿರಿ ಹೋಬಳಿ ಚನ್ನಗಿರಿ ಕಸಬೆಯಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

1ಶ್ರೀಮಂತುವನಖಡೆಯುಮೆಯದೇವನಮಗ
2ಕ್ಷಯದೇವಹನಗವಾಡಿಗೆನಡದಲ್ಲಿಕಾದಿ
3ಸತ್ತ

60

ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಹಾಲಪ್ಪನ ಮಂಠದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 3′

(ಮೇಲ್ಭಾಗದಲ್ಲಿ ೪೧ ಪಂಕ್ತಿಗಳು ಕಾಣುವದಿಲ್ಲ.)

42 .. .. ಸಾಮನೀತಿನಾಗಣ್ಣ
43೪೩ ನಂ ॥ ಸ್ಥಿರಸತ್ಯಬ್ರತನಾತ್ಮಮುಂನಿಲ........ಹಂತಪ್ರಭುಧಾತ್ರಿಯೊಳೆನೆನೆ
44೪೪ ಗಳ್ದ..ಕ್ಕಿರ್ಪಸ್ಟಮಿತ್ರ. ತಾಂಸುರ......ಹಂತನಗುಣಂಸಾಮಂತನಾಗಂಣ್ಣ
45೪೫ ನಂ ॥ ಆತನಸತಿ......ಯಳೆ....ಯಗುಣಂಭೂತಳದೊ
46೪೬ ಳುಪ್ರೊಗಳಲಾಗ್ರಮತಿದಾನ......ದುಂದುಭಿಸಂವತ್ಸರದಉತ್ತರಾಯಣ
47೪೭ ಸಂಕ್ರಾಂತಿಯುಮಾವಾಸ್ಯೆಆದಿವಾರ......ತಿನಾಗಂಣಂಶ್ರೀಕೇತೇಶ್ವರದೇವ
48೪೮ ರಸ್ಥಾನವಂರುದ್ರಶಕ್ತಿಗುರು......ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟದೇವಾಲ್ಯದಖಂ
49೪೯ ಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರವಂ....ರಂಗಭೋಗತ್ರಿಕಾಲನಿವೇದ್ಯನಂದಾದೀವಿಗೆಇನಿಸುವಂನ
50೫೦ ಡೆಸುವಂತಾಗಿಬಿಟ್ಟ..ದೆರೆ..ಡಿಬಯಲನಡುವಗದ್ದೆಗಂಗನಗಳೆಯುಮತ್ತರು..
51೫೧ ಬೆದ್ದಲೆಹಿರಿಯ....ಮೂಡಗೋಡಿಯದಾರಿಯಿಂಬಡಗಲುಗಂಗನಗಳೆಯಲುಮತ್ತರು ೨ ಇ
52೫೨ ಧರ್ಮ್ಮವನಾವನಾನೊರ್ವ್ವನುನಡಸುವವನುವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಸಾಯಿರಕವಿಲೆ
53೫೩ ಯಂಕೋಡುಂಕೊಳಗುಮಂಸುವರ್ಣದಲುಕಟ್ಟಿಸಿಸಾಯಿರವೇದಪಾರಗಬ್ರಾಹ್ಮಣಗ್ಗೆದಾನವಂ(ಕೊ)
54೫೪ ಕೊಟ್ಟಫಲವಂಹಡೆವನುಇಧರ್ಮ್ಮವನಾವನಾನಂಕಿಡಿಸಿದವನುವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರ
55೫೫ ದಲುಸಾಯಿರಕವಿಲೆಯಂಸಾಯಿರವೇದಪಾರಗಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದಪಾಪದಲುಹೋ
56೫೬ ಹನು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ
57೫೭ ಜಾಯತೇಕ್ರಿಮಿ ॥ ದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾಛ್ರೇಯೋನು*ಪಲತನಂದಾನಾಸ್ವರ್ಗ್ಗ
58೫೮ ಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಇಧಂರ್ಮ್ಮವನಾವನಾನುಪ್ರತಿಪಾಲಿಸಿದವನುವ

(ಮುಂದೆ ಹೋಗಿದೆ)

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*ಯಥಾಮಾತೃಕ ಇದೆ.

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ನಾಡಿಗರ ಪ್ರಭಣ್ಣನ ಮನೇ ಹಿತ್ತಲಲ್ಲಿ ರಸ್ತೇಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 2-′ 8″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥

2 .... ಭುಜವಿನಮ್ರ ....ಣಿಕಸ್ತೋಮಮರೀಚಿಮಂಜರೀವಿರಾಜಿ....ಪಾದ....

3 ......ದ್ಯುಮಣಿವಿಕ್ರಮಾಂಕ ....

4 ....ಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾ

5 .....ತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲ.........ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವ

6 ......ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ.........ಳಾರ್ದ್ದಿತನಖಮುಕುರಂ

7 ....,ಜನರಕ್ಷಾಶಾನ್ತಿದೀಕ್ಷಾಗುರುವಿಜಯ..ಕ್ರಾನ್ತ.....ಲಕ್ಷ್ಮೀ..ವಾಸಂಚಾರುಚಂ...

8 ವಿಶದಯಶೋವಲ್ಲರೀವ್ಯಾಪ್ತಲೋಕಂಪನಧಿವ್ಯಾವೇಷ್ಟಿತೋರ್ವ್ವೀ......ಸದನಾರಾಯಪಾಣ್ಡ್ಯಕ್ಷಿತೀಶಂ ॥ ...ಮಹಾಮ ಣ್ಡಳೇಶ್ವ

9 ರಂಕಾಳಂಜೇಪುರವರಾಧೀಶ್ವರಂನಿಜಕುಳಕಮಳ..ಮಾರ್ತ್ತಂಡಂಪರಿಚ್ಛೇದಿಗಣ್ಡಂರಾಜಿಗಚೋಳಮನೋಭಂಗಂಶ್ರೀಮತ್ತ್ರಿಭು

10 ವನಮಲ್ಲದೇವಪಾದಾಬ್ಜಭೃಂಗಂನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲರಾಯಪಾಣ್ಡ್ಯದೇವರುನೊಳಂಬವಾ

11 ಡಿ...ಚ್ಛಾರ್ಸಿರಮುಮಂಸಾಂತಳಿಗೆಸಾಸಿರಮುಮಂತ್ರಿಭೋಗಾಭ್ಯಂತರಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತುಂರಾ

12 ಜಧಾ......ವಿನನೆಲೆವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂದಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ । ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಕನ್ದ ॥ ನಂಬಿ

13 ದರಾಯ ......ಳಂಗಿಂಬಿನಸಾಮ್ರಾಜ್ಯರಾಜ್ಯದೊಳು ನಿಲಿಸಿದಪೆಂಪಂಬೆ ....ಧಾತ್ರಿಗಳಂಬಪರಿಚ್ಛೇದಿಗಣ್ಡಪಲ್ಲವರಾಯ ॥

14 ತುರಕಮ..ತಪಂದೆಯ್ದಿ... ......ಕಯ್ದುವಿಡಿಯೆಪುಲ್ವಿಡಿಯದೆನಿಂತರಿಸಿ.........ಪರಿಧುರಕೆಪರಿಚ್ಛೇದಿಗಣ್ಡಪಲ್ಲವರಾ ಯ

15 ಆತನಬಿ.......ದಗ್ರದೊಳುವೀರಭಯ.....ಶರದಿಂಖಚರಾಕ್ರಿತಿಯಂ.......ರ್ದ್ದನಂಭೂತ..

16 ಕ್ರಮತ್ತಿಯಬ ....ಮಾತನನಿಕ್ಕಿದಂಧರೆಗೆಮೆಚ್ಚ್ಯ......ನರ್ಜ್ಜುನನಿಕ್ಕುವಂದದಿಂ ॥ ಆಮಹಾಸಾಮನ್ತಂ । ವೀರ

17 ಲಕ್ಷ್ಮೀಕಾನ್ತಂ ....ನಿಸ್ತಾರಂಶ್ರೀಮತ್ಪರಿಚ್ಛೇದಿಗಣ್ಡಪಲ್ಲವರಾಯಬಿಳಿಚೆಯೆಪ್ಪತ್ತುಮಂದುಂಮಿಹನ್ನೆರಡು ಮಂತ್ರಿ

18 ಭೋಗಾಭ್ಯಂತರಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತಮಿರೆ ॥ ಧೀರಂಸೋಮನದೊರೆಗೊರೆಗಾರುಂನಿನ್ದಪರೀಕ್ರಿತ

19 ಯುಗತ್ರೇತೆದ್ವಾಪರಂಕಲಿಯುಗದೊಳಗಣಬೀರರುದಾರಪ್ರತಾಪಿಗಳುಧರ್ಮಪರರ್ । ಕದನದೊಳಾನ್ತರಿಭೂಪರನದಿರವೆ

20 ಬೆಂಕೊಣ್ಡತಂನಪೆಂಪುರ್ವ್ವರೆಯಂಪ್ರದಿದಿರೆಪಾಳಿಸಿಧಾತ್ರಿಯನೊದವಿಸಿದಂಗುಣವಿಭೂಸಿಸೋಮನೃಪಾಳಂ ॥ ಆ

21 ಮಹಾಸಾಮನ್ತಂವೀರಲಕ್ಷ್ಮೀಕಾನ್ತಂಸಿಷ್ಟನಿಧಾನಂದಾನಕಾನೀನಂನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮ

22 ಹಾಸಾಮನ್ತಸೋಮರಸ(ರು)ರಾಬಿಳಿಚೆಯೆಳ್ಪತ್ತಬಿಲ್ಲಿಮಂನೆಯಮಂಸಧರ್ಮಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತಮಿರೆಶ್ರೀ

23 ಸ್ವಸ್ತಿಸಮಸ್ತವಸ್ತುಗುಣಸಂಪಂನಂನುಡಿದುಮತ್ತೆನ್ನಂಶಿಷ್ಟಜನಾಧಾರಂಗೋತ್ರವಿಸ್ತಾರಂ । ಸಕಳಯಾಚಕಬ್ರಿಂದಸಂ

24 ದೋಹಸಹಾಯಂದಾನಕಾನೀನಂವಿಬುಧಜನವನಜವನಕಳಹಂಸಂಸರಸ್ವತೀಕಂಣಾಭರಣಂಸಂದೇವದ್ವಿಜಗುರು

25 ಪಾದಾಬ್ಜಭ್ರಿಂಗಸಾಹಸೋತ್ತುಂಗನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಭುಕೇಸಿರಾಜನ

26 ಮಹತ್ವಾನುಭಾವಮೆಂತೆಂದಡೆ ॥ ಕಂದ ॥ ಪುರುಷಾರ್ತ್ಥದಕಣಿಸತ್ಯದಕರುಪೆಮ್ಮೆಯನೆಮ್ಮೆಯೊಂದುವಿ

27 ಬುಧಾಗ್ರಣಿಗಳುಕರಮತ್ತಿಯಿಂದೆ ಪೊಗಳಲುಧರೆಗೆಸೆದಂಕೇಸಿರಾಜನೂರ್ಜ್ಜಿತತೇಜಂ । ವ್ರಿತ್ತ ॥ ವಿನಯ

28 ನಿಧಾನನೂರ್ಜ್ಜಿತಮಹಾಮಹಿಮಾಸ್ಪದನಬ್ಧಿವೇಷ್ಟಿತಾವಸಿತಳಪೂಜ್ಯನಿಷ್ಟಜನಕಲ್ಪಮಹೀರುಹನೇ

29 ಕವಾಕ್ಯನೆನ್ತುನುನಯದಿಂಬುಧಪೂರ್ವ್ವಗಳ್ವರಾಗಳುಮಾನೆಗಳ್ದರ್ದ್ದಕೇಸಿರಾಜನನಿನತೇಜನಂದ್ವಿಜಸರೋಜನನಾಶ್ರ

30ತಕಳ್ಪಭೂಜನ ॥ ಕಂದ ॥ ಆತನಸತಿಗುಣವತಿವಿಖ್ಯಾತಿಯಸೀತೆಗವುರುಂಧತೀದೇವಿಗಮೇವಾತೊಸರಿ
31ಪಾಟಿಯೆಂದುಧರಾತಳವಾಚಾಕಣಬ್ಬೆಯುಂಬಣ್ಣಿಸುಗುಂ ॥ ವಚನ ॥ ಅನ್ತಾಕಾಶ್ಯಪಗೋತ್ರಪವಿತ್ರನಪ್ಪಕೇಸಿರಾ
32ಜಂಗಮಾಮಹಾಸತಿಚಾಕಣಬೆ ಗ . . . . ಗಮಾಕಾಶ್ಯಪಗೋ . . . . . . ದಿಯಿಸಿಯಾದಿತ್ಯನೆಂತುಜ
33ಗಮಂ . . . ತುದಿಯಿಸಿಯಿರುಗಂಮುದರಿಂದೊದವಿದಕೀರ್ತ್ತಿಯೊಳ್ಜಗಮನೇಂಪೆಳಗಿದನೋ ॥ ಆಕೇಸಿ
34ರಾಜವಿಭುಗಂಚಾಕಣಿಕಬ್ಬೆಗಮುದಾತ್ತಗುಣನೊಗೆದನಿಳಾಲೋಕಯ್ಕ್ಪೂಜ್ಯನಂಬಪ್ರನಿಕರಭಯಂಕರನನಿರುಗನಂ
35ಧರೆಪೊಗಳ್ಗಂ ॥ ವೃತ್ತ ॥ ನುಡಿವುದುಸತ್ಯದೊಳ್ನಡೆವುದುತ್ತಮಧರ್ಮ್ಮದೊಳೊಪ್ಪಿನೇಳ್ಗೆಯಂಪಿಡಿಪಿಡಿದಂತುಟಂಬಿಡದಿರಂ
36ದಿರುಗಂಮೊಲೆಯುಣ್ಬಕಾಲದೊಳ್ತಡೆಯದೆಕೇಳ್ದುದಾತ್ತಗುಣನಿಂತಿಳಿಯಮ್ಮನೆಂದುಗಲ್ಲಮಂಮಿಡಿಮಿಡಿದನ್ನು
37ತಾಯ್ಕಲಿಸೆಕಲ್ತನಖಂಡಿತಚಣ್ಡವಿಕ್ರಮ॥ . . ಡುಮನೆಯಬಯ್ಕೆಯಿರುಗಂಪಡೆ . . ದೊಡವೆಬುಧಾಳಿಗನ್ಯರಾಜ್ಜಿ
38ಸಿದಧನಂಕಡಲನಡುವಣಧರಾಧರದೆಡೆಯಣಫಣಿಪತಿಯಪೆಡೆಯಮಾಣಿಕವೆನಿಕುಂ ॥ ವಿನಯಾಂಭೋನಿ
39ಧಿಸತ್ಯಸಾಚನಿಳಯಂಸದ್ಧರ್ಮ್ಮಧರ್ಮ್ಮಾತ್ಮಜಂವನಧಿವ್ಯಾವೃತಧಾತ್ರಿವೇಷ್ಟಿತಯಶಂ . . ತ್ರಾಂಬುಜಾತಂಜಗಜ್ಜನಪೂಜ್ಯಂ
40ಸುಜನಯ್ಕಬಾಂಧವನಿಳಾಲೋಕಯ್ಕಕಳ್ಪದ್ರುಮಂಮನುಮಾಗ್ಗರಿಪ್ರಕಾಳ . . . . ವಿದ್ವಜ್ಜನೈಕಾಶ್ರಯಂ ॥
41ಧುರದೊಳ್ಮಹಾನ್ತರಾತಿಪ್ರತತಿಯನಲೆದಾಟಂನ್ದುಕೊಂದಿಕ್ಕುಗುಂಬಂದೆರೆದರ್ತ್ಥಿಬ್ರಾತ . . ದೆಡಬ . . . . . . ಕುಂ
42ತಲನನಾಪ್ರೊಂಶರಣಂನೀನೆಂದರಂರಕ್ಷಿಸಗುಮಿರುಗಣಂವಿಪ್ರವಂಶಾಂಬುಜಾರ್ಕ್ಕಂವರಕಾನ್ತಾನೀಕಮಾರಂಗುಣಯುತ
43ನಸತೀದೂರಸೇಕಾಂಗವೀರಂ ॥ ಧರೆಯಲುತಂನಯತೇಜಂಪರಯಲುಮಾಡಿಸಿದನರ್ತ್ಥಿಯಿಂದಿರುಗಣನಚ್ಚರಿಯಾ
44 . ಪುಣ್ಯಪುಂಜಂಸುರುಚಿರಮಿರುಗೇಶಭವನಮಂಕೃತಕೃತ್ಯಂ ॥ ಆತನಸತಿ ॥ ವೃ ॥ ಚಾರುಚರಿತ್ರೆಬನ್ಧು
45ಜನವತ್ಸಳೆಗೋತ್ರಪವಿತ್ರೆಸದ್ಗುಣಾಧಾರೆಮಹಾನುಭಾವೆಶಿವಭಕ್ತೆಪತಿಬ್ರತೆಯುಕ್ತೆಯೆಂದುತಾಂಧಾರಿಣಿಬಣ್ಣಿಸ
46ಲ್ಕೆಗಳ್ದಳೀಭವ್ಯಕಬ್ಬೆಗೆಭೂತಳಾಗ್ರದೊಳ್ನಾರಿಯರಾರುಮೇಂದೊರೆಯೆಪೋಲಿಸಲೀಸುಭಲಕ್ಷಣಾಂಗಿಯೊಳ್ ॥ ಎನ್ದುಭುವನಂ
47ಪೊಗಳೆ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತವಸ್ತುಗುಣಸಂಪನ್ನರುಂಶ್ರೀಮಹೇಸ್ವರಧರ್ಮ್ಮನಿರ್ಮ್ಮಳರುಮಪ್ಪಶ್ರೀಮತ್ಬಿಳಿಚೆ
48ಯೆಪ್ಪತ್ತಱಬಳಿಯಬಾಡಬಸವಳಿ . . ಸಾರತಿವಳ್ಳಿಯನಲ್ಲೂರಮನುಜಪ್ರೂಳಲುಹಂನೆರಡಱಬಳಿಯಬಾಡಮುಲ್ಲಿಗೆ
49ಯಹರಕಲಿಹನ್ನೆರಡಱಬಳಿಯಬಾಡಂಕುಂಕುವದಹಳಿಇನ್ತೀಯಯ್ದೂರಊರೊಡೆಯಶ್ರೀಮನ್ಮಹಾಪ್ರಭುಇರು
50ಗಮಯ್ಯನಾಯಕರ್ಸ್ವಸ್ತಿಶ್ರೀಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ ೪೮ ನೆಯಕ್ರೋಧಿಸಂವತ್ಸರದಪಾಶ್ಯಪೂರ್ಣ್ನೆಮಾಸ್ಯೆಸೋ
51ಮವಾರವ್ಯತೀಪಾತೋತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿನಿಮಿತ್ತದಿಹೊಸವಳ್ಳಿಯಇರುಗೇಶ್ವರದೇವಗ್ಗಂಗಭೋಗಕ್ಕಂನಿವೇದ್ಯಕ್ಕಂಪೂ
52ಜಾರಿಗಳಬೀಡುಕ್ಕಂಅತಿಥಿಯಭ್ಯಾಗತರಂನದಾನಕಂ ॥ ಬಿಟ್ಟದೇವದತ್ತಿಯಧರ್ಮ್ಮವೆಂತೆಂದಡೆ ॥ ಸ್ವಸ್ತಿಯಮನಿಯಮ
53ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಶೀಳಗುಣಸಂಪನ್ನರಪ್ಪಶ್ರೀಮತುಶಿಖಾಶಿವಗುರುಗಳ
54ಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕಱುಕೆಯದಾಸಯನಕೆಱೆಯಕೆಳಗಣಗಳ್ದೆಮತ್ತರೆರಡುಬಿಡಿಗನಕೆಱೆಯಪಡುವಣ
55ಕೋಡಿಯ . . . . ಮತ್ತರುನಾಲ್ಕುಗದ್ದೆಯಿಂಪಡುವಣಕುಱುವದಲ್ಲಿಸಾಸಿರಕವುಂಗಿನಮರದತೋಟವೊನ್ದುಗಳ್ದೆಯಿಂತೆಂಕಣ
56ನನ್ದನವನಸಹಿತಪೂದೋಂಟವೊನ್ದುಮಾನೆಣ್ಣೆಗಾಣವೊನ್ದುತಿಪ್ಪೆಸಂಕದೇವರಪುರಮಗ್ಗದಕೇರಿಗೆತೆಱೆಯಿಲಪನ್ನಾ
57ಯದಹೆಗ್ಗಡೆಲಕರಸಬಿಟ್ಟಸಂಕಹೇಱುಗೆನ . . . ಪೆಲೆಹೊಱೆಗೆಯಯ್ವತ್ತೆಲೆಕೆಱೆಗೊಡಂಗಿಚವುಣ್ಡಬ್ಬೆಗಟ್ಟಕ್ಕೆಗಳ್ದೆಮತ್ತರೊನ್ದು
58ಕೆಸವಗಟ್ಟಕ್ಕೆಗಳ್ದೆಮತ್ತರೊನ್ದುಕೆಱೆಗಳ್ಗೆಬಿತ್ತುವ . . . ತ್ತರಿಂಗೆಮೂವತ್ತುಕೊಳಗ . ಇನ್ತೀಬಿಟ್ಟದೇವದತ್ತಿಯಸರ್ವ್ವನಮಸ್ಯ
ದಧರ್ಮ್ಮಮನಾ
59ವನೊರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸುವವ . . ಕುರುಕ್ಷೇತ್ರಂಪ್ರಭಾಸತಿರ್ತ್ಥಂರಾಮೇಶ್ವರಂಪರ್ವ್ವತಗಯೆಗಂಗಾಸಾಗರಮೆಂಬದಿವ್ಯತೀರ್ತ್ಥ
ಂಗಳೊಳ್ಸಾಸಿರ
60ಕವಿಲೆಯನಳಂಕಾರದಕ್ಷಿಣೆಸಹಿತ . ಸರ್ವ್ವವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟಫಲಮಂಪಡೆಗುಂ ॥ ಇಧರ್ಮ್ಮಮನಾವನೊ
ರ್ವ್ವಂಪ್ರತಿಪಾಳಿಸದೆಕಿಡಿಸಿ . . .

61 . . ತೀರ್ತ್ಥಂಗಳೊಳ್ಸಾಸಿರಕವಿಲೆಗಳುಮಂಸಾಸಿರವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದಪಾತಕಮನೆಯ್ದುವರ ‖ ಶ್ಲೋಕ ‖
ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ

62 ರೇತವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಶ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಶ್ವಂವಿಷಮುಚ್ಯತೇವಿಷ
ಮೇಕಾಕಿನಂಹಂತಿದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಿಕಂ ‖

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ಅದೇ ಗ್ರಾಮದ ನಾಡಿಗ ಘಟ್ಟಪ್ಪನ ಮಗ ಬಾಳಬಸ್ಸೈಯ್ಯನ ವಶದಲ್ಲಿದ್ದ ತಾಂಮ್ರಶಾಸನ.

1 ನೇ ಪತ್ರದ ಮುಂಭಾಗ ೨ ಪತ್ರಗಳು—ವರಾಹಮುದ್ರೆ

1 ಶ್ರೀಗಣಾಧಿಪತಯೇಂನಮಃನಿರ್ವಿಘ್ನಮಸ್ತು
2 ಶುಭಮಸ್ತು । ನಮಸ್ತುಂಗಸಿರಃಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾ
3 ರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ । ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ । ಸ್ವ
4 ಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ । ಶಾಲಿವಾಹನಶಖವರುಶ । ೧೪೮೬
5 ನೆಯ । ರಕ್ತಾಕ್ಷಿಸಂವತ್ಸರದಮಾಘಶು ೧೫ ಸೌಮ್ಯವಾರಚಂದ್ರೋ
6 ಪರಾಗಪುಣ್ಯಕಾಲದಲೂಶ್ರೀಮತುಹೇಮಾದ್ರಿಮಹಂಮೇರು
7 ವಿನ । ದಕ್ಷಿಣದಿಗ್ಭಗಜಂಬೂದ್ವೀಪಲಕ್ಷಉಯಿಪತಾರುಸಾ
8 ವಿರಯ್ಯೋಜನಮಧ್ಯರಾಷ್ಟ್ರಕುಂತ್ತಳದೇಶಾಧಿಪತಿತುಂಗಭದ್ರಾ
9 ತ್ತೀರದಿಂಪಾಂಪಾಪತ್ತಿಶ್ರೀವಿರುಪಾಕ್ಷಲಿಂಗನರೂಪದಿಂವಿದ್ಯಾ ।
10 ರಂಣ್ಯರ । ಶ್ರೀಪಾದಂಗಳನಾಮದೇಹದಿಂ । ಹರಿಹರದೇವ । ಮಹಾರಾಯ
11 ರುಕಟಿಪ್ರತಿಷ್ಟೆಯಾಗಿನಿಂತಾ । ವಿದ್ಯಾನಗರ್ರಿಯಸಿಹ್ಮಾಸನಕರ್ತರಾದಶ್ರೀಮ
12 ದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರವೀರಪ್ರತಾಪ । ಶ್ರೀವೀರರಾಮದೇವರಾ
13 ಯ । ಮಹಾರಾಯರುರತ್ನಸಿಹ್ಮಾಸನರೂಢರಾಗಿ । ಸುಖಸಂಕಥಾವಿನೋ
14 ದದಿಂಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರಲು । ಆವರಕಾರ್ಯಕ್ಕೆಕರ್ತರಾದ ।
15 ಶ್ರೀಮತ್ತುಮಾವಲವಂಶೋಧಾರಕಾಹನುಮಿನಾಯಕರ
16 ಮಕಳು । ಬಿಲ್ಲಪ್ಪನಾಯಕರು । ಕೆಂಗಪ್ಪನಾಯಕರು । ಶ್ರೀವತ್ಸ
17 ಗೋತ್ರದ । ಆಪಸ್ತಂಭಸೂತ್ರದ । ಯಜುಃಶಾಖೆಯಯಿಂದ್ರಕಂಟಿಆ
18 ವಲಮಲ್ಲಿಭಟ್ಟರಮಕಳು । ಅಪ್ಪಾಭಟ್ಟರು । ತಮ್ಮಲಿಂಗಣಗೆಬರಸಿಕೊಟ್ಟ
19 ಧರ್ಮಶ್ಯಾಸನದಕ್ರಮವೆಂತೆಂದರೆ । ಮಾವಲವಂಶ್ಯೋಧಾರಕಹನುಮಿ
20 ನಾಯಕರಮಕಳು । ಬಿಲ್ಲಪ್ಪನಾಯಕರುಕೆಂಗಪ್ಪನಾಯಕರುಸಂಥೇಬೆಂನೂರಸೀ
21 ಮೆವರ್ತಿಸ್ತರಣೋದೆತವಾಗಿ । ನಾಉಸಾಧಿಸುವಮುಹೂರ್ತಸಾಧನ
22 ದಸಮೆಯೆದಲ್ಲಿ । ಶ್ರೀವತ್ಸಗೋತ್ರದ । ಆಪಸ್ತಂಭಸೂತ್ರದ । ಯಜುಃಶಾಖೆಯ
23 ಯಿಂದ್ರಕಂಟ್ಯೆಆವಲಮಲ್ಲಿಭಟ್ಟರಮಕ್ಕಳುಅಪ್ಪಾಭಟ್ಟರುತಂಮಲಿಂ
24 ಗಣನುಸಹ । ನಾವುಪೂರ್ವೀಕರುನಂಮಹಿರ್ರಿಯರು

1 ನೇ ಪತ್ರದ ಹಿಂಭಾಗ

25 ಪಡದಂತಸ್ತಳಮನೆಯ । ಕಾದುಕೊಂಡು । ನಿಂಮಆಶ್ರಿ

26 ತರಾಗಿ । ಯಿದವಿ । ಯಿತಲಾಗಿಸಿಸ್ತುಮಾಡಿದ । ಸೀಮೇಸ್ತಳ
27 ದಸೇನಬೋವಿಕೆಜೋತಿಶ್ಯಸಹ । ನಮಗೆಪಾಲಿಸಿಕೊಳ
28 ಬೇಕೇಂದುಹೇಳಿಕೊಳಲಾಗಿ । ಉಚಂಗಿವೇಂಟದೊಳಗ
29 ಣಸಂತ್ತೇಬೆಂನೂರಿಗೆಸಲುವ । ಸೀಮೆಗ್ರಾಮಾನೂಗ್ರಾಮ
30 ಗಳ । ಸ್ತಳದಸೇನಬೋವಿಕೆಆಸೀಮೆಜೋತಿಶ್ಯಪು
31 ರೋಹಿತ್ಯಮುಂತಾದನು । ಪೂರ್ವಸ್ತಳದವರುಆ
32 ಹುದುಯುಂಬಿದರಿಂದದಾನಧಾರಾಪೂರ್ವಕವಾ
33 ಗಿರಾಮಾರ್ಪಣಮಾಡಿಕೊಟವಾಗಿ । ನೀಉನಿಂ[ಮು]ಪುತ್ರಪಾತ್ರಪಾ
34 ರಂಪರ್ಯ್ಯರಾಗಿಆಚೇಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ । ಆಸಂ
35 ಥೇಬೆಂನೂರಸೀಮೇಸ್ತಳದಸೇನಬೋವಿಕೇನು
36 ಬರಕೊಂಡುಆಸೀಮೆಜೋತಿಸ್ಯಧರ್ಮವಂನುನಡಸಿಕೊ
37 ಂಡು । ಪೂರ್ವಮರಿಯಾದಿಯಲ್ಲಿ । ಸ್ವಾಸ್ಥಉಂಮಳಿವರ್ತನೆ
38 ಹೊಲಗದ್ದೆಬೆದ್ದಲು । ಕಾಡಾರಂಬನೀರಾರಂಭಆಮುಸ್ವಾ
39 ಮ್ಯ । ಸುವರ್ನಾದಾಯ । ಸರ್ವತೇಜಸ್ವಾಮ್ಯವಂನ್ನು । ಅನು
40 ಭಯಿಸಿಕೊಂಡುಬಾಹಿರಿಯಂದು । ಮಾವಲವಂಶೋದ್ಧಾರ
41 ಕಹನುಮಿನಾಯಕರಮಕ್ಕಳುಬಿಲ್ಲಪನಾಯಕರು । ಕೆಂಗ
42 ಪ್ಪನಾಯಕರು । ಶ್ರೀವತ್ಸಗೋತ್ರದಆಪಸ್ತಂಭಸೂತ್ರದ
43 ಯಜುಶ್ಶಾಖೆಯಯಿಂದ್ರಕಂಟ್ಟಿಆವಲ
44 ಮಲ್ಲಿಭಟ್ಟರ[ಮ]ಕಳುಅಪ್ಪಾಭಟ್ಟರು । ತಂಮಲ್ಲಿ
45 ಂಗಣಗೆದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ । ಸಂಥೇಬೆಂನೂ
46 ರಸೀಮೆಸ್ತಳದಸೇನಭೋವಿಕೆಜ್ಯೋತಿಷ್ಯಪುರೋಹಿ
47 ತ್ಯಕೆಸಹಬರಸಿಕೊಟ್ಟಧರ್ಮಶಾಸನಾ । ಯಿ

2 ನೇ ಪತ್ರದ ಮುಂಭಾಗ

48 ಂತಪುಯಿದಕೆಸಾಕ್ಷಿಗಳು । ಆದಿತ್ಯಚಂ
49 ದ್ರಾವನಲೋನಲಶ್ಚಾ । ದಉಭೂಮಿರಾಪ್ಪಾ
50 ಉಡಯುಂಯಮಶ್ಚಾ । ಆಹಶ್ಚರಾತ್ರಿಶ್ಚ
51 ಉಭೇಚಸಂಧ್ಯೇದರ್ಮಶ್ಚಜಾನಾತಿ । ನರಶ್ಚಉ
52 ತ್ತಂ ॥ ೧ ॥ ದಾನಪಾಲನಯೋರ್ಮಧೇ । ದಾನಛ್ರೇಯೋ
53 ನುಪಾಲನಂ । ದಾನಸ್ವರ್ಗಮವಪ್ನೋತ್ತಿ । ಪಾಲನ
54 ದಚುತಂಪದಂ ॥ ೨ ॥ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂ
55 ಣ್ಯಂ । ಪರದತ್ತಾನಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣ ।
56 ಸ್ವದತಂನಿಷ್ಪಲಂಭವೇತ್ತೂ ॥ ೩ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ
57 ವಾಯೋಹರೇತ್ತಿವಸುಂದರಾ । ಷಷ್ಟಿರ್ವರುಷಸಹಸ್ರಾ
58 ಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥ ೪ ॥ ಮಧಂಶ

59 ಜಪರಮಹೀಪತ್ತಿವಂಶಜಾವಃ ॥ ಯೇಭೂಮಿಪಾತಸ
60 ತ್ತ ತಮುಜ್ವಲಧರ್ಮಚಿತೆ ॥ ಮದರ್ಮವೇವಪರಿ
61 ಪಾಲನಪಾಲಯಂತಂತತ್ಪಾದುಕದ್ಯಯುಮ
62 ಹಂತಿರಸಂವಾಹಂತಿ ॥ ೫ ॥

ಶ್ರೀರಾಮ

63

ಅದೇ ಹೋಬಳಿ ಹಳೇ ಅಂಣಾಪುರದ ಗ್ರಾಮನಿವೇಶನಕ್ಕೆ ಪಶ್ಚಿಮ ಸರ್ಕಾರಿ ಒಂಜರಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3′ × 1′4″

1 ಗುರುವವನಭಕ್ತ್ತನಂತೆಪಂ
2 ನೂರಮಹಂನ್ತ್ತಮಟದ
3 ಮಕಿಉತ್ತ್ತರವಾದಲಕ್ಷು
4 ಮಸಾಗರನಾಳಿದಗೌಡತ
5 ನಬಸವಂಣಪುರದ
6 ಒಡೆಯನುದಮನಹ
7 ೪

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

64

ಅದೇ ಹೋಬಳಿ ಆಲಕನಾಳು ಗ್ರಾಮದ ದಕ್ಷಿಣಕಡೆ ಜಲೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದ ಆಗ್ನೇಯ ಮೂಲೆಯಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ 6″ × 3′6″

1 ಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಪೂಜ್ಯಾಯಸರ್ವ್ವಕರ್ಮ್ಮಸುಸಾಕ್ಷಿಣೇಫಲದಾಯನಮೋನಿತ್ಯಂಶಂಕರಾಯಮಹಾತ್ಮನೇ ॥ ನಮಸ್ತುಂ
2 ಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀದಯಿ
3 ತಂಸಳನೆಂಬಂಯಾದವಕುಲದಲ್ಲಿಪುಟ್ಟಿಯಶಿಪತಿಪುಲಿಯಂಬಾದೆಯಿಪೊಯ್ಸಳನೆನೆಮುನಿಯಾದೇಶದಿನೆಯ್ದಿಪೊ
4 ಯ್ದುಪೊಯ್ಸಳನಾದಂ ॥ ಮೊದಲಲುಪೊಯ್ಸಳರಾಜ್ಯಲಕ್ಷ್ಮಿಕ್ರಯೊದವಂತೋಳ್ವಲ್ಪಿನಿಂತಾಟ್ಟಿತನ್ನುದಯಂರಂಜಿ
5 ಸೆತನ್ನಬಲ್ಪೊದವೆತನ್ನಾಪ್ರ್ವ್ವರೀಜಿತಂನ್ನಾಜ್ಞೆಮಿಾಜೆದಿಶಾಚಕ್ರಮನೊತ್ತಿಕೊಂಡುತಳಕಾಡಂಗಂಗರಾಜ್ಯಕ್ಕೆತಾಂಮೊದ
6 ಲಾದಂಯದುವಂಶವರ್ದ್ಧನಕರಂಶ್ರೀವಿಷ್ಣುಭೂಪಾಳಕಂ ॥ ವ ॥ ಯಾಮಹಾಮಂಡಳೇಶ್ವರನತನೂಜನಪೆರ್ಮ್ಮೆಯಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಕು ಲಜನೆ । ಯಾದವಾನ್ವ ।
7 ಯಶಿರೋಮಣಿಪೇಳ್ವಡಗ್ಗಿಣಿವನೇವಧೂತಿಲಕಯೆನಿಪ್ಪಲಕ್ಷ್ಮಿಕ್ರಯಮಗಂಕಡುಚೆಲ್ವನೆಲೋಕವೆಲ್ಲಮಂಸಲೆನಿಲೆಕಾವವಿಷ್ಣುವಿನಪುತ್ರಕ ನೆಂದ
8 ಡಬಣ್ಣಿಸಲ್ಕೆಭೂವಳಯದೊಳಾಪ್ರ್ವರಾರೊನರಸಿಂಹನುಪಾಳಕನಂನಿರಂತರಂ ॥ ನರಸಿಂಹಭೂಪ(ತಿ)ಗಂತಾಂಪಿರಿಯರಸಿಯೆನಿಪ್ಪಪ ಟ್ಟವಸಾ
9 ದೇವಿಗವಂತಿರದುದಯಿಸ್ಸಿದಂಬಿರುದಬ್ಬ್ಗಲ್ಲಾಳದೇವನೆನೆಗುಂಧರೆಯೊಳು ॥ ವ ॥ ಯಾತನಳವಿಗಳದರ್ಪ್ಪವಂಪೇಳ್ವಡೆ॥ ಗದ್ಯ ॥ ಸ್ವಸ್ತಿಸ ಮಸ್ತಭುವನಾಶ್ರಯಂ
10 ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ತಚೂಡಾಮಣಿದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಶಶಕಪುನಿ ವಾಸವಾಸಂತಿಕಾದೇ

11 [ವಿ]ಯಲಬ್ಧವರಪ್ರಸಾದನುಂಶ್ರೀಮನ್ಮಕುಂದಪಾದಾರವಿಂದವಂದನವಿನೋದನುಂಅಕ್ಷುಂಣ್ಣಲಕ್ಷ್ಮೀಲಕ್ಷಿತವಕ್ಷಪ್ರದೇಶನುಂಶ್ವೇತಾತಪತ್ರ
ಶೀತಲೀಕೃತಭೂ

12 ತಳನುಂಸಂಗೀತಪ್ರಸಂಗಭಂಗೀಸಂಗತಚತುರಭರತನುಂತರ್ಕ್ಕವಿದ್ಯಾವಿಸ್ತಾರವಿಚಾರನಿರತನುಂಶಬ್ದವಿದ್ಯಾಸಮಗ್ರಲಕ್ಷಣಸುಶಿಕ್ಷಿತನುಂವೇ
ದವಿದ್ಯಾಪರೀಕ್ಷಾದಕ್ಷನುಂ

13 ಗಜರಾಜಗಂಡವಿಜಯಡಿಂಡಿಮಾಯಮಾನೋಡ್ಡಮರಮಧುಕರಪಿಂಛಾತಪತ್ರನುಂಪರವಧೂಪುತ್ರನುಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲಪ್ರತಾಪಚ
ಕ್ರ

14 ವರ್ತ್ತಿಪೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರುಸಪ್ತಾರ್ದ್ಧಲಕ್ಷಪೃಥ್ವಿಯನಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಮೇಕಚ್ಛತ್ರಚ್ಛಾಯೆಯಿಂಸುಖಸಂಕಥಾವಿ
ನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥

15 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಎಱೆಯಂಗರಸನಕಾಲದೊಳೆಜಗದರಾತಿಗಳಬಲ್ಪಿನಿಂದೆರಗಿಸುವಂಉಱದಾಂತರಾತಿಗಂತಕನಱಿಯಿರೆವೈಜರ
ಸನಂಮಹೀಮಂ

16 ಡಲದೊಳು ॥ ವ ॥ ಆತನದರ್ಪ್ಪಮುಂಪೇಳ್ವಡೆ ॥ ವೃ ॥ ಪೇಡರಬಂಕಿಯೆಂಬವನದಂತವನಗ್ಗದರಾಯನೋಡೆಹೆಮ್ಮಾಡಿಯಮುಂತೆಬಿಲ್ಲಬಿ
ರುದಂಕದಪಂದಲೆಯೊ

17 ಂದೆಕೋಲಿನೊಳುನೀಡಿರದಂಬರಾಂತರದಲಾಡುವಹದ್ದಿನಲೊಂದುಕಂಣ್ಣುವಂನೋಡಿದವರ್ಗ್ಗಶಂಕೆಮಿಗಲೆಚ್ಚನೆಗಳ್ತೆಯವಯ್ಜಭೂಮಿ
ಪಂ ॥ ಕಣ್ಣಂ

18 ಬಿನಬಿರುದನದಂತಿಣ್ಣಂತಾಂಪಡೆದರಾಯಹೆಮ್ಮಾಡಿಯೊಳಂಬಣ್ಣಿಸುವೆನೆಂಬಗನುಪಮವಂಣಂವೈಜರಸಮಾಳ್ಪದರ್ಪ್ಪಂಜಗದೊಳು ॥

19 ಕಣ್ಣಂಬುಂಜಿರುದಾದವಯ್ಜಣನೃಪಂಗಾದಂಗನಾಕಾನ್ತೆಗಂಬಣ್ಣಿಪ್ಪಂಗವಸಾಧ್ಯವಾಗಲೊಗೆದಂಶ್ರೀನಾಥಭೂಪಾಳನಾದಂಣ್ಣಂಗಂಸತಿಯಾ

20 ದನಾಗಲೆನುಹಾಶ್ರೀಕಾನ್ತೆಗಂಪುಟ್ಟಿದಂಕಣ್ಣುಂಮೂಜಿದೇವನಿತ್ತವರದಿಂಶ್ರೀವಯ್ಜಭೂಪಾಳಕಂ ॥ ಯೆನಗದುದೆಯ್ವನಂಮ್ಮಕುಲ
ಕಂಚಲಕಂಬ

21 ಲುಪಿಂಗಬರ್ವ್ವಬೇಳ್ಕನುಪಮವಯ್ಜಮಂಡಳಿಕಗಂಸತಿವೈಯ್ಜಲದೇವಗೆಂಬುದುಂಅನುದಿನತಂಮ್ಮದೆಯ್ವಪದುಮಾವತಿದೇವಿಯನಿಚ್ಚ
ವರ್ಚ್ಚಿಸಲುಮನಮೊ

22 ಸೆದಿತ್ತಳಾಕೆವರಪುತ್ರಕನಂಕಲಿಬರ್ಮ್ಮಭೂಪನಂ ॥ ಆತನನ್ವಯಮುಂಪೇಳ್ವಡೆ ॥ ಕುಲಮುಂಪೇಳ್ವಡೆಗಂಗವಂಶತಿಳಕಂಸನ್ಮೂರ್ತ್ತಿಯಂ
ಪೇಳ್ವಡಂತಲರ್ವ್ವಿಲ್ಲಂ

23 ಗೆಚತುರ್ಗ್ಗಣಂಪರಹಿತವ್ಯಾಪಾರಮುಂಪೇಳ್ವಡಂನೆಲಕಾರ್ತ್ತಿರ್ತ್ತಸನುಗ್ರ...ತರದೊಂದಾಟೋಪಮುಂಪೇಳ್ವಡಂನಿಲೆಮಾತಾಡುವನಯ್ವತಿ
ಬ್ಬರಳೆವಂಶ್ರೀಬಂಮ್ಮಬೂ

24 ಪಾಳಕಂ ॥ ವಿಷಮವೃತ್ತ ॥ ಭಯಮುಂವಿದ್ವಿಷ್ಟಸೈನ್ಯಕ್ಕಭಯಮನತಿಬೀತರ್ಗ್ಗೆಬೇಳ್ಪರ್ತ್ಥಮುಂಪೇಳ್ಪಯಶೋವಿಸ್ತಾರಮರ್ತ್ಥಿಪತ
ತಿಗೆ

25 ರತಿಸಮ್ಮೋಹಮುಂಕಾನ್ತೆಯರ್ಗ್ಗತ್ತುಸೌಜನ್ಯಸದ್ವೃತ್ತಿಯನಾಳ್ದೊಪ್ಪಿದವಯ್ಜರಸನತನಯಂಕ್ಷತ್ರವಂಶೇಂದುಮಾಸಂದಿಯಬರ್ಮ್ಮಂ

26 ಕೀರ್ತ್ತಿದರ್ಮ್ಮಂಪದನತಿಜನತಾವರ್ಮ್ಮನುದ್ದಾಮಶರ್ಮ್ಮ ॥ ಅರಿವರ್ಗ್ಗಂರೌದ್ರಮಾರ್ಗ್ಗಂಪರಸುದಸಸಿರಾಕಾರದಿಂದಾಜಿಗಣ್ಮಲುಶಿರಮ
ತದ್ವೇಗದಿಂದಂದ

27 ಸರಥತನೆಯಂಪಾಱಲೆಚ್ಚಂತೆಮಾಪಾಂತರಿಯಂಕಣ್ಣಂಬಿನಾತಂರಿಪುಶಿರಮುರುಳಲುಗಂಗವೀರಾರ್ಜ್ಜುನಂಸಂಗರಧೀರಂಥಿಪ್ಪನೆಚ್ಚಂಜಯಂ
ವಧೂನಲವಿಂನರ್ತ್ತಿಸಲು

28 ಬರ್ಮ್ಮಭೂಪ ॥ ಬಱಸಿಡಿಲಟ್ಟಿಕೊಲ್ವತೆಱದಿಂದುಱದಾಂತರಿಮಂಡಳೀಕರಂತಱಿಯೆರಣಾಗ್ರದೊಳುನೆರೆದಭೂತಪಿಶಾಚದಡಾಕಿನೀಮಯಂ
ಜಱುವರಿಬೀರರ

29 ಟ್ಟೆಮಯಮಾಯ್ತುಜಗಕ್ಕತಿರೌದ್ರಮಾಗಲಾಂತಿಱಿದುನೆಗಳ್ತೆಯಂಪಡೆದನೀಧರೆಯೊಳುಕಲಿಬಂಮ್ಮಭೂಮಿಪಂ ॥ ಎಸಬಿರ್ದ್ದಬಂಮ
ಭೂಪನವಸವರ್ತ್ತಿಯ

30 ನಿಪ್ಪಗಂಗಮಾದೇವಿಗೆತಾಂಜನೆಯಿಂಪುಟ್ಟಿದನದಟಂವಿಷನನದೊಳುಶತ್ರುದಲ್ಲಳಂನರಸಿಂಹಂ ॥ ಶ್ರೀಕಂಠಂಪರಮಾಯುಮಂಸಕಳಲಕ್ಷ್ಮೀ ನಾಥನ್ಯೈ

31 ಶ್ವರಿಯುಮಂಲೋಕೋತ್ಪತ್ತಿನಿಮಿತ್ತಕಾರಣನಜಂಸತ್ಪುತ್ರಕಂಕೊರ್ತ್ತುಭೂಲೋಕಾಧೀಶ್ವರಬಮ್ಮಿದೇವತನೆಯಂಶ್ರೀನಾರಸಿಂಹೋ ರ್ವ್ವೀಪಸಂಗೇಕೀಭಾವ

32 ದಿನೀಗೆಬೇಳ್ಪವರವಂಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ॥ ಅರಿಭೂಪಾಳಸಿರಂಗಳಿಂದೆಸೊರೆಯಂತದ್ಬಾಹುಸಂದೋಹದಿಂಕರೆಯಂದಂಡಿಗೆಮಾಡಿಪೇ ನೆ

33 ಸೆವಬೇವಿಂತಂತಿಯುಂಕಟ್ಟಿತದ್ಧರದೊಳ್ಪಡುತವಿಪ್ಪಳೊಲ್ದುನಲವಿಂಶ್ರೀಕಾಂತೆಯಾನಂದದಿಂಧರಣೀಶೋತ್ತಮನಾರಸಿಂಹನೃಪನಂಸದ್ಭಾ ವದಿಂಭೂತಗಳು ॥

34 ಕರಿಪತಿಯುಪ್ಪಮಾಳವಮಹೀಪತಿಬಂಟನಲಾಳಭೂಮಿಪಂತುರಗಚಯಂಗಳಿಂದೆಸೆವಗೂರ್ಜ್ಜರಭೂಪತಿಚೋಳಭೂಭುಜಂನ್ಯೆರದಿದಿ ರಾಂತುತಾಗಿರಣರಂಗದೊಳೊರ್ಬ್ಬ

35 ನೆಕಾದಿಗೆಲ್ದನೀನರಪತಿಬಲ್ಲಭೂಪನಬೆಸಂಬಡೆದೀನರಸಿಂಹಭೂಭುಜಂ ॥ ಗದ್ಯ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತವಸ್ಮತೀತಳಖ್ಯಾತಂಗಂಗಾನ್ವಯಪ್ರಸೂ ತಂ । ಕೊಂ

36 ಗುಳಿವರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಂಕೋಲಾಳಪುರವರಾಧೀಶ್ವರಂ । ಪದ್ಮಾವತೀದೇವಿಯುಲಬ್ಧವರಪ್ರಸಾದನುಂ ! ಗಂಗಗಾಂಗೇಯ ನುಂ । ಜಘುದುತ್ತ

37 ರಂಗನುಂ । ಪ್ರತಾಪಮಹೇಶ್ವರನುಂ । ನಂದಗಿರಿನಾಥನುಂ । ಮನುಜಮಾಂಧಾತನುಂ । ಪರಿಪನ್ಥಿಪಾರ್ತ್ಥನುಂ । ಗಂಡರತೀರ್ತ್ಥನುಂ ಅಣಿಯೊಡೆಗಂಡನುಂರ

38 ಣರಂಗನೀಚನುಂ । ಬಿಲ್ಲಂಕಕಾಚನುಂ । ಕಣ್ಣಂಬಿನಾತನುಂಎಸುವಧಾದಿತ್ಯನುಂಆಹವಜತ್ತಲಟ್ಟನುಂವೈರಿಘರಟ್ಟನುಂಸರಣಾಗತವಜ್ರ ....

39 ......ಪರಬಳಭಯಂಕರನುಂಬಂಟರಬಾವನುಂ । ಮಚಿಲುಗೆಕಾವನುಂ । ತಪ್ಪೆತಪ್ಪುವನುಂ । ಮಗುಳ್ದಡೆಚಿಪ್ಪುವನುಂಬದೆಂತುವೊ ಪ್ಪುವ

40 ನುಂ ॥ ಯಿಂತೀನಾಮಾವಳೀಪ್ರಸಸ್ತಿಸಹಿತರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳಿಕನಾರಸಿಂಹರಸರುಆಸಂದಿಯನೆಲವೀಡಿನೊಳುಸುಖ

41 ಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನುಮುದುಗೆಜಿಯಮಹಾ ಪ್ರಭು

42 ....ಗಉಡಿಕೇತಗವುಡಿಆಯಿರ್ಬ್ಬರ್ಗ್ಗಂಸುಪುತ್ರನಾದಿಗಉಡನು ॥ ಅನುನಯದಿಂರಾಮೇಶ್ವರಮನುಪಮ.......

43 ....ಯೊಳನುಪಮಗುಣನಿಳೆಯಂಜನವಿನುತನೆನಿಸಿದಾದಿಗೌಂಡನನ್ತ್ತರ್ದ್ಧನ್ಯರು ॥ ಅಂತೆನಿಸಿದಾದಿಗೌಂಡಂಗಂಮ..ಗವುಡಿ ಗಂ

44 ತನೂಭವ....ಬಿಲಗಉಂಡನುಪುತ್ರಕುಲದೀಪಕನೆಂಬೀನ್ಯಾಯಮನನುಕರಿಸಿದಂಮಹೀಮಂಡಳದೊಳು ॥ ಅನ್ತ್ತಬಿಲಗಉಂಡಗಂ ಬಾಗಗೌಂಡಿಗಂ..

45 ....ಪುಟ್ಟಿದತನೂಜರು । ರಾಮಗಉಂಡನುಂಬೂಚಗೌಂಡನುಂಆದಿಗಉಂಡನೆನಿಸಿದ್ಧರೆಯೊಳು ॥ ರಾಮಂಸಕಳಕಳಾರ್ಜ್ಜಿ ತ........

46 ....ಬೂಚಂನಿರ್ಮ್ಮಳಕೀರ್ತ್ತಿವಿಶಾಳಂಆದಿಯನೆಮೂವರ್ತ್ತನೂಜರಾದರ್ದ್ಧರೆಯೊಳು ॥ ಅಂತೆನಿಸಿದಆಸಂದಿನಾಡಮಹಾ.

47 ......ಶಕ್ತಿತ್ರಯಗುಣಸಂಪನ್ನರಪ್ಪರಾಮಗೌಂಡಂಗಂಸದುವಿನೆಯಬಂಧುಜನಪೂಜಿತೆಯಪ್ಪಗಂಗಗೌಂಡಿಗಂ....

48 ......ಪುಟ್ಟಿದರುಬಿಲಗೌಂಡನುಂಹರಿಯಮಗಉಂಡನುಂಬೆಳಗೌಂಡನುಂಲೋಕಗಉಂಡನುಂಬೂಚಗೌಂಡನೆಂಬೀಸುತರಂಪಡೆದ ರು । ....

49 ....ಗಉಡಿಗಂಸುಪುತ್ರಕುಲದೀಪಕರುಪುಟ್ಟಿದರ್ಬಿಲಗವುಂಡನುಂರಾಮಗಉಂಡನುಂನಾಗಗೌಂಡನುಂಪುಟ್ಟಿದರೆಂತೆನೆ ॥ ಅನ್ತ್ತನಿಸಿ

50 ದಶ್ರೀಮನುಮಹಾನಾಳ್ಪ್ರಭುಮುದುಗೆಜಿಯರಾಮಗಉಂಡನುಹಲಕಾಳನಪಳ್ಳಿಯಂಮಾಡಿಬಿಲಸಮುದ್ರಯೆಂಬಕೆಜೆಯಂಕಟ್ಟಿ ।

51 ....ಬೂಚಸಮುದ್ರಯೆಂಬಕೆಜೆಯಂಕಟ್ಟಿಸಿಬಿಲ್ಲೇಶ್ವರದೇವರಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂದೇವಾಲಯಮಂಮಾಡಿಸಿಸಕವರ್ಷದ ।

52೧೧. . ನೆಯ ಶ್ರೀಮುಖಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಸುದ್ಧ ೫ ಬ್ರಿಹಸ್ಪತಿವಾರದಂದು ಉತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿ ವ್ಯತೀಪಾತ...

53 . . . . ಜೀಯಂಗಳ ಕಾಲಂತೊಳೆದು ಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ ಶ್ರೀಬಿಲ್ಲೇಸ್ವರದೇವರ ಅಂಗಭೋಗನೈವೇದ್ಯಸ ಂಡಸ್ಫುಟಿತಜೀ
ರ್ನ್ನೋದ್ಧಾರಚ

54ಯಿತ್ರಪವಿತ್ರನಂದಾದೀವಿಗೆನಿತ್ಯನಯಿಮಿತ್ತಿಕಕ್ಕೆ ಬಿಟ್ಟದತ್ತಿ ಬಿಲಸಮುದ್ರದ ಮೊದಲೇರಿಯ ಗದೆ ನಾಲ್ಕುಮಾರು ಬತ್ತೋಳಗಳೆಯಲು ಕಂಬ
೬೦

55ಊರ ಮೂಡಣನೀರುಂಬ ಹೊಂಡದ ಹಿಂದೆ ಗದೆ ಕಂಬ ೪೦೦ ಆ ಬಿಲಸಮುದ್ರದ ವೊಳಗಣ ಯೆಱೆಯ ಕೆಯಿ ಮತ್ತಲೊಂದು ॥ ೧ ॥ ವೂರಿಂ ಬಡ
ಗಲು ಕೊಮಾ

56ಬಸೋಮನ ಕಟ್ಟೆಯ ಬಡಗಣ ಕೋಡಿಯ ಮೊಗೆಯ ಕೆಯಿ ಮತ್ತಲೊಂದು । ೧ । ಮಾಚಿಸೆಟ್ಟಿಯ ಕೆಱೆಯ ತೆಂಕಣ ಕೋಡಿಯ ಕೆಳಗಣ
ಗದೆ ಕಂಬ... ೧೦೦ । ಶ್ರೀ

57ಬಿಲ್ಲೇಶ್ವರದೇವರ ಬ್ರಹ್ಮಪುರೀ ಮಾಧವಭಟ್ಟರು ಅವರ ಮಗ ಸೋಮಯ್ಯಂಗಳಿಗೆ ಬಿಲಸಮುದ್ರದ ಬಡಗಣ ಕೋಡಿಯ ಹಿಂದೆ ಗದೆ ಕಂಬ...

58ಮಾಚಿಸೆಟ್ಟಿಯ ಕೆಱೆಯ ತೆಂಕಣ ಕೋಡಿಯ ಹಿನ್ದೆ ಗದ್ದೆ ಕಂಬ ೧೦೦ ಬಿಲಸಮುದ್ರದ ವೊಳಗಣ ದೇವದಾನದಿಂ ಬಡಗಲು ಬೆದ್ದಲೆ . . . . . .

59ಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯ್ಯರಪ್ಪ ರಾಜಗುರು ಕ್ರಿಯಾಸಕ್ತಿದೇವರ್ಗ್ಗೆ ಊರಿಂ ಬಡಗಲು ದೇವದಾನದ ಕೆಯಿಂ ಬಡಗಲು ಬೆದ್ದಲೆ . .

60ಇನ್ತುಮದಾನದೊಪ್ಪಾದಿಯಾಗಿ ಬಿಟ್ಟು ಸಲುವುದು ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ । ಯೋ ಹರೇತಿ ವಸುನ್ಧರಾ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ । ವಿಷ್ಟಾ
ಯಾಂ ಜಾಯ

61ತೇ ಕ್ರಿಮಿ ॥ ಹಾಲ್ಲಕಾಳನಹಳ್ಳಿಯ ಚತುಃಸೀಮಾಸಂಬಂಧ ಊರಿಂ ಮೂಡಲು ಹಳ್ಳ ಸಾಗರಮರ್ಯ್ಯಾದೆ । ಊರಿಂ ಬಡಗಲು ಮಸಣಿಸೆಟ್ಟಿಯ

62ಕೆಱೆಯಿಂ ಬಡಗಲು ಸಾಲಕಲ್ಲು ಪರಿಚ್ಛೇದಿಯ ಬಿದಿರಹಳ್ಳಗಡಿ । ವೂರಿಂ ಪಡುವಲು ಕರಡಿಗ-ಡೆಕಯ್ಯಾಗ ತಿಯ ಗುಡೆ । ವೂರಿಂ ತೆಂಕಲು ವಿಟ್ಟಿಗೆಯ
ಕೆಱೆಯ

63ಹಿಂದಣ ಹಳ್ಳಯಿಂತೀ ವಾರ ಹಾಲವೆರೆಯ ಸೀಮೆಯ ಕ್ರಮ ॥ ಶ್ರೀಬಿಲೇಸ್ವರದೇವರ್ಗ್ಗೆ ಬಿಟ್ಟದತ್ತಿಯಂ ಪ್ರತಿಪಾಲಿಸಿದವನು । ಗಯೆ

64ವಾರಣಾಶಿ ಕುರುಕ್ಷೇತ್ರ ದಿಬ್ಯತೀರ್ತ್ಥಂಗಳಲು ಸಹಸ್ರ ಕಪಿಲೆಯ ಕೋಡ ಮಂಕೊಳಗುಮಂ ಸುವರ್ಣ್ಣದಲು ಕಟ್ಟಿಸಿ ಸಹಸ್ರ ಮನುಶ್ಯವೇದಪಾ

65ರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನವರಿ ಕೊಟ್ಟ ಫಲವಕ್ಕು ॥ ಯಿ ಧರ್ಮ್ಮಕ್ಕೆ ಹಾಲೆ ಹನು ಬಿತ್ತಿದ ಮಹಾಪಾತಕಂಗೆ ಆ ದಿಬ್ಯತೀರ್ತ್ಥಂಗಳಲು ಸಹ

66ಸ್ರ ಕವಿಲೆಯಂ ಸಹಸ್ರ ಮನುಸ್ಯ ಬ್ರಾಹ್ಮಣರುಮಂ ವದಿಯಿಸಿದ ಯ್ಯುಡೋಶವಕ್ಕು । ಅಕರಃ ಸ್ವಕರೋ ದತ್ತಾ । ಗೋಸಹ

67ಸ್ರವಧಸ್ಮೃತಾಃ । ಖರಃ ಪ್ರವೃತ್ತಿರ್ವ್ವಿಚ್ಛೇದಾ ಗೋಕೋಟಿಫಲಮುಸ್ನುತೇ ಮಂಗಳ ಮಹಾಶ್ರೀ ॥ ಶ್ರೀಶ್ರೀಃ ನಮಸಿವಾಯ

68ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ರಾಜಗುರು ಕ್ರಿಯಾಸಕ್ತಿದೇವರು ಆಸಂದಿನಾಡ ಎಳ್ಪತ್ತೊಟತಪೋಧನರುಂ ಕಾದುರಾಮಗಹಂಡಂಗೆ ದೀಕ್ಷೆಯಂ ಮಾಡಿ ಹಾ

69ಲಕಾಲನಹಳ್ಳಿಯ ಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರ ಸ್ಥಾನದ ಮಗ್ಗದೆಱೆನಾಡ ಸಮೆಯದ ಹದಿಕೆಲಿಂಗ ದೆಱೆತ ಪೋಧನರ ಹದಿಕೆ ಈಂತೀ ಯೇನು ಹದಿಕೆ ಬನ್ದ

70ಡಂ ಸರ್ಬ್ಬನಮಶಿವಾ ಯಮವಾಗಿ ಬಿಟ್ಟ ದತ್ತಿ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶ್ರೀಹರಿಹರದೇವರ ಸಲಾಕಾಚಾರಿಯ ಪ್ಪ ಶಿವದೇವಭಟ್ಟೋಪಾಧ್ಯರಿಗೆ ಮಾ

71ಧವಭಟ್ಟರ ಗದ್ದೆಯಿಂ ಬಡಗಲು ಗದ್ದೆ ಸ . ಕ್ರಿಯಾಶಕ್ತಿಗುರುಗಳ ಹಸಲಿಂ ಬಡಗಲು ಬೆದ್ದಲೆ ಸಾಮಂದು ಮೆಸ ಮಂದು ॥ ಶ್ರೀಮತು ಬಿಲೇಸ್ವರ

72ದೇವರ ಚತ್ರಕ್ಕೆ ದೇವದಾನದಿಂ ಬಡಗಲು ಗದೆ ಸ ೭। ಮಾಚಿಸೆಟ್ಟಿಯ ಕೆಱೆಯ ಬಡಗಣ ಕೋಡಿಯಲು ಚತ್ರಕ್ಕೆ ಬೆದಲೆ ಸಾ

73ಮೆಸ ೧। ಇಂತೀ ಧರ್ಮ್ಮಕ್ಕೆ . . . .

65

ಅದೇ ಹೋಬಳಿ ಬಂಕೀಕೆರೆ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸಿದ್ಧರಾಮದೇವರ ಗುಡಿಯ ಅರಳೀಕಟ್ಟೇ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′

1ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಸಕವ
2ರ್ಷಸಹಸ್ರದವಿಕ್ರಮ
3ಸಂವಚರದ । ಚೈತ್ರ ಸುದ್ಧ ಅ
4ಸ್ಟಮಿ ಆದಿವಾರದಲ್ಲಿ . . ರಬ
5ಕ್ಕ ಣಮೊಡೆಯರ ಮಗುಗಂ . .
6ಸೆಲಾರಸೆಟ್ಟಿ ಹಳ್ಳಿ ಪಟ್ಟ

7 ಣಕ್ಕೆ ಬಂದುಕಾದಿದಅಂ
8 ದುದಳವಾಃಙಎಜಿಪೆರ್ಮ್ಮನಾಯ
9 ಕನ:ೂವರರಾಯರ್
10 ಗಂಡನಮಯುದುನ
11 ಬಂಟರಬಾವಪರನಾರಿ
12 ಯಸೋದರಹಿರಿಯ
13 ನಾಗೆನಾಯಂಕನುಗಂ
14 ಗುಸೆಲಾರನದಳದಲಿಕಾ
15 ದಿಬಿದಲಿನಾಡುದಳವಾರ
16 ಯೆಂಜಿಪೆರ್ಮ್ಮಯನಾಯ
17 ಕನುಲತನತಂಮಅಡಪದ
18 ನಾಗೆನಾಯಂಕಂಗೆತನಮ
19 ನೋಹುತ್ಸಹದಿಂದಬಂಕೆ
20 ಕೆಜಿಯನುನೆತರುಗೊ
21 ಡಗಿಯಾಗಿಕೊಟ್ಟರು
22 ಮಂಗಳಮಂಗಳಮಹಾ
23 ಶ್ರೀಶ್ರೀ

66

ಅದೇ ಹೋಬಳಿ ಹೊದಿಗೆರೆ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗೌಡ ಪುಟ್ಟಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 2′ × 1′ 6″

1 ಮುಂಮಿಸಾಯಿರದಲುಭೂ
2 ಮಿವಿರಕ್ತಯಂಗಳಮತಾ

67

ಅದೇ ಹೋಬಳಿ ಗೊಪ್ಪೇನಹಳ್ಳಿ ಆಂಜನೇಯ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

1 ಕೆಂಗಪನಾಯ
2 ಕಜೊಂಬರಕೆಂಗ
3 ಪಗೆಕೊಟಉರು
4 ಬೂಮಿಚಂದ್ರನಿರು
5 ಉದುಯಿದಕೆ
6 ತಪಿದವನಬಾಯ
7 ಲಿಕತ್ತೆ . . ಕಲ್ಲು
8 ಪ್ಪ

68

ಅದೇ ಹೋಬಳಿ ಜೋಣೇಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ೧ನೇ ನಂಬರು ಬಂಜರುಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 3′ × 1′

1 . . . .
2 ಉಡನಮಗವಿ
3 ದಿವಿ . . ಡಗಲು
4 ಡನಿಗೆಮೊ . .
5 ಗಚಂದ್ರಯ್ಯ
6 ಕೊಟ್ಟಹೊ
7 ಲ

69

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಗಂಗೂರು ಈಶ್ವರದೇವಸ್ಥಾನದ ಹಿಂದೆ ಸಿರಿಯಪ್ಪನ ಗುಡಿಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1′ 6″

1 ಶುಭಮಸ್ತು । ನಮಸ್ತುಂಗಸಿರಶ್ಚುಂಭಿ। ಚಂದ್ರಚಾಮರಚಾರವೇ(ತ್ರೈ)
2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ(ತೆ)ಸ್ವಸ್ತಿಶ್ರೀ
3 ಜಯಾಭ್ಯುದಯಸಾಲಿವಾಹನಸಕವರುಶ ೧೪೮೫ ದನೆಯದುಂದುಭಿಸಂ
4 ವಚ್ಛರದಆಶಾಡಶು ೩ ಶುಕ್ರುವಾರದಲುಶ್ರೀಮನ್‌ಮಹಾರಾಜಾಧಿರಾಜರಾ
5 ಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀಸದಾಶಿವಮಹಾರಾಯರುಸುಖಸಂಕಥಾವಿನೋ
6 ದದಿಂಪ್ರುಥ್ವೀರಾಜ್ಯಂಗೈಉತಯಿರಲುಆಯ್ಯನಮಲುಕವೊಡೆಯರಿಗೆದುಂಮಿಸೀ
7 ಮೆಯನುಅಮರಕೆಪಾಲಿಸಿಯಿರುತಿರಲುಅಯ್ಯನಮಲುಕರತಾಣದಾರ
8 ದಿಲಾವರವೊಡೇರುರಾಜ್ಯದೊಳಗೆಗೌಡಪ್ರಜೆನಾಯಕಮಕಳಿಗೆಉಪಹತಿ
9 ಯುಮಾಡಲಾಗಿಸಂಥೇಬೆಂನೂರಹನುಮೇನಾಯ್ಕರಮಕಳುಪಿಲಪನಾಯ್ಕರೂ
10 ದುಂಮಿಸೀಮೆಯಸ್ತಳಕೆಸಲುವಚಿಕ್ಕಗಂಗೂರಗಉಡಯ್ಯನೂಮಲುಕವೊಡೆಯರ
11 ಪಾದ(ದ)ಬಗೆಕಳುಹುತಿರಲಾಗಿಆಚಿಕಗಂಗೂರಗಉಡಯ್ಯನುದಿಲಾವರನುಯೆಡ
12 ದಾರೀಲಿತಲೆಯನೂಹ್ಯೊದಶುದೀನುಮಲುಕವಡೇರುಕೇಳಿತಂಮ್ಮಊಳಿಗದಚಿಂಮನವೊ
13 ಡೆಯರುಲಿ . . ನಬೋವನವರಕೈಯ್ಯಸಂಥೇಬೆಂನೂರಪಿಲ್ಲನಾಯ್ಕರಿಗೆದುಂಮಿಸೀಮೆಯನೂಪಾಲಿಸಿ
14 ವೊದಲಿರ್ದ ದಿಲಾವರನೆಂಬತಾಣದಾರನೂಲಗೆನೋಯಿಕ್ಕಿ ಚಿಕ್ಕಗಂಗೂರಗಉಡ್ಯೆಯ್ಯಗೆಚಿಕ್ಕಗಂಗೂರಸ್ತಳ
15 ದಲಿಪುತ್ರಪಉತ್ರಪಾರಂಪರೆಯಾಗಿನೆತ್ತರುಗೊಡಿಗೆಯಾಗಿಯಿಗಉಡಯ್ಯನಮಕಳಿಗೆ
16 ಪಾಲಿಸಿದುಎರೆಹೊಲದೊಳಗೆ ೮೨ ಮನಜಿನಹೊಲದೊಳಗೆ ೮೩ ಉಭೆಯ ೧೬೫ ದಹೊ
17 ಲನುಚಂದ್ರಸೂರ್ಯರುಳ್ಳಂತನಕಾಉಂಡುಅನುಭವಿಸಿಕೊಂಬುದೆಂದುಪಾಲಿಸಿದರು
18 ಯಿದಕೆಆವನೋರ್ವ್ವತಪಿದರೆಮಾತಪಿತೃ ೨ ಗೋಬ್ರಾಹ್ಮರನುಕಾಸಿಲಿಕೊಂದಪಾ
19 ತಕಕ್ಕೆಹೋಹರುಅವಗೆಕತ್ತೆ . . ಕಲ್ಲುಪ್ರತಿಂದಸಮಾನಶ್ರೀ

70

ಅದೇ ಹೋಬಳಿ ಲಕ್ಷ್ಮೀಸಾಗರ ಗ್ರಾಮದ ಹನುಮಂತದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ೧ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 3″ × 3′

1 ಸಉಮ್ಯಸಂವಚ್ಛರದಭಾ
2 ದ್ರಪದ . . ಗಲವಾರಶ್ರೀಮತು .
3 . ಸೀಮರಾಮನಾಯಕನಮ
4 ಗ . . ನಾಯಕರ . .

71

ಆದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ೨ ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ 6″ × 1′

1 ಧಾತುಸಂವತ್ಸರದಮಾಘಬ ೫ ಲು
2 ಹೊದಿಗೆರೆ । ಸೀಮೆನಾಡಿಗಾಬಂಕೀಪುರ
3 ದಮಲ್ಲಪ । ತಿಂಮಪನಮಗನಂ
4 ಗಪನಉಂಮಳಿಲಕ್ಷುಮಸಾಗ
5 ರದಗ್ರಾಮ

72

ಉಬ್ರಾಣೀ ಹೋಬಳಿ ಕಲ್ಲಾಕೆರೆ ಗ್ರಾಮದ ಜಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಮುಖಮಂಟಪದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ 6″ × 3′ 8″

1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ॥ ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂ

2 ಲಸ್ತಂಭಾಯಶಂಭವೇ ॥ ಶ್ರೀಮತ್ರೈಳೋಕ್ಯಪೂಜ್ಯಾಯಸರ್ಬ್ಬಕರ್ಮ್ಮಸುಸಾಕ್ಷಿಣೇಫಲದಾಯನಮೋನಿತ್ಯಂ

3 ಶಂಕರಾಯನಮೋಸ್ತುತೇ ॥ ಸಲಿನೆಂಬುಬ್ಬಿ(ರ್)ಶನೊರ್ವ್ವಂಶಶಕಪುರದವಾಸನ್ತಿಕಾದೇವಿಯಂನಿಶ್ಚಳ

4 ಚಿತ್ತಂಮಾಣದಾರಾಧಿಸುವೆಡೆಯೊಳದೊಂದುಗ್ರಶಾರ್ದ್ದೂಳಮುಚ್ಛೃಂಖಳಕಾಯಂಪಾಯೆಪಾರ್ಶ್ವಸ್ಥಿತ

5 ಜಿನಮುನಿಪಂಕುಂಚಮಂಕೊಟ್ಟುನೀಸೀಸೆಳೆಯಿಂ(ದಂ)ಶಾರ್ದ್ದೂಳಮಂಹೊಯ್ಸಳಯೆನೆಬಳಿಯಂಹೊಯ್ಸಳಭೂಭ್ಭುಪರಾದರೂ॥

6 ಅಂದುಮೊದಲಾಗಿಸೆಳೆಪುಲಿಸಿಂದದೊಳಿರೆಪೊಯ್ಸಳಾನ್ವಯಬ್ಭೂಪಾಳರ್ಪ್ಪಂದಂಸೆಳೆವಿನವೆರಳೆಗಳಂದದಿನೋಡು

7 ವರರಾತಿನೃಪರಾಹವದೊಳು ॥ ಜಗತೀಕಂಟಕಕಾಳಿಕಬ್ರಜಮಡಂಗಲುವಿಷ್ಣುಚೇತಸ್ತಮಂಬಿಗಪಿಂಗಲ್ಪರರಾಜಮಂ

8 ಡಳಮಶೀವಂಕುಂದಲುಗ್ರಾರಿದೈತ್ಯಗಣಂಬೆಳ್ಕುಱಲಿಂತುಹೊಯ್ಸಳಕುಭೃದ್ವಂಶೋದಯಾದ್ರೀಂದ್ರದಿಂದೊಗೆದಂತೇ

9 ಜಮನಪ್ಪುಕೆಯ್ದುವಿನಯಾದಿತ್ಯಂಜಗಲ್ಲೋಚನಂ ॥ ಅವನರಸುಗೆಯ್ದನಲ್ಲಿಂದವನಂತರವಾತನಂಗಭವನೆಱೆ

10 ಯಂಗಂಧವಳಚ್ಛತ್ರಚ್ಛಾಯೆಯೊಳವನೀತಳವೆಲ್ಲಮಂಕುಳಿಲ್ಕೋಡಿಸಿದಂ ॥ ಅಂಗವಿಳಾಸದೆರತಿಎಱೆಯಂಗಂವಿಭವಾತಿಶ

11 ಯದೆಶಚಿಎಱೆಯಂಗಂತುಂಗಭುಜಬಳದೆಸಿರಿಎಱೆಯಂಗಂಮಿಗಿಲೆನ್ನಿಸೊಗಯಿಸುವನೆಱೆಯಂಗಂ ॥ ಪುಲ್ಲಶರರೂಪರಪ್ರ

12 ತಿಮಲ್ಲಸ್ಸತ್ಪುತ್ರರಾದರೆಱೆಯಂಗಮನೋವಲ್ಲಭೆಗೇಚಲದೇವಿಗೆಬಲ್ಲಾಳಂಬಿಟ್ಟಿದೇವನುದಯಾದಿತ್ಯಂ ॥ ಪುರಹರನಮೂಱುಕಣ್ಗ

13 ಳೊಳುರಿಗಣ್ಣು ಪ್ರತಿಮಮಾದಪೊಲ್ಮಾವನ್ರ್ಣ್ಣೇದರರೊಳ್ಚಕ್ರಮದೊದವಿಂದರಸಾದಂವಿಷ್ಣುಮೂರ್ತ್ತಿವಿಷ್ಣುನರೇಂದ್ರಂ॥ ಮೊದಲೊಳು

14 ಹೊಯ್ಸಳರಾಜ್ಯಲಕ್ಷ್ಮಿಯೊದವಂತೋಳ್ವಲ್ಪಿನಿಂತಾಳ್ದುತಂನುದಯಂರಂಜಿಸೆತಂನಬಲ್ಪೊದವೆತಂನ್ನಾಪ್ಪೇಱೆತಂನಾಜ್ಞೆಮಿೂ

15 ಱೆದಿಶಾಚಕ್ರವನೊತ್ತಿಕೊಂಡುತಳಕಾಡಂಗಂಗರಾಜ್ಯಕ್ಕೆತಾಂಮೊದಲಾದಂಯದುವಂಶವರ್ದ್ಧನಕರಂಶ್ರೀವಿಷ್ಣುಭೂ

16 ಪಾಳಕಂ ॥ ಆವಿಷ್ಣುಗಮಾಲಕ್ಷ್ಮೀದೇವಿಗಉದಯಿಸ್ಸಿದನಂಗಭವನಂಗಭವಂದೀವಿಭ್ರಮಮಾದೊಡಮಿನಿತಾವೆಡೆಬಲ್ಪಿನ್ನಿನಾರಸಿಂಹನರೇದ್ರಂ

17 ಆಳುರ್ವ್ವದುತನ್ನತೇಜವರಿಮಂಡಳದಿಂರಿಪುಸೈನ್ಯಮಾಂಸದಿಂತಳಿರ್ವ್ವದುತಂನಖಙ್ಗಲತೆವೈರಿಯಸೆಂಡಿರಸುಯ್ಯಗಾಳಿಯಿಂಮಿ

18 ಳಿರ್ವ್ವದುತನ್ನಕೇತನಪಟಂದರೆತನ್ನಸಿತಾತಪತ್ರದಿಂಕುಳಿರ್ವ್ವದಿದೇನಮಾನುಷಮೊರಾಜಗುಣಂನರಸಿಂಹದೇವನ ॥ ಅನವದ್ಯೇಕ್ಷ

19 ಣಮತ್ಸ್ಯನಂಘ್ರಿಕಮಠಂಗ್ರೀವಾವರಾಹಂಸುಮಧ್ಯನೃಸಿಂಹಂಕ್ಷಿತಿಮಂಡಳಾಕ್ರಮಣಕೇಳೀವಾಮನಂಶತ್ರುಶಾಸನರಾಮತ್ರಿತಯಂ

20 ಸ್ವಯೋಗಬಳಬುದ್ಧಂದುಃಪ್ರಜೋನ್ಮಾತಕಲ್ಕಿನಿಜಾಧೀಶದಶಾವತಾರನೊಗೆದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಮಗರೆಗನಾಜಿಯೊಳುಸು

21 ಗಿದುಕೊಟ್ಟಿಭಮಿನ್ತಿಉಚಕೋಳನಟ್ಟಿದಾನೆಗಳಿಉಪಾಂಡನಂಸೆಱದುಕಾಡವರಾಯನುಮಿತ್ತಮತ್ತಹಸ್ತಿಗಳಿವುನೋಡಿಮೆಂದುನರಸಿಂ

22 ಹನಬಲ್ಮೆಗೆಮೆಚ್ಚಿನೋಡುವವರ್ಗೆಯೊಳಗಾಳ್ಕೆಸಿಂಹಣನಲಾಳನಗಾಳನರಾಯಭಾರಿಗಳೂ ॥ ಆನೆಯನಾಯಕಂಗೆನೆಜದಾನೆಯನಾಯಕು ನಲ್ಲದಾನ

23 ನೆಂಬೀನುಡಿಯೇಉದೆಂದುನಗಸಿಂಹಮಹೀಪತಿನೂಱುಗಾವುದಂತಾನಿರದೆತ್ತಿಮೂಡಣದಿಶಾವರದುದ್ಧತರಂಪೊರಳ್ಚಿನೂ

24 ಱಾನೆಯನೊಡ್ಡಿದಾಮಗರನಾನೆಗಳಂಪಿಡಿತಂದನಶ್ವದಿಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರ

25 ಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸರ್ವ್ವಜ್ಞಚೂಡಾ

26 ಮಣಿಮಲೆರಾಜರಾಜಮಲಪರೊಳುಗಂಡಕದನಪ್ರಚಂಡಗಂಡಭೇರುಂಡನಸಹಾಯಶೂರನೇಕಾಂಗವೀರಶನಿವಾರಸಿದ್ಧಿಗಿರಿ

27 ದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮಮಗರರಾಜ್ಯನಿರ್ಮ್ಮೂಳನಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯ್ಯನುಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲನಿಸ್ಸಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸ

28 ಳಶ್ರೀವೀರನಾರಸಿಂಹದೇವರುಸಪ್ತಾರ್ದ್ಧಲಕ್ಷಪ್ರಿಥ್ವಿಯನಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಮೇಕಚ್ಛತ್ರಚ್ಛಾಯೆಯಿಂಸುಖಸಂ

29 ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ಎಱೆಯಂಗರಸನಕಾಲದೊಳೆಱಗದರಾತಿಗಳಬಲ್ಪಿನಿಂದೆಱಗಿಸು

30ವಂಶಜದಾನ್ತರಾತಿಗನ್ತಕನೆನಿಯಿರೆವೈಜರಸನಂಮಹೀಮಂಡಲದೊಳು ॥ ಪೇಡರಬಂಕಿಯಂಬವನದನ್ತವನಗ್ಗದರಾಯನೋಡಿಹಂ ಮಾಡಿಯುಮು

31ನ್ತೆಬಿಲ್ಲಬಿರುದಂಕದಪಣ್ಣ ಲೆವೊಂದೆಕೋಲಿನೊಳುನೀಡಿರದಂಬರಾಂತಬಿದಲಾಡುವಸದ್ದಿನೊಳೊಂದೆಕಣ್ಣುಮಂನೋಡಿಬವಗ್ಗೆಸಂಕೆವಿಗ ಲೆಚ್ಚನೆಗತ್ತೆಯವೈಜ

32ಭೂಮಿಪಂ ॥ ಕಣ್ಣಂಬುಂಬಿತುದಾದವಯ್ಚಣನ್ರಿಪಂಗಾದಂಗನಾಕಾನ್ತೆಗಂಬಣ್ಣಿಪ್ಪಂಗವಸಾಧ್ಯವಾಗಲೊಗೆದಂಶ್ರೀನಾಥಭೂಪಾಳನಾ

33ದಣ್ಣಂಗಂಸತಿಯಾದನಾಗಲೆಮಹಾಶ್ರೀಕಾನ್ತೆಗಂಪುಟ್ಟಿದಂಕಣ್ಣಂಮೂಜಿಜಿವೇವನಿತ್ತವರದಿಂಶ್ರೀವಯ್ಜಭೂಪಾಳಕಂ ॥ ಎನಗಬುದೆಯ್ವ

34ನಮ್ಮಕುಲಕಂಚಲಕಂಬಲ್ಪಿಂಗಬರ್ಪ್ಪಬೇಳ್ಕನುಪಮನಯ್ಜಮಂಡಳಿಕಗಂಸತಿವೈಜಲದೇವಿಗೆಂಬುದುಂಅನುದಿನತಮ್ಮದೆಯ್ವಪದ್ಮಾವ

35ತಿದೇವಿಯನಿಚ್ಚವಚ್ಚಿಸಲ್ಮನವೊಸೆದಿತ್ತಳಾಕೆವರಪುತ್ರಕನಂಕಲಿಬಮ್ಮಭೂಪನಂ ॥ ಅರಿವರ್ಗ್ಗಂರೌದ್ರಮೊರ್ಗ್ಗಂಬೆರಸುದಶಶಿರಾಕಾ

36ರದಿಂದಾಜಿಗಮ್ರ್ತುಲುಶಿರಮಂತದ್ವೇಗದಿಂದಾದಶರಥತನಯಂಪಾಜಿಲೆಚ್ಚನ್ತೆಮಾಹಾನ್ತರಿಯಂಕಣ್ಣಂಬಿನಾತಂರಿಪುಶಿರಉರುಳಲುಗಂಗವೀರಾ

37ಜ್ಜುನಂಸಂಗರಧೀರಂಧಿಪ್ಪೆನೆಚ್ಚಂಜಯುವಧುನಲವಿಂನರ್ತಿಸಲುಬಮ್ಮಭೂಪಂ ॥ ಎಸದಿರ್ದ್ದಬಮ್ಮಭೂಪನವಶವರ್ತಿಎನಿಪ್ಪಗಂಗಮಾ ದೇವಿಗೆತಾಂಜಸೆಯಿಂಪು

38ಟ್ಟಿದನದಟಂವಿಶಸನದೊಳುಶತ್ರುದಲ್ಲಳಂನರಸಿಂಹಂ ॥ ಕರಿಪತಿಯಪ್ಪಮಾಳವಮಹೀಪತಿಬಂಟನಲಾಟಭೂಮಿಪಂತುರ

39ಗಚಯಂಗಳಿಂದೆಸೆವಗೂರ್ಜ್ಜರಭೂಪತಿಚೋಳಭೂಭುಜಂನೆರೆದಿದಿದಾನ್ತುತಾಗೆರಣರಂಗದೊಳೊರ್ವ್ವನೆಕಾದಿಗೆಲ್ದನೀನರಪತಿಬಲ್ಲಭೂಪನ ಬೆಸಂಬಡೆದೀನರ

40ಸಿಂಹಭೂಭುಜಂ ॥ ಪ್ರತಿಪಕ್ಷಕ್ಷಿತಿದಕ್ಷದಕ್ಷಿಣಭೂಜಾದಂಡಾರಿದಂಡಾವಿದಾರಿತಸತ್ರುಕ್ಷಿತಿಸಂಕುಳಂಗಳೆನಸುನ್ತೀಬಂದನೀಬನ್ಧನೆಂದತಿವಿಭ್ರಾ

41ನ್ತಿಯಿನುಗ್ರಮಂಡಳಿಕರನ್ತಲ್ಲಲ್ಲಿಗಂತಂತೆಬೆಚ್ಚುತವಿರ್ಪ್ಪರ್ಭ್ಭುಜಸಾಳಿಬಮ್ಮನ್ರಿಪನೊಳ್ಮಾಪೊಂಪರೇಭೂಭುಜರೂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತವಸ್ತು

42ತೀತಳಖ್ಯಾತಗಂಗಾಂನ್ವಯಪ್ರಸೂತಕೊಂಗುಳಿಧರ್ಮ್ಮವರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಕೋಳಾಲಪುರವರಾಧೀಶ್ವರಂ ॥ ಪದ್ಮಾವತೀದೇವಿಯ ಲಬ್ಧ

43ವರಪ್ರಸಾದನುಂಗಂಗಗಾಂಗೇಯನುಂಜಯದುತ್ತರಂಗನುಂಪ್ರತಾಪಮಹೇಸ್ವರನುಂನನ್ದಗಿರಿನಾಥನುಂಮನುಜಮಾಂಧಾಂತನುಂಪರಿ

44ಪನ್ತಿಪಾತ್ರನುಂಗಂಡರತಾತ್ರನುಂಅಣಿವೊಡೆಗಂಡನುಂರಣರಂಗಧೀರನುಂಬಿಲ್ಲಂಕಕಾಜಿನುಂಕಣ್ಣಂಬಿನಾತನುಂಎಸುವರಾದಿತ್ಯನುಂ ಆಹವ

45ಜತ್ತಲಟ್ಟನುಂವೈರಿಘರಟ್ಟನುಂಶರಣಾಗತವಜ್ರಪಂಜರನುಂವೈರಿದಿಕುಕುಂಜರನುಂಪರಬಳಭಯಂಕರನುಂಬಂಟರಬಾವನುಂತಪ್ಪೆತಪ್ಪ ವನುಂಮುಗು

46ಳ್ದಡೆಜಿಪ್ಪವನುಂಅದೆಂತುವೊಪ್ಪವನುಂಯಿನ್ತೀನಾಮಾವಳೀಪ್ರಸಸ್ತಿಸಹಿತರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳಿಕವೈಜರಸದೇವನುಸುಖಸಂಕಥಾವಿ

47ನೋದದಿಂಅಸಂದಿಯನೆಲೆವೀಡಿನೊಳಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಗುರುಭ್ಯೋಯಿನಮ್ಃ

48ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾನಾಳ್ಪ್ರಭುಹಿರಿಯಪೆಜಿಗಾವುಡಗಂಕೇತಗಾಡಿಗಂಪುಟ್ಟಿದಾಸಮಸ್ತಗುಣಸಂಪನ್ನನಪ್ಪನಾಳ್ಪ್ರಭುಆದಿಗಾಡಗಂಮಾ

49ಕಗವುಡಿಗಂಪುಟ್ಟಿದಾಸುಪುತ್ರಕುಲದೀಪಕನೆನ್ಸಿದಸಮಸ್ತಗುಣಸಂಪನ್ನನಪ್ಪಪೆಳಗಾಉಡಗಂಬಾಗಗಾಡಿಗಂಪುಟ್ಟಿದಸುಪು

50ತ್ರಕುಲದೀಪಕರುಮಪ್ಪದಿಗೆಉಡರಾಮಗಉಡಕಂನಗಾಡಬಮ್ಮಗಉಡ . . ಗಾಡಎಂಬತನೂಜರಾದರು ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಭುಮಂ ತ್ರೋ

51ತ್ಸಾಹಶಕ್ತಿತ್ರಯಗುಣಸಂಪನ್ನನುಂಪರಾಂಗನಾಪುತ್ರನುಂಗೋತ್ರಪವಿತ್ರನುಂಬನ್ಧುಜನಮನೋನಯನಮುಕುಳವಿಕಸಿತಶರಚ್ಚಂದ್ರನುಂ

52ಅಭಿಮಾನಮಂದರಗಿರೀಂದ್ರನುಂಮಜಿವೊಕ್ಕರಕಾವನುಂಆಶ್ರಿತಜನಕಲ್ಪವ್ರಿಕ್ಷನುಂಕಾರ್ಯ್ಯಬ್ರಿಹಸ್ಪತಿಯುಂಗಡಿಯಂಕಭೀಮನುಂಶ್ರೀ

53ಬೆಳೇಶ್ವ[ರ]ದೇವರದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕನುಮಪ್ಪಶ್ರೀಮನ್ಮಹಾನಾಳ್ಪ್ರಭುಕಲ್ಲಕೆಜಿಯಕಂನಗಾಡನುಸಕವರ್ಷದ ೧೧೪೩ನೆ

54ಯವಿಕ್ರಮಸಂವತ್ಸರದವೈಶಾಖಸುದ್ಧ ೫ ಆದಿವಾರದಂದುಶ್ರೀಬೆಳೇಶ್ವರದೇವರಶಿವಲಿಂಗಪ್ರತಿಷ್ಟೆಯಂಶಿವಾಲಯಮುಂಮಾ

55ಡಿಉತ್ತರಾಯಣಶಂಕ್ರಮಣಸೋಮಗ್ರಹಣವ್ಯತೀಪಾತದಂದುಸೋಮೇಶ್ವರಗುರುಗಳಕಾಲಂತೊಳದುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿದೇವರ್ಗ್ಗೆ

56ನಂದಾದೀವಿಗೆನೈವೇದ್ಯಚೈತ್ರಪೈತ್ರಕ್ಕೆಕೊಟ್ಟಗದ್ದೆಪೂರಿಂದಂಈಶಾನ್ಯದಮರುಜನಹಳ್ಳಿದಬಳಿಯಲುಸ ೪ ಅಲ್ಲಿಂಬಡಗಣಪದ್ದಲೆಸಾವೆಯ ಬೀಜಸ ೬

57ಗಾಣವಲಿ ೧ ಸ್ವಸ್ತಿಶ್ರೀಮತುಅಸಂದಿಯವ್ರಿತ್ತಿಯಹೆಬ್ಬಾರಿಯಪೂರೊಡೆಯಮಾರ್ಕ್ಕಂಡದೇವಕಲಕೆಜಿಯಪೆಳಗಾಡ

58ಮುದುಗೆಱೆಯರಾಮಗೌಡಅನುವನಹಾಳಕಡಬಗಉಡತಡಗದಕಂಬಗೌಡಸಿವನಿಯಕಲ್ಲಗೌಡದೊಂದೂರಗಂಗಗೌಡ ಕ ಣ ಬ ಗ ಟ ದ
ಹೊಂನಗೌಡ

59ಆನಂದಿಯಬಮ್ಮಗೌಡಮುಖ್ಯವಾದಸಮಸ್ತಪ್ರಭುಗೌಡುಗಳು ॥ ಹೊಳಲಕೆಱೆಯವ್ರಿತ್ತಿರ್ಯಗುಂಡಿಯಮಡುವಿನಬೊಪ್ಪಗೌಡದುಂವಿ
ಯಬೂಚಗೌಡನು

60ಅಯನೂರಕೇತಗೌಡಆಡನೂರಬಮ್ಮಗೌಡಕೇತಸಿಗಟ್ಟದಪನೆಯಮಗೌಡಅಱೆಯಪಟ್ಟಣದಹೆಗ್ಗಡೆಬೊಮ್ಮಯ್ಯನೊಳಗಾದಸಮಸ್ತಪ್ರ

61ಭುಗವುಡುಗಳುಬಡನಹಾಳುಮೊಲಹಾಳಕಲ್ಲಕೆಱೆಯಸೀಮಾಸಂಮಂಧಕ್ಕೆತೊಡಕ್ಕಿ ದೇವನಸಮಿಾಪಕ್ಕೆ ಹೋಗಿದೇವನುಸಿಲುಗೋಡಿನಲು
ಹೊಱಬೀ

62ಡಬಿಟ್ಟದಲ್ಲಿಬಲ್ಲಾಱದೇವನುಂಪಂಚಪ್ರಧಾನರುಂತಿದ್ದಿದಕ್ರಮಎಂತೆಂದಡೆನೊಣಂಬವಾಡಿಗಂ(ಗಂ) ಜ್ಗವಾಡಿಯಎರಡುನಾಡಸೀಮೆಗಂಗವಾ
ಡಿಗೆಗೂಳಿಯಕಲ್ಲುಹಾಡಂಗಿಯ

63ಪಟ್ಟಹಕಿಯದೋಣೆತಳಿಯಕಟ್ಟಪರಿಚ್ಛೇದಿಗೆಹರಿದಬಿದಿರಹಳ್ಳಿಹೊಲಸೀಮೆಸೀಮೆ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಂಡಳಿಕಬಂಮರಸದೇವನುಶ್ರೀಬಳೇ
ಶ್ವರದೇವಗ್ಗರ್ಅಂ

64ಭೋಗರಂಗಭೋಗಖಣ್ಡಸ್ಫುಟಿತಜೀರ್ಣ್ನೋದ್ಧಾರಚೈತ್ರಪ್ರೈತ್ರನೈವೇದ್ಯನಂದಾದೀವಿಗೆಪಾತ್ರಪಾವುಱಯಿನ್ತಿನಿತಕಂಬಿಟ್ಟ

65ದತ್ತಿಪ್ರುಣಿಯಾಡನಹಳ್ಳಿಯಯೊಳಗೆಗೌಡಂಗೆಕೊಡಗಿಪಟ್ಟದಗದ್ದೆಸಲಗೆಹತ್ತುಬೆದ್ದಲೆಸಲಗೆಹತ್ತುಆವೂರಚತುಃಸೀಮಾಸಂಮಂನ್ಧ

66ಹಕಿಯಹಳ್ಳಿಯಹಿಂದಣಬಿಟ್ಟಹಳ್ಳಿಯನಟ್ಟಕಲೊಂದುಆವೂರಿಂತೆಂಕಣಹಳ್ಳದಬಳಿಯನಟ್ಟಕಲೊಂದುಕರಿಯಕೆಱೆಗೆಹರಿವಕಾನಿಯಬ
ಳಿಯ

67ಬಡಗಣನಟ್ಟಕಲೊಂದುಹೆಗ್ಗಡೆಮಾಚನಹಳ್ಳಿಯಮಣಲ... ಮುಗ್ಗುಡಿಯನಟ್ಟಕಲ್ಲೊಂದುಹಳೆಯಹಾಱಗುಡಿಯಬಡಗದೆಸೆಯ

68ನಟ್ಟಕಲೊಂದುಅಜೆಯನಕೆಱೆಯಮೂಡಣಕೋಡಿಯಲುನಟ್ಟ ಕಲೊಂದು . . ಲದತೆಂಕಣದೆಸೆಯಲುನಟ್ಟಕಲೊಂದುಹಕ್ಕಿಯಹಳ್ಳಿಯಪ
ಡುವಣ

69ಬಿಟ್ಟದಪಡ್ಡದೆಸೆಯನಟ್ಟಕಲೊಂದುಆ . ಊರಚತುಸೀಮೆಮಂಗಳಮಹಾ ॥ ಶ್ರೀಸಕವರ್ಷ ೧೧೪೪ ಕ್ಕನೆಯವಿಶುಸಂವತ್ಸರದದ್ವಿತೀಯ
ಜೇಷ್ಟದಮಾ

70ಆಸೆಸೋಮವಾರ . . ಸೂರ್ಯ್ಯಗ್ರಹಣದಂದುಶ್ರೀಮನು ··· ದಿಯ . ಂಕ್ಯಭಂಡಾರಿಸಲಗಯ್ಯಂಗಳುಶುಂಕಾಧಿಕಾರಿಜೇತಯ್ಯ. . . . . . .
. . ದೇವರಶ್ರೀ . . . . ನಂದಾದೀವಿಗೆನೈವೇದ್ಯಕ್ಕೆವರ್ಷನಿ

71ಬಂದಿಯ . . . . ಯಿದಂಮವನಾವನ

72ಧಿಕಾರಿಪ್ರತಿ . . . . ದೇವನುಯಿ . . . . . .

73ದಮ್ಮ. . . . . ದವನು ॥

74ಸ್ವದತ್ತಂ. . . . .

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

73

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದೊಳಗೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 1 10″

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ)

1ದ್ಯುಮಣಿಸಂಮ್ಯು . . . .

2ಡಗಂಢಪ್ರಚಂಡಗಂಡ . . . .

3ಗ್ಗರ್ಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕಪ್ರತಾ . . . . . .

4ಯಸಮುದ್ರದಸೆಲವೀಡಿನೊಳುದುಷ್ಟ . . . . .

5ಕಥಾವಿನೋದಧಿಂರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದಿ . . .

6 ರಂಬರಸಲುತ್ತಮಿರೆಯಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪ...
7 ರಧರಂಭುಜವೀರ್ಯ್ಯನಿಜಪ್ರತಾಪಸಂದೋಹದೊಳ್...
8 ಸೈನಿ. . ಬ್ಯೂಹಮನಾವಗಂತರುಷ್ಟಂಡಪರಾಕ್ರಮ(ಮಂ)ನೆಂದೊಡಿ...
9 ನಾಶಕ್ತಬಲ್ಲುನ್ರಿಪಾಳನೊಳಾರಿದಿಚ್ಚ್ಯವರು ॥ ಸ್ವಸ್ತಿಸಮಸ್ತ. .
10 ತಳಖ್ಯಾತನುಂಗಂಗಾನ್ವಯಪ್ರಸೂತನುಂಕೊಂಗುಳಿವರ್ಮ್ಮಧರ್ಮ್ಮ
11 ಮಹಾರಾಜಾಧಿರಾಜನುಂಕೋಳಾಲಪುರವರಾಧೀಸ್ವರನುಂಪದ್ಮಾವತೀದೇ
12 ವೀಲಬ್ಧವರಪ್ರಸಾದನುಂಗಂಗಗಾಂಗೇಯನುಂಜಯದುತ್ತರಂಗನುಂಮಂದಿಜ
13 ನಕಲ್ಪಭೂಜನುಂಪ್ರತಾಪಮಹೇಶ್ವರನುಂನಂದಗಿರಿನಾಥನುಂಮನುಜಮಾಂಧಾ
14 ತನುಂಸರಿಪಂತ್ತಿಪಾರ್ಥ್ಥನುಂಗಂಡರತೀರ್ಥ್ಥನುಂಮದಗಜೇಂದ್ರಲಾಂಛನನುಂವಿ
15 ನಿಯೋಗಕಾಂಚನನುಂಗಂಗಕುಲಕಮಳಮಾರ್ತ್ತಂಡನುಂಆಳೊಡೆಗಂಡನುಂರ
16 ಣರಂಗನೀಱನುಂಜಿಲ್ಲಂಕಕಾಱನುಂಕಣ್ಣಂಬಿನಾತನುಂಎಸುವರಾದಿತ್ಯನುಂಆಹವ
17 ಜತ್ತರಟ್ಟನುಂವೈರಿಘರಟ್ಟನುಂಸರಣಾಗತವಜ್ರಪಂಜರನುಂವೈರಿದಿಕು
18 ಕುಂಜರನುಂಪರಬಳಭಯಂಕರನುಂಸತ್ಯರತ್ನಾಕರನುಂಬಂಟರಬಾವನುಂ
19 ಮಱೆಯೊಗೆಕಾವನುಂತಪ್ಪೆತಪ್ಪುವನುಂಮಗುಳ್ದಡಱೆಪ್ಪುವನುಂಅದೆಂತ್ತು[ಂ]ಮೊ
20 ಪ್ಪುವನುಂಯಿಂತೀನಾಮಾದಿಪ್ರಸಸ್ತಿಸಹಿತರಪ್ಪಶ್ರೀಮನು
21 ಮಹಾಮಂಡಳಿಕಬರ್ಮ್ಮರಸದೇವರುಆಸಂದಿಯನೆಲೆವೀಡಿನೊ
22 ಳುದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದುಸುಖಶಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಮು
23 ತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಸಲು
24 ತ್ತಮಿರೆಯಿರೆ ॥ ಪ್ರತಿಪಕ್ಷಕ್ಷಿತಿದಕ್ಷದಕ್ಷಿಣಭುಜಾದಂಡಾರಿ[...]ವಿದಾರಿತಸತ್ರು
25 ಕ್ಷಿತಿಸಂಕುಳ[. .]ನೆಲೆಯೇಬಂದನೀಬಂದನೆಂದತಿವಿಭ್ರಾಂತಿಯಿನುಗ್ರಮಂಡಳಿಕರ[...]
26 ಲ್ಲಲ್ಲಿಗಂತಂತೆಪಚ್ಚಿತಿ[.]ಪ್ಪುಬ್ಭುಜಸಾಳ್(ಗಂ)ಬೊಮ್ಮನ್ರಿಪನೊಳುಮಾಹಾಂಸರೇಭೂಭುಜರು ॥
27 ಆತನತನಯಂಜಗವಿಖ್ಯಾತಯ[. .]ನರಸಿಂಹ್ವಭೂಪನತಿಬಳರೂಪಂ
28 ವೀತರಿಪುನಿಕವನಖಿಳೋರ್ವ್ವೀತಳನ್ರಿಪಮಸ್ತಕಾಗ್ರಮಣಿಯನೆನೆಗಳ್ದಂ ॥ ಸ್ವಸ್ತಿ
29 ಶ್ರೀಮತುಮಹಾನಾಳ್ಪ್ರಭುಹಿರಿಯಪಳಗಾವುಂಡಗಂಕೇತಗಾವುಂಡಿ
30 ಗಂಪುಟ್ಟಿದಸಮಸ್ತಗುಣಸಂಪ್ಪಂನ್ನನಪ್ಪನಾಳ್ಪ್ರಭುಆದಿಗಾವುಂಡಗಂಮಾ
31 ಕಗಾವುಂಡಿಗಂಪುಟ್ಟಿದಂಸುಪುತ್ರಕುಲದೀಪಕನೆನಿಸಿದಸಮಸ್ತ
32 ಗುಣಸಂಪ್ಪಂನನಪ್ಪಪಳಗಾವುಡಂಗಂಬಾಗಗಾವುಂಡಿಗಂಪುಟ್ಟಿದಸುಪುತ್ರಆದಿ
33 ಗಾವುಂಡಂಗಂಮಾಕಗಾವುಂಡಿಗಂಪುಟ್ಟಿದಕಾಮಗಾವುಂಡನೊಳಗಾದಸುಪುತ್ರಬಾಂ
34 ಧವರುಕಲ್ಲಕೆಱೆಯಲುಶ್ರೀಮತುಆದಿನಾಥದೇವರಶಿವಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂಮಾ
35 ಡಿಕೆಱೆಯಂಕಟ್ಟಿಸಿದೇವಾಲ್ಯಮಂನೆತ್ತಿಸಿದೇವರಯಂಗಭೋಗರಂಗಭೋಗಖಂಡಸ್ಫು
36 ಟಿತಜೀರ್ನ್ನೋದ್ಧಾರನೈವೇದ್ಯಕಬಿಟ್ಟಸಕವರುಸದ ೧೧೮೪ ಯಸಾರ್ವ್ವರಿಸಂ
37 ವತ್ಸರದಚೈತ್ರಸು ೧ ಸೋಮವಾರಸೂರ್ಯ್ಯಗ್ರಹಣದಂದುಶ್ರೀಮ
38 ತುಕರಿಯಗುರುದೇವರಪಾದಪ್ರಕ್ಷಾಳನಂಮಾಡಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿ
39 ಬಿಟ್ಟನ್ರೂರಿಂಯಿಸಾನ್ಯದಮುದ್ದಗೌಂಡನಕೆಱೆಯಕೆಳಗೆಗದ್ದೆಸಲಗೆಐಯ್ದುಸ ೫೪
40 ಅಲ್ಲಿಂಮೂಡಪೆದ್ದಲಿಗೆಂಗನಮತ್ತಲೆರಡು ೨ ॥ ಅಲಿಂಮೂಡಪಟ್ಟದಗೋಂದಿ

41 ಯಬೆದಲುಮತ್ತಲೊಂದು ೧ । ಅನ್ತುಮತ್ತಮೂಱು ೩ ನಂದಾದೀವಿಗೆಗೆಗಾಣ ೫
42 ದಲರವನಎಂಣ್ಣೆ ದೇವರಾಯನಾಡುಬಿಟ್ಟದಮ್ಮರ್ಹೇಱುಂಗೆಮೂಲೆವತ್ತಬಳ್ಳಬಂದುಉಪ್ಪುಮಾ.
43 ನಬಂದುಎಳ್ಳುಮಾನಯೆರಡುಎಲೆಹೇಱುಂಗೆನೂಱು ॥
44 ಸ್ವಸ್ತಿಶ್ರೀಮತುಆಸಂದಿಯವ್ರಿತ್ತಿರ್ಯ ಹೆಬರಿಯಊರೊಡೆಯಮಾರ್ಕ್ಕಂಡದೇವ
45 ಕಲ್ಲಕೆಱೆಯಬೆಳಗಾವುಂಡರಾಮಗಾವುಂಡಕಡ್ಡ ಗಾವುಂಡಕಂಚಗಾವುಂಡಕಲ್ಲ
46 ಗಾವುಂಡಗಂಗಗಾವುಂಡಹೊಂನ್ನಗಾವುಂಡಆಸಂದಿಯಬಮ್ಮಗಾವುಂಡನೊ
47 ಳಗಾದಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳೊಳಗಾದ ॥ ಹೊಳಲಕೆಱೆಯವ್ರಿತ್ತಿರ್ಯಗುಂಡಿ
48 ಯಮಡುವಿನಬೊಪ್ಪಗಾವುಂಡದುಂಮಿಯಬಾಚಗಾವುಂಡನುಲಿಯನೂರ
49 ಕೇತಗಾವುಂಡಆಡನೂರಬೊಂಮ್ಮಗಾವುಂಡಕೆರಸಿಗಟ್ಟದಬೆನೆಯಮಗಾವುಂಡ
50 ಅಱೆಯಹಟ್ಟಣದಹೆಗಡೆಬೊಂಮ್ಮಯನೊಳಗಾದಸಮಸ್ತಪ್ರಭುಗಾವುಂ
51 ಡುಗಳುಬಡ್ಡನಹಾಳುಮೊಲಹಾಳುಕಲ್ಲಕೆಱೆಯಸೀಮಾಸಂಮಂಧಕ್ಕೆ ತೊಡ
52 ಕಿದೇವನಸನಿಪಕ್ಕೆ ಹೋಗಿದೇವನುಸಿಲುಗೋಡಿನಲುಹೊರಬೀಡಬಿಟ್ಟದಲ್ಲಿದೇವನುಂಪಂ
53 ಚಪ್ರಧಾನರುಂತಿದಿದಕ್ರಮವೆಂತೆಂದಡೆ ನೊಣಂಬವಾಡಿಗಂಗವಾಡಿಯಎರ
54 ಡುನಾಡಸೀಮೆಗಂಗವಾಡಿಗೆಗೊಳಿಯಕಲ್ಲುಹಾಡಂಗಿನೆಟ್ಟಪಕ್ಕಿಯದೊ
55 ಣೆತಳಿತಳಿಯಕಟ್ಟಪರಿಚ್ಛೇದಿಗೆಹರಿದಬಿದಿರಹಳ್ಳಹೊಲಸೀಮೆ ॥ ಸೀಮೆ ॥ ಸ್ವದತ್ತಂ
56 ಪರದತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರುಷಸ
57 ಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

73

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಆಂಜನೇಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ದೇವರ ಹಿಂದಗಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×1′2″

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ)

1 . ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಚತುಸಮುದ್ರಾಧಿಪತಿ
2 .....ವಿಜಯಬುಕ್ಕರಾಯಮಹಾರಾಯರಕುಮಾ
3 ರಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯಮಹಾರಾಯರಮನೆಯಹೆಗ್ಗಡೆ.
4 . ರಂಣ...ನಾಯಕರ...ಉಬಳನಾಯಕಗೆ
5 ......ತನಕೆಕೊ.....೧೩೫೪ ನೆಯಪರಿಧಾ
6 ವಿಸಂವತ್ಸರದಶ್ರಾವಣಶು ೧೦ ಆದಿವಾರದಂದುಶ್ರೀಹನುಮಂ
7 ತದೇವರ..ಷ್ಟೆಯನುಮಾಡಿಸಿದೇವಾಲಯವನುಮಾಡಿಸಿದೇ
ವರ
8 ......ಗದ್ದೆಮ....ಯಕ..ಯಹಿಂದೆತಿರುಮಲದೇ
9 ......ಗಲು..ಕಾರ್ಜುನದೇವರಗದೆಯಿಂಪಡುವ
10 ..ಗದೆಯಿಂತೆಂಕಲು . ರಹೊಲದಿಂಮೂಡಲುಯಿಚತು
11 ....ಗಣಬೀಜಮರೀಗ್ರಾಮ...ನಲುನಾಗುಳಊರಿಂತೆಂ
12 ...ಬೀಜಮರಿನಾಗುಳಬಯಿರವದೇವರಿಗೆನಯಿವೇದ್ಯಕೆ..
13 ......ಹೊಲದಿಂಮೂಡತೆಂಕಲುಗ್ರಾಮಬಿ .
14 ......ಆವನೊಬಪಾಳಿಸಿದಾತಂಗೆ . ಗಂಗಾತೀರ .
15 ....ಬ್ರಾಹ್ಮರರಕ್ಷಿಸಿದಪಲವನೆ
16 ......ದಾತಂಗೆ......
17 ....
18 ......ವಸುಂಧರಾಂಷ
19 ....

(ಮುಂದೆ ಹೋಗಿಧೆ)

74

ಅದೇ ಹೋಬಳಿ ತಾವರೆಕೆರೆ ಗ್ರಾಮದ ನೀಲಕಂಠೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ 6″ × 2′

(ಮೇಲ್ಭಾಗದಲ್ಲಿ ೩ ಪಂಕ್ತಿಗಳು ಹೋಗಿವೆ)

4 ಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೊ

5 . . . . ಮಹಾಮಂಡಳೇಸ್ವರ

. . . .

9 ತತ್ಸುತಂಶ್ರೀಮ . . . .

10 . . . .

11 . . . . ಕೊಂಗುನಂಗಲಿ . . . .

12 . . . . ಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ . . . .

13 . . . . ನಿಪ್ಪಪೊಯ್ಸಳವೀರಬಲ್ಲಾ . . . .

14 . . . . ಪೊಕ್ಕಂತೆವೀರ . . . .

15 . . . . ತ್ತಳಿಯು . . . .

16 . . . . ಲ್ತೆಬಾಹಾಬಳದಿಂ . . ಜನ . . ಎನಲು . .

. . . .

23 . . . . . . ಸಂಪಂನರುವಿನಯ . . . ಚರಿತಬ್ರತಂ . . . .

24 ದಿನಿತುಂಶಂಕರದೇವನಾವನಿತೆಸುಗ್ಗವ್ವೆತತ್ಪರಿಯ . . ...

25 ಸೊಗಯಿಕುಂ . . . . . . ವಿನೇಯೂ . . . . ರಿಂತು ... ಜಗ

26 ಸೌರ್ಯ್ಯರ್ದ್ಧರಾಙರಮಣರು ॥ ತಾವರೆಗೆಱೆಯೊ . . ...

27 . . . . ಭಾವಂಪೊಗಳಲ್ಕೆನೆಗಳ್ದಂ ... ...

28 ನಿಯಮಃಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಟಾನಜಪ ...

29 ಗುಣಸಂಪನ್ನರುಂ । ಅವುಪಾಸನಾಗ್ನಿಹೋತ್ರಿಯರುಂ ... . .

30 . ತಾಪೂಜಾ . ತತ್ಪರರುಂಮಾತ್ರ್ತಂ ಜೋ ಜ್ವಳಕೀತ್ರ್ತಿ

31 ಯಜನಯಾಜನವಧ್ಯಯನ ... ...ಪ್ರತಿ ...

32 ಕರ್ಮ್ಮನಿಯತರುಂ ... ... ಪವಿತ್ರೀಕೃತ ... ...

33 ಸಕನ್ನೆಯ ... ... ಕರ್ಮ್ಮಷಣ್ಮುಖರುಂ

34 . . . . ಕನ್ನಿಯ . . . .

35 ಯಕೆಱೆಯದು . . . . . . ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಕವರಿಷ

36 ದಸಾಸಿರದತೊಂಭತ್ತಾಱನೆಯಸರ್ವ್ವಜಿತುಸಂವತ್ಸರದಫಾಲ್ಗುಣ

37 ಸುದ್ಧಪಂಚಮಿಬ್ರಿಹವಾರ ಪುಷ್ಯನಕ್ಷತ್ರದಂದು

38 ... ...

39 ದೇವರ . . .ಕಲ್ಯಾಣ . . . . . .

40 ಮೂಡಲುಚಿಕಕೆಱೆಯ ... ಳಗೆಗಂಗನಘ

41 . . ಕಟ್ಟಿದಕೆಱೆಯಕೆಳಗಣಗದ್ದೆಕಂಬಹದಿಮೂಱು
42 ಬೆದ್ದಲೆಕಂಬ ... ತೊಂದು ... ಮೂವತ್ತಾರಖಂ
43 . . . . ದೇವರಿಗೆ . ವೇದ್ಯಕ್ಕೆ
44 . ಧರ್ಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದವರುಗಂಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗ
45 ಅರ್ಘ್ಯತೀರ್ಥದಲಿಚತುರ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಸಾಯಿರಕಪಿಲೆ
46 ಯಂಯಥಾವಿಧಿಯಿಂಕೊಟ್ಟ . . . . . . ಇಂತೀಧರ್ಮ್ಮವನಳಿದವಂಆತೀರ್ತ್ಥದ
47 ಲುಕಪಿಲೆಯುಅಬ್ರಾಹ್ಮಣರವಧಿಸಿದದೋಷವುಕ್ಕು ॥ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
48 ಯೊಹರೇತಿವಸುಂಧರಾಂಷಷ್ಟಿರ್ವ್ವರಿಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯ
49 ತೇಕ್ರಿಮಿ ॥ ಮಂಗಳಮಹಾಶ್ರೀ ॥

75

ಅದೇ ದೇವಾಲಯದೊಳಗಿನ ಕಂಭದಲ್ಲಿ.

1 ಸಬದೇವವಿಷಸತ್ಸರದಲೋ
2 ಡಿಬಂದತಾಣಗುಂದೂರಿಂದ ॥
3 ಬರದಸೇನಬೋವನಾಗಯು

76

ಅದೇ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 10″

1 . . . .
2 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರ
3 ಚಾರವೇತ್ರಯಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತ
4 ಂಭಾಯಶಂಭವೇಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದ
5 ಯಶಾಲಿವಾಹನಶಕವರುಷ ೧೪೬೮ ನೆಯ
6 ಸಲುವವರ್ತಮಾನವಿಶ್ವಾವ[ಸು]ಸಂವತ್ಸರದಭಾದ್ರ
7 ಪದಶು ೧೦ ಲುಆದಿತ್ಯವಾರದಲುಶ್ರೀವೀರಪ್ರತಾ
8 ಪಸದಾಶಿವರಾಯಮಹಾರಾಯರಕಾರ್ಯಕ್ಕೆ . .
9 ರಾದರಾಮರಾಜೊಡೆಯರುನಾಯಿಂದರಕೊಂ . .
10 ಟರುದೇಶದನಾಯಿಂದರಿಗೆಕುಳತೆಱಿಗೆಸುಂಕ . .
11 ಸರ್ವ್ವಸ್ವಾಂಮ್ಯವಾಗಿಕೊಟ್ಟರು । ಯಿದಕ್ಕೆಆವ
12 . . . . . . ವಾರಣಾಸಿಯಲಿಕೊಂದ . .

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ಅದೇ ಗ್ರಾಮದ ನಾಗಮಂಗಲದ ಸಿದ್ಧಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ 6″ × 1′ 8″

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗ ರಾರಂ
2 . . . . ಶಂಭವೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರ.
3 ಯಾದವಕುಲಾಂಬರದ್ಯು
. . . .
6 . ವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕಹೊಯ್ಸ

7ಲಚಕ್ರವರ್ತಿವೀರಬಲ್ಲಾಳದೇವರುವಿಜಯಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳುಸುಕಸಂಕ
8ಥಾವಿನೋದದಿಂ . . ಗೆಯ್ಯುತ್ತಮಿರೆಯಿರೆ . . .
9 . . . .
10 . . . . ಸ್ವಸ್ತಿಸಮಸ್ತ
11 . . . .
12 . . . . ಶ್ರೀಮತು
13ಆನಂದಿಯ . . . . ಥಾವಿನೋ
14ದದಿಂ. . . . . ಬುಗೆಬೆ
15ಳಸಿವ. . . . . ವೊಲದೊ
16ಳೆ. . . . ಪೊಡೆ . . . . ಯಪಪೆಯು
17ಬಾರಿಸು. . . . . ಆಡಿಸಿದನಾ
18ಹವದೊಳುಭೂಭುಜನಂ ॥ ಆತನಪುತ್ರನ
19ಪೆಮ್ಮ ಯಂಪೇಳ್ವಡೆ ॥ ಗಂಗಕುಳಾಂಬರದ್ಯುಮಣಿಯಂಮುದ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಗ್ರಾಮದ ಮಠದ ಮುಂದೆ ಇರುವ ಕಲ್ಲು.

1 . ಗುರ . . ಬಾಳು . . .
2 . . . . ಷಸಾ . .
3 . . . .
4 . . . . . . ಸ್ಕಯು. . .
5 . . . ಸಾಭಾಗ್ಯನಿಪ್ಪತ್ತಿ . . . .
6 . . . . ಜಾಂಗಟು. .
7 . . . . ೧೩೬೦ನೇಶಾರ್ವರಿ
8ಆ . . ಜಬ ೩ ಆದಿತ್ಯ
9 . . . . ಸ್ವಾಮಿ . .

79

ಆದೇ ಹೋಬಳಿ ಮಸಳಿಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಬಡಗಿ ಈರಣ್ಣನ ಹೊಲದ ಬದುವಿನ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′ 6″ × 9′

1ಶರ್ವಜಿತುಸಂಹಶ್ಚದಾಲು
2ಮಾದಿನಾಕವೊಡೆಯುರಮ
3 ನುಷ್ಯರಾಉತೆಯ್ಯನುತವಾ
4ರೆಯುಕೆಜಿಯೆಯವೀರಬದ್ರ
5ದೇವರತೇರಗಸಿಬಡಗಿಬಿ
6 ವರೆಯುಗೆಸವಿಗೊಂಡಕುದುರೆಸರ್ತಿಗೆ . ,
7ಕ್ಕೆ ಕೊಟ್ಟಹೊಲನೂ । ಯುವನೂ
8ಅಳಿಪಿದೋನುವಣರಳಿ
9ತಂಮಾತಯಿತಂದೆತಯುಕೊಂದವ
10ಶ್ರೀಮಂಗಳ

80

ಅದೇ ಹೋಬಳಿ ಮುಸಳಕೆರೆಗೆ ಶೇರಿದ ಪದ್ಮಗಿರಿ ಬೆಟ್ಟದ ಮೇಲೆ ಮಳೇಮಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಬಂಡೇ ಮೇಲೆ.

1 ಪ್ರಮದುತುಸಂವತ್ಸರದಾಪುಸ್ಯ
2 ದಸು ೧ ಸೋಮವಾರದಲು . .
3 . . . . . ಮಳ . . . . ದದಬಳ
4 ನಹಳಿಸಿದ್ಧ . ಡಹ
5 ರು . . . . . ಶಕೆವೀಸ

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ಅದೇ ಹೋಬಳಿ ಮುಗುಳಹಳ್ಳಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′ 9″ × 1′10″

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧೆ)

12 ದಲ್ಲಿಸಹಸ್ರ . . . .
13 ಚತುರ್ವ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆಕೊಟ್ಟಫಳಮ
14 ಕ್ಕು ಈಧರ್ಮವನಳಿ । ದಂಸಹಸ್ರಕವಿಲೆಯುಂಸಹಸ್ರ
15 ಬ್ರಾಹ್ಮಣರಂ ಕೊಂದಮಹಾಪಾತಕನಕ್ಕು ॥

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ಅದೇ ಗ್ರಾಮದ ಪಟೇಲನ ಉಂಬಳಿ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 1′ 9″ × 1′10″

1 ಗಿರಿಯಮಲಿ
2 ಕಾರ್ಜುನದೇವರಅ
3 ಮೃತ್ತಪಡಿಯಗ
4 ದೆಯಿದಕಳುಪಿದ
5 ವರು . . ಗೋಹತ್ಯೆ

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ಚನ್ನಗಿರಿ ಕಸಬೆಯಲ್ಲಿ ಇರುವ ಕೊರಟಗೆರೆ ಸಿದ್ದಪ್ಪನ ವಶದಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.

೧ ನೇ ಪತ್ರದ ಮುಂಭಾಗ

1 ಶ್ರೀಧಿವಿಜೇಂದ್ರವಂಧಿತಪಾಂದಾಂಬುಜನತಹೃಪಯೋಜಮಿತ್ರೋದಾಯ
2 ಗತ್ಯುನ್ನತೋಕವದಾರ್ಮಸುಧಧ್ಭಿಪುರ್ನಚೆಂದ್ರೋದಾಯನದನಧಿಪರ
3 ಮೇಶ್ವರನೀಉದೆಮೊಗೆಇಷ್ಟರ್ತ್ತಸಿಧಿಯಂ । ಶ್ರೀಹಂಪೆವಿರುಪಕ್ಷನೆಗತಿಯಂ

4 ದುಸ್ತ್ರೀಹರಿಹರಲಿಂಗನಪದವೆಗತಿಯಂದುಯಿಸಸನವಬರಉದಕ್ಕೆ ಸು
5 ಖವುಸ್ತು ದ್ವಪರವದಕಲಿಪ್ರವುಣದಲಿಜಂಬುದ್ವೀಪವನಾಳಿದಾರಾಯರ
6 ಹೆಸರುಗಳುದರ್ವುರಾಯನಾವರುಸ್ವರ್ಗಕ್ಕೆ ಪೋಗುವಗಪರಿಕ್ಷರಾಯಗೆ
7 ಪಟವಕಟಹೋದವೇಲೆಪರಿಕ್ಷರಾಯನಾಳಿದವರುಶ 30 ಅವನವುಗಜ
8 ನವಿುಜಯರಾಯನಾಳಿದವರುಶ ೭ ವೇಲೆಅವರವಂಉಶನಿರ್ವಉಸ
9 ಅವರಉಳಿಗದವರುಚಂದಗುಪ್ತ ರಾಯನಾಳಿದವರವುಶ ೫೦೦
10 ವಿಕ್ರವುರಾಯಆಳುವಧಿನದಲಿವೇಧಿನಿಬಿಳಸೋವುಗೊಂ
81 ಡಗಾಡನವುಗಳುಚೆಳುಗುರಚೆಲ್ವೆಸುಗಂಧಿಯೆಂವೆಶರು
12 ಅಹೇಣಿನಕಳಂತ್ರಕ್ಕೆ ಬಹಗಕಂಪಳಕೆಅಡಿಕವದಜ
13 ಂಬುದ್ವೀಪಕೆಕುಲಚಲಕೆಪ್ರವುಣಉಳವೀರಗೊಲಳಚೆಳು
14 ಗುರಚೆಂದವುತೆ ರಾಜನುಅತನತವುಬಾಲವುತೆಪದ್ಮ
15 ಣನಾಯುಕಬುವುನಾಯುಕಯಿಂತ್ತೀಸಹಸಉಳಸ
16 ಪನುಗ್ರಸವುರ್ತರುಸಹವಗಿವುನ್ಯವುರ್ತಂಡರೂಕುಡಿ
17 ಬೂವಿುಯತೆರಳಿಸಿಕೊಂಡುಬಂದವಿವರಯಂತೆಂದ
18 ಡೆವುುಂದೆನಡವವಿಸ್ತರಉಂವುುಂದೆಬುವಿುಯತೆರಳಿಸಿ
19 ಕೊಂಡುಹೋಗುವಸುಧಿವಿಕ್ರವುಗೆವುಟಲುಹೋದರೆಯ
20 ಷ್ಟುಸುಧಿನಂನಸೀವೆುಯುಹಧುಕಾಗೆಯುಕಾರಕೊಂಡು
21 ಹೋದನೆಅಹೇಣನುಬಿಡಿಲಿಕೆಸವುಂದವಿಲ
22 ಬಟಗೆನುದಿಯಹೇಳಿಅಬಟಿಯುಲೋಕಕ್ಕೆ
23 ಬಹುದುರ್ಜನದಬಳ್ವಿಯಾಯಿತುಯೆಂದುಅ
24 ವರುಸವುಸ್ತರುತಿಳಿದುಯೇಚಿಸಿವವುತಗಡಲು

೧ ನೇ ಪತ್ರದ ಹಿಂಭಾಗ

25 ಯಿಪಪಕ್ಕೆ ನಾಉಬೀಳ್ವದುಉಚಿತವಲಅವವಬ
26 ಗೆಯಲುಊಳುದುಹೋಗುವದೆವೇಲುಬುಧಿಯೆಂದು
27 ಗಾಉಡಗೆಹೇಳಲುಗಾಉಡನುವುನಸಿಗೆಹರುಶ
28 ವಾಗಿತಂನಅಣತವುಗಳತಂನಹೊಂಧಿಹೊರದಂ
29 ತವರಕಾರಸಿಯಿಗಲೆವುನೋಬೇಗದಲಿಹೊರಡು
30 ವದುಯಿಜಂಬುದ್ವೀಪಕ್ಕೆ ಹೆಶರವುಡಿದರೆಯಂನ್ನಾ
31 ಕುಲಕ್ಕೆ ಕ್ಷೀಣನೆನಿಯಿಹೆಣಕೊಟರೆಬಂಣಕ್ಕೆಸ
32 ವಿರತುರುವಹೊಡಸಿದರುಅಸುಧಿಗಾಡಗೆತುರು
33 ವಿನಕೇತಗೊಂಡಸುಧಿಯುಹೇಳಿದಕೋಪರುಡನಾಗಿ
34 ಕುಣಿದಉವಿುಶಿಕಂಗಳುಕೆಂಪಡರ್ದಉಅಣದಲು
35 ಹುಬುಗಳುಅವೇಲೆಅಗಪೇಗದಲಿಯಂನಪೆ
36 ನಕಟಬಾರುವನರುಬಂನಿಬಾರದವರುನಿಪು
37 ಬುಧಿಯಿದಹಗೆನಡಕೊಳಿಯಂಬವುತ್ತಿಗೆಹಧಿ
38 ನೆಂಟುಜತ್ತಿನುರೊಂದುಕುಲವೊರದೆಧಿತುಬಂಧಿ

39 ಯಜೋಡಿಸಿತುಬಂಡಿಜೋಡು ೩೦೦ ಗ ೩೫ ಕಂಪ
40 ಳ ೬೦೦೦ ಕುರಿಯುಕಂಪಳ ೩೦೦೦ ಸಹಯಿತಿದರೆಮೋ
41 ಗಳುವಬ್ರಿಥಿತೆರಳಿತುಯಿಂತ್ತಿಮನ್ಯಮಾರ್ತಂಡರವಿ
42 ವರಮುಟ್ಟಿಗರಗುಡದತ್ತಿಮಪಲಕಿಮೇಲೋರಮರಿಲಕ್ಕೈ
43 ಯಕಂಚಿರರಾದೊಡನತ್ಯಪಕೊಟಗರತ್ತಿಮಣನ
44 ಯಕದಡಿಗರಂದೊಡಕೆಂಚಣ

೨ ನೇ ಪತ್ರದ ಮುಂಭಾಗ

45. ಯಿಂತ್ತೀಪ್ರಜೆಸಮಸ್ತರವಿವರಬಳದದಾಮಗೌ
46 ಉಡಅವನುಕುಳಬಂಡಿಗೆಸಯಿಗ್ನಿಕನಾಗಿಯಿಥ
47 ನುಸೊಗಡನೊರವೀರಣಗೌಉಡಹುಳೆನೊಡ
48 ರಮಲಿಣಗೌಡಹಟಕಾರರಾದಾನಪಗೌಡ
49 ಗೌಡನುರಬನವಿಗೊಂಡಗೌಊಡಾಯೆಂತ್ತೀಹನೆ
50 ರಡುಮಂಥಿಅಯುಗಾರರಾವಿವರಸೇನಪೋಗಬ
51 ಮರಿತ್ತಿಮಪಅವನಬಂದುಗಸಹಕಾಂಮಾರರಾ
52 ಮಲೋಜಅವನಬಂಧುಗಸಹಬಡಗೆರಬೊಂ
53 ಜೆಪರುವಜಅವನಬಂದುಗಸಾಹಅಕಸಲಿ
54 ರಕಾಳಪಾಅವನಬಂದುಗಸಹಕೆಲಸೆರದೊ
55 ಢನಾಂಕವೆನಬಂದುಗಸಹನಿಂಗವಂತಅಗಸರ
56 ಉಜಪನಬಂದುಗಸಹಲಕಿಮೆನೊರತಾ
57 ಳವಾರಮರಿಲಕ್ಕೈಯನಬಂದುಗಸಹ
58 ಮಧಿಗರಹಟ್ಟಿಕಾರಾತ್ತಿಪದಾಶಾನಬಂಧು
59 ಗಸಹತುಂಬರರಾಬೊಂಮಿಸಟ್ಠಿಯಾಬಂದು
60 ಗಸಹಯಿಂತೀಅಯುಗರರುಗೌಊಡನಸಮಿ
61 ಪದಲಿನಡದರುಯುರೀತ್ತಿಯಲಿಸಮಸ್ತರುಬುಂಮಿ
62 ವಡಕೊಂಡುತಿರಳಿತುಕುಳಬಂಡಿ ೩೦ ಅಬಂ
63 ಡಿಗೆಬಾಳದಾವರಮೊಕಂತ್ರಹದುಕಾಗೆಗೆವೇ
64 ಳೆವೇಳೆಕೆಕುಳಾಚೆಲುತಬಂದರುದರೆಯು

೨ ನೇ ಪತ್ರದ ಹಿಂಭಾಗ

65 ಯಿಭಾಗಲಗುವಂತೆನಡದರುನಡದುಬಗೀರ
66 ತ್ತಿಯಸಮಿಾಪಕ್ಕೆಬಾಹವೇಳೆಗೆರಾಯುಗೆಸು
67 ಧಿಸಚಿಶಲುರಾಯಾಬಹುಕೋಪಾರೂಪಾನಾ
68 ಗಿಮಂಧಿಮರ್ಬಲಕ್ಕೆಅಪಣೆಯುಯಿತ್ತುಬಿ
69 ಡಲಿಕೆಸಮಂಧವಿಲ್ಲಯೆಂದುತಡುದುಹಿಡಿತ
70 ಹೋದಂಯೆಂದುನಿರಪಣೆಯುಪಲಿಸಿದನುಅಸು
71 ಧಿಯುಬಟ್ಟಿತೀಬ್ರದಲಿನದಿಯುಹಥುಹೋಗೆಂದುಸು
72 ಧಿಕಳವಿಶಿಧಾನುಅಸುಧಿಯುಕೇಳಿಜನಪರಿವಾ

73 ರಾಹಸುಉಸಿಸುಉಬಡವರುಯನ್ನಿಂದಸೆರೆಹೋ

74 ಗುತಾರೆಯುಂದುಬಿಲಳಜಿರಿದಿನಪ್ರಚೆಂಡ

75 ತಾಂನಾಸಮೊಗದವರಕರಕೊಂಡುಮಹನಿದಿಯ

76 ಸನ್ನಿಧಿಗೆಬಂದುಹಚಡವಾಹಸಿಯಂನಉಳಿ

77 ವಿತೋರುಯನ್ನ ತಾಯಿನಿನ್ನ ಮರೆಯಬಿಡೆನುನೀನು

78 ಕರುಣಪಾಲಿಸೆಂಬವೇಳೆಗೆಯಾರ್ಮೆಸುಸಿಹರುವಾ

79 ಮಹನಿಧಿಯಿಾದಾರಿಯಕೊಟಳು ಹಾವಾಸಮೆ

80 ಯಕ್ಕೆ ರಾಯನಾಮರ್ಬಲಬಂದುತುಡಿಕಿತುಕದನ

81 ಪ್ರಚೆಂಡಸರ್ವಜನರಕ್ಷಪಾಲಕಾದುರಧೀರಬಿ

82 ಳನುಯಿಧಿರಾಗಿನಿಂದನು ೮ ದಿವಶಕಾಧಿತು

83 ರಾಖಾಂಡಿಪ್ರಜೆನಹಸಾಗಿತುವೀಬಲಧಲಿಬೀ

84 ಳ್ವರುಬಿದುರಕ್ತದಕೋಡಿಮಹನಿಧಿಯಕುಡಿತು

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ

85 ಆಮೇಲೆಕಾಳಾರಾರ್ತೆಕಾಂನಮುಬ್ಯೆಯಿರೊದೇವರುಕಾಂ

86 ಪಾಳಾದಾವ್ರೋಬುಳಾದೇವಾರುಚಿಕ್ಕ ದೇವಾರುಬಾನಾದಾಸಂಕರಿ

87 ಕಾಳಾಂಮ್ಮ ವೀರಾಹನುಮಂತದೇವಾರುಯಿದೇವಸ್ತನದಕೃಪೆ

88 ಯಿಂದನುಕಿಬಾಂದಾರುನುಕಿಬಾಂದುಯಿಳಾಬಾಬಯಅರಸಿ

89 ಕೊಂಡರುತಾಂಮ್ಮಗುರುತಿನಮಂಭಿಮಕಳಾಅರಸಿದರುಅದೇ

90 ಗ್ರಾಮವಕಾಟ್ಟಿ ಹೆಶರುಅರಸಿಕೆರೆಯೆಂದುಹೆಶರುಮಾಡಿ

91 ದರುಅಲಿಂದಮುಂದಕ್ಕೆ (ಅಲಿಂದಮುಂದಕ್ಕೆ) ಯರಡುಬಾಗಾ

92 ವಾಧಿತಪದ್ಮಣನಾಯಿಕಬಾಲನಾಯಕಸರ್ವರುವಿಬಗಾ

93 ವಾಗಿಚಿನ್ಮನಗಿರಿಯಮುಲಿಗೆತೆರಳಿತುಸೋಮಗೊಂಡಗಾ

94 ಉಡಚೆಳಾಗುರಚಂದಮುತೆಅವೆರತಾಮುಕೆಂದುಳಾದುಂ

95 ಮರಾಜಯಿಂತ್ತೀಸಮಸ್ತರುಪ್ರಜೆಸುಜನ್ಯರುಯೋಳುವವೇಳ್ಯಧಿ

96 ಬ್ಯೆಯಿರುವದೇವರಅಲಿನಿಂತಿತುಅಲಿಂದಮುಂದಕ್ಕೆ ತೆರಳಿ

97 ತುಮುರುದಿನದಪಯಿಣವೆಮಂದುದಿನಕ್ಕೆ ಬಂದುಯಿಳಾದುದೊಡಿಯ

98 ಹಾಕಿದರುಮುಂಗರುಮುಂಚಿತುಕೋಗಿಲುದ್ವನಿದೋರಿತುಅ

99 ದೇಹೆಶರುಕೋಗಲುರುಯೆಂದುಕಟ್ಟಿಗ್ರಾಮವಾಮಾಡಿದರುಅಲಿಯಿಂ

100 ದಯಿದರತ್ತಿದೇವರಿಗೆದೂಪವಾಹಕಿದರುಅದೇ ದುಪದವರುಡಿಉಂಡೆಲೆ

101 ಬಿದಬ್ಯೆಯತಾಣಗೆರೆಯೆಂದುಗ್ರಾಮವಮಾಡಿದರುಅಗ್ರಾಮಕ್ಕೆ

102 ಹಂಡೆಸೋಮೈಯಅವಾನುಗಾಉಡನಹೆಶರಿಟ್ಟುಮಗಅಲಿನಿಂತ

103 ನುಕೋಗಲುರಿಗೆಕ್ಕೆವಾಡಬಡಗಿಕಾಮರಅಕಶಲೆಮುರುತುಬೊಂ

104 ಜೆಪರುವ್ರೋಜಸೇನಾಬೋಗೆಕಾಮರಿತ್ತಿ ಮಘತಳಾವರಲಕಿಮೆ

105 ನೊರಮರಿಲಕ್ಕೆಯಕೆಲಸೆರಾದೊಡಸಂಕಪಅಗಸರನಿಂಗಮಂತ

106 ಉಜಮಮದಿಗರಹಟಕಾರಕದುರುದುಶಾಯಿಂತ್ತೀಕ್ಕೆವಾಡಸ

107 ಹಬಿಲಳಸೋಮಗೊಂಡಗೌಡಕೋಗುಲುರಗ್ರಮವಾಮಾಡಿ
108 ತಾನತಮನಬೀಮಗೊಂಡನಯಿಟುಮುಂದಕ್ಕೆ ತೆರಳಿದರುಯಿ
109 ಬಾಗವಾಗಿತೆರಳಿದಾರುಕಾಳಬಂಡಿನಿಂತಬೈಯಕಾಕಾನುರುಯೆಂ
110 ಬಗ್ರಮವಮಾಡಿಬಾಳಾದೊರಿಗೆನೇಮಿಸಿದಾಯಿರೀತ್ತಿಯಲಿಚೆಳು

೩ ನೇ ಪತ್ರದ ಹಿಂಭಾಗ

111 ಗುರಚೆಂದಮುತೆಕೆಂದುಳದುಮ್ಮರಾಜನುಯಿರೀತ್ತಿಯಲಿಸಮಸ್ತರುಕು
112 ಡಿಮುತಾನಡಿಅದೆನಿತ್ತಿಗೆರೆಯುಂಬಗ್ರಾಮುವಮುಡಿಅದಕ್ಕೆ ಸೊಗಡನೊ
113 ರನೇಮಿಸಿಕಾಂಪಳವತೆರಳಿಸಿಕೊಂಡುಬಾಹವೇಳೆಗೆರಜಲಿಂಗಲುಯಳದು
114 ಅಲೆನಿಂತಿತುಯನುಕರುಣಯುಳದುಯುಂಬವೇಳೆಗೆಬಚೆಳಗುರಚೆಂದ
115 ಮುತೆನಹೆಂಡತಿಬೆಶನದಳು । ಅವಳಿಮುಕಳಬಾಗಿರತ್ತಿಯಹೆಶರಕ
116 ರದರುದೊಡಗಂಗಬಿಗಂಗಅದೆಹೆಶರನಿಕಿಗ್ರಮವಮಾಡಿದರುಹಿ
117 ರೆಗಂಗುರುಬಿಗಂಗುರುಅಗ್ರಮುಗಳಹುಳೆನೊರಮಲಣಗೌಡಗೆನೇಮಿ
118 ಸಿದರುಮುಂದೆಯುಂಮೊದೊಡಿಗೆಬಿಲಳಸೋಮಗೊಂಡನುತಾಂನತಂಮುಗಳೂ
119 ಯೇಳುಮಂದಿಸಹಕ್ಕೈಯಿವಡಸಹದೊಡಿಗೆನಡದರುಅದೆಯುಂಮಿಗನು
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123 ಮುವಮಾಡಿದನುತುರುಉಮೊಗಳಿದಉಬಿಡಬೈಯಭಾಧಾಯುಂಬ
124 ಹೆಶರುಅಗ್ರಮಕ್ಕೆ ಕೆಂಗುರಿಯುಕುರುಬರಕೇತಗೌಡನನೇಮಿ
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126 ಡಿಹಟೆನೊರಿಗೆನೇಮಿಸಿದರುಕೆಂದುಳದುಮರಜನಹೆಶರಿಲಿದುಂಮಿಯುಂ
127 ಬಗ್ರಮವಮಡಿದರುಗುಂಜಿಗನುರುಸಹಯಿಗ್ರಮಂಗಳಿಗೆಬಿಲಳಸೋಮಗೊಂ
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129 ದ್ವರಜ್ಯವನಾಳಿದರಾಯರುಗಳಹೆಶರುವಿವರವಂಪೇಳು
130 ವೆಸಿಂದುಬಾಲಾಳಾನಾಳಿದಅವೆನಹಿಂದೆವೀರಬಾಳನ
131 ಳಿದಯಿಂತ್ತೀನಾವಬಾಲಳರುಆಳಿದಾರುಅವರಹಿಂ
132 ದೆಆಳಿದಾವರುಸಿವರಾಯನಾದಕ್ರಿಟ್ಟಣ್ಣರಯನಾಳಿದಾಅ
133 ಚುತಾರಾಯಾನಾಳಿದಾದೇವಾರಾಯನಾಳಿದಮಲರಾಯಾ
134 ನಾಳಿದಾಚೋಳಾರಯನಾಳಿದಾಬಿಲಮರಾಯಾನಾಳಿದಾ

ADDENDA ET CORRIGENDA

Introduction

page 4	line	20	Peacock crest. (I see from an inscription at Dâvangere, No. 1, that the Châḷukyas claim to have received the flag of a peacock's tail from Kârttikêya).
4	note	4	Pulomâyi. (With the aid of other similar coins the legend has now been fully read as *Sadakana Kaḷalâya Mahârathisa*, but it belongs to the same period, and Sâtakarṇi Kaḷalâya, who was a Mahârathi, was probably a subordinate governor. See *Ep. Ind. VII*, 51.)
11	l	19	*for* Mayta *and* Tayta, *read* Mayla *and* Tayla
21	„	10	Alampura. (There is an Alamparva (Sewell), Alamparai (Hunter's Atlas) on the east coast, at the junction of the Chingalpat and South Arcot Districts, somewhat south of the mouth of the Pâlâr.)
27	„	3	*for* Gorvappa *read* king Yôga
34	„	44	*after* name *insert* given by Hara, *omitting* Haraviṭa and
35	„	23	*for* Harasam *read* Aiharasam
38	„	34	„ Phaṇiśitu „ Phaṇîśitâ

Roman Text

p. 10	l	4	*for*	Madarkkale	*read*	Marandale
14	„	5	*after*	Mâdhava *insert* nripâḷ *and unite with* ânvayam		
		8	*for*	laḷânvayadoḷ	*read*	[Hoy]saḷânvayadoḷ
17	„	13	„	malinî	„	mâli ni[ja]
22	„	3	„	Gannara	„	Gaṅgannara
30	„	9	„	kurular-ôjigam	„	kurula-râjigam
		13	„	kiḷva-nâmada	„	kiḷvan â mada
		18	„	.. ruga	„	Bûtuga
39	„	45	„	chandrâtapô	„	chitram tapô
58	„	22	*read*	on back of the seal, *and carry from* S'rîm *to next line*		
62	„	5	*for*	smâd Avani	*read*	smÂdavani
200	„	6	„	niśchitaika	„	nichitaika

Translations

p. 5	l	8	*for*	daughter's	*read*	beloved
12	„	28	„	Gannara	„	Gaṅgannara
32	„	14	*after*	had	*insert*	Sapâda's army of, *omitting* and an army of foot
	„	16	*read*	Kandanavôḷi		
35	„	9	*omit*	had		
41	„	*11	*add*	(signed) Ari-râya-tala-prahâri		
45	„	7	*for*	safe &c	*read*	from antashkaram and forced labour
52	„	14	„	a fiend to	„	Nṛisingha to the fiend, *omitting* to
		15	*omit*	the Nṛisingha-kula		
58	„	20	*for*	Châtyebha	*read*	Châye-bhaṭṭa
71	„	7	„	Vidyâdharaṇa	„	Vidyâbharaṇa

p. 98	l	10	*for*	Ayavâdi	*read*	Nayavâdi
102	,,	1	,,	fought	,,	set out alone, as if to fight
		1	,,	defeated &c.	,,	defeat him, and make him give tribute,—this universal emperor.
109	,,	16	,,	gaṇḍa	*read*	Ganga
116	,,	28	,,	980	,,	1040
136	,,	30	,,	Gorvappa	,,	king Yôga
		33	,,	Mayta *and* Tayta	,,	Mayla *and* Tayla
147	,,	41	,,	Ambinayita	,,	Binayita
148	,,	2	,,	Tribhuvanamalla	,,	Jayasingha
154	,,	8	,,	worshipper &c.	,,	Niḍudôḷ-Sinda was ruling the Karahaḍa kingdom
	,,	,,	,,	Kali-bhaṭṭa's son	*read*	Chaṭṭarasa
	,,	9	,,	Mallalipâla *and* Harasam	,,	Malla-nṛipâla *and* Aiharasam
	,,	33	,,	paridhi	,,	pariśe
163	,,	16	,,	Harasa	,,	Aiharasa
171	,,	16	,,	Harabara	,,	Kumâra-Bîra
189	,,	26	,,	who was in the form	,,	by order
191	,,	6	,,	1100	,,	1340
192	,,	25	,,	that I am called &c.	,,	that only a master of elephants can stand before one who is a master of elephants.

Kannada Text

Corrections included in the Roman Text, &c.

ALPHABETICAL LIST OF TOWNS AND VILLAGES

where the inscriptions were found.

Name.		Taluq.	Inscription No.	Name.		Taluq.	Inscription No.
Abbaranakaṭṭe	..	Sh.	60	Dêvanagere	..	Sh.	121-123
Abḷagere	..	Sh.	106	Didagûru	..	Hl.	5
Abbikoppa	..	Sk.	39	Doḍḍêri	..	Sh.	46
Aḍagaṇṭe	..	Sk.	83-85	Doṇḍragaṭṭa	..	Ci.	45
Âlahaḷḷi	..	Sh.	96-97	Dônêhaḷḷi	..	Ci.	68
Alakanâḷu	...	Ci.	64	Dummaḷḷi	..	Sh.	63
Aṇapûra	..	Ci.	34	Gâjanûr	..	Sh.	11
Anavêri	..	Sh.	102,103	Gâma	..	Sk.	9-11
Antaragaṅge	..	Sh.	34	Gauj	..	Sk.	45-51
Arakere	..	Sh.	22,23	Goddanakoppa	..	Sk.	313
"	..	Hl.	107-114	Gogga	..	Sk.	316-321
Arasanagere	...	Sk.	25	Gollarahaḷḷi	..	Ci.	31
Arasanakaṭṭe	..	Sh.	104	Gondichaṭṭanahaḷḷi	..	Sh.	12-14
Astâpanahaḷḷi	..	Ci.	39	Gônîbîḍu	..	Sh.	50
Astâpura	..	Ci.	38	Goppênahaḷḷi	..	Ci.	67
Ayanûr	..	Sh.	124-125	Gôvinakôvi	..	Hl.	15
Bâbanahaḷḷi	..	Sh.	48	Guṇḍîchaṭnahaḷḷi	..	Hl.	79-80
Baḍêsâbi	..	Ci.	43-44	Guttanahaḷḷi	..	Sk.	43
Ballêśvara	...	Hl.	16-17	Haḷe Annâpura	..	Ci.	63
Bandalike	..	Sk.	219-250	" Kattalagere	..	Ci.	2-4
Bannikere	...	Sh.	99-100	" Amaṭikoppa	..	Sk.	310-311
Barûr	..	Sk.	44	Hanagavâḍi	..	Hl.	117
Basavana Gaṅgûr	...	Sh.	5	Harakere	..	Sh.	6-7
Bêgûr agrahâra	..	Sk.	12-23	Hâranahaḷḷi	..	Sh.	128
Beḷagâmi	..	Sk.	87-170	Harige	..	Sk.	211-213
Beḷagere	..	Ci.	1,83,323	Hârôbenavaḷḷi	..	Sh.	61-62
Beḷaguṭṭi	..	Hl.	35-51	Hârômuchchadi	..	Sk.	281-282
Bêḷimallûru	..	Hl.	97-100	Hebbaṇḍe	..	Sh.	89
Beṅkikere	..	Ci.	65	Hire-Hâraka	..	Sk.	36-38
Beṅkîpura	...	Sh.	30-31	" Jambûr	..	Sk.	74-78
Bhairekoppa	..	Sh.	24	" Kôgilûr	..	Ci.	21-26
Bidare	..	Sh.	55-56	" Mâdâlu	..	Ci.	46-50
Biḷaki	..	Sh.	90	" Maḷali	..	Ci.	57
"	..	Sk.	82	" Uḍe	..	Ci.	33
Billahaḷḷi	..	Ci.	36-37	Hirî-Beḷuguñji	..	Ci.	42
Bommanahaḷḷi	...	Ci.	29-30	Hiriyûr	..	Sh.	36-45
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Châmênahaḷḷi	..	Sh.	116	Hoḷalûr	..	Sh.	91-93
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" Gôṇigere	...	Hl.	101-102	"	..	Hl.	115,116
" Goppênahaḷḷi	..	Sh.	49	"	..	Ci.	42
" Hâlivâṇa	..	Hl.	92-95	Hosûru	..	Sk.	314-315
" Jambûr	..	Sk.	79	Hutta	..	Sh.	32
" Kôgilûr	..	Ci.	27	Îsalâpura	..	Sh.	87
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Chikka-Yerehaḷḷi	..	Hl.	25-32	Îsûr	.	Sk.	5-8
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